

BAPTIST & REFLECTOR

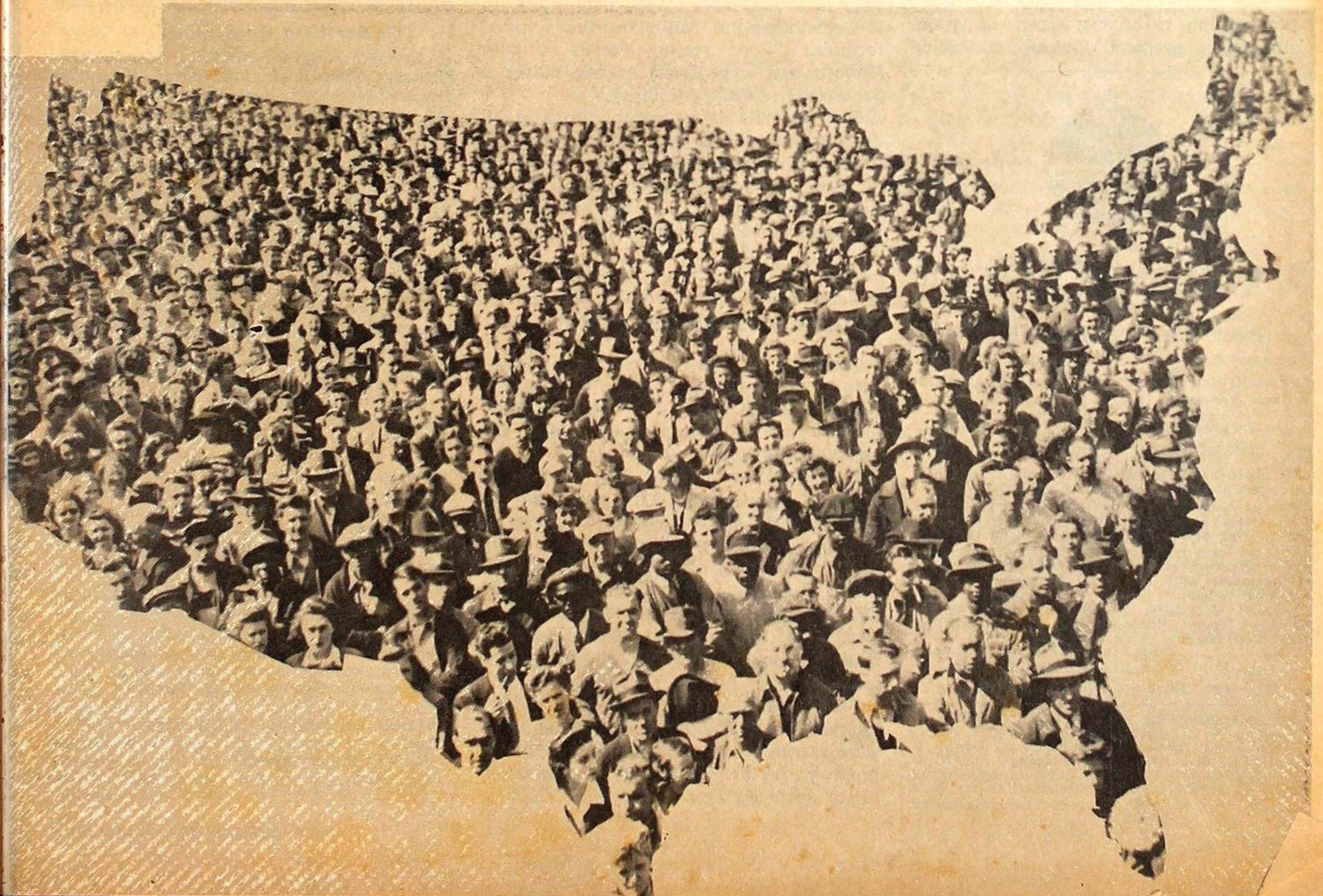
JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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THE FACE OF AMERICA

The USA is far more than a mere geographic area . . .
It is a people whose number now
multiplies more rapidly than its Christian
forces . . . Churches must now run fast
even to stand still. See page 4.



LEBANON TENN
BGT FIRST

Penny Wise And Pound Foolish



Wm. J. Purdue, First Church, Kingsport

Some folks say they aren't interested in rewards. I am. They are too. They just won't admit it. Rewards will come to God's faithful. Paul says it well in Galatians 6:9 "and let us not be weary in well doing: for in due season we shall reap, if we faint not."

There was once a man who had hopes of producing a bumper crop of grain. Carefully he prepared the soil, ploughing



BAPTIST AND REFLECTOR

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

ADMINISTRATIVE COMMITTEE: Grant Jones, Chairman; W. A. Boston, E. B. Bowen, J. Victor Brown, Floyd Cates, Orvind Dangeau, Edwin E. Deusner, R. G. Elliott, A. D. Foreman, Jr., W. C. Garland, Gordon Greenwell, Gaye L. McGlothlen, Harold J. Purdy, O. C. Rainwater, G. Allen West.

Parochial Aid Group Plans Political Action

WASHINGTON (BP)—Heavy political action plans to obtain public aid for parochial schools are being laid by Citizens For Educational Freedom, a comparative new comer in the educational field.

The group attracted national attention in the 1962 congressional campaigns and plans a still more active role in the 1964 elections, according to congressional quarterly, an authoritative publication on congress and politics.

On the state level Citizens For Educa-

deep. A sample of soil was taken to the laboratory for testing so the proper fertilizer could be used. The experts were consulted about all the details of planting.

It came time to buy the seed. According to the people who knew, there should be 1000 pounds of grade A seed for this plot: But the seed was expensive. There was a grade B available for less money. So he bought 800 pounds of grade B. (These "experts" always overdo things in their estimates you know.)

Harvest time came. It always does. Into the field he went with trucks and sacks to carry the grain to market. Out of the field he came with half filled trucks and empty heart. He did not have a crop; he had half a crop. He had sowed sparingly; he had reaped sparingly. Had he sown bountifully he would have reaped bountifully. In II Corinthians 9:6 Paul states this spiritual formula: "Poor sowing means a poor harvest, and a generous sowing means a generous harvest." (Phillips).

This formula is irrevocably true in all departments of life. We have the freedom to do as we please about our service to the Lord and related matters, but it is well to remember that it is not very good business to save a penny and lose a pound!

Broadcasts Entire Bible

ALBEMARLE, N.C. (RNS)—A minister here recently completed a 21-month project of reading the entire Bible over a commercial radio station, and the station has announced that the successful series is being repeated.

Dr. R. L. Cashwell, Jr., pastor of the First Baptist Church, started the program on WABZ on March 13, 1961. He completed the reading of the Bible on Dec. 14, 1962. Over the long period he made 455 tape recordings of 13 minutes each. Preparation of the tapes required 98 hours of reading time by Dr. Cashwell, the station said.

Mrs. Ramelle Varner, manager of WABZ, estimated that 250 hours of station effort were expended in preparing the 15-minute programs for broadcast. She said the series began again on Dec. 17.

tional Freedom plans to concentrate on five state legislatures—Michigan, Iowa, Minnesota, Kentucky and Wisconsin. The immediate objective will be to seek school bus laws covering private school children. Attempts for larger public aids for parochial schools will follow.

On the national level the private school group opposes any school aid program that does not include parochial school pupils. The group favors a system of federal education grants to parents of every school child, to be given over to the school which the child attends.

Citizens For Educational Freedom was started in May, 1959 at St. Louis, Mo. It now claims 25,000 members in 150 chapters in 26 states. Although it is not officially sponsored by a religious group it estimates that 90 to 95 per cent of its members are Roman Catholic.

At present the group has a full time executive secretary, a full time secretary and two staff clerks. Other work is done by volunteers. Work on new chapters is now underway in Pennsylvania, Minnesota, and Arizona.



... Baptists Have the Facilities!

● As one contemplates the facilities available to Baptists his heart is amazingly stirred. Baptists in Tennessee have hospitals, children's homes, colleges and other facilities of lesser importance.

Too often Baptists fail to realize there are Baptist hospitals in Tennessee and the South. Baptists, when they need hospital care, fail to think of the fine facilities offered in these denominationally operated institutions. Frequently, the Baptist member overlooks the fact that Christian doctors and nurses will minister to his or her recuperative needs while he is a patient there.

A few years ago I took a bus load of students to Nashville on an educational tour. We visited the numerous sociological, educational and historical places of interest in Nashville. During our trip one of the students became ill and it was necessary to take that student to the Baptist Hospital for emergency treatment. The young physician examined the student and prescribed the necessary medications but informed me that the student could not continue with the tour for several hours. He then said, "I live across the street and I will take this young lady to my home where my wife will allow her to sleep for a few hours and then, I feel sure, she will be able to return to Chattanooga." This deed of kindness far exceeded the requirements but it demonstrates that our physicians and workers exceed their obligations in their service to mankind.

The Baptist Colleges in Tennessee are fully accredited and any graduate can enter professional or graduate schools from these fine colleges. Baptists need to teach early their children the advantages of attending these colleges operated by our denomination. Carson-Newman College, Union University and Belmont College are three exceedingly outstanding colleges. Parents owe their children and denomination the responsibility of acquainting the youth of their home and churches with all of the privileges of a Christian education.

The childrens homes of our Tennessee Baptist

Improving Public Worship

Christian worship is the privilege and duty of every believer. The churches of the New Testament gathered regularly for worship and instruction. Worship continues to be one of the primary functions of the churches today. Other activities of the church may cease at the end of this present age, but worship continues on into heaven as the continuing experience of the people of God.

