

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

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BGT FIRST

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VOLUME 129

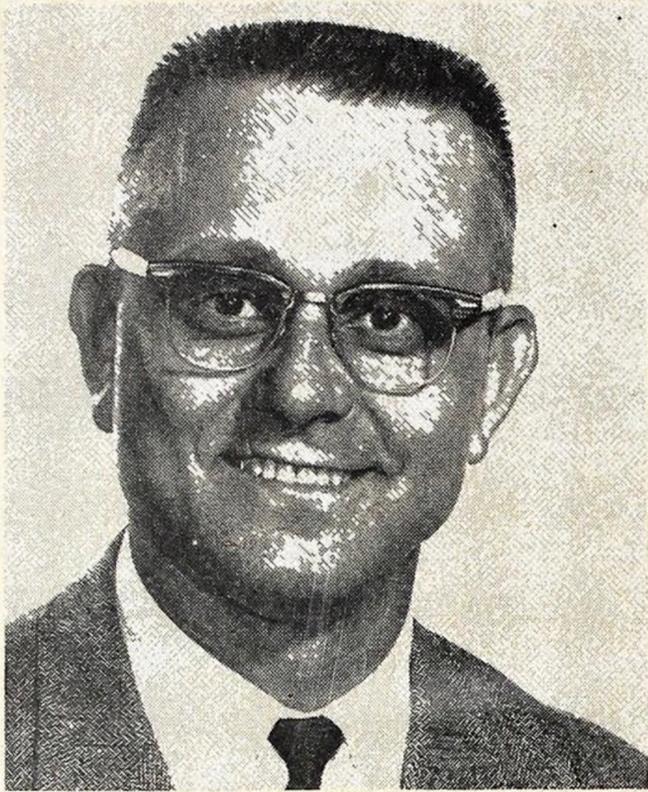
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THURSDAY,
SEPT. 5, 1963

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NUMBER 36

Reaching Beyond Discouragement



Robert L. Armour, Missionary, Beulah Association, Troy

Matt. 11:30 reads, "For my yoke is easy and my burden is light." Jesus had faced three very discouraging incidents just previous to these words—doubts of John, the unresponding generation, and the unrepentant cities. Jesus knew how to reach beyond discouragement. He did it through a season of prayer (25-27), just as he did in every crisis.

Do you suppose these words applied to Paul—lashed, bleeding, and chained to a prison floor? Or to Stephen lying on the ground—bleeding and dying? Or to Jesus with nails through hands and feet, a crown of thorns, being jeered and spit upon, and hanging on the cross. I say yes, because these served through love and a "born again" desire to live for their Heavenly Father.

A preacher once became very unhappy and unkind to those around him because of ill circumstances. He was shaken by his small son saying that "he loved Jesus but did not like God." When questioned he said that he loved Jesus because He died for his sins but he did not like God because He called preachers and He had made his father unhappy by calling him. The shaken preacher fell upon his face and prayed that God would give him a burning desire to serve Him, from which he could not depart. This brought joy.

In a day when there are so many frustrated Christians whose religion seems to have become a burden to them, God needs men and women who will serve Him regardless of the times or seasons—because of a "want to" on the inside and not because of a "have to" on the outside. Jesus walked to Calvary because he wanted to—He loved that much. O' how much He loved us!!!

Readers Write

... Good Idea

● A first grade public school teacher read in the morning paper about the current developments in a campaign to prevent the reading of the Bible in the classroom. At the breakfast table she said to her husband: "If I can't read ten verses of scripture to my children, I am going to read ten chapters every morning before I go to school. I'm going to soak it up. I began with the first ten chapters in Genesis this morning."

The reading of ten chapters before going to school might well be calculated to do more good than the reading of ten verses in the school room, and the benefits of such scripture reading would not be limited to school teachers. — Clifton Bridges, Crossville, Tenn.

... Southern Baptists In Rhode Island

● Middletown Chapel in Middletown, Rhode Island, will soon be constituted into the Second Baptist Church in the state of Rhode Island. A. R. Major has recently been called from the Victoria Church in Baton Rouge, Louisiana, to assume the pastorate of the chapel. We urge all Southern Baptist leaders who know of any Baptists moving into the Rhode Island area to contact either Middletown Baptist Church or Green Meadows Baptist Church, 87 Devilsfoot Road, North Kingston, Rhode Island.—A. R. Major, 7133 Greenwell Springs Road, Baton Rouge, La.

... Reaching Outsiders Through Personal Contact

● In the Aug. 15, 1963 number of the Baptist and Reflector, the editorial on "Reaching the Outsider" and the article on "Have you Seen Their Faces?" suggest a combined subject that interests me very much. The suggested subject can be stated as follows, "Reaching Outsiders Through Personal Contact."

I am in favor of simultaneous campaigns, preaching missions, use of radio and TV and all legitimate methods used to propagate the Gospel and bring people to the knowledge of the truth, but I must say that all of these methods, ancient and modern, attractive and novel as they might be, will never take the place of personal witnessing for Christ.

Our daily contacts give us many opportunities to do personal evangelism. But some may ask the question, "Should we mention the Gospel to everybody we see or have dealings with?" My answer would be, "As near as possible, yes." There is more danger of missing an opportunity than of being imprudent in speaking about Jesus when it might not be wise. If Jesus is in your heart and uppermost in your mind, as He will be if you walk before God as He commanded Abraham to do, you will find the occasion and the opportune word to introduce the subject without offense and with telling interest. Looking back over my life as a Christian, which began in 1900 and includes 40 years on the mission field, I recall many times, and this with regret, that I failed to take advantage of the opportunity to speak for Jesus. I do not recall any time that I spoke about my Saviour that in any way makes me regret having done so. Now I am ashamed to tell about the lost opportunities but I would like to tell you about one that I believe was not lost.

In May of 1960 something happened to my spine that pressed on the sciatic nerve such that I was in bed for more than a month, most of this time in a hospital in the city of São Paulo, Brazil. The first doctor we called while still at home in Campinas, was an elderly gentleman by

the name of Holtman. He is a very kind and popular doctor. He came and sat down by the side of the bed where I was rolling and groaning. He examined me very carefully, and then explained frankly that the trouble could be from one of several causes, one of the possible ones being a growth in the spine. As soon as he finished telling me what he could about my trouble, I looked him in the eye and said, "Dr. Holtman, you have been kind and honest to me. That is the kind of doctor I like. Now may I make a suggestion to you? I have a most wonderful Saviour, one who died for my sins and for the sins of all men, rose on the third day and is anxious to save everybody whatever be their race, tongue or condition. He is alive and present wherever we would meet Him. Our church cannot save us. Jesus alone can save. If you have not had this personal contact with Him, will you commit yourself to Him now?"

He remained very silent and very serious, so I continued, "If you will put your trust in Him, you will have great peace and unspeakable joy."

There was a deep silence. He did not say a word and I did not feel that I should say any more. I felt that there was a most wonderful Presence in the room with us.

The doctor's attitude toward me and my wife became more friendly than ever. He seemed more like a brother than a doctor, and who knows but what he was and is our brother in Christ?

Jesus told us to be His witnesses. I believe we should speak for Him as often as possible. We do well to study faces, to get acquainted with folks so that we may be able to present to them our marvelous Saviour and Friend. We can be sure of one thing, no matter how happy people may seem, if we get deep enough into their soul, in every case where the person has not had a personal experience of regeneration, we will find that there is an emptiness in the heart that can be filled only by Jesus. It is our privilege to help fill this emptiness. I am persuaded that we will have no sweeping revival, no matter how hard we work at it nor how many methods we invent, until Christian people in great numbers set out to win everybody by personal witnessing.—Paul C. Porter, 103 Norfolk Place, San Antonio 1, Texas



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RICHARD N. OWEN.....Editor

JOSEPH B. KESLER, JR.
Business Manager

RICHARD DAVID KEEL
Circulation Manager

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Our Colleges Serve Our Total Baptist Program

by J. Howard Cobble

Serve is the proper word in the title of this article. It describes the relationship between school and denomination as neatly as a hand fits the proper-sized glove. The term serve is both picturesque and Biblical, both workable and Christian.



College and denomination are tied together in a servant relationship. Who is the master? Neither is master. Both are tied together effectively working for The Master.

Their union is one of purpose as well as deed and title.

Tennessee Baptist schools cherish their relationship with the denomination and its program. An objective report of this tie was given in the report of the Visiting Committee appointed by the Southern Association of Colleges and Schools to review the self-study made by a Tennessee Baptist College. The report read, "Conferences with members of the faculty and administration indicate great loyalty to the supporting church. All of the objectives of the college have a bearing upon the cause of the church. Four of the ten objectives listed are centered in the church and one of these four pledges its loyalty to the Baptist denomination."

Your colleges serve the total Baptist program by being distinctively Christian. In your schools academic excellence is coupled with and based upon spiritual excellence. The twin goals of Christian education are fused into one.

If the schools are distinctively Christian and the total Baptist program is distinctively Christian, their paths parallel. One supplements and complements the other.

Your schools have notified the denomination of their intentions and future course. The denomination, then, is always able to look to the schools for leadership in its program. Faculty members and administrators as well as graduates are available. The aims of the Tennessee Baptist schools are listed in the opening pages of their catalogues. As a rule not as many state schools make this commitment of their aims and objectives to the public.

Leadership for the Baptist program comes from Baptist schools. The colleges furnish leaders for the world of today—the upset world in which they live—and for their time; "leaders who see the present conflict in the perspective of Christ's sovereignty; leaders who will use their abilities for the promotion of the faith."

Mr. Cobble is assistant to the President in charge of development at Carson-Newman College, Jefferson City, Tenn.

More than ministerial leadership is educated in the three colleges. In Baptist life all members of the church are faced with the demands for leadership. Eighty-four per cent of the students in Tennessee Baptist schools are Baptists. These young people are those who will return to the local church prepared to lead in the Baptist program.

