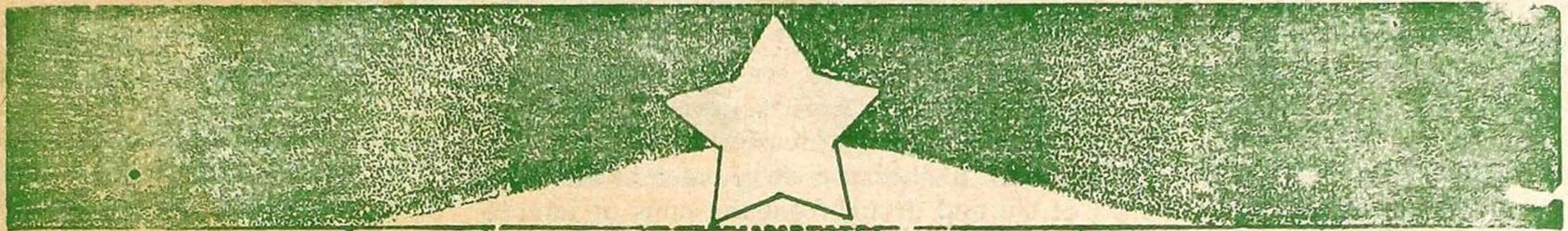


# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

VOLUME 128 / THURSDAY, DECEMBER 20, 1962 / NUMBER 51



And the angel said unto them,

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

Luke 2:10-14



LEBANON TENN  
BGT FIRST



# "How Far Is It To Bethlehem?"

Luke 2:1-7

"How far is it to Bethlehem?" This question is the title and first line of a children's Christmas poem written by Frances Chesterton, the wife of the famous English poet and essayist, G. K. Chesterton. For her young audience she then replies with an answer that children would want to hear—"not very far." "How far is it to Bethlehem?" "Not very far." However, one may very well wonder about the accuracy of the answer, for our world seems very far from Bethlehem.

For a great part of the modern world, Bethlehem seems very remote, insignificant, and perhaps to many, irrelevant. It is easy to support and document this by a review of any week's events, as reported by newspapers, news magazines, television, and radio. On the international scene there is diplomatic confusion and haggling; far-off conflicts which nevertheless make their demands upon our attention and purses; international hypocrisy and blackmail, and threats by diabolically clever men who are well suited to be the agents of the chief of adversaries. Daily one is made aware of the communist conspiracy fighting to subjugate the whole human race. There is also the threat of unbelievably destructive nuclear war and global vandalism. Against this kind of foreboding and perilous background, one writer entitled his Christmas sermon, "Meggaton or Manger?" One Baptist editor, surveying such a scene with great anxiety, headlined his editorial, "Stop the World, I Want to Get Off." In this kind of world Bethlehem seems too far away to matter.

The same editor in a Christmas editorial wrote:

Throughout the world today there are countless multitudes who are disheartened and disillusioned by the terrible contrast between the song of angels and the realities of the world in which we live. Why sing Christmas carols or talk about angels, wise men from afar, and peace and good will when in truth there is suspicion and hate, fear and tension between the nations, and the ever-present threat of atomic warfare? (*Baptist Message*, 12/21/62).

How far is it to Bethlehem? It seems far, too far to make much difference. On the national scene things are not much better. Here we see a commitment of faith to materialism and an offensive commercialization of the very event here commemorated; an obsession with conveniences and gadgets; a fixation on sex, and a morbid curiosity about the unnatural, in movies, books, television, and theatre; an upward-spiraling crime rate; deep-seated, un-Christian prejudices of men against men; widespread inequities and in-

equalities; unhappy frustration over inadequate efforts to put down or cope with the communist menace; and lavish spending programs to lengthen our armreach into space. It was this that prompted a contemporary poet to say:

Along the pathways of the stars  
We toil toward the Moon and Mars.  
Good God! It seems we've lost our mind  
In leaving Bethlehem behind.

(Johnstone C. Patrick)

The catalogue of our crimes, our idolatries, our insanities and inanities, and our common sins could run much longer. How far is it to Bethlehem?

Even to us who are Christians, Bethlehem too often seems far away, and perhaps almost unreal. The reason for this is not far to find. It's because we've eaten at the tables of sin and drunk from the cups of temptation; because we've strayed from the Master's side and been intent on doing things our way; Bethlehem seems far away because the Light of our souls has been eclipsed by selfish desire; and the light from Bethlehem has grown faint because of the darkness of our deeds and words. The warmth and as-



By W. Morgan Patterson



urance and light that we once knew in Jesus' presence has been replaced by coldness and fear and darkness. The poet wrote:

But now the road to Bethlehem  
Seems cold and steep and far;  
It wanders through a wilderness  
Unlit by any star.

The air is tense with moans of pain  
And cries of bitter hate,  
Where bloodstained hills and shattered stones  
Lie black and desolate.

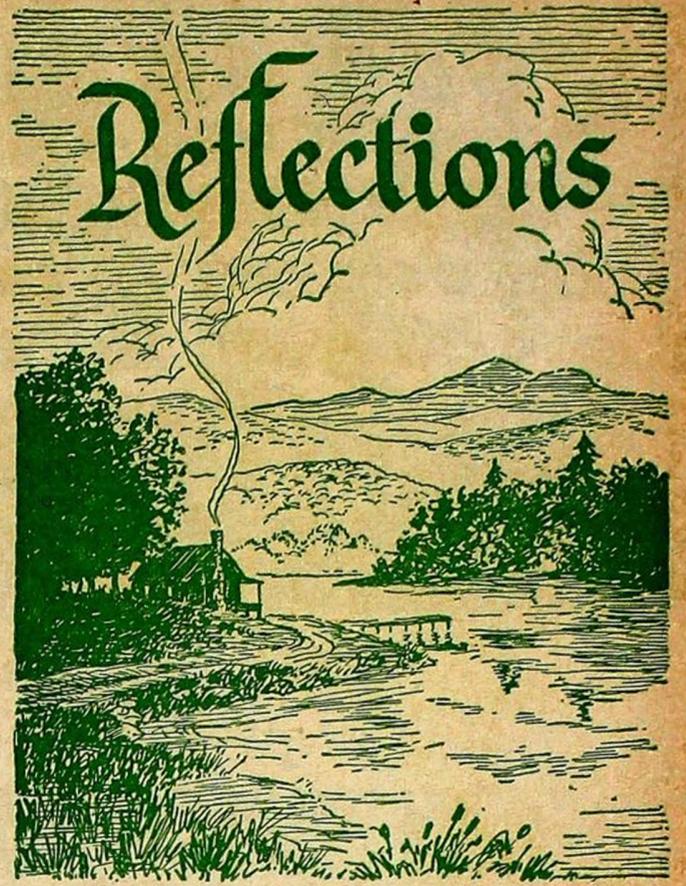
How can the sacred heart of God  
Heal all this guilt and grief?  
Lord, I believe. And Yet, this night,  
Help Thou mine unbelief!

Now in the darkness guide my feet,  
Give holy strength to them  
To walk with childlike faith once more  
The road to Bethlehem!

("The Road to Bethlehem" by Watson Kirkconnell, in *Masterpieces of Religious Verse*, p. 157)

How far is it to Bethlehem? In our frail and fevered condition it often seems very far, especially so for those who stray and fall; for those who doubt and despair; and sometimes, for those who suffer pain and grief. For those, Bethlehem has lost the nearness and the meaning it ought to have.

What then is the meaning of Bethlehem? Of course, the word in the ancient language means "house of bread," probably because Bethlehem is in the center of a relatively fertile region; and thereby stands in contrast to much that is barren in that part of



Let us remember that freedom is not listlessness but discipline. It is not made up of whim, but of keen thought. It does not design to gratify one individual at the expense of another, but rather to provide each of us with the urge to inner control for the wellbeing of all.—Harold C. Case, *Vital Speeches of the Day*.

Many years ago a great ship sank amid the icebergs of the Atlantic. A woman passenger waiting for a life boat received permission to return to her room where she kept her diamonds and other valuables. In this moment of danger, she ignored her jewels and instead snatched three oranges and made her way back to the life boat. In a life boat oranges take priority over diamonds. At the pivot between doom or dawn, human values become more precious than material values. In time of disaster, we see with a new vividness that material things will not insure our survival.—Judge Luther W. Youngdahl, *Vital Speeches of the Day*

the world. There wheat and figs and olives grow. And of course, the word designates a town with roots deep in Hebrew history, hallowed in its association with Naomi and Ruth and Boaz. But, Bethlehem means much more than this.

To the Christian, Bethlehem means love. Though the heart of its character be summed up in this one word, its message is manifold. Bethlehem is the eternal symbol of God's love to man. Bethlehem means God cares. Bethlehem is where heaven met earth; where God stooped to save his lost creation. It means faithfulness, God's faithfulness, for Bethlehem is the fulfilment of the ancient prophecy: women had now brought forth the seed that would bruise the adversary's head. Bethlehem means peace and hope for man: "Only where He was homeless are

Dr. Patterson is Associate Professor of Church History; Southern Baptist Theological Seminary, Louisville, Ky.

# 3 R's Of Christmas

Romans 12:1-2

## ... Color Makes No Difference With God

• Peoples in many lands seem to think Christianity is the White Man's religion. "God is no respecter of persons." Remember Christ said, "Go ye into all the world and preach the Gospel to every creature." Man's color makes no difference with God.

Many peoples over the world enjoy thinking of Christianity as being America's religion. It is not. It never has been. The majority of Americans are not Christians at all. However, they share, as does the whole, God's blessing on account of the Christian minority in this land.

Many non-Christians give passive acceptance mentally to many Christian beliefs. Many "Christians" in name only, give lip service to some Christian fundamentals.

However, when real Christian practices are up-for-active-participation the Christians encounter much chiding, belittling, sacrificing and rebuking. Non-believers treat those who exercise faith as though we have holes in our heads when actually they suffer with holes in their hearts and woefully do not know God.

God, through Jesus, His disciples, apostles, and other messengers, has through these Earthen-Vessels, brought the saving power of the grace of God to spiritually dying men all over the world from 33 A.D. to the 20th Century.

Jesus came as a Jew of Galilee and inspired twelve disciples also of the Jews to be his followers. These (except Judas) he made preachers and teachers. These men being inspired of God, were an inspiration to others all about them. They made a host of converts who spread over the world.