A study group within our denomination has recently identified four basic functions of the church: worship, proclamation, education, and ministry. In our denominational literature and programs we shall be giving emphasis to each of these in coming years. Such an emphasis on worship is long overdue in many of our churches. Worship has been one of the most neglected aspects of our Christian life and work. Genuine worship of the true and living God is one of the most dynamic and creative experiences of which man is capable. Yet in many of our churches we have given to worship very little attention.

Worship is not a competitor of evangelism, of education, or of preaching. It can be and ought to be the best possible preparation for all of these. True worship will increase our love for God and for our fellow man. It will result in Christian conduct in the life of the believer. William Temple has said, "Conduct tests how much of yourself was in the worship you gave to God."

We need to improve our understanding of what worship is. William Temple has described worship accurately when he wrote, "To worship is to quicken the conscience by the holiness of God, to feed the mind by the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, and to devote the will to the purpose of God."

Christian worship is essentially a corporate experience. Even when we pray privately or with our families we should be conscious of our union with Christ and with all our fellow believers who are a part

Dr. Graves is Dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville, Ky.

Convention are doing an extremely good job in taking care of scores of disadvantaged children. If more of the members of local churches could visit some of these homes, I am sure there would be more praise and understanding of this splendid program.

Baptists of Tennessee are very fortunate in having these facilities. The great need is for a fuller understanding and greater appreciation and support of them.—J. Pope Dyer, Central High School, Chattanooga 4, Tenn.

of the body of Christ. In the model prayer, Jesus taught us to pray, "Our Father", emphasizing our relationship with others as we stand before God.

Why is it that so few of our total church membership think it important for them to attend and participate in the worship services of our church? Have church members come to regard their church worship as a social affair rather than as an opportunity for communion with God? Have our congregations been missing the sense of the vitalizing presence of God? Have they been helped to see God, to sense his holiness and majesty, his purity and power? Or, have the people come to the services of worship as mere spectators rather than as committed participants? Have they come with no real expectation of a divine visitation, with no awareness of the presence of God? Do not many evaluate a worship service by what they "get out of it" or by whether or not they "enjoy" it?

The disturbing answers we must give to these questions reveal how much we need to improve public worship.

How May We Improve?

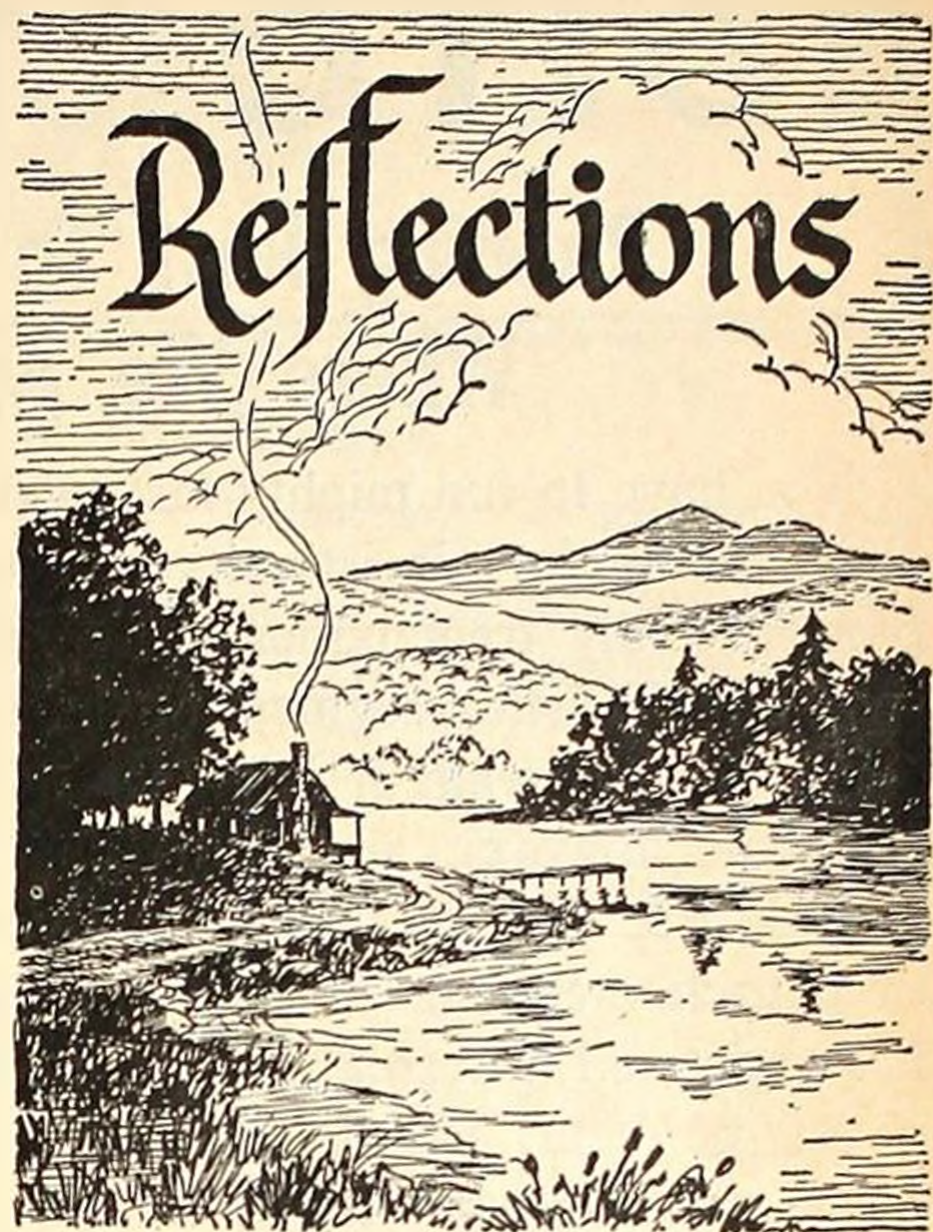
1. We can improve worship by more careful planning.

If you were granted an interview with some outstanding personality whom you admired very much, certainly you would make careful preparation for the interview. Should not every Christian and particularly every worship leader coming into the presence of God make the most careful preparation for this divine-human encounter?

Worship preparation should begin in the soul of the worship leader. Those who attempt to lead in Christian worship should know God other than by hearsay. In preparing for the leadership of the worship services of any church every person involved should make the most careful spiritual preparation.

In addition to such personal spiritual preparation there needs to be careful group planning of all those sharing in worship leadership. The pastor and the musicians should confer each week and make advance plans for the worship experiences for the weeks to come. Long-range planning will be greatly appreciated by the choir members and musicians who desire to prepare appropriate music for the desired emphasis on every occasion of worship. Hymns, scripture readings and other elements of the worship service should be chosen with great care and also carefully arranged in a meaningful sequence. Tinkering with the order of

(Continued on Page 7)



You get the short end of the bargain when you trade opportunity for security.—*Scandal Sheet.*

One of America's most famous educators was Alice Freeman Palmer, known as "the ambassador of sunshine." Once, when she was conducting a round-table discussion, she was asked to reveal the secret of her cheerfulness.

"I will give you three simple rules," she replied.

"First: Commit something to memory every day—something good. It need not be much—just a pretty bit of poem, or a motto. Second: Look for something fine every day. And do not miss a single day, or it will not work. Third: Do something for somebody else every day—every day! That is all that is necessary."—*Sunshine Magazine.*

The treatment of young criminals, like those who have passed their 18th birthday, should be fair, reasonable, and realistic. Frankly, I am disgusted by misguided sentimentalists who want to pamper and excuse teen-age thugs. This leads only to disrespect and contempt for law and order. . . . The overlords of crime have moved out of gang hideouts into the mainstream of American life. These criminals have great wealth, taken in from organized gambling and other vices. With that money they have bought into legitimate businesses. They have been able to exert real pressure on government, business, and unions to make possible a further spread of graft and corruption.—J. Edgar Hoover, *UPI*

Any nation that thinks more of its ease and comfort than its freedom will soon lose its freedom; and the ironical thing about it is that it will lose its ease and comfort too.—Somerset Maugham, *Royle Forum.*

EDITORIAL

Running Fast To Stay Where We Are

You have to run mighty fast to stay where you are. This is true for Christianity and the population explosion. Only tremendous strides in evangelism can keep our Christian segment of the nation's population equal now to what it has been. Christian forces in America, however, are falling behind in the nation's growth. For the first time in 100 years the percentage of church members to total population in the USA has registered a decrease. This lag is only two tenths of one per cent. But it may be significant. It may indicate a halt in what has up till now been a steady rise throughout our country's history.

The new *Yearbook of American Churches* reveals this significant fact. In 1961 there were 116,109,929 members of all religious faiths. This was 63.4% of the population as against 63.6% the year before. Records show that only once before, in 1870, was there a decrease in the church proportion. Percentages then were recorded as 18%, or 5% less than the high of 23 years earlier. Church membership gains were 1.4% in 1961 while the nation's population increase was 1.6%.

Along with this fact we should look at some others brought to our attention by Mr. J. P. Edmunds, statistician of the Baptist Sunday School Board:

Population growth is somewhat unpredictable. Population moves in waves. Each new wave presents an opportunity to the churches and a spiritual challenge. For Sunday School workers three big waves are on the horizon between now and 1970: three and one half million more Intermediates, nine million more Young People and two million more Young Adults. Churches should pinpoint the age groups in their communities.

We are confronted with a highly mobile population. About 36 million Americans will move in 1963 to new places of residence. Every time the clock ticks someone in the United States is moving his residence. This mobility has great significance as we plan for tomorrow. In the past 12 years urban population increased 28 million while rural population lost 425,000. Growth in one area may be at the expense of another. We cannot afford to neglect the areas where the people now are.