One school offers a course entitled "Understanding Baptist Life." The course is a general survey of our Baptist heritage, beliefs, and organizational structure.

Many of the denominational programs are conducted on the college campuses.

The need for missionaries and the dynamic of missions is a continuous presentation to the students—and they respond. Carson-Newman College ranks third among all undergraduate schools in the total number of missionaries serving the Lord through the Foreign Mission Board.

Summer mission work for students is promoted through the Home Mission Board and the Baptist Student Union programs. Carson-Newman has led all schools in the number of students doing summer mission work through these programs for two out of the last three years. In 1962 Tennessee Baptist schools saw 55 of their students in summer mission work.

The Baptist Student Union in one Tennessee Baptist school sponsored the formation of a mission point as part of the Southern Baptist 30,000 Movement.

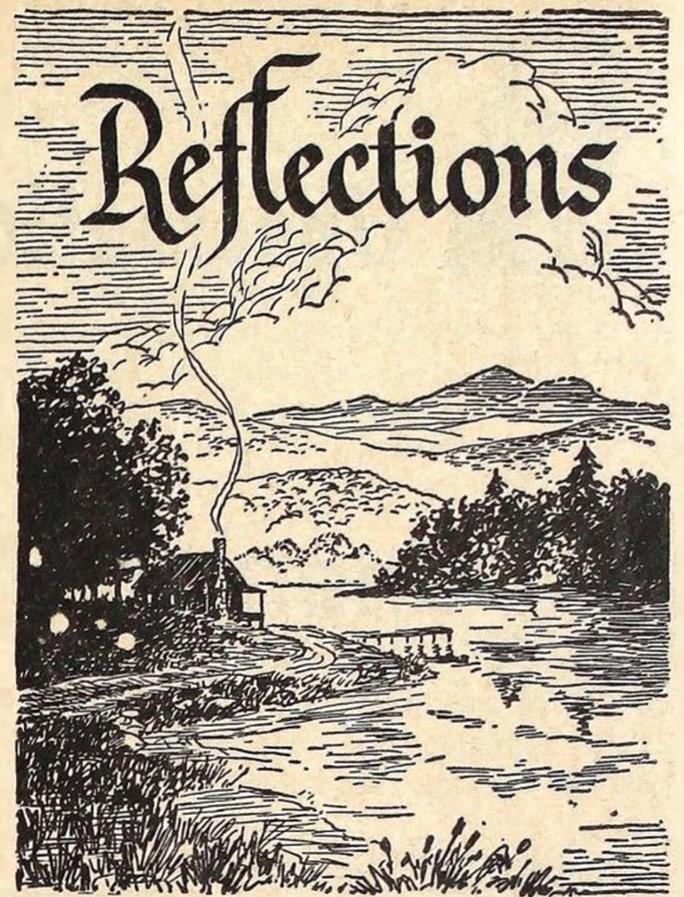
The Tennessee Baptist schools conduct a campus program in conjunction with the BSU. Students are encouraged to attend BSU retreats and conventions.

Denominational leaders are frequent and welcomed visitors to the colleges. These leaders speak in chapel and to various student groups to inform the students about their work. Some students are inspired by these talks to enter roles of denominational leadership themselves.

A further listing of particular denominational programs which the colleges conduct would be endless. This brief glimpse has shown that the colleges do use the denominational programs on their campuses.

"But a college may not become," says Rufus Harris, "a museum of denominational stereotypes The historic role of the college involves support and enrichment of the denomination's program, but it should not be cast into the role of a mimic, providing only echoes, and nothing creative. To do so would betray the denomination as well as the college."

Tennessee Baptist colleges do serve the program of the Tennessee Baptist Convention and the Southern Baptist Convention. The institutions of higher learning and the denomination and its program walk hand in hand, one never getting out of sight of the other, neither wanting to release the clasp.



To forgive is the quickest way to end trouble and to have peace and unity. For a forgiving spirit is by its very nature a unifying force. It can remove the barriers of separation between peoples and nations and weld them together in peace and goodwill, something that legislation with the help of armies can never accomplish. To hate is to die physically and spiritually, but to forgive is to live.—Rev. Charles R. Loss, *Grit*.

Happiness is many things. It is blessedness and comfort, delight and enjoyment, gladness and pleasure, satisfaction and success. The keys to happiness are not easy to come by; they must be earned.—Peter J. Hampton, "Happiness," *Family Circle*.

Freedom for America will not necessarily be protected and advanced by turning out more scientists or by employing any other single panacea. Freedom will be nurtured by the development of the creative powers of all our people, of all ages, all colors, all faiths, and all economic levels. It springs from the endless resources of the unfettered human spirit.—Dr. H. Harry Giles, New York University, "Intellectual Freedom," *National Education Association Journal*.

Living is so complicated these days, folks don't even worry right. For instance: (1) We worry about the Russians, then get run over by a neighbor's car. (2) We worry about radio-active fallout, then get poisoned by nicotine or by spraying the flowers. (3) We worry about crashing in an airplane, then fall off a ladder painting the house. (4) We worry about getting enough exercise, then drive two blocks for a cup of coffee. (5) We worry about polio, then get crippled by running into a power lawn mower.—Chatham Blanketter, *Christian Observer*.



Observations by Owen...

America Must Decide

Restive Negroes have made their March on Washington. They turned a deaf ear to counsel by some of their wisest leaders including men like Dr. Joseph Jackson, head of the National Baptist Convention USA, who earlier had advised against the demonstration.

How are people—all people—to secure their full rights with justice? All should have their rights. All should have complete freedom with justice. But the road to attaining this is the road of responsibility. This is true for everyone, no matter the color of his skin.

Theme of the March on Washington was repeated endlessly in three words summing up thousands of signs given the paraders when they arrived in the capital city — “*we demand*” and “*now.*”

What did the march accomplish? It kept 50 per cent of government employees away from their offices to avoid what the day might bring. It presented Europe by way of Telestar a picture of masses marching to express discontent. The mood was different with different groups. The older were sober and restrained; the younger were militantly enthusiastic.

Bayard Rustin, deputy director of the march, claimed more TV cameras were trained on this demonstration than on any presidential inauguration. Rustin, tagged with communistic connections in the past, called the movement a “revolution” urging yet more intensified “non-violence.”

Following the march, he promised “one thousand a day” pouring into Washington to make “a counter filibuster” against those who oppose the “civil rights legislation.” Rustin spoke with intensity in a TV interview.

Norman Thomas, Socialist, praised the march. A Negro spokesman answered Chinese leader Mao’s message of congratulations on the protest march by disclaiming the march had Communist help. TV cameras picked up during the march “Cuba Peace March” signs and Ghana students from Africa. About twenty religious groups were in evidence. White as well as black joined in the demonstration.

What does this demonstration mean? It means, in part, that Negro unrest is being capitalized upon by certain elements. Many of the wiser, saner leaders among the Negroes are being shoved aside. The more aggressive, militant leaders are taking over. How far this new leadership will go is yet to be seen. Sinister groups want to capture the Negro unrest for their own purposes. Gus Hall, American communist leader, rubs his hands in glee at what is taking place in the USA. Quoting from his recent book, *Main Street to Wall Street: End the Cold War*, Hall says (on page 30) that the mass movements taking place in the USA “give us (American Communists, he means) a new sense of confidence as to the future course of our land.” He speaks of the vast picket lines, mass demonstrations, mass marches, mass

delegations, mass assemblies, mass sit-ins, mass rides for freedom as the “most enheartening development” in our country. The Communist party is very eager to seize Negro unrest so as to use it for its own purposes. On page 31 this Communist leader enthuses about the “new possibilities and the role of our Party among these masses.” Especially does Hall want to seize upon youth to use them as the spark and driving force for further agitation.

We’re not saying the March on Washington, mass sit-downs, sit-ins, and rides for freedom have all been Communist inspired. We are saying Communists want to take over to use the Negroes’ discontent for their own purposes, and it remains to be seen whether or not Negro leaders will play into their hands.

Booker T. Washington once said, “It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges.”

There are those who temptingly hold out short cuts to the discontented, but the road to the attainment of justice, dignity and self-respect is the way of industry, integrity and responsibility.

Again and again in the Washington demonstration speakers warned the March was not a climax, but only a beginning. If Washington does not give them what they want, they pledged to march in Birmingham, in Cambridge, in the cities and towns throughout America.

Much impatience was expressed with legislative processes. One of the most rabble rousing speeches of the day came from Walter Reuther, head of the UAW, for a “moral crusade” for the political objectives constantly sounded throughout the demonstration.

The March on Washington was a determined effort to accomplish political objectives by pressure. As Americans, we must choose whether we are going to try to settle problems in the streets by mass demonstrations or in deliberative assemblies by duly elected representatives.

Life Expectancy Of The Administrator-Pastor

The number of pastors and churches desiring a change in the Southern Baptist Convention has been on the increase. Ministers in the South are laboring under great pressure and are beginning to respond to the tension with frustration. Efforts to find greener pastures do not come primarily from pastors in communities where the racial situation is most explosive. There the weight of responsibility and the pastor's heart weld the minister to his people in a time of trouble.

The letters giving reasons for change usually begin with a list of impressive statistics and conclude that, "It appears that I have achieved all that I can achieve in this church and community." Candidly, I am invariably impressed by such letters. Their logic is irrefutable. Having permitted the role of the pastor to be defined primarily as administrator, the pastor incurs the problems and liabilities of the administrator. They include:

First, most administrative decisions are contrary to the opinion of one or more people. In the course of time the independent administrator who belongs to no clique

By Duke K. McCall

disagrees with practically everyone with whom he works. Since man's memory for hurts is stronger than his memory for happiness, these individuals forget the good and recalling only the administrator-pastor's "mistakes," wait for the day when some lone act precipitates the opposition of the whole. I could cite as an illustration the story of a well-loved pastor whose salary had just been significantly increased suddenly having the church request his resignation. Such violent opposition is irrational and beyond understanding except as the precipitation of a lot of small irritations in the experience of different members of the church.