Further, God sent them to witness of the Holy Spirit to the Gentiles. Great numbers were saved including the very noted Ethiopian eunuch, that was saved through Phillip's preaching at the direction of the Holy Ghost.

The eunuch started churches in Ethiopia, then, that are still an influence today.

Through and on the expansiveness of the Roman Empire's commercial enterprising Christianity moved over into Europe, Asia and all the known world from Jerusalem.

With the advent of America's discovery by Columbus Christianity came here through Spanish, Western Europeans and particularly the British.

No particular nation or continent can claim any monopoly on Christianity. It belongs to all men of all nations, none have any particular claim on it. However, the administration of Christ's Church was denied the Jews and put in responsibility of the Gentiles, "until the fulness of their time has come in."

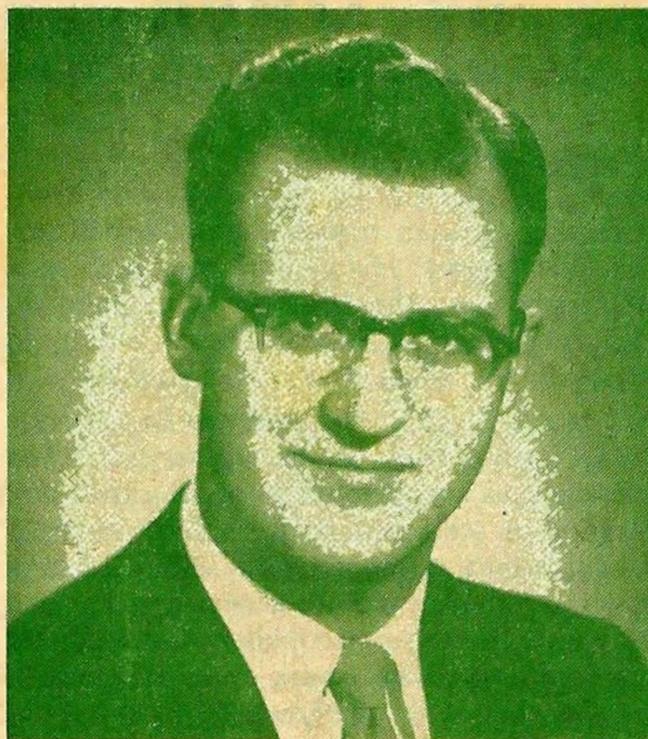
The saving knowledge of the Lord comes as result of a spiritual message brought to us from God by man who He has seen fit to fashion out of clay.

However, He causes this, His Earthen-Vessel, to house a Spirit in His own likeness. God is our Father and Christ Jesus His son is our Brother. We are continually renewed and refreshed by the inward workings of the Holy Spirit to the extent to which we let Him have His way in our lives.—John W. Gonce II, 2810 Woodlawn Dr., Nashville 12, Tenn.

you and I at home."

Bethlehem means sharing. God has shared himself with us in his Son. We are to share our knowledge of him with others. And we are to share that which we have with those who are in need.

Bethlehem means that God is with us. The prophecy from Isaiah declared: "they  
(Continued on Page 11)



George W. Jones, Baptist Student Center, Nashville

Will Christmas 1962 mean more to you than just another time of sentimental associations or joyous festivities? It can. It should.

Remember the mercies of God.

God so loved He gave. He gave Himself. The Mighty God was born a child. As Wesley sang, "Veiled in flesh the Godhead see, hail the incarnate deity." He laid aside His glory. He was born in a barn. He bowed even lower. He was made sin for us, made a curse for us. He suffered all the agonies of Hell itself in our place. He gave Himself for us. He gives Himself to us.

Renew your mind.

God's Spirit indwells His children. One who does not allow the Spirit to renew him from within is forced by the pressures from without into their molds. Focus your mind then on the things of the Spirit through the daily discipline of study of the Word, prayer, and fellowship with other Christians. "To set the mind on the Spirit is life and peace."

Rededicate your life.

"Present your bodies a living sacrifice." God's love constrains us to love Him, to give ourselves to Him completely, unconditionally, without reservation, not as a dead sacrifice, but as a living sacrifice, "that the life of Jesus might be manifest in our body." Paul reminded the Corinthians, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Let Phillips Brook's prayer be yours this Christmas, "O holy Child of Bethlehem, Descend to us, we pray, Cast out our sin, and enter in, Be born in us today . . . O come to us, abide with us, Our Lord Immanuel!"



## Greetings

IT IS OUR GREAT JOY to send you greetings at this Christmas season. Across the miles that may lie between where we work each week in producing the paper and where you and all our other subscribers may live we extend this happy greeting. May the good hand of our Heavenly Father bless you abundantly this Christmas Day and protect and keep you throughout the New Year. This is our prayer.

- RICHARD N. OWEN, *Editor*
- DAVID KEEL, *Circulation Mgr.*
- JOE KESLER, JR., *Business Mgr.*
- EURA LANNOM, *Editor's Asst.*
- BETTY MCGILL, *Bookkeeper*
- PAT SMITH, *Secretary*

This issue of the BAPTIST AND REFLECTOR will be the last for 1962. There will be no paper next week (December 27) due to the Christmas holiday in our office and Curley Printing Company who print the BAPTIST AND REFLECTOR. As is our custom we omit the issue that would appear during Christmas week. So look for us with the first issue in January, 1963, which will be Thursday, January 3.



## BAPTIST AND REFLECTOR

Established 1835

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- RICHARD N. OWEN . . . . . *Editor*
- JOSEPH B. KESLER, JR. . . . . *Business Manager*
- RICHARD DAVID KEEL . . . . . *Circulation Manager*

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Journal of Tennessee Baptist Convention  
W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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# Observations by Owen...

## Christmas

What does Christmas really mean? Today it is the most widely observed religious holiday of our modern world. But times have changed tremendously in 300 years. For instance, in 1659 the Puritan colonists enacted a law in the General Court of Massachusetts to punish those who "kept Christmas". It was condemned as "popish". The secular celebration of Christmas was considered a "wanton bacchanalian feast." The law read, "Whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labor, feasting, or in any other way . . . shall be subject to a fine of five shillings."

According to *Compton's Pictured Encyclopedia* Dutch colonists brought old European customs to America, especially the Christmas stocking and observance of the Feast Day of St. Nicholas. General George Washington crossed the Delaware River the night of December 25, 1776, surprising and

defeating Hessian troops stationed at Trenton, New Jersey. His venture may have succeeded because the Hessians were enjoying their customary Christmas revel failing to maintain the usual watch and patrols.

Even as late as 1855 we read in the *New York Daily Times* for December 26: "The churches of the Presbyterians, Baptists and Methodists were not open on December 25 except where some mission schools had a celebration. They do not accept the day as a holy one. But the Episcopalian, Catholic and German churches all were open. Inside they were decked with evergreens."

But recent times have marked wide change in the prevailing attitude toward Christmas. We might well ask what Christmas really means. For many it is a shopping season initiated just after Thanksgiving Day. Workers on ladders stretch festoons of lights and Christmas bells above the streets. All the arts of modern advertising and pro-

motion are employed to set off Christmas sales. Grotesque balloons depicting enormous inflated animals are pulled through the streets in a pre-Christmas parade. Children watch goggle-eyed. Parents plan what to put in the stockings for Christmas morn. In downtown areas little tots see numerous Santa Clauses on street corners ringing bells for gifts to be cast into a pot or box. Their multiplicity steals the sense of awe and wonder and kills the thrill that once was. Loud speakers blare Christmas songs till the sound surfeits the ear.

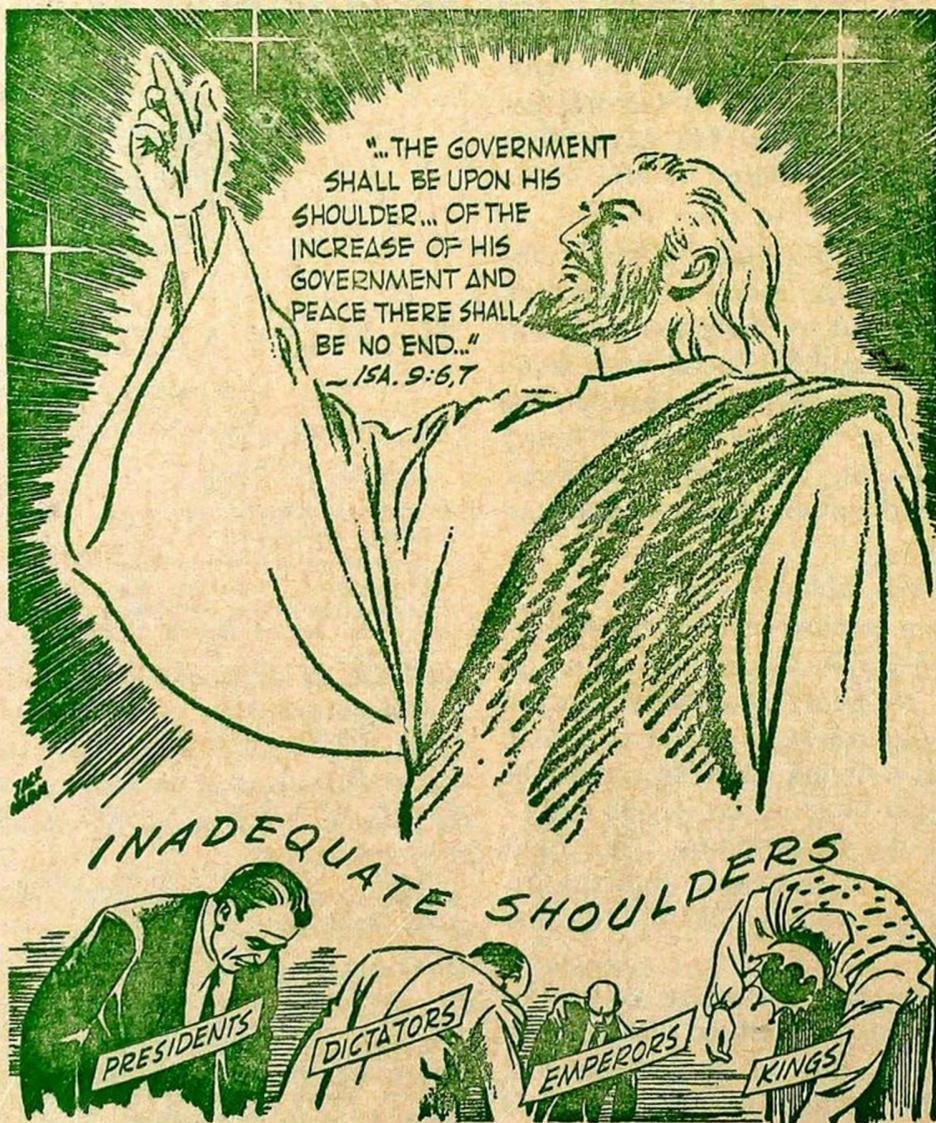
Still I am not so bothered with Christmas' commercialization as I used to be. Evidences appear of a new trend. Last night in a national magazine a double-page spread of a Bible opened to Luke's Gospel, Chapter 2, met the eye. Attention focussed on the Nativity Story. Fine type in the upper corner carried the sponsoring chemical company's name, proud of the paper stock's brilliance on which the wondrous story was told. Their product had made the pages lustrously white. The ad was subdued. But there is no subduing the fact that Christ gives lustrous whiteness to lives once drab. Further evidence was a billboard. Pictured was a little girl looking at the manger scene. There was the scripture quote "Man shall not live by bread alone." A bread company had done that—and had done it well. Jesus is the Bread of Life. He satisfies the world's deepest hunger.