Unless we step up our gains materially Christianity may lose the race in America, Edmunds warns. Unless we increase our pace to win the unreached our

country will have 10 million more unchurched people in 1970 than now.

It must concern us that only 44 million out of our 183 million in the USA attend any Sunday School. It must concern us that on an average it takes 24 Baptists a whole year to win one new convert to Christ. It must concern us that some three million Southern Baptists have moved from their former church communities to new communities and their Christian witness has apparently been silenced. It must concern us that so many of us seem to have only a diluted Christianity. It must concern us that the USA now has 71 million unchurched people.

And if we haven't gotten disturbed till now, if you have read this far, Mr. Edmunds reminds: "While it took the first 602,000 years to reach the current population of three billion in the world, the present number of people will double to six billion in a mere 40 years from now."

That's what population explosion means. With a lot of hard running we might be able to stay where we are. But we'd better do far more than that, or the increasing pagan part of our population may become an engulfing tidal wave.

Unfailing Compass



The Cooperative Program Provides Something More

Courts Redford

"You have everything others have and something more," said a listener after hearing Roland Hayes sing.

That evening the noted singer went to his room and meditated upon that remark. "Finally," said Mr. Hayes, "I realized it was this 'something more,' a gift from God, that was crowning my efforts with success. I knelt beside my bed and thanked the Lord for that *something more* which He had given me."

The Cooperative Program provides all that other methods of kingdom financing provide and *something more*. It not only provides money for the support of kingdom causes, but it provides distinctive advantages—the *something more* in the stewardship of money.

The Cooperative Program provides a *channel through which every church member*, young and old, rich or poor, may cooperate in all missionary, educational, and eleemosynary causes at home and abroad. Through the Cooperative Program the individual Christian, limited though he may be in talents and abilities, may stand beside the doctors and the nurses as they minister to the sick; support the teachers as they help to mold the lives of young people in colleges and seminaries; aid those who care for homeless children and for the aged heroes of faith in our Baptist homes; make possible the preaching of the gospel by radio and television to millions who otherwise might not hear the good news; and stand beside state, home, and foreign missionaries in proclaiming the gospel of Christ in more than forty languages around the world.

The Cooperative Program provides a *channel through which denominational causes receive regular, systematic, week-by-week support*. It includes not only the much publicized causes such as state, home, and foreign missions, but also the other agencies that make possible an effective evangelistic and mission program. The needs of all these agencies are carefully studied, and after prayerful consideration by smaller groups, the Cooperative Program distribution of funds is presented to our Convention for adoption.

In the Convention the messengers have the privilege of making any changes they may desire. Thus, the individual donor can feel his week-by-week gifts are undergirding all of the causes in an intelligent and worthy manner.

The Cooperative Program is a *unifying*

Dr. Redford is executive secretary of the SBC Home Mission Board, Atlanta, Ga.

BAPTIST BELIEFS

By Herschel H. Hobbs

The Authority Of The Church

Present day church government falls into four patterns: autocratic, episcopal, presbyterian, and congregational. *Autocratic* means the absolute rule of one person. This is seen in the Roman Catholic church (pope), and, to some degree, in the Greek (Catholic) Orthodox church (patriarch). *Episcopal* refers to the rule of bishops (Greek, *episcopos*) as in the Episcopal and Methodist denominations. Presbyterian means the rule of the elders (Greek, *presbuteros*) as in the Presbyterian denomination. *Congregational* refers to the rule of the congregation as among Baptists and some others.

The New Testament pattern is that of the congregation. The congregation elected deacons (Acts 6:1-6), sent forth missionaries (Acts 13:1-3), administered discipline (Matt. 18:17), expelled members (I Cor. 5:4-5), and received members (II Cor. 2:5-8). While at times the local church worked through committees (Acts 15:6-21), the final authority resided in the congregation (Acts 15:22ff.). The apostles advised and exhorted the churches, but each church determined its own course of conduct (II Cor. 2:5-8; I Cor. 16:1-7; II Cor. 8).

New Testament churches were democratic

force, helping to weld our entire constituency into one big family and seeking to support every interest of that family without favor or disparagement. It is good to join hands with others throughout the Convention in helping to care for the sick, educate the young, provide homes for the homeless, and preach the gospel around the world. This fellowship in Christian giving is the *something more* provided by the Cooperative Program.

The Cooperative Program also provides an *equitable plan* that lends itself readily to an increase in the support of all kingdom causes without discrimination. This may be done by two simple expedients: by increasing the total budget of the church and by increasing percentage-wise the portion of that budget given through the Cooperative Program to missions, education, and benevolence. This makes it possible for the individual to increase his giving wisely, not primarily because of an emotional appeal for some one cause, but by a well-planned program of kingdom support that makes its appeal week-by-week as the Christian worships the Lord with his offerings. This privilege of wisely increasing support to all of our causes is *something more* provided by the Cooperative Program.

bodies. "Democracy" comes from two Greek words meaning "rule of the people." Each person became a member by his own spiritual experience and decision (Acts 2:41; Rev. 3:20). Each enjoyed equal privileges and responsibilities (Matt. 20:25-27; Rom. 12:1-21; I Cor. 12). Each believer is a priest before God (Heb. 8:10-11; Rev. 1:5-6).

Baptists speak of the "autonomy" of the local church. "Autonomy" means "self rule." Unfortunately this is sometimes interpreted to mean that a Baptist or a Baptist church can do as he/it pleases. Thus liberty becomes license (Gal. 5:13) or anarchy (I Cor. 1:8-9). Self-rule is to be administered under the Lordship of Christ (Matt. 6:10). Church and individual decisions are to be made under the guidance of the Holy Spirit (Acts 13:2; 16:6ff.). Jesus promised His presence in church deliberations (Matt. 18:17-20). Paul said for the church to act "with the power of our Lord Jesus Christ" (I Cor. 5:4). As members of the body of Christ each believer is to fulfil his function in cooperation with other believers Rom. 12; I Cor. 12-13). So churches and/or individuals are not to do as they please, but as Christ wills. We are to find the "mind of Christ" (Rom. 15:6; I Cor. 2:16; II Cor. 13:11; Phil. 2:5ff.).

Freedom in Christ is not anarchy. Freedom involves self-discipline as well as self-expression. We are free, but we are free to cooperate under the Lordship of Christ (I Cor. 3:9). "Labourers together with God" means, literally, "fellow-labourers belonging to God."

The Cooperative Program is a scriptural plan. It makes it possible for every one of us to lay by in store on the first day of the week as the Lord has prospered us. In so doing each and every one has the joy that comes from the careful and prayerful stewardship of his money. He has the assurance that the largest possible share of his money is going directly to those causes that promote kingdom interests and is not being consumed in expensive programs of solicitation and money-raising. It encourages tithing and systematic giving. It is *something more* than money-raising; it is a great plan for training Christian stewards.

Yes, the Cooperative Program is more than a financial plan. It is a program, through which the Christian week-by-week places a part of himself upon the altar of service to be used in the various forms of Christian ministry at home and abroad.

Tennessee Topics

Kendred W. Hudgins, Sr. of Chattanooga, formerly of Wartrace, died December 19. A retired druggist, he was a member of Wartrace Church where he had served as superintendent and teacher of the Sunday school.

Maplewood Church, Paris, dedicated its new sanctuary December 16. Henry J. Huey of Nashville delivered the dedicatory address. Open house was held from 2 to 4 p.m. in the afternoon. The brick veneer structure, which seats 400, adjoins the older frame portion of the building. It includes a full basement which will be completed later as needed for Sunday school rooms. The structure and furnishings cost \$57,000. When the old sanctuary is converted into Sunday school rooms, the church will have a total of 38 classrooms with assembly rooms for each department. L. Jack Criswell, Jr., is pastor and the building committee consisted of R. V. Barret, J. D. Lee, Delmer Owens, Howard Shaffer and Wayne Stoope.

Miss Bea Bolton, church secretary at Island Home, Knoxville, has resigned after nearly four years to become educational secretary at Immanuel Church, Knoxville.

James Glisson is the new pastor of East Park Church, Memphis. He came to Memphis from Webb Church, Arlington, Texas. A native of Dyer, Tenn., Glisson received his bachelor of divinity degree last May from Southwestern Seminary and he holds a bachelor of arts degree from Union University. Mrs. Glisson is the former Fay Sims of Dyer. She also earned a degree at Southwestern.

B. B. Powers began his work as pastor of Fairfield Church, Centerville, January 6. For the past six years he has served as pastor of Madison Heights Church, Madison. His son, Vern B. Powers, is pastor of Glendale Church, Nashville.

Maynard Head has assumed his duties as pastor of Tazewell Church, Tazewell. A native of Bell County, Ky., he will graduate from Clear Creek Baptist School in 1963. Mrs. Head has also been studying at Clear Creek. They have one child, David, age 10 months.

Burch C. Allison, 88, life long resident of the Chattanooga area, died December 27. He was a charter member and deacon of Cedar Hill Church.

F. D. Stone To Retire

Hickory Grove Church, Gibson Association, honored Rev. and Mrs. F. D. Stone with a Christmas dinner in the church dining room on the eve of his retirement as pastor of the church.