Second, the administrator-pastor does finish his work in a church in a relatively short time. There are just so many buildings which need to be built. There is just so much money available for building projects. There are just so many prospects within easy reach of the Sunday school and Training Union. In other words, the aggressive administrator-pastor quickly uses up the resources of the church, the community, and takes up the slack left in the situation by his predecessor.

This article appearing in the September issue of the Southern Baptist Theological Seminary's publication, The Tie is by Dr. McCall, president of the Seminary.

Third, the administrator-pastor cannot do not come up with better ideas every year. He may adroitly put the responsibility for the absence of fresh and more effective programs on the minister of education. Thus he can increase the pastor life expectancy by reducing the life expectancy of the minister of education. Eventually this catches up with the pastor, for he cannot keep finding better ministers of education every two or three years.

Fourth, the administrator-pastor is always a candidate for the scapegoating characteristic of human nature. When he stands on the administrator's pedestal, he is the obvious target for any shift in the fortunes of

the church. When giving to the church budget drops, he is to blame, even if there is a national economic recession. If people do not walk the aisles to profess faith in Christ, it is his poor sermons or his "un-biblical theology" rather than the failure of the Sunday school teachers and deacons to do personal work.

God help the pastor who encourages or permits the church members to think of him first and foremost as the administrator of the church organization. Nobody else will help him—unless you consider recommending him to another church as being the answer to his real need.

You never hear about the genuinely able pastor-administrators. You hear about the minister of education, the Sunday school superintendent, the chairman of the board of deacons in these churches. You hear about this pastor as a pulpiteer, a real pastor of the people, or simply as the man everybody loves.

BAPTIST BELIEFS

by Herschel H. Hobbs

Forgiveness Of Sins

The English word "forgiveness" appears once in the Old Testament (Ps. 130:4, cf. Dan. 9:9, "forgiveness") where it translates the Hebrew word *selichah*, a sending away. It is found six times in the New Testament, rendering the Greek word *aphesis*, meaning the same thing (Mk. 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14). But this word, *aphesis*, is translated "remission" (Mt. 26:28; Mk. 1:4; Lk. 1:77; 3:3; 24:47; Acts 2:38; 10:43; Heb. 9:22; 10:18), "deliverance" and "liberty" (Lk. 4:18).

However, there are several verbs which are translated "forgive": Old Testament: Hebrew, *kaphar*, to cover (Ps. 78:38), *nasa*, to life up or away (32:5), and *salach*, to send away (Jer. 31:34) New Testament: Greek, *apolo*, to loose away (Lk. 6:37), *charizomai*, to be gracious to (Eph. 4:32), and *aphiemi*, to send away from. This last word is the one most often used for "forgive" in the New Testament (47 times), but it is used 99 times with such meanings as "leave" (cf. Mt. 4:11), "suffer" or permit (Mt. 3:15), "forsake" (Lk. 5:11), and "let alone" (Jn. 12:7). From this verb comes the noun "forgiveness" (*aphesis*).

So forgiveness of sins means a sending away of sins. And this is always related to the saving ministry of Jesus Christ (cf. Lk. 4:18; Acts 26:18). Jesus is the "Lamb of God, the one bearing away the sin of the world" (John 1:29, author's translation). This He does through His death and resurrection (Acts 5:30f.; 13:28-38). Forgiveness is an act of God's grace made pos-

sible through the blood redemption wrought by Jesus Christ (Mt. 26:28; Eph. 1:7; Col. 1:14). But it must be received through repentance (Acts 2:38; 5:31) and faith (Acts 10:43).

Forgiveness should not be confused with justification. Both terms are used with respect to the saving of the soul. The former speaks of sins committed but taken away. The latter speaks of God's judicial act whereby He declares the sinner justified as though he had committed no sin. This latter word is a favorite of Paul, its various derivatives appearing in his writings 114 times. By contrast he used the word "forgive" (*aphiemi*) once in an Old Testament quotation (Rom. 4:7), and "forgiveness" (*aphesis*) twice (Eph. 1:7; Col. 1:14). But note twice the word *charizomai*, to be gracious (Eph. 4:32; Col. 3:13), used in Christian relationships.

The point to note is that justification is a once-for-all act of God which cannot be cancelled by future sins. Forgiveness relates to sins that are past as well as those committed after one is justified. Both justification and forgiveness are made possible through the atoning work of Christ. Forgiveness of sins, like justification, is an act of God, never of man (cf. Mk. 2:7ff.).

Jesus taught us to pray for continual forgiveness of sins (Mt. 6:12). And John says, "If we confess our sins, he (Jesus) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Tennessee Topics

First Church, Jackson, voted to purchase a home for its minister of music. The three-bedroom house, located on Ridgevue, has two full baths, den, double carport and central air conditioning. It will be occupied by the Gene Sutherland family.

Joe E. Parks, minister of music at Ridge-dale Church, Chattanooga, was awarded the master of education degree at the University of Chattanooga, Aug. 24.

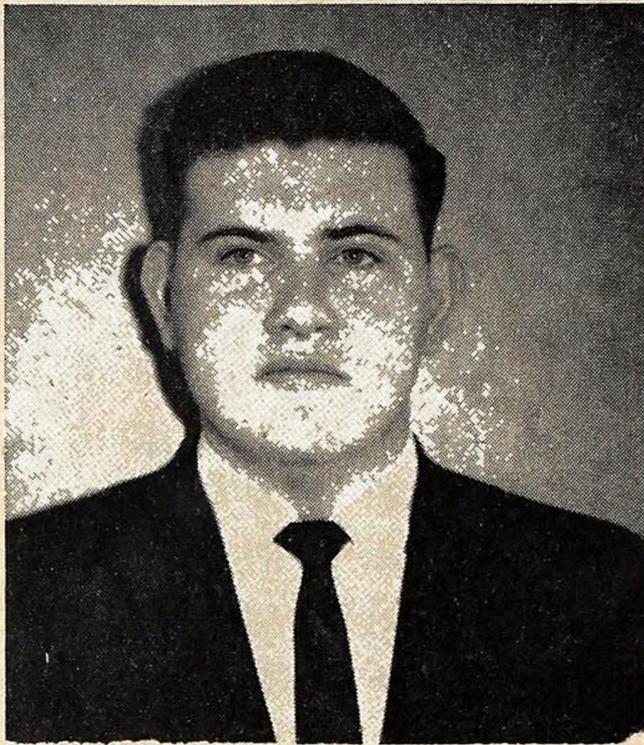
O. E. Turner of Knoxville is serving as interim pastor of Island Home Church, Knoxville.

Billy Lee Stump, a member of the E. I. Du Pont research staff has resigned his position with the company's Spruance Film Research and Development Laboratory in Richmond, Va., to become associate professor of chemistry at Carson-Newman College. A graduate of C-N and a native of Morristown, he is married to the former Phyllis Ann Fox of Pigeon Forge. They have three daughters, Vicki Louise, Elizabeth Ann, and Marilyn Jean.

Jack Neace has resigned as music and educational director at Glenwood Church, Oak Ridge, to accept the call as minister of music at Fee Fee Church, St. Louis, Mo.

Westview Chapel, mission of Belmont Heights Church, Nashville, has called James Mulkey as pastor. He comes to Nashville from Poulan Church, Poulan, Ga. and plans to continue his studies at Belmont College.

Pastor James R. Jones and New Union Church, Medon, were assisted in revival services by Jack Carver of First Church, Summertown. There were six additions by baptism, five by letter and five rededications.



Bruce Grubbs was ordained to the ministry, Aug. 4, by North Springfield Church, Ray Fowler, pastor. The young minister is pastor of Founrain Head Church, Bledsoe Association.

Nolachucky Association—Wayne Norton, pastor of Witt Church, has resigned to enter Southwestern Seminary at Fort Worth, Tex. Aubrey Hay has resigned as pastor of Leadvale Church to enter Southern Seminary, Louisville, Ky. Ralph Samples, pastor of Bible's Chapel, has also resigned to enter Southern Seminary. Cletis Tipton has accepted a call to become pastor of Rocky Point Church.

R. Paul Caudill, pastor of First Church Memphis, has been in Poland on a preaching mission. On an invitation of long standing by the Baptist Union of Poland, he visited their nation and spoke in strategic areas in a series of evangelistic services. Dr. Caudill arrived in Warsaw, Aug. 9 and remained in Poland until Aug. 26. Then he went to Germany and spoke twice in the Baptist church in Bremen before returning to Memphis on Aug. 29.

Big Hatchie Association—Thomas R. Tutor has resigned as pastor of Mt. Lebanon Church to enter Southwestern Seminary. Philip Sherrod is the new minister of music and education at Brownsville. Rialto Church has called James Beard as pastor. He comes from Calvary Hill Church, Dyersburg.

Pastor Coolidge Coley of First Indian Church, Ripley, reports that he baptized 14 more Indians in the Mississippi River following a recent revival. This brings the total membership to 59. The total Indian population in the area is 135, including two or three families at Halls. The Indian church is located three miles downriver from Golddust.

Rev. J. H. Turner Dies

Rev. John Henry Turner, 81, retired minister of Jackson, died Aug. 21. Funeral services were held at Calvary Church, Jackson, Aug. 23.

He had held pastorates in Arkansas, Mississippi and Tennessee. His last pastorate was First Church, Centerville, where he retired in 1946.

He was the father of two preacher sons, Billy J., of Somerset, Ky., and Paul W., of Brook Hollow Church, Nashville.

Roy H. Jones, 64, of Decatur, died Aug. 22. He was an active member of First Church and taught the Men's Bible Class.