The splendor and beauty of Christmas observances today are a far cry from the humble stable in Bethlehem where Jesus was born. But Christmas puts ground beneath our hope. God cares for men—for you and me! God cast in His lot with us. God became one of us. At Bethlehem's manger God entered the door of human life through birth. He did not remain aloof in heaven, separated from our lot, in his perfection of holiness. He took upon himself the form of a servant. He became flesh as the Scripture tells, "But when the fullness of the time was come, God sent forth His son, born of a woman."

However depressed we may at times become with life's sordidness, sin and sadness, we have sure ground for hope. This fact thrills: God cares! God has not given us up. God has come. God has fully identified Himself with us in the act of the Incarnation. The Divine is one with us—Immanuel! That's what Christmas really means. The birth of Jesus means—God with us.

The Christmas season brings many beautiful things. They thrill our souls, they tug at our hearts—the sublime story, the celestial songs, the supernal star. Wonder and awe overwhelm us. We lay aside pretense and pride. We find ourselves longing to escape from all sham and selfishness. The mystery of the manger humbles us. The world above and beyond breaks through on the here and now. A Babe has been born who means a new beginning for our world through the grace of God.

### "AND HE SHALL REIGN..."



# Elliott Dismissal

## No. 1 Story Of 1962

NASHVILLE (BP)—No question about it—the dismissal of Professor Ralph H. Elliott was the No. 1 news story in the Southern Baptist Convention in 1962.

In the annual Baptist Press News service poll, the Elliott story outranked church-state issues such as the Supreme Court ruling on school prayers, public aid to sectarian schools and Baptists borrowing money from the government.

A related doctrinal story came in second to the Elliott dismissal. This was the appointment of a special committee by the 1962 Convention to restudy a Statement of Faith and Message adopted at the 1925 Convention.

The Elliott story, voted on by Baptist Press editors from coast to coast, claimed 23 first-place votes and four second-place votes in running up a total of 285 points.

The appointment of a committee composed of State Baptist Convention Presidents to restudy Baptist doctrine secured four first-place votes and enough lesser-balloted positions to amass 234 points.

The Baptist Defense of the U. S. Supreme Court ruling on school prayers mustered three first-place votes and considerable support for other positions and points.

Every one of the 30 editors voting marked the Elliott story, the Committee Appointment and the reaction to the Supreme Court Decision as among the top 10 stories in Southern Baptist life in 1962.

The editors were asked to rate in declining order, 1 through 10, their choice of the 10 major SBC stories of the year. A first-place vote was good for 10 points, a second-place vote for nine points, third-place for eight, 10th place for one point.

None of the other possible choices for top stories was marked unanimously. None of the others claimed a first-place vote either.

Elliott, the Midwestern Baptist Theological Seminary author and teacher, was dismissed following a controversy raging over his interpretations in the book, "The Message of Genesis."

Trustees of the Kansas City, Mo., school let him go after he declined to voluntarily withhold the book from a second printing after the first one had sold out.

The Committee of State Presidents will report to the 1963 Convention on their restudy of the 1925 Statement on Faith and Message. The appointment of the committee was an indirect result of the Elliott controversy.

With some exceptions, Southern Baptists generally defended the Supreme Court ruling outlawing schoolroom prayers prescribed by public school boards.

Fourth in the list of major stories was that of Baptists being credited (or blamed) with defeat of public aid to sectarian col-

## BAPTIST BELIEFS

By Herschel H. Hobbs

### The Foundation Of The Church

" . . . upon this rock I will build my church" (Matt. 16:18). These words were spoken by Jesus following Peter's confession "Thou art the Christ, the Son of the living God" (v. 16). To what or to whom did Jesus refer by "this rock"?

The Roman Catholic Church regards it as Peter himself, and upon this bases its claim as the one true church. Thus to them the church is built upon Peter and upon his successors, the popes. Peter did not so regard himself. He was one "elder" among others (I Pet. 5:1). The early Christians attributed no supremacy to him (Gal. 2:9-21). Non-Catholics deny this papal claim. Some Baptist expositors hold that "rock" refers to Peter, but deny the Catholic position (i.e. Broadus and Maclaren). Maclaren says, "But it was not the 'flesh and blood'

leges, when Congress faced the issue in September. It received 173 points.

In No. 5 spot came the announcement in October that the number of SBC Foreign Missionaries had passed the 1600 mark. It rated 114 points.

Sixth place, with 109 points, went to debates in several State Baptist Annual Conventions in the fall of 1962 over whether Baptist colleges ought to receive government loans.

One-hundred and one points were to the rejection of Baptists worldwide of any bid to send an official observer to the Second Vatican Council. Southern Baptist participated in the Baptist World Alliance Debate at Oslo, Norway. Because of the divided feeling of Baptists from various countries on the matter, no bid was sought.

Declining enrolment totals of the six SBC seminaries was marked for eight-place story. It got 100 points. Although one seminary reported an increase, the total for the six seminaries was down over the year before.

The slow but continuing increase in Cooperative Program gifts to Baptist agencies ranked as the ninth-place story with 86 points. Close behind it in 10th place was the 75th Anniversary Celebration of Woman's Missionary Union, Auxiliary to the SBC. This anniversary story had 85 points.

Peter, but Peter as the recipient and faithful utterer of the divine inspiration in his confession . . ." But what saith the scriptures?

Obviously Jesus' utterance is a play on words. "Peter" is *petros* (masculine), and "rock" is *petra* (feminine). *Petros* appears in the New Testament 162 times. It is a proper name save in John 1:42 where it is rendered "a stone." But the Greek text here makes it a proper name. *Petra* is used 16 times in the New Testament, always as "rock" (Matt. 7:24, 25, 16:18; 27:51, 60; Mk. 15:46; Luke 6:48; 8:6, 13; Rom. 9:33; I Cor. 10:4; I Pet. 2:8; Rev. 6:15, 16).

*Petros* means a small stone broken off of a large rock. *Petra* means a ledge rock such as the foundation of a house (Matt. 7:24-25) or of a cliff (Matt. 27:51, 60; Rev. 6:15-16). So the two words are not identical. Some insist that Jesus spoke Aramaic (a form of Hebrew) in which no such distinction appears. But G. Campbell Morgan points out that in the Hebrew scriptures "Rock" always refers to deity, never to man.

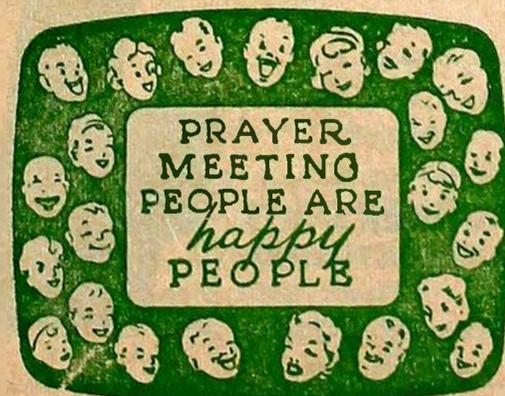
So the play on words (*petros, petra*) suggests two thoughts. *Petra* could refer to Peter's confession (v. 16, Robertson). If so Peter is a *petros*, a small stone broken off of the ledge rock (*petra*), and partaking of its nature. If so, it includes all who make such a confession of faith (cf. I Pet. 2:5ff.; "stone" here is *lithos*, a building stone). Or *Petra* could refer to Jesus Christ Himself. In the light of the Old Testament use of "rock," plus the New Testament use of *petra* with reference to Christ as the foundation stone (Rom. 9:33; I Cor. 10:4; I Pet. 2:8), this appears to be the more logical meaning of *petra*.

So the church is built upon Jesus Christ (*petra*) out of those who confess Him as "the Son of the living God" (*petros*), who thereby become "lively stones . . . built up a spiritual house . . ." (I Pet. 2:5).

The Church's one foundation is Jesus Christ her Lord" (cf. I Cor. 3:11).

### Just A Reminder . . .

Due to the Christmas holiday, there will not be a paper next week.



# Tennessee Topics

**New Duck River Association—Holts Corner** has called Forrest Creekmore as pastor and he will move into the new parsonage around Christmas. He is pastor of Rawls Creek Mission near Carthage. Paul Gentry and Elroy Arnold were ordained as deacons at Hurricane Grove Church December 2. Larry Jeffrey, Belmont senior, is interim minister of music at First Church, Shelbyville.

\* \* \*

Officers for Religious Education and Music Association of Tennessee for 1963 Convention year are Mark Short, president; Dudley Johnson, Shelby Collins and Bob Wilson, vice presidents; Elmer Bailey, chorister; Bob Malloy, pianist; Mrs. Jesse Meek, secretary and treasurer.

\* \* \*

Jarry Autrey, pastor of Cherokee Church, Memphis, will leave December 23 to become pastor of Woodridge Church, Houston, Texas. Autrey, pastor of Cherokee for the past six years, will assume his new duties the first week in January. Cherokee has a membership of 2,017.

\* \* \*

Dr. and Mrs. Howard D. McCamey, missionaries who had been on furlough, left the states for Nigeria November 23. They may be addressed at Baptist Dental Clinic, Ibadan, Nigeria, West Africa. He is a native of Dallas, Tex.; she is the former Georgia Cantrell of Smithville, Tenn.