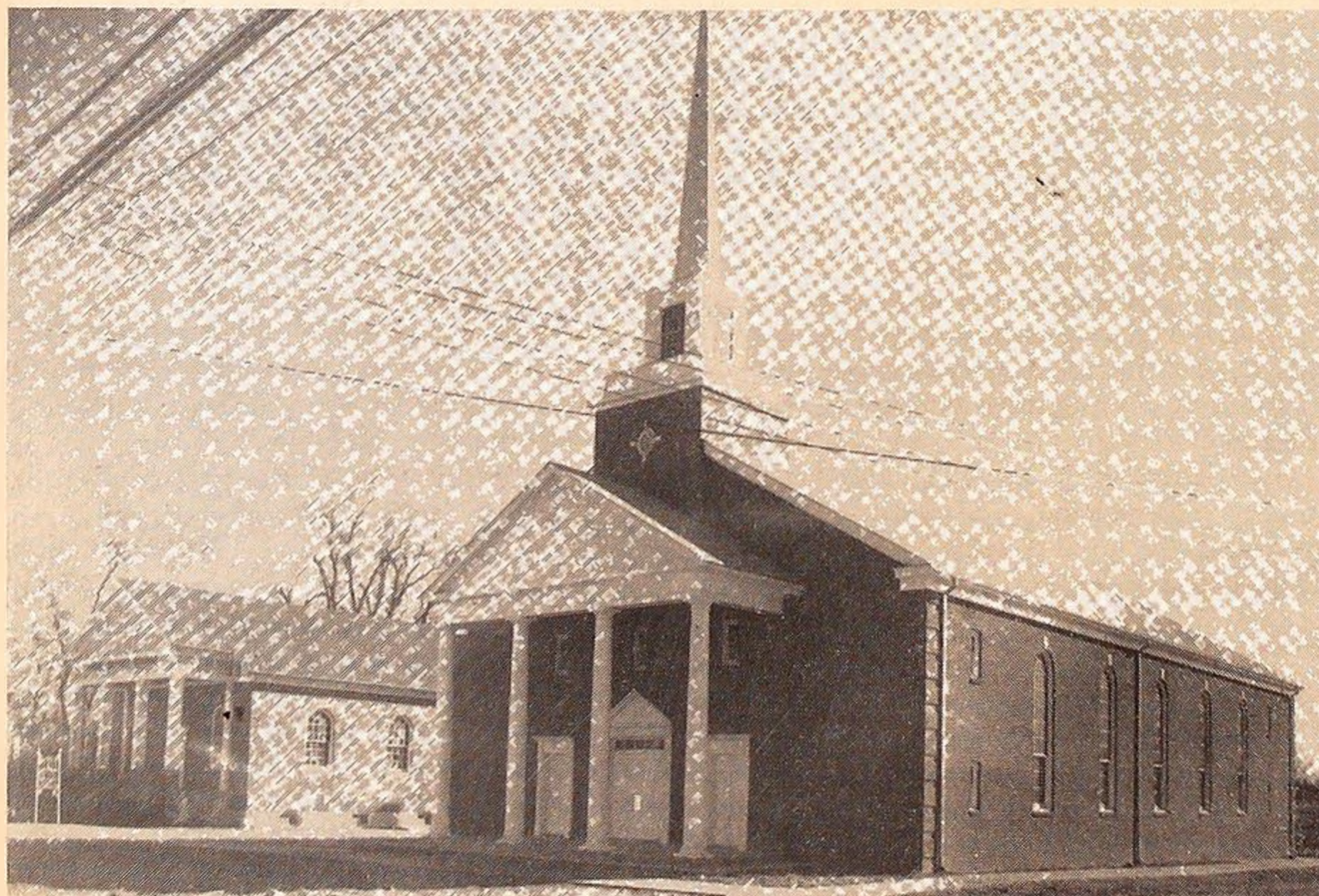
Houston Harwood, Sunday school superintendent, served as master of ceremonies. Mrs. Harwood had charge of the program. Each department of the church gave appreciative remarks on the services of Pastor Stone who has completed 15 years of service. A graduate of Southern Seminary, Stone had pastored churches in Tennessee, Missouri, Kentucky and Illinois before coming to Hickory Grove in January, 1948. During these years the church has remodeled its basement, built an annex with baptistry, installed air conditioning, built a pastorium, redecorated the auditorium and bought a new piano. More than 175 have joined the church. The church presented the Stones with a gift of \$300. They will make their home at 201 West 5th Street in Trenton.

Belmont Heights Church, Nashville, has ordained W. E. Bowles, Kenneth B. Duncan and Charles E. Smothers as deacons.

During the past year a volunteer group of Bible students, mostly teachers in the Sunday School of First Church, Nashville, have met each week studying the Greek language so as to better interpret the New Testament. Dr. H. Franklin Paschall, pastor of First Church, has taught the class, using W. Hershey Davis's *Beginner's Grammar* of the *Greek New Testament* as a textbook. Recognition was given the following who completed the course: Mrs. E. R. Beucler, Mrs. Melvin Harris, Miss Jane Bruce Jones, Miss Jolee Love, Mrs. B. B. McKinney, Miss Frances Potter and Mrs. Waldo Willis. The group continues now with the study of the *Epistles of John*.

Pastor's wives of Cumberland Association met December 1 and organized with Mrs. Ed Ketner as president, Mrs. Warren Robards, vice president, Mrs. Hughes Clardy as secretary-treasurer, Mrs. Delmar Rice and Mrs. Clyde Cobb to serve as program chairmen.

Thomas W. Nelson is the new executive secretary-treasurer of the Missouri Baptist Foundation. Nelson, who has been pastor for eight years of the 2400-member First Baptist Church, Jefferson City, Mo., will have offices in the Missouri Baptist Building in Jefferson City. Nelson succeeds Harry L. Cameron who is now supervisor of construction for the convention.



SAVANNAH—First Church here dedicated its new auditorium December 16. The past twenty-one months the church conducted two Sunday school sessions and two morning worship services due to overcrowded conditions. The first Sunday morning worship service in the new building (at right above) constituted the dedication service. Pastor Bob Dean brought the message.

The new building is a colonial style brick structure with an auditorium seating 500 on the ground level. Plans call for a full balcony to be added later. The building also contains a partial basement large enough for one Sunday school department.

Improving Public Worship

(Continued from Page 3)

service will not necessarily improve worship. A different arrangement of basically unworthy songs, carelessly chosen scripture passages, thoughtless, dull, meandering prayers and poorly prepared messages will certainly do nothing to improve public worship.

A perennial problem is what to do about the announcements. Some feel that they should be banished altogether or appear only as printed or mimeographed notices in the printed order of service. Others feel that they make a vital contribution to the spiritual fellowship of the congregation and deserve a place in the order of worship. Certainly the worship service is no place for long harangues or extended promotion.

After plans have been made each participant in worship leadership should be advised concerning his responsibilities. Ushers should be notified of any changes so that they may be prepared to perform their responsibilities at the appropriate times.

2. Worship can be improved by the providing of adequate aids to worship such as proper hymnbooks and a printed or mimeographed order of service to guide the congregation in the worship services. When such a printed order of worship can include all of the announcements of interest to the congregation more opportunity for uninterrupted worship can thus be provided.

The church library should have several books available on worship and ways of planning worship experiences. Worship can be improved by the careful preparation of the place of worship. Cleanliness, proper ventilation, heating, cooling, and lighting are all important influences on the worshiping congregation.

3. We can improve worship by kindling a spirit of reverence and anticipation.

We need to help people to come to worship expecting to hear the voice of God, to wait upon the Lord, to have fellowship with him and to commit their lives to him in service. This sense of expectation can be stimulated by the way in which the usher courteously greets and reverently seats the worshipper. It can be aided by the quiet prayer of all members of the congregation as they take their places in the pews. It is encouraged by the reverent attitude of the choir, by the dignified and reverent conduct of the service, by the pastor and worship leaders. There will be no whispered consultations among the worship leaders. With hearts warmed by the sense of the Divine Presence, the gathered people of God worship before him.

4. We can construct more worshipful buildings. The architectural setting for worship is important. An attractive well proportioned building with the focus upon the

pulpit and the communion table upon which is placed a large opened Bible will help to encourage reverence and will emphasize some of the basic doctrines of our faith.

5. We can improve worship by training our people for worship. We need to know how and why we worship. We can help members to understand the language of worship. We can encourage respect for God and for those periods when his people come to worship before him.

We can improve worship by teaching our people the words and music of the great worship hymns so that music can become a meaningful expression of worship for each person attending. This worship instruction can best be done in the department assemblies or in the classes, unions, choirs and other groups in the church's ministry.

We can improve worship if we want to improve. Where can we begin? Make the improvement of worship a matter for careful planning by the pastor and church council. Prayerful consideration may be given by the deacons. The ushers may meet for discussion of ways they can assist in making the services worshipful. Parents may discuss the matter with their children, teachers and leaders with their church groups. Resource materials for worship may be added to the church library.

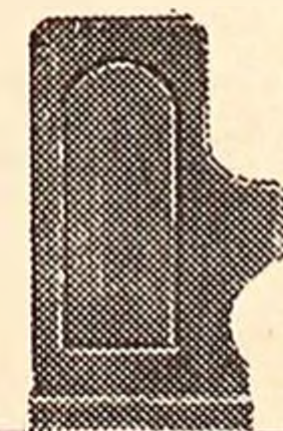
Our church members may be attracted by television, movies, Sunday papers, automobile trips, and various forms of recreation, but in the conduct of Christian worship the church has no competitor. When we improve our worship the people will want to come. Too often "the hungry sheep look up and are not fed," and consequently determine not to come again. People come to our worship services troubled, anxious, weary, doubtful, and defeated. We need to be able to send them away with their hearts uplifted, their countenances aglow with a divinely given inner radiance, and with courage to meet life with new insight and understanding.

What are you willing to do to help improve the worship of your church?