Robert Fitts, a native of Nashville and a graduate of Carson-Newman College, has joined the faculty of Clear Creek Baptist School, Pineville, Ky., a Bible institute for adults. He received the Th.M. degree from Southern Seminary. Fitts resigned the pastorate of Wheelwright Church in Kentucky to teach Old Testament Survey, Religious Education and Christian Ethics at the school.

John D. Sayers was honored by Rockwood First Church as "Preacher at Large." The church in a resolution cited his 57 years of service in the work of the Lord. He has pastored churches and served as supply pastor on many occasions. He has been a member of the Rockwood church since retirement 10 years ago. During the 57 years he has served as pastor, missionary, and business manager of Clear Creek Baptist Preachers School in Kentucky.

First Church, South Pittsburg, had the services of Jack McEwen of Chattanooga as evangelist and Raymond W. Richerson of Jackson, directing the music, in a recent revival. There were nine additions, four by baptism and five by letter. Also one surrendered to Christian service. Norman O. Baker is pastor.

Immanuel Church, Tullahoma, Noel A. Edwards, pastor, reports 14 additions by baptism and six by letter in recent revival services.

Pastor John B. Holland and New Bethel Church, Shelbyville, were assisted in revival services by McKnight Fite, pastor of St. Elmo Church, Chattanooga. There were three additions by baptism, three by letter and other professions of faith.

T. R. Wilson, pastor of Mt. Vernon Church, Unionville, reports one of the greatest revivals in the history of the church. There were eight professions of faith, seven joined the church by baptism and six by letter. Charles W. Bragg, pastor of First Church, Steepleville, Ill., did the preaching. Billy Brewer led the singing. Attendance record in Training Union reached an all time high.



GREENBRIER—Bethel Church here held dedication services Aug. 4. A renovation and building program which included a new education building of two floors and baptistry has been completed at a cost of \$28,000. Assisting Pastor Don Dorris in the services were Harold Gregory, W. B. Woodall and J. H. Harvey. The building committee was composed of J. A. Jones, J. W. Dorris, W. C. Startup and J. F. Liebengood.

Preaching Mission To England Next Spring

A hand picked team of 25 Southern Baptist pastors and leaders will share in a special evangelistic and preaching ministry next spring. Dr. D. D. Smothers and Dr. Leonard Sanderson of Lake Charles, La. are now working with the sponsoring English group, the London Baptist Association.

The group will go by jet from New York near the last of April, returning in time for the Southern Baptist Convention at Atlantic City, opening May 18.

Smothers, formerly of Fayetteville, Tenn. who was on an English pastoral exchange two years ago, will go to London in January to complete details with Dr. W. Charles Johnson, secretary of the London Baptist Association.

Participants will be caring for the \$350 transportation from New York to London. The sponsoring association will be caring for the group while in England.

Dr. W. C. Boone of Jackson is serving as interim pastor on Sundays at First Church, Camden.

Ray F. Brown who resigned as pastor of Immanuel Church, Elizabethton, effective Aug. 25, has accepted a call to Central Church, Athens. He served the Elizabethton church since Oct. 1947, during which 742 were added to the church, 412 by baptism. Present membership is 679. A new \$150,000 structure was completed in 1960. The Elk Mills Mission was begun in 1958. Brown has served as moderator of Watauga Association and chairman of the Appalachian Preaching Mission.

Thirty-five students from Tennessee have been accepted for admission to Southern Baptist Theological Seminary, Louisville, Ky. Eleven of the new students from Tennessee are graduates of Carson-Newman College, while six are alumni of Union University. During the last academic year, 83 Tennessee students studied for degrees in all three school of Southern Seminary— theology, religious education and church music.

Rev. Henry C. Disney, retired minister of Lake City, died Aug. 25. Funeral services were held at Willow Brook Church, Aug. 28.

Mrs. Mamie Seaborn Smith, 74, of Chattanooga died Aug. 27. She was a charter member of Red Bank Church and past president of the missionary society, and a former teacher of the TEL Sunday school class.

Rev. and Mrs. Carl F. Yarnell, Jr., missionaries on furlough from Malaya, have moved to New Orleans, La., where he will study in new Orleans Baptist Theological Seminary. Their address is 4075 Dement St., Apt. 9, New Orleans Baptist Theological Seminary. They had been visiting in Kingsport, Tenn., Mrs. Yarnell's home town (she is the former Mary Pate). He is a native of Knoxville, Tenn.

Doyle Church, Union Association, reports one of the greatest revivals in its history. Robert K. VanHook of Highpoint, N. C., did the preaching and Pastor D. R. Holland led the singing. There were five conversions, two joined the church by baptism and seven rededications.

Tennesseans To Help Europe Crusade

Two pastors and two music directors from Tennessee will be among 26 guest leaders for simultaneous evangelistic meetings in 26 English-language Baptist churches and missions of Europe September 15-29. They are Rev. Brooks Ramsey, pastor, and Kenneth J. Byrd, director of music, of Second Church, Memphis; Dr. H. Franklin Paschall, pastor, First Church, Nashville; and Harry E. Hall, minister of music, Broadway Church, Knoxville.

Twenty-five of the guest leaders for the crusade are going from the States; the other is a Southern Baptist missionary in Italy. They will form 13 preacher-musician teams, with each team holding services in two places. Of the participating congregations, 18 are in Germany, six in France, one in Luxembourg, and one in Spain.

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HONOLULU—President Charles Mullins of the Hawaii Baptist Convention, greets Tennessee evangelists and singers on arrival at the airport here. These helped with the Jubilee revivals in the Hawaiian Islands Aug. 18-Sept. 1.

Shown with Mullins (at left) are Dr. and Mrs. Jerry Glisson, Leawood Church, Memphis; Mr. and Mrs. Bill Anderson, Central Church, Johnson City; Rev. James P. Craine, First Church, Gallatin; Dr. and Mrs. James Canaday, Central Church, Johnson City; Rev. and Mrs. John Laida, and Jerry Ratcliff of First Church, Clarksville.



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5-Point Statement On Ideals Released

By The Baptist Press

A five-point statement telling Baptists' purposes and expressing their hopes and ideals has been released by a Baptist Jubilee Advance Committee.

Available in tract form it is titled "Baptist Ideals."

It was drafted by a committee of 19 appointed by C. C. Warren of Charlotte, N. C. chairman of the Southern Baptist Convention Baptist Jubilee Advance Committee.

The Ideals Committee included Baptist scholars and other denominational leaders. Ralph A. Herring, Nashville Director of the Extension Department of Southern Baptist Seminaries, was chairman of the Ideals Committee.

The five points are (1) Authority (2) The Individual (3) The Christian Life (4) The Church and (5) "Our Continuing Task." Under each of these major headings come several sections.

The Baptist Ideals Statement should not be confused with the Report of the SBC Committee on Statement of Faith and Message adopted at Kansas City earlier this year, it was pointed out.

The Statement of Faith and Message was a formal report adopted by the convention. The Statement on Baptist Ideals was not presented for convention action. It is a summary about Baptists prepared as information for use as the Baptist Jubilee Advance draws to its climax in 1964.

The Statement on Ideals also is a draft only of the SBC Committee and not of the interconvention Baptist Jubilee Advance group representing seven Baptist bodies in the United States and Canada.

The 38-page tract (excluding cover) has been published by the SBC Sunday School Board. Those wanting copies of it however should address their orders to the Baptist Convention offices in their states.

The committee in its preface said:

"We pray that this report may serve to exalt our ideals; to sound both clearly and concisely our basic convictions regarding them; to correct unwise or hurtful trends among us; to unify and inspire our people; and to point out guidelines for all who seek by God's grace to meet the years to come with the rich heritage of the past".

In the first point on "Authority" the report makes the following summaries:

"The ultimate source of authority is Jesus Christ the Lord and every area of life is to be subject to His lordship.

"The Bible as the inspired revelation of God's will and way made full and complete in the life and teachings of Christ is our authoritative rule of faith and practice.

"The Holy Spirit is God actively revealing Himself and His will to man. He therefore interprets and confirms the voice of divine authority."

In the second section "The Individual". These are the report's summaries:

"Every individual is created in the image of God and therefore merits respect and consideration as a person of infinite dignity and worth.

"Each person is competent under God to make his own moral and religious decisions and is responsible to God in all matters of moral and religious duty.

"Every person is free under God in all matters of conscience and has the right to embrace or reject religion and to witness to his religious beliefs always with proper regard for the rights of other persons."

"The Christian Life". Third section of the ideals report focuses on these remarks:

"Salvation from sin is the free gift of God through Jesus Christ conditioned only upon trust in the commitment to Christ the Lord.

"The demands of Christian discipleship based on the recognition of the lordship of Christ relate to the whole of life and call for full obedience and complete dedication.

"Each Christian having direct access to God through Christ is his own priest and is under obligation to become a priest for Christ in behalf of other persons.

"The home is basic in God's purpose for human well-being and the development of Christian family life should be a supreme concern of all believers in Christ.

"The Christian is a citizen of two worlds — the kingdom of God and the state — and should be obedient to the law of the land as well as to the higher law of God."

In the fourth section "The Church" the committee said:

"The church in its inclusive sense is the fellowship of persons redeemed by Christ and made one in the family of God. The church in its local sense is a fellowship of baptized believers voluntarily banded together for worship, nurture and service.

"Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship

in the body of Christ.

"Baptism and the Lord's Supper, the two ordinances of the church, are symbolic of redemption but their observance involves spiritual realities in personal Christian experience.

"A church is an autonomous body subject only to Christ its head. Its democratic government properly reflects the equality and responsibility of believers under the lordship of Christ.

"Church and state are both ordained of God and are answerable to Him. They should remain separate but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfill its divine function.

"The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world."

The final section on Baptists' continuing task brings out these comments:

"The individual and his worth, his needs and moral freedom, and his potential for Christ should have primary consideration in the life and work of our churches.