\* \* \*

Dr. Eph Whisenhunt, former missionary to China and long time pastor in North Carolina, is making his home in Kingsport, Tenn., with his daughter, Edith Adair, who is the wife of R. A. Cantwell, pastor of Calvary Church. Dr. Whisenhunt was pastor emeritus of First Church, Clayton, N. C. He plans to continue pulpit supply and interim pastorates as the opportunity arises in Tennessee, Virginia, and North Carolina.

Pastor R. Victor Watts of Glenwood Church, Oak Ridge, reports 15 decisions in revival services. Five came for baptism, nine by letter and one by statement. Watts did the preaching and Dwayne Zimmer of Ardmore Church, Winston-Salem, N. C., directed the music.

\* \* \*

Glenn Patton is the new pastor of Calvary Church, Chattanooga. A graduate of Carson-Newman College and Southeastern Seminary, he is married to the former Georgia Stockman of Jamestown, Tenn. They have one son, Jonathan, age 4. Patton comes to Chattanooga from Talley Ho Church, Stem, N. C.

\* \* \*

Leon McElyea of Rockford Church, Rockford, reports 11 for baptism, three by letter and eight rededications in a recent revival. R. H. Mizell, pastor of West Knoxville, was the evangelist. Clifford Evans led the singing.

\* \* \*

The William B. Stokely, Jr. Gymnasium at Harrison-Chilhowee Baptist Academy was dedicated Saturday evening, December 8. The new floor is 94 by 50 feet. Charles C. Lemons is president of the Academy.

\* \* \*

Miss Virginia Terry, missionary to South Brazil, has arrived in the states for furlough. A native of Trenton, Tenn., she may be addressed at Route 2, Bells, Tenn.

\* \* \*

Royal Ambassadors of White Station Church, Memphis, gave a Christmas party at the church for the boys and girls of First Indian Baptist Church at Golddust. Gifts were presented to the Indian children who sang songs for them in Choctaw and who wore their Indian dress. The Royal Ambassador leaders are George Wheeler and R. L. Brown.

\* \* \*

Charlton Sperlich is the new minister of music at Temple Church, Old Hickory. Mrs. Sperlich is employed by the Sunday School Board in the Training Union Department. They live at 212 Woodmont Circle, Nashville.

\* \* \*

The new minister of music and education at Lockeland Church, Nashville, is Don Hilton. He was formerly with Two Rivers Church, Donelson.

## Goodlettsville Church Calls John Christian As Pastor

John Christian will begin his work as pastor of First Church, Goodlettsville, January 5. He has been pastor of Oak Grove Church, Robertson County, for the past 16 years.

Located about seven miles from Springfield, Oak Grove became a full time church two years after Christian became its pastor. Oak Grove property has increased from \$1,500 to \$105,000. This includes a modern auditorium, educational building and parsonage. The church contributes to the Cooperative Program and certain mission causes, 33 1/3 per cent of undesignated offerings.

A native of Trenton, Ky., Christian is a graduate of Austin Peay State College, and received the BD degree from Southern Seminary. He later received a Masters degree at Peabody.

Mrs. Christian is the former Kathleen Johnson of Pembroke, Ky. She is a graduate of Western State Teachers College.

Christian is in his fourth year as chaplain at the Jesse Jones Memorial Hospital in Springfield. He was vice president of the 1962 State Pastors' Conference.

\* \* \*

Rev. W. Donaldson Frazier, missionary to Nigeria, is now teaching in the Hausa Baptist Pastors' School, in Kaduna. He and Mrs. Frazier have moved to Kaduna (Address: Baptist Mission, Box 48, Kaduna, Nigeria, West Africa) from Okeho. Both are natives of Tennessee, he of Blaine and she, the former Ina Sandidge of Maryville.

\* \* \*

Don Parker, a student at Carson-Newman College, was ordained to the ministry by First Church, Cleveland, December 12. The request for his ordination came from First Church, Appalachia, Va., where he is regularly supplying.

\* \* \*

Spring Creek Church, Madison-Chester Association, ordained Blake Jolly, Jr. as a deacon December 9.

\* \* \*

**Jefferson Association**—First Church, White Pine, has called Sonny Melton as minister of music. He is a music instructor at Carter High School. Willie Hubbard is the new pastor at Piedmont Church. He came from Grove City Church, Knoxville. Piedmont has also called Robert Sharp as minister of music. Sharp is a Carson-Newman student. John Swann has resigned as pastor of East Side Mission, Jefferson City.

\* \* \*

Mrs. Bennie Pearson, widow of a former Tennessee Pastor, has resigned her position as secretary at Whitehaven Church, Memphis, and moved to Richardson, Texas, where she has accepted a similar position with Richardson Heights Church.

### CHURCH PEWS

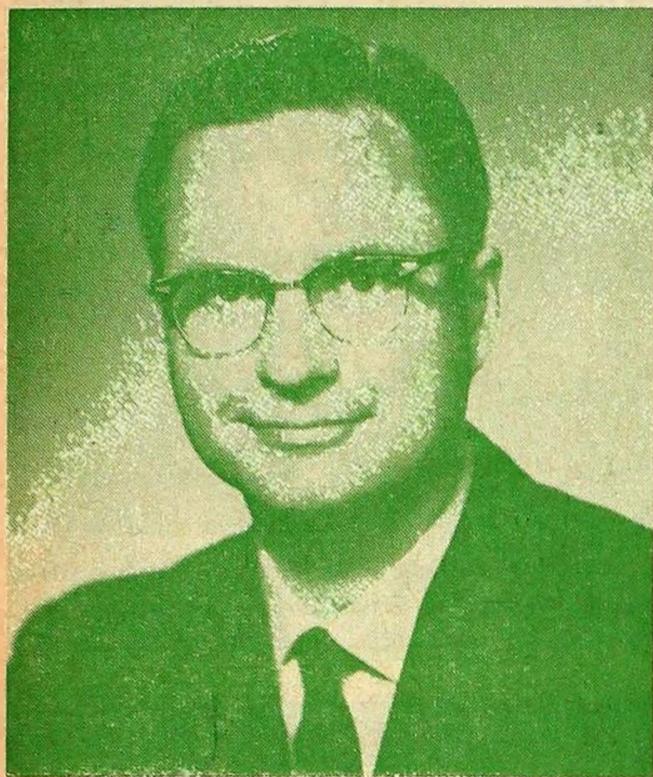
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# Patterson Elected To Succeed Daniel



NASHVILLE—The 75-member State Executive Board in its sessions here December 6-7 honored retiring State Sunday School Secretary Jesse Daniel and elected Rev. Robert Patterson as his successor.

In a testimonial dinner Thursday evening Daniel was presented a slide projector and screen and a volume of letters of appreciation from numerous friends. He retires December 31 after nearly 36 years denominational service.

Patterson, chosen by the Committee on State Missions, was given unanimous endorsement by the Board. A minister and the son of a minister, he was a former field worker in the Sunday School Department of our State Executive Board and for the last three years has been with the Baptist Sunday School Board. Patterson, who was presented after his election to the Board by Dr. Kendall, responded with happy acceptance asking prayers of all as he undertakes his responsibility.

The Board, presided over by Gaye L. McGlothlen, reorganized and named its seven sub committees which held planning sessions. Orientation and instruction was given new members recently elected at the State Convention. In other action:

► Permission was given Union University to conduct a campaign for capital funds in West Tennessee in the fall of 1963 to provide for construction of adequate administration offices and a chapel seating 1,200 to cost approximately \$500,000.

► Belmont College was granted permission to borrow up to \$600,000 to complete its development program erecting a library and physical education building.

► Also short term financing if necessary was approved not to exceed \$48,907.50 on the student center at East Tennessee State College.

Executive Secretary W. Fred Kendall told the Board since World Missions is the 1963

theme "emphasis will be on building a great mission concern, beginning at the local church and going to the ends of the earth." Kendall will be one of three Tennesseans sharing in an evangelistic crusade in Japan next spring. A Prayer Lift supporting this venture in which nearly 600 Baptist ministers and laymen, (the larger part coming from Texas) will participate, is being organized. Tennessee Baptists are asked to remember this evangelistic effort called the New Life Movement in Japan in prayer.

The following organization of sub committees of the Board was effected in the December meeting:

### *Administrative Committee*

1. Grant Jones, Chairman, at large; 2. W. A. Boston, Chairman, Tenn. Baptist Program Committee; 3. E. B. Bowen, Vice-President, Executive Board; 4. J. Victor Brown, at large; 5. Orvind Dangeau, at large; 6. Edwin E. Deusner, Chairman, Education Committee; 7. R. G. Elliott, Chairman, Christian Services Committee; 8. A. D. Foreman, Jr., at large; 9. W. C. Garland, Chairman, Public Affairs & Christian Life Committee; 10. Gordon Greenwell, at large; 11. Gayle L. McGlothlen, President, Executive Board; 12. O. C. Rainwater, at large; 13. Harold J. Purdy, President, Tennessee Baptist Convention; 14. G. Allen West, Chairman, Denominational Cooperation Committee; 15. Floyd Cates, Chairman, State Missions Committee.

### *State Missions Committee*

1. Floyd Cates, Chairman; 2. Carl P. Daw, 3. Mrs. Bradford Duncan, 4. Hoyte Huddleston, 5. John Laida, 6. Wilford Lee, 7. Tom Madden, 8. Raymond Sanderson, 9. E. L. Smothers, 10. Clarence Stewart, 11. P. O. Davidson, 12. O. C. Nugent.

### *Tennessee Baptist Program Committee*

1. W. A. Boston, Chairman; 2. Alvin Gilliland, 3. Hudson Hicks, 4. Ralph Norton, 5. Ramsey Pollard, 6. Harold Purdy, 7. Lewis Rhodes, 8. Bernard Scates, 9. Shields Webb, 10. Charles Wingo, 11. Fred M. Wood, 12. Lowell Knupp.

### *Educational Committee*

1. E. E. Deusner, Chairman; 2. J. B. Avery, Jr., 3. E. B. Bowen, 4. Kenneth Combs, 5. Melvin Faulkner, 6. Edward Jennings, 7. Howard Kirksey, 8. Ralph Murray, 9. Jesse Newton, 10. Luther Joe Thompson, 11. Charles Trentham, 12. Paul Turner.