343 Attend Man-Boy Banquet



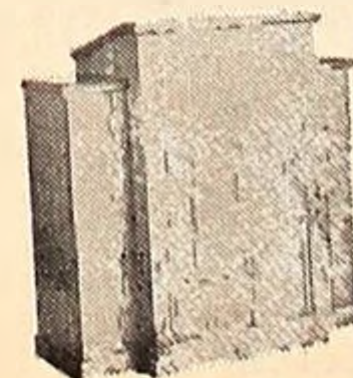
Robertson County Brotherhood and Royal Ambassadors enjoyed their Annual Man-Boy Banquet with 343 present. Associational Brotherhood Officers are: Bruce Dorris, Greenbrier, President; James K. Simmons, Cross Plains, Royal Ambassador Leader; W. B. Hester, Greenbrier, Christian Witness Leader; William Thompson, Greenbrier, Personal Stewardship Leader; and Billy Armstrong, Rt. 4, Springfield, World Missions Leader. J. H. Harvey is Missionary.—Roy Gilleland, Brotherhood Dept.



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TABLES, RAILS,
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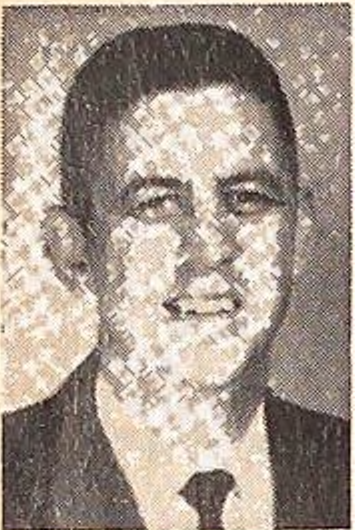
STATE EVANGELISTIC C

Belmont Heights Baptist Church,

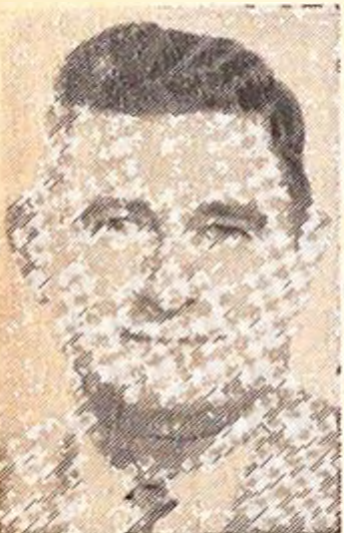
Theme: *Ba*



Dowell



Mynatt



Jackson



Newman



Ward



Dehoney



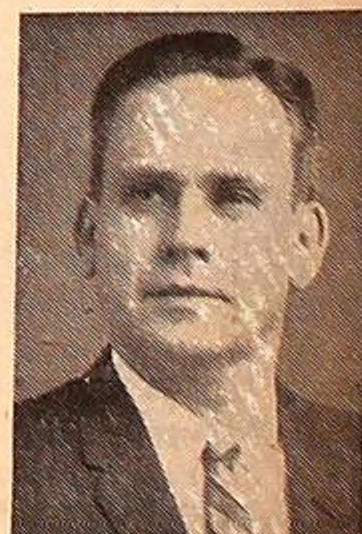
Cottrell



Craine



West



Hall

MONDAY AFTERNOON, JANUARY 21

THEME: NEW TESTAMENT CHURCHES IN ACTION

- 2:00 Song Service Frank Charton
2:10 Devotion James Harney
2:20 "The Doctrine of the Church in the New Testament"
Wayne E. Ward
2:50 "Revival . . . Now" Wayne Dehoney
3:20 Song
3:25 Announcements
3:30 Panel Discussion—"A Baptist Jubilee Revival"
F. M. Dowell
Henry Guy Jackson
D. M. Renick
George Williams
4:00 Special Music
4:10 "Preparing for Victory" C. E. Autrey
Benediction

MONDAY EVENING, JANUARY 21

THEME: THE DOCTRINE OF SALVATION

- 7:00 Song Service
7:10 Devotion Dillard A. Mynatt
7:20 "Conviction for Sin" W. Fred Kendall
7:50 Song
7:55 "Conversion" James P. Craine
8:25 Song and Announcements
8:30 Special Music
8:40 "The Eternal Security of the Believer" Wayne E. Ward
Benediction

TUESDAY MORNING

THEME: SPIRIT

- 9:00 Song Service
9:10 Devotion
9:20 "Cultivative and Commi
9:50 Testimonies:
"I Participated in the F
"I Taught the New Men
10:30 Song
10:35 Announcements



Mowrey



Murray

CONFERENCE PROGRAM

Nashville — January 21-22, 1963

Evangelism

JANUARY 22

GROWTH

..... Frank Charton

..... W. Paul Hall

Witnessing" C. E. Autrey

Revival Visitation"

..... John L. Cottrell

Class" G. Allen West



Autrey



Singleton



Williams



Norton



Charton



Tipton



Harney



Caudill

10:45 "New Testament Baptism" Ralph Norton

11:15 Special Music

11:25 "The Lord's Supper" R. Paul Caudill

Benediction



Kendall



Renick



Laida



Guinn

TUESDAY AFTERNOON, JANUARY 22

THEME: THE PATTERN OF PENTECOST

1:30 Song Service Frank Charton

1:40 Devotion Willie M. Newman

1:50 "Prayer" Ralph L. Murray

2:20 "Witnessing Under the Spirit's Power" John D. Laida

2:50 Song

2:55 Announcements

3:00 "Preaching the Gospel of Christ" Bob Mowrey

3:30 Special Music

3:40 "Calling Out the Called" G. Earl Guinn

Benediction

TUESDAY EVENING, JANUARY 22

THEME: FOLLOWING THROUGH

7:00 Evangelistic Song Service Frank Charton

7:25 Devotion M. A. Tipton

7:35 "Paul's Strategy in Evangelism" G. Earl Guinn

8:05 "Why Should We Win Souls" James E. Singleton

8:35 Special Music

8:45 "We Can Still Depend Upon God" C. E. Autrey

Benediction

THURSDAY, JANUARY 10, 1963

PAGE 9

Plan Now To Spend A Sunday School Week At Ridgecrest This Summer!

Listed below are the leaders for each Sunday school week:

Week	Pastor	Bible Hour Leader	Music Director
July 18-24	Gordon Clinard Southwestern Baptist Seminary, Ft. Worth, Tex.	Donald Ackland Baptist Sunday School Board, Nashville	Harry Hall Broadway Baptist Church, Knoxville
July 25-31	Winston Crawley Foreign Mission Board, Richmond, Virginia	Wayne Barton New Orleans Seminary, New Orleans, La.	Mark Short First Baptist Church, Nashville
Aug. 1-7	James D. Belote Hong Kong Seminary, Hong Kong	Brooks Ramsey First Baptist Church, Albany, Ga.	C. A. Holcomb Baptist Sunday School Board, Nashville

Daily Schedule

7:30	Breakfast
8:30	Age-group Conferences
10:30	Break
11:00	Auditorium Program Announcements Features Bible Hour
12:10	Adjourn
12:30	Lunch
2:30 - 4:30	Afternoon Conferences — Open House
5:45	Supper
6:45	Special Interest Conferences
8:00	Auditorium Program

Some Special Features This Year

1. Church Administration Conferences, especially for pastors and ministers of education one hour each morning
2. Kindergarten — daily, 8:30-10:30 for vocational kindergarten teachers. Kindergarten administration conference in the evening
3. Special emphasis on associational Witnessing Campaign
4. Special conferences for associational superintendents of missions and associational Sunday school officers (general and age-group)

Registration Fee

A Registration Fee of \$3 per person per conference is charged for everyone nine years of age and over (children under nine, including infants, 50 cents). This fee covers attendance at all conferences, The privilege of eating in the dining hall, and sickness and accident insurance coverage by a Group Medical Expense policy for all guests while traveling to and from Assembly (within a forty-eight-hour travel limit each way) and during their stay at Ridgecrest.

The Registration Fee should be forwarded at time reservation is requested. Reservations should be made in advance and are not complete until registration fee is received. A refund will be made if reservations cannot be provided or a *cancellation is made not less than thirty days* before conference. Make checks, money orders and postal notes payable to Ridgecrest Baptist Assembly.

To assure choice accommodations, choose now which of these weeks you would like to attend and send your reservation promptly to:

Mr. Willard K. Weeks
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina

TRAINING UNION DEPARTMENT

Twenty Years Of Service



Charles L. Norton

Monday, December 31, 1962 Mr. Charles L. Norton completed twenty years of service as your Training Union Secretary. We could quote statistics to show the progress we have made under his leadership but knowing Mr. Norton, he would not want this but would say, "To God Be the Glory", for the growth we have witnessed.

Back in December, 1943, Mr. Norton led Tennessee Baptists to accept the goal of 7,999 for their "M" Night attendance all over the state. Just last year Knox Association alone had over 7,300 in attendance.

At the close of an Associational Leadership School in Knox County, on October 26, 1962, the Associational Training Union workers, State Approved workers, and State workers honored Mr. Norton with a surprise luncheon at the Mountain View Hotel in Gatlinburg, Tennessee. He was also presented a 23 Jewel, Self-Winding, wrist watch, and a Tape Recording depicting events which took place during his years of service. The program theme was, "This (Training Union) Is Your Life, Charles Norton".

May God continue to bless his efforts with fruitful years in the future.

MARS HILL COLLEGE

Mars Hill, North Carolina



Auditorium — Fine Arts Building

Baptist senior college . . . Bachelor of Arts, Bachelor of Science, Bachelor of Music, Bachelor of Music Education; majors in art, biology, business, chemistry, classical languages, elementary education, English, French, German, Spanish, home economics, mathematics, social science, physical education, music, religion . . . Modern buildings on beautiful mountain campus . . . 1150 students . . . for illustrated catalog write the REGISTRAR. Box 338-T.