"Worship — which involves an experience of communion with the Living and Holy God — calls for a new emphasis on reverence and orderliness on confession and humility and on awareness of the holiness and majesty and grace and purpose of God.

"Every Christian is under obligation to minister or to serve with complete self-giving but God in his wisdom calls many persons in a unique way to dedicate their lives to a full-time church-related ministry.

Evangelism which is primary in the mission of the church and the vocation of every Christian is the proclamation of God's judgment and grace in Jesus Christ and the call to accept and follow Him as Lord.

"Missions seeks the extension of God's redemptive purpose in all the world through evangelism, education and Christian service and calls for the utmost dedication on the part of Christians to this task.

"Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents, and substance — personal and corporate — in the service of Christ.

"The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.

"Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.

"Every Christian group if it is to remain healthy and fruitful must accept the responsibility of constructive self-criticism."

In printing 500,000 copies of the tract the Sunday School Board used up all supplies in Nashville of the quality paper needed for the tract. It ordered a fresh carload just for the printing of the Baptist Ideals material.

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J. P. Allen Proposes Christmas Peace Aim

GLORIETA N. M. (BP)—A proposal to adopt Dec. 25 as a day for promoting world peace was advanced here by a Texas pastor.

J. P. Allen of Fort Worth's Broadway Baptist Church made it in an address to the annual Christian Life Conference at Glorieta Baptist Assembly. Theme for the conference was "The Things That Make For Peace."

"Christians really do not know what to do with Christmas" Allen declared. "Could this be the answer?—Give up the tinsel and the commercial orgy and turn the observance into a pageant of peace!"

Allen cited the Angels' announcement of Christ's birth as the scriptural authority for the idea.

"Let the gifts be to other peoples in other nations" continued Allen. "The Lottie Moon offerings are already a beginning. Let the theme turn to practical steps for peace."

"New carols could be born, new drama material discovered, new appeals made to other nations to adopt Dec. 25 as a day for a pageant of world peace . . . It might make the old, old story very new indeed," He added.

Allen said peace is the business of Christians, "more even than that of the congress of the United States or the Assembly of the United Nations." He further pointed out that christianity being a world religion has something to say about world peace.

Citing the need for practical steps for

peace, Allen challenged Southern Baptists to attempt new departures in promoting peace. He praised the efforts of student summer missionaries, of physicians through projects like "Operation Brother's Keeper," and to pastors and laymen in evangelistic endeavors like the New Life Crusade in Japan.

Allen stressed that such programs did not contradict established programs.

"Will the time come when a Southern Baptist missionary 'Peace Corps' might be operative?" asked Allen. "Technical people could give a year, some over sixty might give a lifetime, students would give two years, teachers a sabbatical year, doctors six months."

"Transportation and language barriers offer new circumstances. The spread of world madness offers new motivation" he said.

The conference was sponsored by the Christian Life Commission of the Southern Baptist Convention.

dreams Wilson had incorporated in the Versailles treaties; it marked the beginning of Armageddon. This book is the first blow-by-blow description of the Nazi plots, leading up to weekend of March 13, 1938, when Hitler took over Austria. Remember, Hitler gave his word, and so has Khrushchev.

* * *

The Law and the Profits
C. Northcote Parkinson (Houghton Mifflin Co.)

The essence of Parkinson's Law is that "Expenditure rises to meet income." A most delightful treatment of the law's application to individuals and government. So delightful indeed that you almost fall in love with the idea—at least you fall in line.

* * *

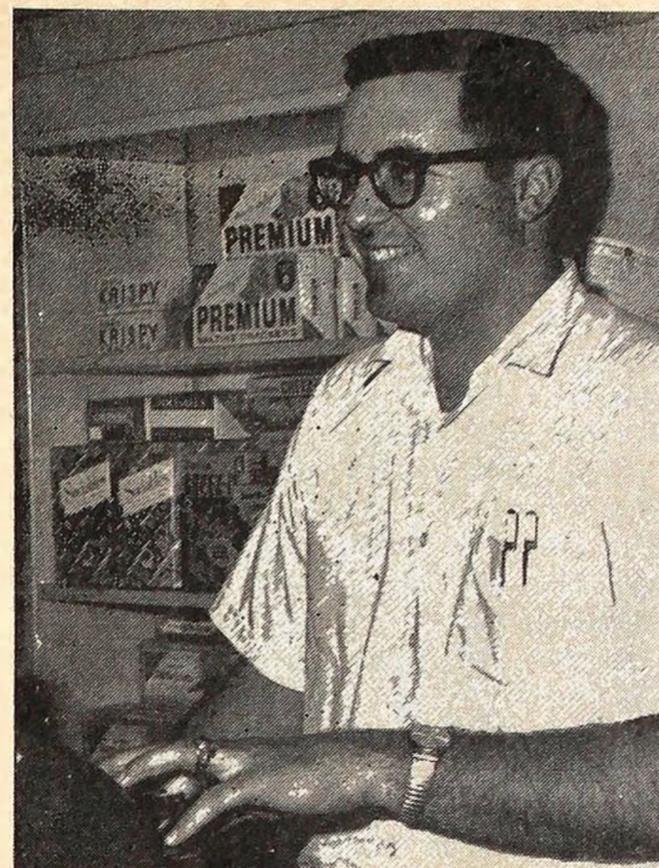
The Wine Is Bitter
Milton S. Eisenhower (Doubleday)

This book by President Eisenhower's brother, President of Johns Hopkins, former President of Pennsylvania State and Kansas State Universities; distinguished diplomat and student of South American governments, contains a wealth of needed information. Highly recommended.

* * *

I. Michelangelo, Sculptor
Edited by Irving and Jean Stone (Doubleday)

As edited by the Stones, letters which he wrote over a period of sixty-five years—he lived to be nearly ninety—form a most revealing autobiography of Michelangelo, artist, poet, and master sculptor. The magnitude of his work, both in quantity and quality has never been equalled.



RIDGECREST, N. C.—Adam Hall of 7072 Eighth Rd., Memphis, has been serving as manager of Nibble Nook refreshment center at Ridgecrest (N.C.) Baptist Assembly this summer. A recent graduate of the University of Tennessee, Martin Branch, Hall plans to attend a Southern Baptist seminary the fall.

New Books

Bill Wallace of China by Jesse C. Fletcher; Broadman; 157 pp.; \$2.95.

Right Side Up by Betty Carlson; Zondervan; 120 pp.; \$2.50. *Happiness Lies in Your Point of View* (Inspirational Devotions for Women).

A Woman's World by Clyde M. Narramore; Zondervan; 207 pp.; \$2.95. A Christian psychologist discusses 12 common problem areas.

Growing With Your Children by Ray F. Koonce; Broadman; 134 pp.; \$2.95.

The Splendor of Life by Turner A. Caldwell; Exposition; 56 pp.; \$2.50.

The Layman's Role Today by Frederick K. Wentz; Doubleday; 229 pp.; \$4.95. A challenge to laymen to be Christians in their daily lives.

The Religious Press in America by Robert Lekachman, Martin E. Marty, John G. Deedy, Jr., and David W. Silverman; Holt-Rinehart-Winston; 184 pp.; \$4.00.

Religion and Birth Control edited by John Clever Monsma; Doubleday; 198 pp.; \$3.95.

ABOUT RECENT BOOKS

By J. W. Storer

The Fall of the Dynasties
Edmond Taylor (Doubleday)

This is the well documented story of the rise and fall of the Habsburg, Hohenzollern, Ottoman and Romanov dynasties, together with hopes betrayed. The present world situation is a continuation of that betrayal. Well worth reading.

* * *

Jesus and the Future Life
William Strawson, tutor in Systematic Theology and the Philosophy of Religion, Handsworth College, Birmingham (London: The Epsworth Press)

The very full and impressive bibliography reveals a clue to the content of this worthwhile book. The final sentence: "Faith reaches out to Christ, and in him we apprehend the truth of life and death."

* * *

The Anschluss
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Standard Vacation Bible Schools, 1963

Listed below are the remaining Standard Vacation Bible Schools for 1963. Others were listed in this column last week. To date there have been 135 Standard schools this year in Tennessee.

Churches who have sent in their reports have received a Vacation Bible School Citation. Standard Schools received citations with three seals, including the gold seal indicating Standard achievement.

If your church has not yet reported its Vacation Bible School, please send two copies to: Sunday School Department, 1812 Belmont Boulevard, Nashville, Tennessee (Associations are listed in heavy type, followed by names of the churches)

NEW DUCK RIVER:	White Station
Shelbyville Mills	Mountain Terrace
NEW RIVER:	Ellendale
Winfield	Hickory Hills
NOLACHUCKY:	SWEETWATER:
Warrensburg	Westside
Bethel	Hopewell Springs
Fernwood	Chestua
SEQUATCHIE VALLEY:	Calvary
Grace	Vonore
SEVIER:	WATAUGA:
Richardson's Cove	Siam
First, Gatlinburg	Rittertown
Wears Valley	Sinking Creek
Valley View	Cobbs Creek
Pigeon Forge	Immanuel
Covemont	Wat. Good Will Cen.
Oldham's Creek	Union
SHELBY:	Little Milligan
Greenlaw	Stoney Creek
Longcrest	Biltmore
Oakville	WEAKLEY:
Lamar Heights	First, Sharon
Forest Hill	WEST POLK:
Mallory Heights	Smyrna
Ardmore	WILLIAM CAREY:
Dellwood	Flintville
Woodstock	HOLSTON:
Rugby Hills	Buffalo Ridge

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Public School Educator Hits Church College Aid

WASHINGTON (BP) — "Tax support for sectarian colleges points the way to tax funds for private elementary and secondary schools as a next and imminent step" warns Edgar Fuller, executive secretary of the Council of Chief State School Officers.

Fuller, in a letter to the editor of the Washington Post prominent daily newspaper here, challenged the conclusions of an earlier editorial. The Washington Post has militantly opposed tax aid to parochial schools but it approves tax aid to both public and church-related colleges.