### *Public Affairs & Christian Life Committee*

1. W. C. Garland, Chairman; 2. Homer Cate, 3. Robert Covington, 4. James P. Craine, 5. Hugh Myers, 6. E. Warren Rust, 7. Richard Sims, 8. Charles M. Smith, 9. H. K. Sorrell, 10. David Walker, 11. Branson C. Wiggins, 12. Wayne Dehoney.

## *Immanuel Church, Nashville Celebrates 75th Anniversary*

Immanuel Church, Nashville, had Brooks Hays and Alfred Leland Crabb as featured speakers for its 75th anniversary celebration Dec. 9. Hays, former President of the SBC, is Special Assistant to the President of the United States. Dr. Crabb, college professor and historical novelist, reviewed Nashville's religious highlights during the period of the church's part in it. A pageant "Bound For The Promised Land" written by Bethann Van Ness portrayed some episodes in Immanuel's history. This was given on Wednesday night followed by a reception. Historical displays were exhibited. Dr. Gaye L. McGlothlen is in his 14th year as pastor. The church moved to its present location, 222 Belle Meade Blvd., in 1954 where it has property now valued at \$628,000. Immanuel carries on a chapel program in the West End community from which it relocated. Dr. H. C. Smith was chairman of the anniversary steering committee. A very interesting illustrated brochure containing a brief history of the church was issued highlighting the occasion.

\* \* \*

Carl Roberts is the new pastor at Midway Church, Holston Association. A pastor of Calvary Church, Miami, Fla., 14 years, he succeeds Lawrence Byrd who is now pastor at Butler. Chester R. Parker began his work December 1 as pastor of Unaka Avenue Church, Johnson City. He was pastor at Immanuel Church, Lebanon, and was a former pastor at National Avenue Church, Memphis. The new pastor of Clear Branch Church also of Holston Association is John H. McDaniel, Jr.

### *Denominational Cooperation Committee*

1. G. Allen West, Chairman; 2. John Christian, 3. Robert H. Dills, 4. Joe B. Good, 5. James Harney, 6. L. H. Hatcher, 7. C. V. McCoig, 8. D. W. Pickelsimer, 9. Walter Smithwick, 10. Lewis Bratcher, 11. L. Jack Criswell.

### *Christian Services Committee*

1. R. G. Elliott, Chairman; 2. William L. Swafford, 3. Carl W. Greene, 4. Robert Ivy, 5. Fred Kendall, II, 6. Anderson McCulley, 7. Gaye L. McGlothlen, 8. C. Henry Preston, 9. Slater A. Murphy, 10. S. S. Warren, 11. James Singleton.

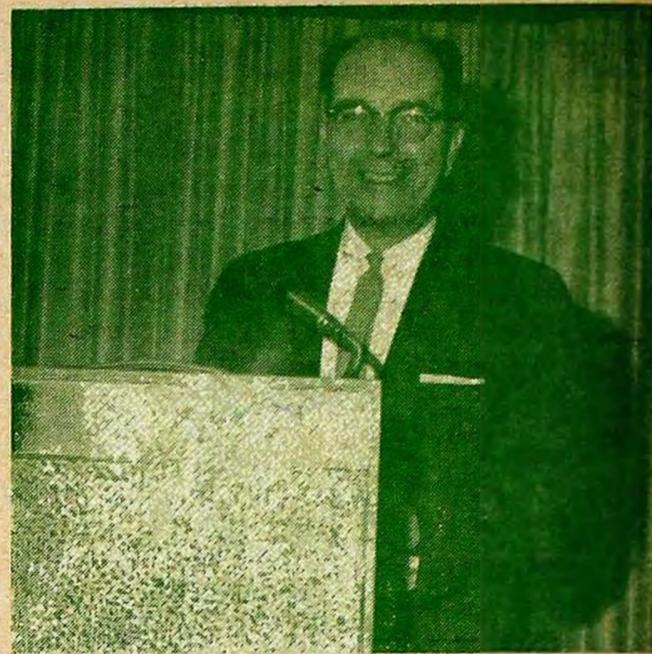
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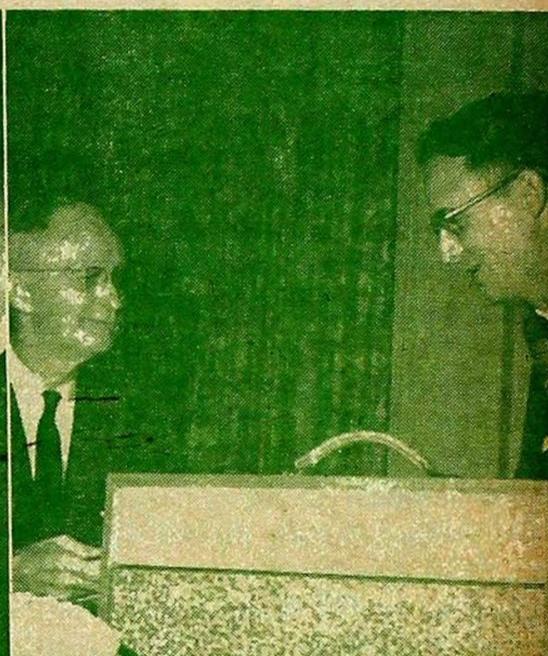
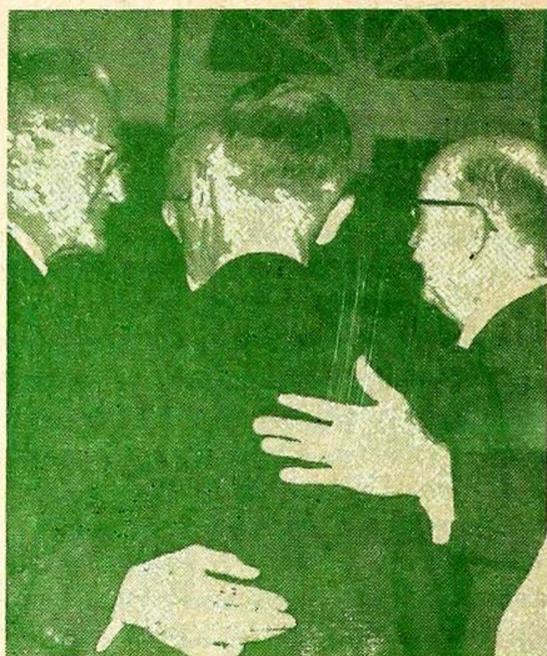
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# Executive Board and Staff

## Honor The Daniels



Shown presiding over the recent Executive Board meeting is Gaye L. McGlothlen, pastor, Immanuel church, Nashville.



Left: Shown congratulating Jesse Daniel are three TBC executive secretaries under whom he served. They are from L: John D. Freeman, Nashville; W. Fred Kendall (across from Daniel), Nashville and Chas. W. Pope, Tallapoosa, Ga. In the middle picture Mr. and Mrs. Daniel are shown following the dinner being congratulated by Miss Beatrice

Moore, secretary, Retirement Plans, TBC; Mrs. Robert Byram, secretary to W. Fred Kendall, TBC and Mr. Byram. At right David Q. Byrd of Jackson is shown presenting to "Mr. Jesse" a bound volume of letters from friends. Daniel retires as secretary of the Sunday School Department, TBC, Dec. 31.

## Conference Wonders, 'Where Are The People?'

NASHVILLE (BP)—Reports of possibly the leanest numerical growth since World War II faced Southern Baptist Convention leaders assembled here for a week of conferences.

Executive Secretary James L. Sullivan of the SBC Sunday School Board, Nashville, sponsor of the conferences, put this question to the 200 secretaries from state Baptist offices attending them:

"We have been emphasizing the functions and planning projects, but where are the people?"

Preliminary statistical reports indicate Southern Baptists, leaders in Sunday School enrolment totals in the nation, increased only 54,000 in membership there during the 1961-62 associational year.

This apparently is the lowest numerical increase since the mid-1940's.

The increase during the 1960-61 associational year was over 124,000. Combined Sunday School enrolment of Southern Baptist churches stands at more than 7½ million.

Present for the conferences, called each winter by the board, were executive secretaries of state Baptist conventions and their associates who lead work in five special areas—Sunday School, Training Union, church music, work among college students and church building consulting.

Sullivan said Sunday School growth spurs gains in other areas of church life. After the 1954 SBC thrust, "A Million More In '54," not only the Sunday School gained enrolment, but Training Union enrolment jumped and the number of converts rose too, he pointed out.

The "Million More" effort was a nation-

wide Sunday School enlargement effort.

Sullivan said the emphasis of the Sunday School is Bible teaching. "You can't have a program of stewardship ahead of Bible teaching. You can't have a program of evangelism ahead of Bible teaching," he declared.

"It's not a matter of priority," he said. "It's a matter of strategy and sequence. You don't run a military convoy down the highway with every vehicle on a line even with each other. You couldn't find a highway wide enough for it. You put one in the lead and the others follow it."

He said this problem of dealing with people outranked the doctrinal problem in importance among Southern Baptists today.

Preliminary data—the final figures will not be available until early next year—also indicates that Training Union enrolment increased during 1961-62, but that it too failed to make an annual increase similar to previous years.



Jim Gouge has accepted a call to become music and education director at First Church, Pulaski, effective February 24. A native of Elizabethton, he graduated from Carson-Newman College and is expected to receive his MCM degree from Southwestern Seminary in January. Gouge is married and has two children.

## ABOUT OUR STATE

John C. Parrish, Sr. died December 2. He was a deacon at John Sevier Church, Knoxville where he had served faithfully for many years. Funeral services were held at the church with Pastor Fred O. Ponton, officiating, assisted by former pastors, J. B. Cross and A. F. Baker. His son, John C. Parrish, Jr., is pastor of Dixie Lee Church, Lenoir City.

\* \* \*

Ed A. Young, formerly pastor of Mt. Harmony Church in Athens, is now pastor of Riverdale Church, Knoxville. A former Chattanooga businessman, Young entered the ministry in 1945. He attended Carson-Newman College and was graduated from New Orleans Seminary in 1952. He served pastorates in Texas and Mississippi before returning to Tennessee.