Shelby Churches Combat Choir Room Burglars

by Kenneth Everett

MEMPHIS (BP)—How do Baptist Churches discourage thieves from stealing the offerings or prying into choir members' purses?

These two dangers have become the concern of most of the 118 churches in the Shelby (Memphis) Baptist Association since thieves looted the choir room at Highland Heights Baptist Church here of \$300.

These problems, in one way or another, are faced by both small and large Baptist churches across the nation.

Here are some steps several Memphis Churches have taken to insure themselves against future burglaries.

Some churches have their own private police forces which keep an eye on valuables, both in the church and on the church parking lot.

Bellevue Baptist Church, which lists a membership of 9,256, has the most elaborate system to discourage thefts of any church surveyed here.

George Rush, Church Business Administrator, said all loose offering is immediately counted by the finance office. All offering envelopes are left intact. Then, two men, accompanied by an armed policeman on duty at the church, carry the receipts to the bank depository.

This procedure is repeated after each church offering.

Only a small amount of petty cash is left in the church. And that is in a heavy safe embedded in concrete. About three months ago a would-be burglar tried unsuccessfully to take less than \$50 from it.

Bellevue's financial secretary and an assistant count Sunday's receipts at the bank Monday morning. Rush recommends a walk-in fireproof vault for church records and money.

Bellevue also has a police committee, elected like any other church committee, which patrols vacant hallways, empty rooms, and parking lots during services.

The Highland Heights Church, which has 5,129 members, locks Sunday's receipts in its huge safe, weighing several tons, Pastor S. A. Murphy said.

Three persons count the money on Monday before it is deposited in the bank. The safe is located inside a locked room.

The church lost a small sum of money several months ago when burglars broke into an office; however the thieves didn't find the safe.

But the Church wasn't so lucky a few weeks ago. While the choir was singing for a worship service, a burglar climbed through a second-floor window and looted purses left behind by women in the choir.

The doors to the choir room were wired with a burglar alarm, but not the windows.

Everyone who handles money at the Church signs it out. Also no money is left

Seminary Extension Music Course Coming

JACKSON, MISS. (BP)—The Extension Department of Southern Baptist Seminaries here has announced it will offer one or more courses in church music.

"We have had a considerable demand for it," said W. A. Whitten of Jackson, associate director of the department. "We hope to have courses ready within six to 12 months."

"We have intended since the beginning of our department to offer something in music," he added. "We would offer some of the fundamentals of music, such as learning notes, elementary conducting and some choir directing."

The seminary extension courses primarily are for Baptist ministers who do not have the educational background and opportunity to attend one of the six Southern Baptist Convention seminaries.

Although the courses are prepared for ministers, over half those studying at the 105 extension centers are laymen and women. "Since the churches served by ministers who attend our centers do not have paid education and music directors, the training of laymen helps them fill these places in the church," according to Whitten.

The Seminary Extension Department also announced it will develop teacher's and student's helps to go with its courses.

With his new helps, the teacher can overcome the problem of not having a seminary library to call on. For instance, in Old Testament, the helps will include excerpts from various sources that he will find useful, Whitten reported. Ministers who are seminary graduates teach courses in their communities.

Student lesson helps will be along two

in the presence of just one person. Sunday's offerings are insured for \$10,000 against theft.

Two Baptist Churches, Union Avenue with 2,449 members and Parkway Village with 325 members, lock their receipts in a safe until after the Sunday morning services. Then it is counted and deposited in local banks.

The Sunday night offerings, usually small, are kept in the church safes until the following Sunday.

The Finance Committee of the Longview Heights Baptist Church, which has 1043 members, takes no chances with church money. Usually five committee members count the offering immediately after it is received. Then the men deposit it in the neighborhood bank by the time the service is over.

Rush, Bellevue Administrator, believes churches which ask for police help in catching burglars should assist police in prosecuting them. He once identified a robbery suspect in the police lineup.

Rush believes an effort at reforming them should be done after they have been prosecuted.

lines—one for those taking courses by home study or correspondence, and the other for those taking the course at extension centers.

Still another type of helps will be prepared—for those who write the courses of study, it was announced.

Seminary professors write the courses. The manual will describe the group who study seminary extension courses and help the course writers plan their curriculum in line with the educational needs of this group.

About a fourth of the seminary extension study is done by correspondence, Whitten said. There are 358 correspondence students at present.

For service to extension centers, the department has associates responsible for different geographical regions. Ralph A. Herring of Jackson is director of the department.

Regional associates include Whitten, who serves Kentucky, Mississippi, Tennessee and Louisiana; John M. Ross of Moberly, Mo., who serves Kansas, Oklahoma, Missouri, Arkansas, Illinois, Indiana, Ohio and Michigan.

Paul R. Jakes of Phoenix, Ariz., who works the area from New Mexico to the West and Pacific Northwest; G. Ray Worley of Fort Worth, who serves in Texas, and an associate yet to be chosen who will cover North and South Carolinas.

Negro Baptist Leader Gets Peace Corps Post

WASHINGTON (BP)—A Negro Baptist leader has been named the new associate director for the Peace Corps Volunteers. He is one of five associate directors in charge of various phases of the Peace Corps activities.

Samuel Proctor, prominent Negro Baptist educator, will administer all Peace Corps selection, training, field support and overseas administration.

Peace Corps Director Sargent Shriver said, "Dr. Proctor's promotion places him in one of the most important positions within the field of U.S. Foreign affairs occupied by a Negro."

At the time of his appointment the new associate director was in charge of the Peace Corps Program for Nigeria, one of the largest Peace Corps Programs in the world.

Proctor is former president of Virginia Union University, a Negro Baptist school in Richmond, Va. Before going with the Peace Corps he was president of North Carolina Agricultural and Technical College, a state institution.

At the Peace Corps, Proctor replaces Lawrence Dennis, who has become the executive associate director of the American Council on Education.

ABOUT OUR STATE

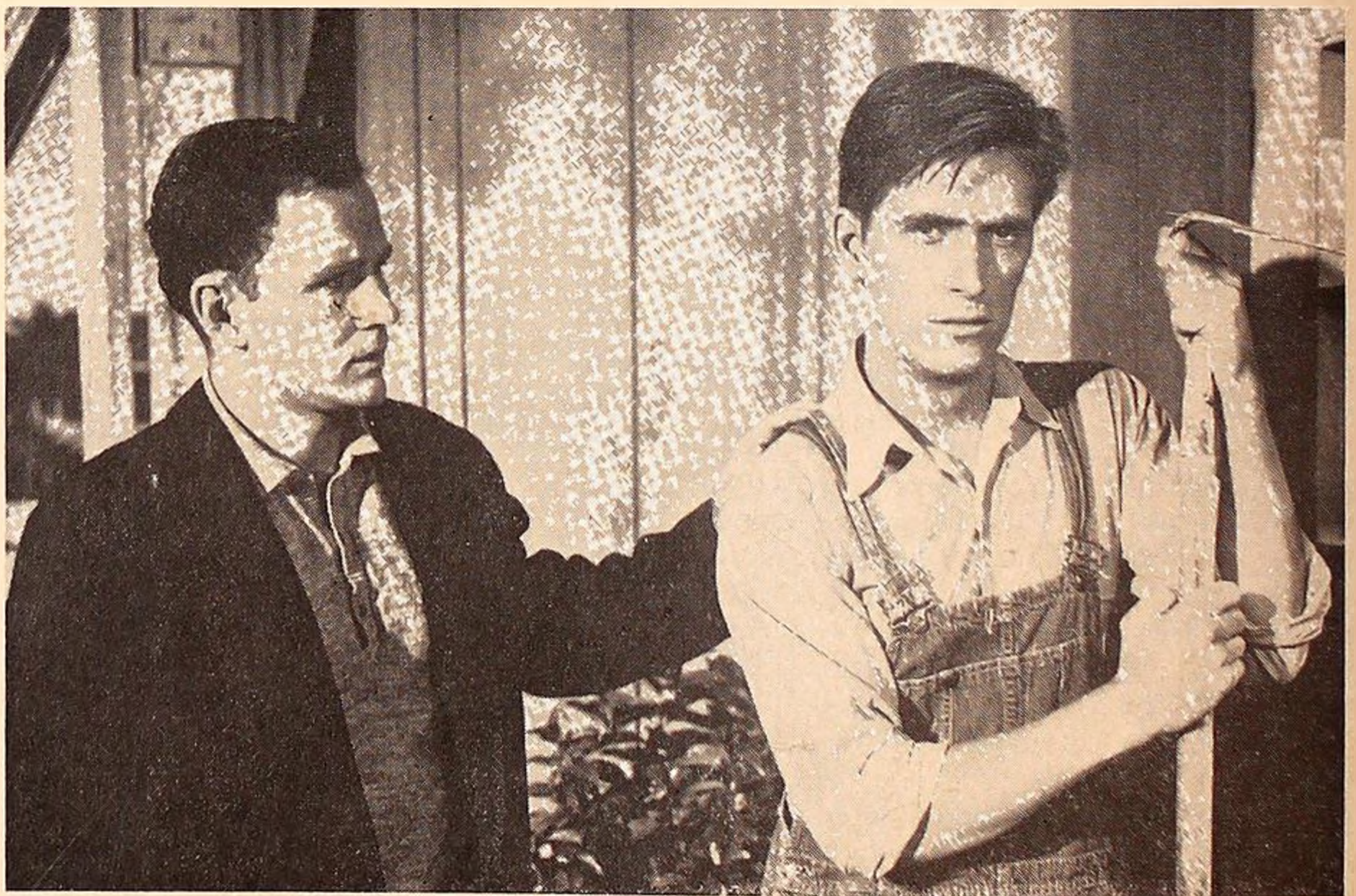
Carson-Newman College has received a \$2000 unrestricted grant from the Esso Education Foundation which last month announced a new phase of its program designed to stimulate personal participation of company employees in financially aiding education. The Incentive Program set up by the Foundation is based on the principle that personal contributions of domestic employees of Jersey Standard and its affiliates to eligible educational institutions will be matched on a dollar-for-dollar basis by the Foundation. Total grants in aid to education across the U. S. of \$1,798,500 for the 1962-63 academic year were announced by M. J. Rathbone, chairman of the Esso Education Foundation.