Both the Washington Post editorial and Fuller's letter were in reaction to the college aid bill that was passed recently in the House of Representatives. The bill proposes \$1 billion \$195 million over a period of three years in loans and grants for construction of academic facilities in both public and private colleges. After three years the needs will be reviewed for appropriations for the next two years of the total five-year program.

The House bill goes to the Senate where education legislation is still pending in the Education Subcommittee of the Labor and Public Welfare Committee. Sen. Wayne Morse (D. Ore.) is chairman of the subcommittee and Sen. Lister Hill (D. Ala.) is chairman of the larger committee.

The Washington Post in approving tax aid for church colleges followed the standard line of those pushing the legislation. This reasoning says that college education is "different" from elementary and secondary education to the extent that it does not come under the exclusion of the First Amendment.

The differences are that college education is not compulsory that colleges deal with more mature minds and that there are historic and numerous precedents for federal aid to church colleges.

Fuller's challenge to this line of reasoning points out that "in the largest church system of education the same church laws are applied at all levels."

He further points out that church permission is often required to attend any school or college not under the control of the church.

"Religious purposes are paramount in schools and colleges operated by churches unless we are to believe your editorial rather than the churches themselves" Fuller wrote the editor. "Citizens of other religions should not be taxed to support institutions that exist to promote a particular religion" he continued.

The educator indicated that another undesirable result of tax aid to private schools of all kinds would be to "splinter the public schools and their financial support by making tax funds available to nonprofit private

schools of all kinds. Tax support of private schools engaged in the propagation of religion always opposed by your paper would be the practicable result.

Also in his letter Fuller appealed for Congressional cooperation in providing "constitutional guidelines in this field." He continued "It could do so by reinstating the original provisions for constitutional tests that were removed from Mrs. Green's original higher education bill." (This was a reference to the provision for "judicial review" that was eliminated before the bill reached the House floor.)

The Council of Chief State School Officers is composed of the state commissioners and state superintendents from the 50 states and the Chief School Officers of Puerto Rico, American Samoa, Guam, The Canal Zone and the Virgin Islands.

Woman's Missionary Union

Mrs. W. S. Moore

Mrs. W. S. Moore of Etowah, who for the past fifteen years served as president of Woman's Missionary Union for McMinn Association, died on Thursday morning, August 15.

She became ill on Wednesday afternoon and was taken to Erlanger Hospital in Chattanooga where she died of a heart attack. She had helped in McMinn WMU Youth Camps several weeks during the summer, but had not felt as well as usual for several days. Always she was present for meetings of the Tennessee WMU Executive Board and its committees. When she was not at Ridgecrest WMU Conference many people inquired about her absence. She died on the day the conference closed. She will be greatly missed by WMU friends in Tennessee.

Woman's Missionary Union officers and staff members join her bereaved children in their sorrow and rejoice with them for the wonderful Christian influence she had in Tennessee, McMinn County, and Etowah where she lived and served for fifty years.

Mrs. Moore's husband, Dr. Walter Scott Moore, was a practicing physician in Etowah for many years. He died in February, 1951. They had four children who survive: Mrs. James (Elizabeth) Emery of Shawnee, Oklahoma; Mrs. Earle (Ann) Klosterman of Wooster, Ohio; Walter E. Moore of Atlanta, Georgia; and James M. Moore of Chattanooga. Eight grandchildren survive.

Funeral services were held at two o'clock Sunday afternoon, August 18, at First Baptist Church, Etowah, where she served so faithfully. Rev. E. M. Holt, pastor, officiated. Interment was in Green Hill Cemetery, Etowah.

To The Next Camp Nurse

The following was left for the nurse who will serve at Camp Linden in the Summer of 1964. It was written by Sandy Farmer, Senior Nursing Student at Vanderbilt.—Joseph B. Kesler, Jr., Camp Director, Tennessee Baptist Convention.

August 19, 1963

Dear Nurse,

You may or may not need encouragement today, as you complete your first day as Linden's camp nurse. I'm going to encourage you, though, whether you need it or not. At the end of *my* first day (June 17, 1963), I wanted to go home—home to family, friends, civilization—everything that makes up the modern rat race. Suddenly I realized that here I was, many miles from nowhere, stranded for ten weeks in the "sticks". If you feel this way, look around you. What you gain from camp is up to you. You can isolate yourself in the infirmary or in the staff house, or you can do as I did after I decided to gain something really worthwhile.

First of all, get acquainted with the members of the permanent staff. These kids are the ones with whom you will be working all summer. I don't know one who wouldn't go out of his or her way to help you out.

If you are inexperienced, insecure, and just plain scared as I was, seek counsel from the camp manager. Perhaps he's the best friend you have out here. You'll have many decisions to make this summer and maybe late one night you'll have a sick camper and must decide what to do. The camp manager is there. He wants you to think for yourself, but many times he can help you make the right decision.

Next, get to know the counselors, missionaries, pastors, and others on the staffs of the various camp groups. Here you will find some of the most dedicated Christians you will ever know. Many will be inspirations for you. Talk with them seriously. Find out what they believe and why. Your life may be changed by the things you observe in their lives.

The campers are your whole reason for being here. They need you, and you need them. Never forget that at all times you are being watched, that you are an example for someone else. You have much to offer them, but, at the same time, they can be a blessing to you. Some are much more spiritually mature than you could imagine.

Next, get to know Camp Linden. Be proud of it because it stands for something. Take pride in it and protect its beauty. Don't fail to hike to the waterfall, over the mountain, and down the power line path. Spend time in thought on the rock by the river. The river moves slowly, steadily, surely to a destination—this is the lesson of the river. It teaches this lesson by *doing* and *being* rather than shouting. The river is deep, not shallow. Spend time by the fence outside the camp gate. Go there sometime just before dark and watch the mist and the moon rise. This can be a wonderful experience for you alone, but take someone who is in a pensive mood and who thinks seriously about things. If you talk, choose your words carefully. Let them be meaningful words and don't miss out on the whole wonderful experience of waiting for darkness by covering it with superficial conversation.

Next, renew your acquaintance with yourself. You may have some thoughts you never investigated before. Take this chance while you are here in peace and quiet to try to know yourself better. Let your thoughts and feelings flow easily.

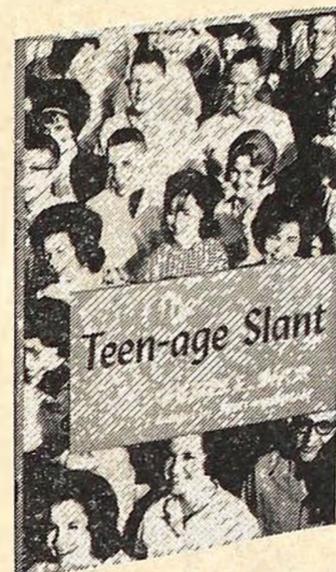
Finally, and most important, get to know God better. Out here you are surrounded by things He made. Look for Him everyday in nature in special ways. Let Him lead you through this summer, but don't leave Him here when you leave camp. Take Him with you in your heart. That's where He'll be if you let Him.

Sincerely,
Sandy Farmer, Camp Nurse, 1963



MARYVILLE—Madison Avenue Church broke ground for a new sanctuary with educational space adjoining the present sanctuary. Sharing in the occasion Aug. 11 were, front row l to r, Pastor Earl Taylor, Stanley Lunce, chm. planning committee; Sam Russell, chm. building committee; Carl Long, Carl Stinnett, M. E. Widner, Robert Skidmore, Sanders Whaley. Back row, Leonard Belcher, Leland Householder, Lawrence Watson, Ted Langford, H. L. Gennoe, supt. of missions, Chilhowee Association; H. B. Smith and G. B. Beaver.

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Attendances and Additions

Churches S.S. T.U. Add.

Aug. 25, 1963

Alamo, First	285	91	
Alcoa, First	438	174	1
Alexandria	195	74	
Athens, Central	133	32	
Clearwater	163	57	
East	404	142	
First	540	208	3
Mission	61		
Niota, First	150		
Riceville, First	112	71	7
Auburntown, Prosperity	131	63	
Bells, Cross Roads	112	82	
Bolivar, Dixie Hills	77	31	3
First	429	142	
Brownsville	578	148	6
Bruceston, First	215	66	
Centerville, First	111	37	
Chattanooga, Brainerd	859	221	1
Central	532	178	2
Meadowview Chapel	32	15	
East Lake	455	199	1
First	939	237	
Northside	419	94	
Oakwood	343	165	1
Red Bank	1110	278	1
St. Elmo	347	84	
Spring Creek	455	120	2
Stuart Heights	76	47	
White Oak	520	121	6
Woodland Park	349	174	
Clarksville, First	787	159	
New Providence	260	118	
Pleasant View	216	84	7
Cleveland, Big Spring	340	180	
Stuart Park	142	68	
Clinton, First	597	126	
Second	449	108	3
Collierville, First	273	104	
Columbia, Highland Park	392	173	
Pleasant Heights	190	77	
Cookeville, First	467	99	
Stevens Street	125	64	
West View	128	73	1
Wilhite	119	61	
Corryton	218	85	
Fairview	169	77	
Cowan, First	145	45	
Crossville, First	247	65	
Oak Hill	92	70	1
Daisy, First	359	104	
Dayton, First	245	79	