\* \* \*

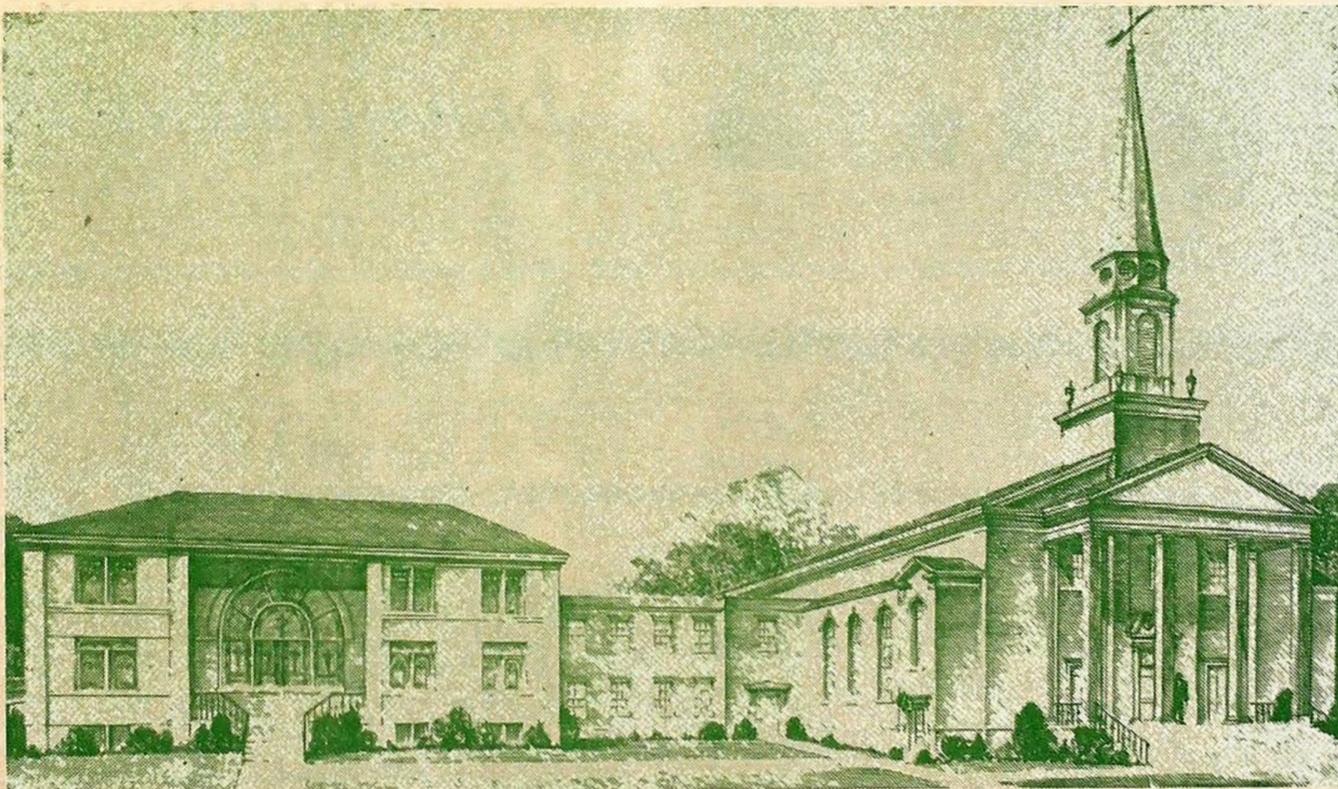
After 17 years as pastor of Merton Avenue Church, Memphis, Robert C. Cannon has resigned to become pastor of Horn Lake Church, at Horn Lake, Miss., on January 15.

\* \* \*

Pastor M. L. Arbuckle of Big Spring Church, Cleveland, reports a revival in which the preaching was done by Thomas Mosley. There were eight additions to the church, five of these by baptism. Also five rededications and six other professions of faith on the field. Raymond Hooker, local minister of music led the singing. Mosley is pastor of North Edgefield Church, Nashville.



**GERMAN PRODUCT**—Porter Routh, right, executive secretary of the Southern Baptist Convention Executive Committee, shows Rudolf Thaut a facsimile of the Gutenberg Bible on display at Baptist offices in Nashville. Thaut, from Bad Homberg, Germany, is general secretary of the German Baptist Union. He spent two months in the United States studying Baptist work. The original Gutenbergs were printed in Mainz, Germany. (BP) Photo



**MILAN**—First Church here dedicated its new auditorium December 9. In the architect's sketch above it is shown at the right. Dr. Henry J. Huey, a former pastor, delivered the dedicatory message. E. L. Smothers, pastor since May, 1955, conducted a service of Thanksgiving at the evening hour.

The colonial type structure centrally heated and air conditioned with furnishings costs about \$300,000. The church has property now valued at more than \$500,000. The new auditorium seats approximately 1,000.

The building committee is composed of Floyd Burrow, chairman, Earl Walker, Walton Bonds and Walter Chapman. Members of the finance committee are Chapman, chairman, H. P. Clemmer, Bonds, Burrow, J. B. Fuqua, Bennett Holmes, L. D. Holt and George Cunningham.



Mrs. Jesse Meek



Charles Norton



Mary Anderson



Johnnie Hall



Nancy Dill



Helen Jarrett



Mrs. Stuart Magee

WARMEST GREETINGS  
for the  
HOLIDAY SEASON

TRAINING  
UNION  
DEPARTMENT

*May the Birthday of the Christ child  
And the glory that it holds  
Bring you joys to cheer and bless you  
As this holy day unfolds;  
And throughout the coming New Year,  
May bright memories of this time  
Fill your days with true contentment  
And with happiness sublime*

OFFICE PERSONNEL

TENNESSEE WOMAN'S MISSIONARY UNION

May the WONDERFUL  
BLESSINGS of Christmas  
remain with you throughout  
the New Year

MISSIONS  
DEPARTMENT

Leslie R. Baumgartner  
Elizabeth Stiles



Ethel McIndoo



Jesse Danlel

# The Sunday School Department

## Wishes You

### A Very Merry Christmas And



Jean O'Brien



Merrie Bibb



Florence Dewey



Frances Kinamon



Lacy W. Freeman



Harriet Cayce

## A Happy New Year

# "How Far Is It To Bethlehem?"

(Continued from Page 3)

shall call this name Emmanuel," (Matt. 1: 23) God with us. Bethlehem means, in the words of Henry Wadsworth Longfellow,

God is not dead; nor doth he sleep!  
The wrong shall fail, The right prevail,  
With peace on earth, good will to men!

Bethlehem means that "God sent forth his Son," (Gal. 4:4). And it also means, "God was in Christ . . ." Herein is the meaning of Bethléhem and the meaning of Christmas.

In Nashville, Tennessee, in the home of an Army chaplain, on the first Christmas eve after the war, the telephone rang. His wife answered. She was thrilled to hear the voice of her husband who after many months overseas had just returned to American shores. You can imagine her joy when she learned he would be home for Christmas. He would be able to get home sometime during the night. They decided to keep his home-coming a secret from the children that he might surprise

them on Christmas morning. The next morning, Christmas morning, when the children gathered around the tree to open their presents lying beneath the tree, suddenly the while sheet on which the presents had been placed stirred, and up from among the packages arose their father. It is easy to imagine the joy of that home when the little ones who had expected only presents found their father himself. This is a parable of the real meaning of Christmas. Up from the manger . . . no ordinary baby . . . but the Christ, the love of God Himself incarnate . . .

(Ralph Sockman, from a sermon over the National Pulpit, Christmas, 1946.)

**Conclusion:** "How far is it to Bethlehem?" Another wrote:

It isn't far to Bethlehem Town!  
It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right through  
The homes of folks like me and you.

(Madeleine Sweeny Miller)

How far is it? It is only as far as repentance and faith. It is only as far as worship and adoration. It is only as far as decision and dedication. At Bethlehem we can exchange fear for faith, weakness for strength, hate for love, aimlessness for purpose. Yes, there we may even exchange death for life.

But let us know this and burn it upon our hearts that: "Though Christ a thousand times in Bethlehem be born, if he's not born in Thee, thy heart's forlorn" (Angelus Silesius 1624-77). Let us turn our faces and footsteps in the direction of Bethlehem and there meet and worship the Lord of life. We can join the shepherds and hear them say:

Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste.

May we with haste and resoluteness receive him unto our hearts and homes, who is the Lord of all.

# Attendances and Additions

Church	S.S.	T.U.	Add.
Alamo, First	236	71	
Alcoa, East	159	70	
First	444	149	3
Athens, Central	125	50	
East	388	144	
Niota, First	102	27	
North	257	104	
Auburntown, Prosperity	126	59	
Bolivar, First	473	159	
Brighton	231	110	
Bristol, Tennessee Avenue	580	190	1
Brownsville	590	126	1
Bruceton, First	197	66	
Cedar Hill	101	43	
Centerville, First	112	50	
Chattanooga, Avondale	637	182	2
Calvary	317	85	
Chamberlain Avenue	162	44	
East Brainerd	235	90	
East Lake	482	179	2
East Ridge	769	194	1
First	1126	272	3
Northside	392	97	2
Oakwood	387	140	
Red Bank	1261	358	2
Ridgedale	486	166	
Ridgeview	313	84	2
St. Elmo Avenue	429	152	1
South Seminole	242	106	
White Oak	501	122	
Woodland Park	367	164	
Clarksville, First	930	229	4
New Providence	299	80	
Cleveland, Big Spring	381	178	
Stuart Park	150	78	1
Clinton, First	693	157	2
Second	504	84	
Collierville, First	283	100	
Columbia, Highland Park	513	196	
Pleasant Heights	225	93	
Cookeville, Stevens Street	137	46	
Washington Ave.	144	79	1
Corryton, Fairview	163	58	
Crab Orchard, Haley's Grove	109	36	

December 9, 1962

Cowan, First	154	37	
Crossville, First	230	77	
Daisy, First	370	85	
Denver, Trace Creek	111	72	
Drestden, First	189	57	
Dunlap, First	186	74	
Dyersburg, First	678	219	
Elizabethton, First	462	141	
Good Will Center	74		
Oak Street	164	62	2
Siam	174	93	
Etowah, First	332	103	
Friendship, South Fork	53	28	
Gladeville	146	78	
Gleason, First	193	66	
Goodlettsville, First	391	144	2
Grand Junction, First	123	67	
Greeneville, First	451	151	
Halls, First	220	52	
Harriman, Trenton Street	373	85	
South	492	178	1
Walnut Hill	243	101	
Hixson, Central	276	143	
First	344	104	
Memorial	305	145	
Hollow Rock, Prospect	137	27	
Humboldt, First	534	158	
Jackson, Calvary	659	262	1
East Union	84	58	
First	1087	313	1
Parkview	359	117	
West	891	398	
Jellico, First	127	93	
Mission	16		
Johnson City, Central	643	206	13
Pine Crest	184	78	