Pleasant Hill Church near Sparta purchased a home valued at \$8,500 for its pastor. It adjoins the church property. Fate D. Wilson has been pastor during the past year. The church has received 18 members, 14 by baptism. Sunday school enrollment has increased 25%, and Training Union enrollment more than doubled.

Harold Hunter has been called to the pastorate of Poplar Springs Church, Stone Association. He was ordained to the ministry November 18 by West View Church, Cookeville. Dewitt Sampley, ordained by First Church, Monterey, December 30, has been called by the Brotherton Church to be its pastor. Cedar Hill Church has called Bobby Hunter formerly with Poplar Springs Church as pastor.



NASHVILLE—Participants in the Southern Baptist state church building consultants' annual meeting recently in Nashville review architectural progress. At left is Dr. Allen O. Webb, pastor of Daniel Memorial Baptist Church, Jackson, Miss., who addressed the group at a banquet. Donald F. Ackland (C), associate editor in chief of lesson courses in the Baptist Sunday School Board's Sunday school department, discussed church architecture in England. W. A. Harrell, secretary of the Board's church architecture department, is seen at right. The three are studying a report on 723 churches in 56 foreign countries which the church architecture department has served. The map behind them shows the places in which such churches are located.—BSSB Photo.



CALLED TO SERVE—Jim Stratton (left) is a college student who is uncertain whether to devote his life to the Christian ministry. He faces a real test when he becomes deeply concerned about his friend, Ed Corbett (right), a farm boy, who has a drinking problem. His success in helping Ed convinces Jim that God has called him to serve as a minister. This is film number two in "The Answer" series released for use on television in 1963. "Called to Serve" will be telecast this week over the following stations for viewing in Tennessee.

Call Letters	City	Channel	Time
WTVC	Chattanooga	9	1:30 p.m. Sat.
WMCT	Memphis	5	7:30 a.m. Sun.
WLAC-TV	Nashville	5	3:00 p.m. Sun.
WCYB-TV	Bristol	5	12:30 p.m. Sun.

Check your local newspaper's television log for possible time changes.

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A Christian will with a bequest to Tennessee Baptist Foundation, Trustee in trust, for the benefit of an institution or agency of the Tennessee Baptist Convention or Southern Baptist Convention will enable *you* to have a part in the work of the kingdom forever.

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1812 Belmont Boulevard

Nashville 5, Tennessee

Court Seizes 'Public' Textbooks At Roman Catholic School

WINNIPEG, Man. (RNS)—A court bailiff entered a Roman Catholic elementary school in suburban St. Vital, near here, to seize 60 textbooks.

The action was part of a test case forced by parents of parochial students.

In recovering the books, Lewis J. Lavack, the bailiff, was armed with a court order requested by the St. Vital District Public School Division.

The issue arose when some Catholic parents registered their children in public schools where they were issued free texts. Later, the children were withdrawn and registered at St. Emile's parochial school. They retained the books distributed at public school and used them in classes at St. Emile's.

Their parents maintained that since the students had been given books at public school as a legal right, that right also obtained in their new status as parochial pupils.

District officials brought suit because they feared a trend would be established, with students registering at public schools merely to receive books and then moving on to church-related schools. A counter-suit by parents is expected, with the possibility that the case may be carried to provincial courts.

This is neither an offer to buy or sell these securities. That offer is made through the prospectus.

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By Oscar Lee Rives

— Jesus Begins His Work —

TEXTS: Mark 1:14-45 (Larger)—Mark 1:14-20, 35-39 (Printed).

It should be noted that Jesus Christ was a man of action while He was upon the earth. He acted with promptness and precision. Mark so presented Him to his readers in his Gospel. An interesting and profitable study, along this line, would be to locate the number of adjectives and adverbs in this Gospel that portray this idea. Even in this particular lesson four verbs may be derived from the twelve verses that constitute the printed texts (and a verb is a word that denotes action). They appear in the notes that follow.

Preaching the Gospel (vv. 14, 15)

Jesus took up John's ministry when he had been imprisoned. He continued his ministry of preaching the Gospel. John had prepared the way before being placed in confinement where he remained until he was beheaded. The Gospel was the good news of the kingdom that centered in Christ as Saviour and Lord. The first verb that He talked about here is "repent". It means to turn away from sin and all sinful practices. Because the one who turns in this manner comes to see sin from God's point of view the act is revolutionary in nature. The attitude is completely changed with regard to evil which results in a changed pattern of

living. The center of spiritual gravity shifts away from self and towards Christ. The second verb He talked about here is "believe". One is to believe or accept the Good News of the Kingdom. In addition, and this is never to be overlooked, one is to trust in and be committed to the King of the kingdom. Belief, in this connotation, begins with but goes far beyond mere intellectual assent. Indeed one of the New Testament synonyms would be the verb form of faith or "faith". Here we note that the foundation stones of Jesus' earthly work or ministry are these two all-important acts of those who would become His disciples or followers. Changed lives are to result in changed living. Such persons are to make up the kingdom He came to establish among men.

Calling the Disciples (vv. 16-20)

"Come ye after me", He spoke with apparent quietness but compelling winsomeness. How their hearts must have leaped up at such a call and from such a Person! The first pair of brothers was Simon and Andrew. The second was James and John. To respond to such a call involved their leaving the old occupation of fishing and their assuming a new one. This time, as He promised, they would "become fishers of men". The two occupations have much in common. Among them are patience, hard

work, finding often after long search, the thrill and satisfaction of the "catch", and being engaged in doing what Jesus and these earlier disciples had done. Christian activity that does not look either directly or indirectly to this goal does not deserve to be so called. Let it be noted, also, that a disciple is not only a follower but that he is also a learner.

Strengthening the Spirit (vv. 35-37)

Because Jesus was such an active individual He is described here as one who rose up from sleep early in the morning, even before the dawn of day. The famous preacher Alexander McClaren tells of how he could not remain in bed in the early morning when he heard some of his parishioners walking past his room on their way to their labors. They reminded him that he was to be as diligent in seeking for them the Bread of Life as they were in going early to seek life's bread. Our Lord set the example in this regard by rising early to seek the will of the Father in prayer. In such a practice His whole being was made strong by the strengthening of the soul or spirit.

Expelling the Devils (vv. 38, 39)

The casting out of devils from the lives of persons by Jesus finds its counterpart today when a Christian, motivated by His spirit and guided by His teachings, brings comfort and courage to an individual who walks on the brink of desolation and despair without such a ministry. It is related to wholesome preaching from the Bible as well as helpful teaching from the same source. It is most effective when done between two persons in the presence of another person. One doubts that there was ever a time when such ministry was so needed.

HOME MISSION BOARD

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The HOME MISSION BOARD, in an attempt to share in the building of churches across the nation, purchases up to 10% of a church bond issue when proper application has been approved by the Church Loans Committee. These bonds are offered to investors and yield 6% interest payable semi-annually.

The SECURITY FUND is still intact after sixteen months, though the HOME MISSION BOARD has sold well in excess of a million dollars in church bonds. This is a tribute to the faithfulness of Southern Baptist churches in meeting their church bond obligations.

Bonds are available in multiples of \$250, \$500 and \$1,000 with maturities from five to eight years. The larger the return is not in the 6% interest, but in the help it extends to churches who are engaged in building a "Southern Baptist Witness Across America."

Leland H. Waters, Executive Assistant
Home Mission Board S. B. C.
161 Spring Street, N. W., Atlanta 3, Georgia
Please send me a copy of the illustrated bond folder.

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Books Received

The Home Front of Jewish Missions by Albert Huisjen; Baker; 222 pp.; \$3.95.

The Church at Worship by Gaines S. Dobbins; Broadman; 147 pp.; \$3.25.

The Rainbow and the Resurrection by Johnstone G. Patrick; Zondervan; 159 pp.; \$2.95. Meditations for Lent, Seven Last Words, Good Friday, and Easter.

The Power of Christlike Living by Leslie B. Flynn; Zondervan; 127 pp.; \$2.50.

Prayer in the Space Age by Asa Zadel Hall; Zondervan; 64 pp.; \$1.00; paper.

Evangelical Theology: An Introduction by Karl Barth; Holt, Rinehart, Winston; 206 pp.; \$4.00.

Simple Sermons for Funeral Services by W. Herschel Ford; Zondervan; 54 pp.; \$1.50.

Quotable Illustrations by Robert G. Lee; Zondervan; 152 pp.; \$2.50.

Words and Wonders of the Cross by Gordon H. Girod; Baker; 154 pp.; \$2.50.

Choice Readings by Ruth Vaughn; Broadman; 36 pp.; paper; 50¢. It includes What Is a Mother?, What Is a Father?, What Is a Baby?, What Is a Home?, etc.