Denver, Trace Creek	147	74	
Dickson, First	190	62	
Doyle	102	83	5
Dresden, First	169	52	
Dunlap, Ebenezer	50	25	
First	162	54	
Dyer, New Bethlehem	247	151	
Dyersburg, First	606	250	
Hawthorne	181	114	
Springhill	110	60	
Elizabethton, First	535	173	5
Good Will Center	74		
Oak Street	166	63	
Siam	229	109	
Etowah, First	312	89	
Fayetteville, First	428	105	
Flintville	167	64	
Gleason, First	205	67	
Goodlettsville, First	458	218	
Grand Junction, First	144	108	2
Greeneville, First	429	161	3
Greenfield, First	220	70	
Greenbrier	324	144	
Bethel	163	77	
Halls, First	213	54	
Harriman, South	525	192	1
Trenton Street	372	88	
Walnut Hill	284	104	1
Henderson, First	310	104	2
Hixson, Central	237	133	
First	396	108	6
Memorial	306	124	
Pleasant Grove	140	47	1
Hollow Rock, Prospect	203	38	
Humboldt, Antioch	215	106	1
First	528	189	11
Jackson, Calvary	553	212	
East Union	96	59	
First	953	211	
Parkview	321	95	
West	699	323	
Jellico, First	180	114	2
Mission	21		
Johnson City, Antioch	194	120	1
Central	558	117	
Clark Street	273	60	
Pine Crest	204	94	
Unaka Avenue	353	103	
Kenton, First	233	101	1
Macedonia	81	61	
Kingsport, Cedar Grove	181	68	
Colonial Heights	343	137	
First	767	190	4
Litz Manor	229	98	
Lynn Garden	434	123	
Kingston, Cedar Grove	244	119	
Shiloh	181	120	
Knoxville, Beaver Dam	273	129	
Bell Avenue	684	165	1
Black Oak Heights	223	49	
Broadway	876	331	
Central (Ft. City)	1064	279	
Fifth Avenue	698	157	4
Fort Hill	226	65	
Grace	357	147	5
Lincoln Park	994	265	
McCalla Avenue	724	216	4
Meridian	563	160	3
Mt. Harmony	192	139	
Smithwood	768	257	5
South	583	158	1
Wallace Memorial	660	241	
Wallace Memorial Chapel	219	97	3
West Hills	206	72	
LaFollette, First	332	121	
Lawrenceburg, First	205	81	
Highland Park	276	118	
Immanuel	122	75	
Lebanon, First	526	135	
Rocky Valley	118	42	
Lenoir City, Calvary	238	64	2
First	478	148	
Kingston Pike	142	66	
Oral	133	84	
Lewisburg, First	389	90	
Loudon, New Providence	168	121	1

Madisonville, First	314	115	1
Malesus	213	90	8
Manchester, First	331	132	2
Martin, Central	303	73	
First	351	107	8
Mt. Pelia	139	40	
Southside	94	55	
Maryville, Broadway	603	306	1
Stock Creek	183	97	
Maury City	130	52	
McEwen, First	88	37	2
McMinnville, Magness Memorial	302	63	
Forest Park	89	36	
Shellsford	227	125	
Medon, New Union	105		
Memphis, Bartlett	401	159	3
Buntyn Street	196	86	
Calvary	325		2
Charjean	364	301	17
Cordova	112	61	
Dellwood	409	168	
East Park	175	82	3
Ellendale	158	49	
Eudora	806	273	3
Fairlawn	571	298	11
First	1241	246	
Frayser	706	336	7
Greenlaw	202	148	1
Highland Heights	1213	594	2
Kennedy	492	214	8
LeBelle Haven	578	214	3
Longview Heights	373	123	2
Mallory Heights	244	110	
McLean	465	184	1
Millington, Second	90	61	
Mt. Pisgah	106	83	
Mullins Station	137	83	
Raleigh	488	169	1
Range Hills	123	71	5
Rugby Hills	238	127	3
Scenic Hills	188	75	2
Sky View	333	164	6
Southland	153	59	3
Southern Avenue	733	243	
Speedway Terrace	595	269	
Temple	943	276	2
Union Avenue	818	241	3
Vanuys	138	54	1
Westmont	149	81	
Whitehaven	642	153	
Middleton, First	99	46	
Milan, First	433	107	1
Northside	182	75	
Mission	22	18	
Oak Grove	123	53	
Millersville, First	83	40	
Morristown, Alpha	100	57	
Bethel	205	122	4
Buffalo Trail	261	95	2
Cherokee Hills	114	45	
Fairview	120	40	
First	721	122	
Manley	116	61	
Montvue	199	73	
Westview	181	49	
White Oak	202	75	
Murfreesboro, First	577	132	3
Calvary	102	53	
Holly Grove	44	23	
Southeast	130	53	
Third	355	115	1
Woodbury Road	290	141	12
Nashville, Brook Hollow	410	143	4
Crievewood	505	139	15
Dalewood	372	104	3
Dickerson Road	373	102	
Donelson, First	544	160	4
Eastland	538	133	
Eastwood	176	60	
Elkins Avenue	131	80	
Fairview	210	89	
Fern Avenue	66	28	
First	1066	369	4
Carroll Street	158	34	
Cora Tibbs	78	38	
T.P.S.	167		
Freeland	112	53	
Gallatin Road	408	120	9
Grace	780	209	
Hermitage Hills	300	150	
Hill Hurst	130		5
Inglewood	836	204	2
Cross Keys	61		
State School	87		
Joelton	269	131	2
Judson	565	122	2
Benton Avenue	75		
Lockeland	474	135	2
Lyle Lane	98	30	
Madison, Parkway	225	99	
Neelys Bend	116	42	
Park Avenue	743	247	1
Riverside	347	90	
Valley View	67		
Rosedale	174	73	
Saturn Drive	266	97	
Shelby Avenue	333	94	
Third	207	79	
Una	258	125	2
Woodbine	500	207	1
Oak Ridge, Robertsville	613	197	4
Old Hickory, First	409	169	
Peytonville Mission	73		
Rayon City	174	67	4
Oliver Springs, Middle Creek	138	112	
Parsons, First	217	74	8

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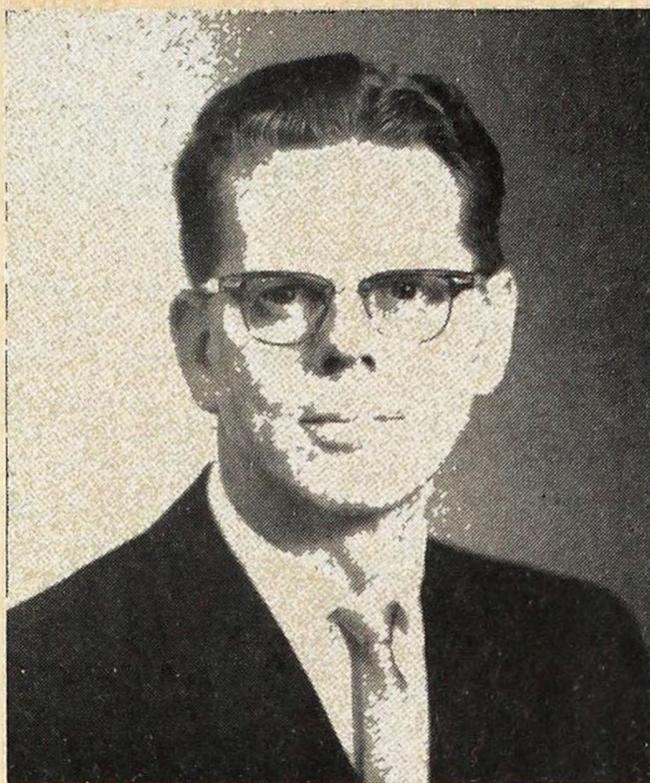
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Mission	28		
Trenton, First	509	161	15
Union City, First	646	193	
Samburg	57	40	
Second	251	123	
Watertown, Round Lick	201	81	
Waynesboro, Green River	172	96	
White House	188	98	
Whiteville, First	171	41	
Winchester, First	214	51	
Southside Chapel	65		
Oaklawn	133	59	
Woodbury	255	85	4
Plainview Mission	73	59	4

Rev. and Mrs. C. Benton Williams expect to arrive in the States September 12 for furlough following their first term of service as Southern Baptist missionaries to Thailand. They may be addressed at Rte. 16, Highland View Rd., Knoxville, Tenn. He is a native of Knoxville; she is the former Elizabeth Rogers, of Seymour, Tenn.



The new minister of education at First Church, Maryville, is T. Garvice Murphree. He began his work September 1 and succeeds Bob Wilson, who served in this capacity for six years.

Noteburning service was held at Beulah Church, Kingsport, Aug. 18. Assisting Pastor Luther Reed in the service were Francis Canty, former pastor, and members of the building and finance committees. A total of \$30,000 was spent in the program of remodeling and renovation of the church building in 1957 and pastorium in 1961.

Nickie Harris, pastor of Calvary Church, Humboldt, and student at Union, did the preaching in revival services at Dixie Hills Church, Bolivar. There were 44 decisions with 16 for special Christian service including one for the ministry. There were six additions to the church, three by letter and three by baptism. Ewell McKinnie is pastor.

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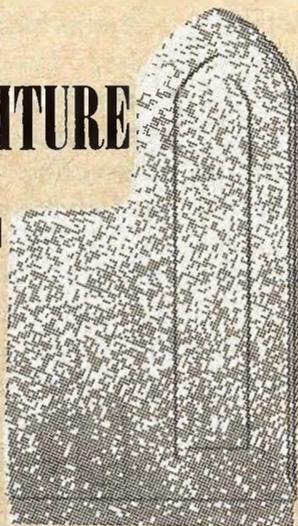
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-Rejected By His Brothers-

Texts Gen. 37 to 50 (Larger)—Gen. 37:17b-28 (Printed)—Rom. 11:33 (Golden or Memory).

This is the first in a series of three lessons based upon the life of Joseph. The significance of his life for the writer of Genesis is seen in the fact that something like a fourth of the book centers around him. Wm. M. Taylor in discussing his character and career writes, in part, in the following lines. "His character, indeed, was not perfect, but there was less of alloy in it than in that of most men. We see in it less of the alternation between good and evil, between strength and weakness, that there is in the majority of those whose biographies are given us in the honest book (Genesis). There is no wavering irresolution, no petulant impatience, no unscrupulous self-seeking; and if he never rose to those heights of spiritual

communion with his God to which Abraham and Jacob were exalted, he never sank to the depths of deceit into which both of those patriarchs sometimes descended. His career is uniquely interesting as that of a good boy who was not a weakling; that of a pious man who was not a business failure; and that of a great man who, in the glory of his exaltation, did not outgrow the simplicity of his youth."