Kenton, First	256	76	
Macedonia	89	67	
Kingsport, Cedar Grove	195	45	
First	901	223	1
Litz Manor	282	97	
Lynn Garden	478	139	
State Line	182	79	
Kingston, First	598	211	1
Mission	45		
Shiloh	180	147	
Knoxville, Bell Avenue	872	200	
Black Oak Heights	234	92	
Broadway	1010	360	1
Central Ft. City	1304	387	3
Fifth Avenue	733	202	1
First	1038	214	
Fort Hill	257	84	
John Sevier	201	61	
Lincoln Park	1040	265	
Lonsdale	314	105	1
Meridian	671	194	3
Riverdale	158	53	
Smithwood	733	247	
Wallace Memorial	693	256	
Chapel	180	111	1
West Hills	186	92	4
LaFollette, First	248	87	
Lawrenceburg, Deerfield	112	60	
Meadow View	99	40	
Highland Park	244	113	
Immanuel	119	67	1
Lebanon, First	657	149	
Hillcrest	127	65	
Rocky Valley	119	40	
Rome	81	22	
Southside	153	75	1
Lenoir City, Calvary	256	58	1
First	495	150	2
Kingston Pike	136	52	
Oral	126	79	
Lewisburg, First	426	80	
Malesus	233	74	
Manchester, First	327	129	
Westwood	140	54	2
Martin, Central	321	78	
First	438	115	
Mt. Pelia	128	28	
Southside	103	38	
Maryville, Broadway	648	342	2
Grandview	179	94	
Stock Creek	177	80	
McEwen, First	98	32	
McMinnville, Magnes Memorial	339	63	
Forest Park	82	37	
Shellsford	221	127	
Medon, New Union	109	56	
Memphis, Ardmore	815	324	1
Barton Heights	231	86	
Bellevue	1689	701	9
Belwood Heights	116	64	
Berclair	1036	395	2
Beverly Hills	636	170	8
Boulevard	479	149	4
Brunswick	143	60	3
Capleville	88	55	
Cherokee	1344	466	21
Westmont	162	65	3
Colonial	949	289	
Cordova	116	59	
Deliwood	388	114	
Eudora	959	332	4
Fairlawn	587	231	9
First	1645	389	11
Forest Hill	101	57	
Frayser	875	365	8
Georgian Hills	438	192	
Grace	376	178	2
Graceland	658	249	
Havenview	240	91	6
Kennedy	507	231	
LaBelle Haven	755	276	
LeaClair	503	166	
Leawood	940	319	1
Levi	422	185	3
Longview Heights	421	163	1
Lucy	111	82	
Macon Road	176	94	
Malcomb Avenue	190	64	1
Mallory Heights	261	119	1
McLean	623	179	5
Merton Avenue	462	111	1
Millington, First	522	234	4
Millington, Second	93	59	
Mountain Terrace	138	98	1
Mt. Pisgah	123	88	
National Avenue	376	120	
Oakhaven	476	178	11
Parkway Village	305	100	7
Peabody	167	110	
Pleasant Valley	85	37	
Prescott Memorial	500	164	4
Raleigh	567	188	1
Richland	361	134	
Scenic Hills	191	55	
Second	385	118	3
Seventh Street	462	114	2
Southern Avenue	879	303	
Southland	195	90	
Southmoor	249	114	1
Speedway Terrace	730	200	2
Trinity	586	248	3
Wells Station	750	245	
Whitehaven	848	181	7
White Station	147	79	
Milan, First	547	149	2
Northside	188	74	3
Morristown, Alpha	122	54	1

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Buffalo Trail	261	67	
Bulls Gap	118	40	
Cherokee Hills	112	61	
Enterprise	110		
First	868	218	2
Hillcrest	256	102	
Manley	120	58	3
Rocky Point	71	38	
Westview	180	61	
Whitesburg	109	36	
Murfreesboro, First	625	141	2
Calvary Chapel	123	59	
Southeast Mission	162	107	2
Third	410	157	
Woodbury Road	243	86	
Nashville, Alta Loma	307	119	2
Mission	12		
Antioch	180	81	
Crievewood	583	150	2
Donelson, First	865	234	1
Donelson View	157	53	
Eastland	648	175	5
Elkins Avenue	134	75	
Fairview	208	73	
First	1387	453	6
Carroll Street	220	58	
Cora Tibbs	65	22	
T.P.S.	409		
Freeland	122	39	
Glenwood	293	86	2
Grace	857	260	1
Haywood Hills	271	105	2
Hermitage Hills	277	156	1
Hill Hurst	184	51	6
Inglewood	918	212	
Cross Keys	57	36	
Training School	111		
Joelton	232	125	2
Lincova Hills	241	60	3
Lyle Lane	83	47	
Madison, Parkway	154	67	1
Mill Creek	200	60	2
Riverside	372	92	
Valley View	103	24	
Rosedale	204	94	2
Third	225	70	
Two Rivers	119	61	
Una	232	125	2
Woodbine	529	207	
Oak Ridge, Robertsville	678	217	1
Old Hickory, First	516	159	
Temple	256	127	
Pigeon Forge, First	308	88	
Portland, First	324	89	
Pulaski, First	396	108	
Ramer, Gravel Hill	145	85	
Rockwood, Eureka	98	61	
First	533	190	
Rogersville, Henard's Chapel	161	91	
Sardis	65	33	
Savannah, First	293	70	
Selmer, Falcon	90	54	
First	293	96	
Sevierville, First	540	163	1
Sidonia, Pleasant Grove	112	51	
South Pittsburg	257	65	3
Sparta, First	167	39	
Springfield	541	119	
Summertown	126	52	
Sweetwater, First	418	102	
North	238	49	
Mission	49		
Trenton, First	552	123	
White Hall	131	52	
Union City, First	649	174	
Samburg	59	23	
Second	312	137	
Watertown, Round Lick	187	81	
White House	158	65	
Winchester, First	260	57	81
Oak Lawn	114	45	

## Gains Seen In Work With National Baptists

ATLANTA (BP)—Ten years ago one Southern Baptist worked full time with National Baptists in a position of statewide responsibility under the auspices of the denomination's Home Mission Board.

In December nine state directors of work with National Baptists met here for long range planning with personnel of the mission board for budget, personnel and program needs.

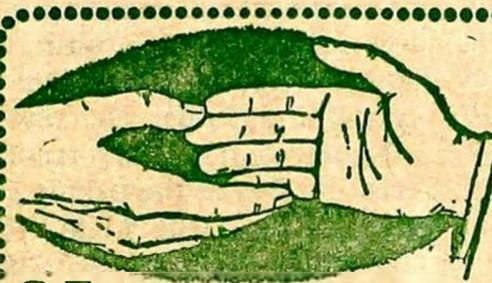
These men represent more than 80 Southern Baptists who work with their fellow Negro Baptists in missions, Christian education, enlistment and evangelism, according to Victor Glass of Atlanta, associate secretary of the mission board's work with National Baptists.

Discussion ranged from developing and distributing statistical data on the Negro in

America to a study of how other denominations work with their fellow Negro groups, to supplying scholarships for National Baptist youths preparing for Christmas vocations in state, Baptist and private colleges.

"Our purpose is to cooperate with National Baptists in developing Christian leadership, strengthening their churches, and to share with them in the world mission enterprise," Glass stated.

Southern Baptists have workers in 17 states. These have reached into 31 states having a Negro population of 18 million, according to Glass. The tasks of these workers include vacation Bible schools, summer camps, conferences, clinics, extension classes, Baptist student unions, summer student missionaries, simultaneous revivals and surveys.



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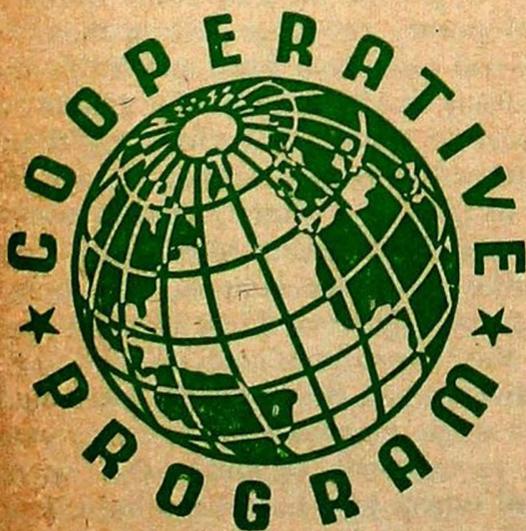
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By Oscar Lee Rives

## —God With Us—

**TEXTS: Isaiah 6; 9:6-7; Hebrews 1:1-4; John 1:1-18 (Larger)—John 1:1-18 (Printed).**

The passages from Isaiah, given in the larger lesson, are prophetic in nature. The list of names, for instance, foretell as well as forthtell of Jesus' ministry. He was called Wonderful. He was called Counselor. He was called the mighty God. He was called the everlasting Father. He was called the Prince of Peace. The passage from Hebrews is interpretive in nature. The writer reminds that God after having spoken to mankind through the prophets had by then given the final and full revelation and message through Jesus Christ. Before this full message could be delivered His advent into the world must be accomplished. And this leads us in our study, at this glad season of the year, to Christmas. The printed passage, which is the prologue to John's Gospel, provides some striking words as approaches to the great word Immanuel which means "God with us". The notes that follow mention six. What are they?

### Light and Life (vv. 1-5)

Since the Gospel begins with language that is similar to that found in Genesis, it is easy to see the similarity further in terms of these two words. Light was the first creation. And this was followed by creations of various forms of life, the highest form of which was of course human life. The creation of

light banished darkness and foreshadowed the bringing of order out of chaos. Jesus Christ was, and is, to the spiritual world what light was to the physical world. His advent made possible both spiritual light and heavenly life. Wherever man has known and followed Him a new kind of living has become manifest. He was not only present and operative at creation but He was also present and operative at Calvary as well as Bethlehem. The shepherds saw a great light. But so have thousands since then. To see Him in faith is to possess something of His life. "In Him was life; and the life was the light of men."