Navaho Kee*

By Nancy M. Armstrong

Kee, the Navaho boy, loved his lamb. He called her Small One. She followed him everywhere. Small One was the first lamb Kee had of his own in the family flock.

Always before, Kee had looked forward to sheep-dipping time with great happiness. He had such fun playing with his cousins, who came with their mothers and fathers to camp near the big sheep vats.

Kee's father had left the home hogan two days ago to drive the sheep slowly and let them graze on the way. A long day's journey in the wagon would bring Kee and his mother to the camp with supplies.

"Hurry, Slow One," Kee's mother called to him. "Sun-carrier will soon be in the sky and we must get started. Put your lamb in the wagon."

Kee did not want his lamb to be dipped. He knew Small One would be afraid of the deep vat and the shouting of the people. Yet he could not leave her at home with no one to feed her.

With Small One cuddled close beside him on the wagon seat, Kee said to his mother. "My lamb is too little to be dipped. We will dip her next time there is a sheep dipping."

"She must be dipped this time," the mother replied. "You do not want her to have lice in her wool to spoil it or ticks to make her sick. The medicine-water is good for the sheep. Sometimes even sheep must do things they do not like because it is good for them."

When they arrived at the campgrounds, Kee could not enjoy playing with his cousins. Even the food cooked on the campfires did not taste good. Tomorrow the dipping would begin.

Besides, all his cousins could talk about was school. Those who had been to school acted as if nothing else was quite so wonderful. They could not wait until time for school to start again. All the younger ones asked questions about school.

Kee's father had told him he would go to school this year away from the reservation. He knew he would not like going away from his home hogan. He would not like leaving the sheep, especially Small One. He would miss the dogs and his pony. He would miss the long winter evenings of storytelling in the hogan. He would not like living in the white man's world. He did not want to talk about it.

The next afternoon, when it was time for his father's flock to be dipped, Kee stood at the end of the trough where the sheep are turned into it from the corral. He held Small One tightly in his arms.



His aunts and uncles were lined up on either side of the trough. They were holding forked sticks to guide the sheep through the water. The large sheep are held down by the forked sticks to make sure they will be covered with medicine-water. The lambs are held up under the chin to keep them from drowning.

After several sheep had gone through the trough, Kee's father offered him a forked stick.

"Here, Son, you are strong enough to hold up Small One's head in the vat."

Father gently lowered Small One into the vat. He helped Kee get the forked stick under her chin. Small One bleated and struggled at first. Then she looked up at Kee. The boy smiled down at the lamb as he guided her slowly through the water. Soon she wiggled her legs in a swimming motion helping herself along. Kee even dunked her head as should be done just before reaching the end of the trough. He laughed while she shook and stamped off the liquid.

Father came to say, "Well done, Kee. Next year you will have steady work at dipping time."

Kee felt proud. He picked up the dripping lamb. Carrying her to the wagon, he tied her underneath it where she could graze. Small

You can always reason with an obstreperous child . . . provided you first get his undivided attention with a strap or shingle.

Home from the capitol, a business man looked out the window and saw a log floating down the river. He pointed it out to a friend. "See that log," he said. "That's just like Washington. If you examine that log carefully you'll find 10,000 ants on it—and each one thinks he's steering it."

He confided to his old friend that life was now empty because, "The woman I love has just refused my proposal of marriage."

"Well, don't let that get you down," comforted the friend. "A woman's 'no' often means 'yes'."

"She didn't say 'no'," came the dejected reply. "She said 'phooey'."

The recruit had finished his physical and was being questioned by a sgt. who asked. "Did you go to grammar school?"

"Yes, sir. I also went thru high school, graduated *cum laude* from college, completed 3 years of graduate studies, and then received 2 years at Purdue, 2 at Vanderbilt, and 2 more at Wabash."

The sgt. nodded, reached for a rubber stamp, and slapped it on the questionnaire. It consisted of 1 word: "Literate."

A hillbilly was making his first visit to a hospital where his teen-age son was about to have an operation. Watching the doctor's every move, he asked, "What's that?"

The doctor explained, "This is an anesthetic; after he gets this he won't know a thing."

"Save your time, Doc," exclaimed the man, "he don't know anything now."

One chewed grass contentedly, the dipping already forgotten.

Kee felt hungry. He climbed into the wagon to get some corn bread. Then he began looking for his cousins. He wanted to know about school.

"Maybe I shall even learn to like it," he said to himself. "Anyway it will be good for me, I think."

What Am I?*

By Leona Lilley

I'm different prices, sizes, and colors.
I travel all over the map.
Without me the mail could not go through.
I am a _____.

ANSWER
postage stamp

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Baptist Newspaperman Covers Vatican Council

DETROIT (BP)—Religious liberty, the participation of Catholic laymen and the problems of interfaith marriages are high on the list of interests of Protestant observers at the Second Vatican Council.

This was reported by Hiley E. Ward, religion writer for the Detroit Free Presses, who attended opening sessions of the Council at the Vatican.

Ward, a Baptist by personal preference, was quoted by the news service of the American Baptist Convention.

Through a series of questionnaires and personal interviews with the 35 observer delegates, Ward learned the topics in which these observers were most interested.

The Protestant group expressed keen interest in the sources of revelation, which was debated at some length before the Council. Basically, this question revolves around the use of the Bible and tradition as a basis for religious belief. Liberal forces at the Council pressed for a greater awareness of Protestant dependence on the Bible, while conservative forces preferred to make clear the dual sources of revelation.

The emphasis on the Bible by Catholics was surprising to the non-Roman Catholics. On the other hand the Catholic inclinations of non-Roman Catholics surprised the Catholics.

After the opening ceremony, an ornate Bible, with more than a thousand gold markings inscribed in the middle ages, was placed on the central table of the basilica, the same portable altar that had

been used during the great opening mass and ceremony.

The Roman Catholics even sounded like Billy Graham at times. For example, this excerpt, replete with Bible book and chapter and verse, was given by the secretary general of the Council on behalf of the Council presidency, and approved by the Pope. Said Archbishop Pericle Felici in the special message:

"We believe that the Father loved the world so much that he gave His Son to save it; and that He freed us from the slavery of sin through the same Son 'reconciling all things in Him and through Him, re-establishing peace through the blood of His cross. (Col. 1:20) that we might be called and truly be His sons.'"

Not a Baptist evangelist, but a top executive of the Second Vatican Council said this. The whole communique abounded in scripture references.

Catholic prelates, among them Archbishop Eduardo Tonna, of the St. John Lateran Church, expressed to Reporter Ward keen interest. He called Ward's Baptist baptism valid as long as it was Trinitarian; the archbishop thought it terrible, though, to let a child be a "pagan" up to and until a rational acceptance of baptism.

The St. John Lateran Church, the Pope's own church, is one of the two main basilicas in Rome.

Protestants expressed their interest in scriptures through Professor Edmund Schlink, of the University of Heidelberg. The professor gave a response to Augustin Cardinal Bea, of the secretariat for promoting Christian unity, at a reception in honor of the observers given by the Vatican.

Professor Schlink told of Protestant interest in the "pre-eminence" of the Bible and hoped much could be gained by future joint Bible study and development of a common Bible.

In the matter of religious liberty, Ward reported a "new cordial climate between Romana Catholics and Protestants exists in Italy among the local churches, as it does in the United States and other spots around the world."

Ward stopped in Spain to do a series of articles on developments in Spanish religious life and to see if the new heart throb in Catholic-Protestant relations was being reflected in a country where Protestants would like to see some change.

In Spain, Ward found Spanish Protestants are still restricted. There can be no public promotion by Protestants such as the use of a church sign or advertising; permission for new church buildings is not granted;

"Operation Lightning" Spreads Gospel In Cali

"Operation Lightning," a monthly, door-to-door type campaign of evangelistic visitation in Cali, Colombia, was begun in early fall by the students of the International Baptist Theological Seminary, located in the city. So far they have given out more than 5,000 tracts and gathered a list of names and addresses for Baptist pastors to use in making follow-up visits.

The students meet once a month, pair off, receive street assignments in the section of the city to be visited that day, and then go from door to door to seek to win people to Christ (if no one is home, they stick a tract under the door). There has been opposition from Roman Catholics, but the students have been able to defend their beliefs and remain in control of the situation. One priest has invited a group to his home to discuss the Bible and share ideas.

The monthly program concludes with an evening evangelistic service in the Baptist church or mission of the area visited. There were eight professions of faith during one of these services.

All the students, who come from several countries, are participating in "Operation Lightning." And the wives of the students have joined in (those with children take turns baby-sitting).

"These international students are concerned about the lost in the city of Cali, this country, their respective countries, and the entire world," says Mrs. Donald L. Orr, Southern Baptist missionary who teaches in the seminary, "and they are doing something about it." The campaign was planned spontaneously by the students, she says, and now they are so encouraged by the prospects and success that they are thinking of visiting more than once a month.

Protestant day schools are not allowed; Catholic bishops must be consulted on the legality of a Protestant marriage; Protestants cannot teach in a public school; all chaplains are Roman Catholic; and only a Catholic can be head of state.

Bishop Santa Molina, of the Spanish Reformed Church (Episcopal) said that he does not have much hope for a change in restrictions on Protestants in Spain resulting from any action at the Second Vatican Council. Change is more likely to come about by world pressure.

Ward, a Baptist layman, is a member of the First Baptist Church, Royal Oak, Mich.

He is a graduate of William Jewell College (Baptist), Liberty, Mo.; Berkeley Baptist Divinity School (American Convention, Berkeley, Calif., and McCormick Theological Seminary (Presbyterian), Chicago.

He studies journalism at Northwestern University, Evanston, Ill.

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