In the printed text we trace the rejection of Joseph by his brothers, as the above topic suggests. Another topic suggested, designed to bring the lesson closer to present-day experience, is: "When We Wonder Why". It is not difficult to imagine Joseph in the midst of his hardships wondering why his lot was so difficult. But, so far as is known, he never whined or complained. Instead he made use of his difficulties in such a manner as to achieve great distinction.

Conspiracy (vv. 17b, 18, 21, 22)

Joseph's brothers, with the exception of Reuben, conspired to kill him. It was a diabolical plot indeed. It grew out of jealousy upon their part. Jacob must have been partially responsible by showing favoritism, but Joseph was hated. Jealousy within family circles must never be allowed to exist lest it destroy.

Contempt (vv. 19, 20)

The brothers referred to Joseph as a dreamer, apparently in a spirit of contempt or derision. Was he too ready to tell of his dreams to those who disliked him in the first place? In any case, the world owes much to those who in their youth have dreamed dreams and then in their maturity have not allowed such dreams to fade. Let

no one speak contemptuously of dreamers and their visions. The plan of the brothers was to be rid of Joseph and but for Reuben they must have succeeded.

Concealed (vv. 23, 24)

After stripping Joseph of his special coat, the conspirators threw him into a pit which was not filled with water. Thus they intended simply to conceal him and but for the coming of the Ishmaelites on their way to Egypt Joseph might have suffered harm. Reuben's plan of deliverance involved such concealment. But the Lord was over-ruling the plans of evil men. The helpless Joseph, while in the pit, was not forgotten by the Lord. God never forgets His own. He may allow them to pass through trying situations but they are ever the objects of His care. To be concealed and hidden from other eyes does not mean that He is unconcerned.

Consigned (vv. 25, 26)

Judah, another brother, suggests that Joseph be sold into the hands of the Ishmaelites. This seemed to be a good plan for in so doing they would be rid of him and at the same time avoid actual murder. They would carry the coat to their father Jacob and say that he was slain by an animal. Grief would overwhelm him but they would not have the blood of their brother on their hands. The consignment was made and Joseph was carried into Egypt as a slave. He would climb to the heights in that land and be carried back to his home land many years later with honor and appreciation by their descendants.

Contentment (vv. 27, 28)

The plot, with some adjustments, was carried out. Joseph was disposed of and the brothers were contented. All was well, or so they imagined. For twenty pieces of silver they were willing to bargain their own flesh and blood. The road to Egypt was long and hard for Joseph. He must have wondered why.

BIBLES REBOUND

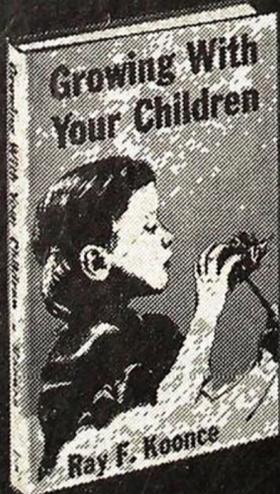
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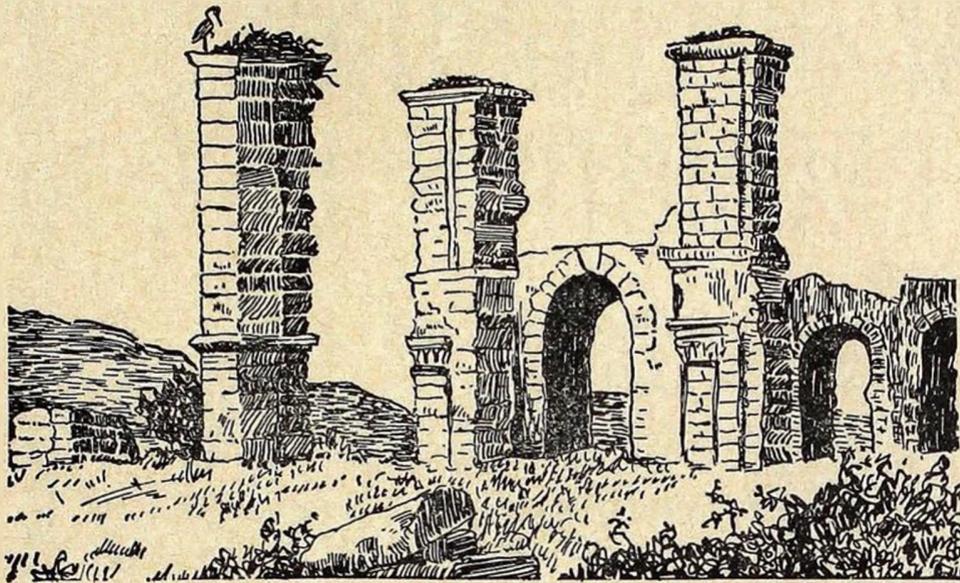
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HOME LIFE!



God's Wondrous World* Nature's Treasures

By *Thelma C. Carter*

Every year men known as archaeologists dig into the earth. They are searching for hidden caves, tombs, and lost ruins of ancient cities. Many times they find the most amazing treasures.

In the dry, sandy, clay areas of Palestine, priceless treasures have been found amid the ruins and tombs of Bible peoples. They include scrolls containing important facts and history, engraved tiles, rare coins, portraits, jewelry, vessels of bronze, brass, enamel, and pottery. Entire ancient cities, with their beautiful buildings and statues, have been uncovered. In spite of hundreds of years of subjection to winds, rain, and hot sun, the ancient treasures remain.

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He was so overcome with his discovery that he forgot all about his mission as a

naturalist. The buildings were made of stones which could have been brought into the city area only by elephant power. No one really knows how the great stones were lifted into their places as towers and columns.

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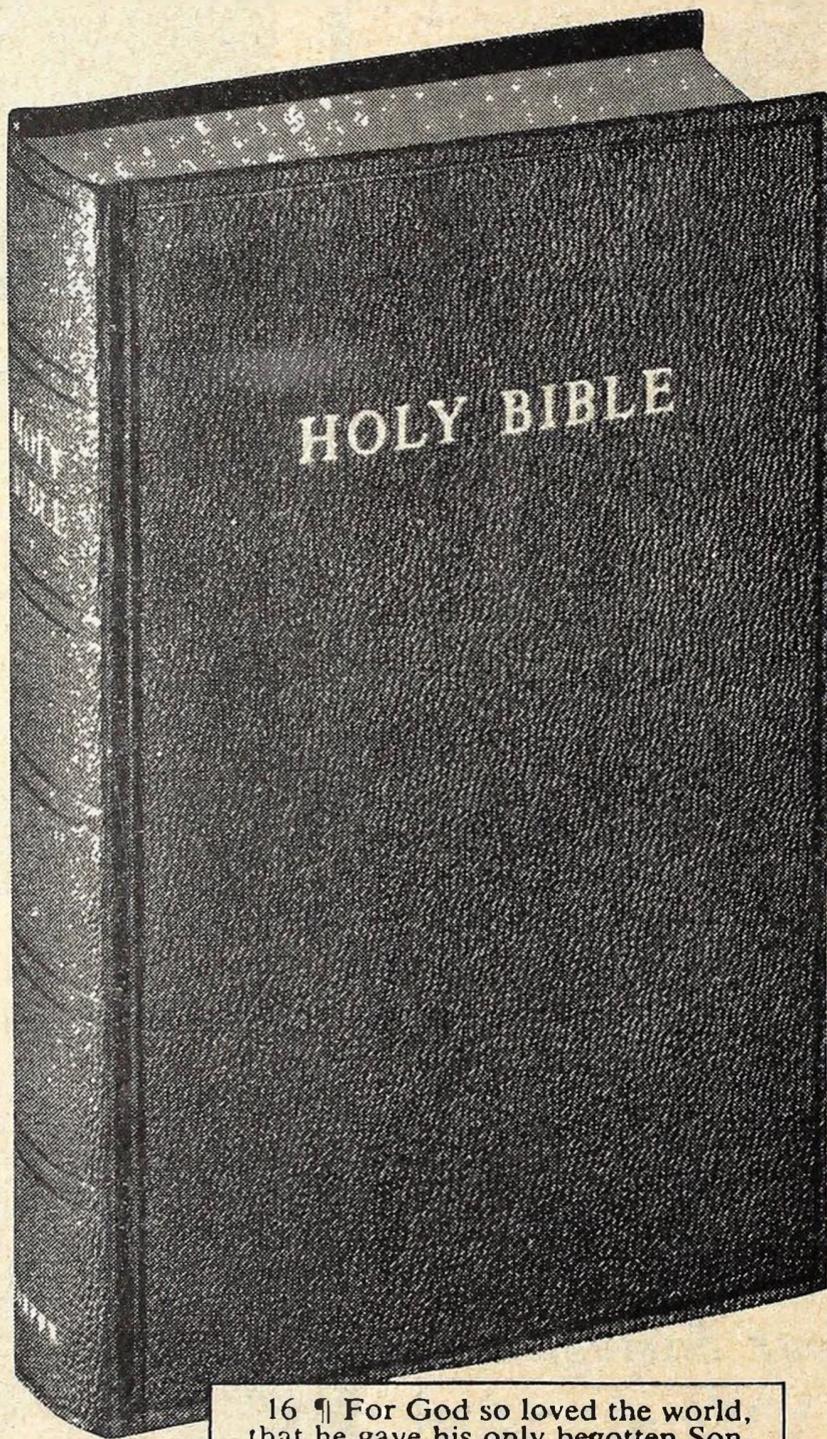


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16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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