### Belief and Birth (vv. 6-13)

John the Baptist announced His coming before the masses of the people, once He had reached full maturity, just as the Angel had announced His birth to Mary and to Joseph. God had sent him to bear witness concerning Jesus. He was faithful to his assignment. The later record tells how the great masses of the people refused to accept Him as the "true Light". Some years ago the writer of these notes heard the late S. D. Gordon remark that in his opinion the words of verse eleven here are perhaps the saddest words ever written when they say, "He came unto His own, and His own received Him not". But against this dark background there stand verses twelve and thirteen. They can be summed up in the two words used as the caption above. To believe, in this context, is to receive. And to receive Jesus Christ into one's heart and life is to possess the power to become a son of God. Here in the prologue this process is referred to as a birth. In the third chapter of the Gospel, where Jesus talks with Nicodemus, this concept will be developed and expanded. In the final verse of the twentieth chapter of the Gospel such believing is linked with spiritual life. Jesus was born into this world. One must be born into His kingdom. The Christmas story is not complete unless and until the first leads to the second.

## New Books

*World Without Want* by Paul G. Hoffman; Harper; 144 pp.; \$3.50.

*Creeds of the Churches* edited by John H. Leith; Doubleday; 589 pp.; \$1.95; paper.

*The Eastern Orthodox Church* by Ernst Benz; Doubleday; 230 pp.; 95¢.

*The Religious Factor* by Gerhard Lenski; Doubleday; 414 pp.; \$1.45. A sociologist's inquiry.

*Rozell's Complete Lesson 1963* by Ray Rozell; Rozell and Co.; 322 pp.; \$2.95.

*Studies in Matthew, the King and the Kingdom* by Roland Q. Leavell; Convention Press; 146 pp.

*All the Promises of the Bible* by Herbert Lockyer; Zondervan; 610 pp.; \$6.95. A unique compilation and exposition of divine promises in scripture.

*John Wilbur Chapman* by John C. Ramsey; Christopher; 230 pp.; \$3.95. The Man, His Methods and His Message.

*But God!* by V. Raymond Edman with Poems by Annie Johnson Flint; Zondervan; 152 pp.; \$2.50. Little Lessons of Large Importance Learned From the Holy Scriptures.

*In Spite of Dungeon* by Dorothy C. Haskin; Zondervan; 150 pp.; \$2.50. Suffering for Christ in the Orient.

*The Scripture Sourcebook* Introduction by D. L. Moody; Zondervan; \$2.50. A Topical Textbook of Bible Persons, Places and Subjects.

*Modern King James Version of the Holy Bible*; McCraw-Hill; 352 pp.; \$7.95.

*The Children's Version of the Holy Bible*; McCraw-Hill; 352 pp.; \$7.95.

*The Teen-age Version of the Holy Bible*; McCraw-Hill; 352 pp.; \$7.95.

Belief, as whole-hearted committal, is this key concept. To receive Him is the way.

### Residence and Revelation (vv. 14-18)

Mysteries of mysteries! Reality of realities! Glory of glories! God in Jesus Christ took up temporary residence among men. "And the Word was made flesh, and dwelt among us". Jesus lived on earth for a little while in order to reveal what God was like. The Gospel writer here describes Him as being "full of grace and truth". He also compares and contrasts Him with Moses. Moreover he positively identifies Him as "the only begotten Son". How could he be more specific than this? Jesus was man. Jesus was God. His divinity and His humanity were blended into a single personality. Christmas centers, then, in the birth of child—One so much like all others who have been born, and yet so different from any and all others. For ever since He came the world has been different, so different!

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**A Gift for Mrs. Gibb\***

*By Jean Gilchrist*

"How many days until Christmas?" asked Patty. She had been checking the calendar every day for more than a week.

"Only four days left now," said Mother. "We must keep busy so that everything will be as nice as can be. We've finished shopping for gifts, but there are still lots of things to do at home."

"Mother," Patty said slowly, "I think I would like to buy one more gift, a gift for Mrs. Gibb. Mrs. Gibb lives all alone, and she must get lonesome sometimes. I think she would like a present from us."

"That's a nice idea," said Mother. "I wonder what sort of gift she would like."

"I don't know, but I have an idea," Patty said excitedly. "I'll visit her this morning. Maybe I'll hear her wish for something."

After breakfast Patty went to Mrs. Gibb's little house at the corner. Mrs. Gibb was knitting.

Oh, thought Patty, maybe she would like to have some knitting things.

Then Patty saw Mrs. Gibb's big basket of yarn, knitting needles, and books. She decided Mrs. Gibb had plenty of knitting things. Although Patty listened carefully, she didn't hear Mrs. Gibb wish for anything.

The next day Mother reminded Patty that only three days remained until Christmas. Patty decided to visit Mrs. Gibb again and try to get an idea. This time Mrs. Gibb was reading.

I wonder if she would like a new book, Patty said to herself.

Then Mrs. Gibb began telling Patty about a kind friend who brought her many library books. She told about all the magazines the postman brought every week. Patty was sure Mrs. Gibb didn't need anything else to read. She didn't hear her wish for anything else.

The next day only two days remained until Christmas. Patty hurried to Mrs. Gibb's house right after breakfast. Mrs. Gibb was watering her plants.

She might like another plant to put in her window, thought Patty.

Soon Mrs. Gibb told Patty she would have to give away some of her plants because there was scarcely room for them all in her little house. Patty knew that giving Mrs. Gibb a plant wouldn't be a good idea at all.

The next morning was the day before Christmas. Patty was worried now. She was sure Mrs. Gibb would like to get a Christmas gift, but Patty couldn't think of anything to give her.

"What will I do?" she asked as Mother combed her hair.

"Well," said Mother as she put a perky red ribbon in Patty's hair, "you visit her again today. Surely you'll find a good idea this time."

Mrs. Gibb was looking out the window. She smiled when she saw Patty coming. When she opened the door, she said, "I hoped you would come today, and here you are with my present decorated with a red ribbon."

"Your present?" asked Patty. She didn't know what Mrs. Gibb was talking about.

"Yes," said Mrs. Gibb. "I get lonesome sometimes. These little visits you have been making every day are the best gift I could possibly get. Because you are here with a perky red ribbon in your hair, I said my present was decorated today."

Patty giggled. She thought it was funny to be called a Christmas present, but she liked it. She was happy about something else, too. She knew now what Mrs. Gibb wanted. Patty decided right then her visits to Mrs. Gibb wouldn't stop after Christmas. She would visit as often as she could. Then almost every day Patty would have a gift for Mrs. Gibb.

\*(Sunday School Board Syndicate, all rights reserved)

**Christmas Carols\***

*By Thelma C. Carter*

Do you know that the first Christmas song was heard by the surprised shepherds when the angels proclaimed the birth of Jesus? "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13).

Many of the carols we used today are older than any other form of musical composition. These first carols were sung in Latin, the language spoken by many people in ancient times.

A carol often tells a story of the star, the shepherds, the Wise Men, and the baby Jesus. These are used as hymns of praise.

"Silent Night, Holy Night" is perhaps the best known of all carols used in our country.

Silent night, holy night,  
All is calm, all is bright  
Round yon Virgin Mother and child!  
Holy Infant so tender and mild.

Take a few moments to think about the words of other Christmas songs. The beautiful story of the birth of Jesus is told in

An English tourist asked the druggist for a small tube of tooth paste and was handed a package marked "Large."

"I'm afraid you don't understand," the bewildered Britisher said, "I asked for a small tube."

"That's right, sir," was the answer, "it comes in three sizes—Large, Giant and Super. I gave you the small size—Large."

\* \* \*

There's a chap at our meetings for whom I rejoice;

Through debates and discussions I long for his voice.

Though he'll rarely say more than four words in his turn,

He'll deliver them clearly: "I move we adjourn."

\* \* \*

Johnny had asked so many questions that his father was out of patience. "Look here," he said, "didn't you ever hear about the boy who asked so many questions that he turned into a question mark?"

The boy pondered a moment "Daddy," he asked, "how did he keep the little dot under himself?"

such songs as "Hark! The Herald Angels Sing," "O Little Town of Bethlehem," and "O Come, All Ye Faithful."

**The Poinsettia\***

*By Claudia M. Higgins*

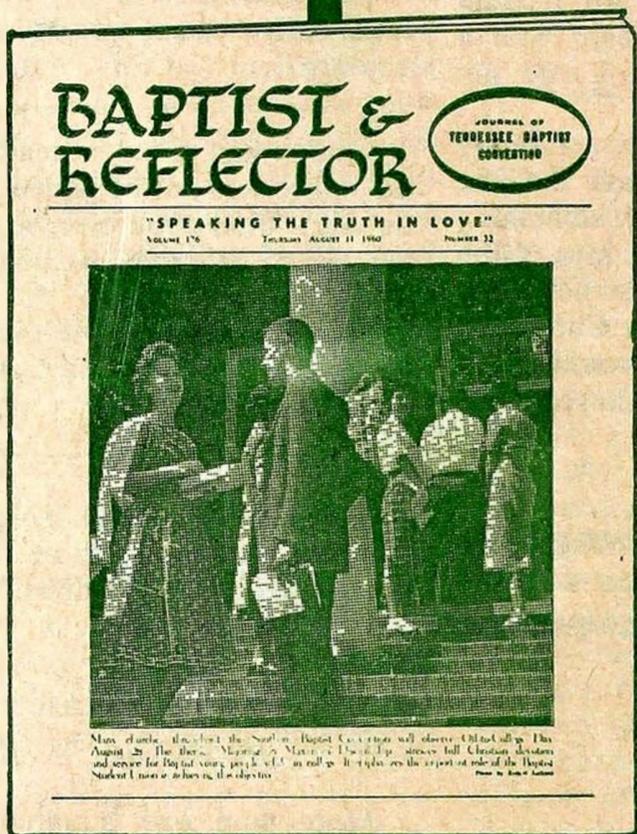
More than one hundred years ago the beautiful living Christmas decoration, the poinsettia, was first introduced into the United States. Dr. Joel R. Poinsett, for whom the tropical flower is named, was the first minister sent to Mexico by the United States Government. He served our nation in that capacity from 1825 to 1829. Dr. Poinsett studied the plant life of Mexico while he lived there, and the poinsettia was named in his honor.

Look at a poinsettia. You will see that the brilliant red bracts are not the flower of the poinsettia. They are leaves that form a beautiful framework for the small flowers at the top of the stem. Because the lower leaves are green, the red bracts are often mistaken for the flower.

In southern states, the poinsettia is today grown in gardens, but its fame is from the lovely potted plants grown for the Christmas season. In recent years, poinsettias with pale bracts have been produced. Often they are interspersed with the bright red plants to give contrast for a pretty and unusual Christmas decoration.

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