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"SPEAKING THE TRUTH IN LOVE"

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What's The Difference?



Livy L. Cope, Southern Avenue Church, Memphis

Eph. 2: 1-10

In boxing, the way to stop the fight is to throw a towel into the ring. Life for many has become meaningless and empty. They have come to the place in life where they say, "What's the difference anyway? I don't care whether I live or die; I'll just throw in the towel."

The business man with the tax burdens and pressures of competition tires of the struggle and says, "What's the difference?"

The struggle of a husband and wife in trying to keep a home together in the midst of conflicts give up and say, "What's the difference?"

With the fear of atomic annihilation, one is tempted to say, "What's the difference?"

There is One who can make all the difference in any situation. His name is Jesus Christ. He alone can give life purpose, meaning, and hope. "If the Son shall make you free, ye shall be free indeed."

He was the One who brought freedom to the demon-captivated Gadarene (Luke 8:26-36). Jesus made the difference between Mary and Martha (Luke 10:38-42). Jesus was the One who made the difference in the life of the woman that He met at the well (John 4:6).

A poor woman who had worked hard all her life and known none of the luxuries of the world, lay dying in the hospital. The chaplain came by and spoke a few words of comfort and when ready to leave said, "May you have all the blessings your heart can hold and may tomorrow you be going home." She replied, "I'm going home tomorrow, but to a home with no shingles on the roof." She did, and Jesus made the difference.

Neglected Aspects Of Stewardship

T. B. Maston

There are some phases of stewardship that are neglected, at least to some degree, by most of our churches and by our denomination. The emphasis in our stewardship program tends to be too exclusively upon money and material possessions. One evidence of this is the fact that most that is said concerning stewardship is in preparation for or in connection with the annual budget campaign.

As a part of such a campaign, considerable stress is frequently given to tithing. While tithing belongs in any adequate stewardship program, it does not belong at the front end of stewardship. It should and usually will result from a deep sense of stewardship responsibility. It is possible, if tithing is unwisely or prematurely emphasized, for one to become a consistent tither and not be a good steward. In contrast, it is doubtful if one can be a good steward without giving at least a tithe of his income to the Lord and his work.

The Steward

One neglected aspect of stewardship is the steward himself. This is the best place to begin a stewardship program. The steward as a child of God does not belong to himself; he has been bought with a price (I Cor. 6:19-20). He belongs to and is responsible unto God. Once he is gripped with this conception of his relationship to God, there will be present in his life the foundation for real and abiding stewardship. He will see, as every child of God ought to see, that since he belongs to God everything that he has also belongs to God.

The Totality of Stewardship

The steward is not only to be faithful in the giving of tithes and offerings, but he is also to recognize that the nine-tenths as well as the one-tenth belongs to God. It may be that the tithe is uniquely holy to God, but what is left after the tithe also belongs to God and is to be used in ways approved by and honoring to him.

Furthermore, since the Christian belongs to God, he will recognize that he is responsible to God not only for how much he gives and how he uses his money but also for the way he makes his money. He will understand that the giving even of one hundred cents of every dollar will not atone for wrong or hurtful ways of making money.

He will also understand that Christian stewardship is more inclusive than money and material possessions. The steward is the trustee of his total personality—his body, his mind, his social, moral, and

Dr. Maston, Professor of Christian Ethics at Southwestern Seminary, Ft. Worth, Texas is a native of Jefferson County, Tenn.

spiritual nature. His influence and even his attitudes are included in his stewardship. In other words, Christian stewardship, when properly understood, is as broad as life itself.

Stewardship of the Group

This is another aspect of stewardship that is frequently overlooked or neglected. Not only is the individual a steward or trustee, but the family, the church, the community, the nation, the denomination, and even a civilization are stewards. They are held accountable by the Lord. For example, our churches and our denomination are stewards of the monies that come into their treasuries. They, with their leaders, should have a deep sense of responsibility for what they do with that which has been given to the Lord and dedicated to his purposes in the world. They should be careful about all expenditures and should see that the broader aspects of the Cause of Christ are not neglected.

It is just as wrong for a church, an executive board or committee, or a denominational board or agency to be selfish and grasping as it is for an individual Christian to be selfish. And, let us never forget that selfishness, as well as carelessness, is a temptation of the church and of denominational institutions and agencies as well as a temptation for the individual child of God.

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Baptists And The Vatican Council

(EDITOR'S NOTE: The Second Session of the Vatican Council is now in progress in Rome. The Baptist Joint Committee on Public Affairs, Washington, D. C., has a Baptist journalist, W. Barry Garrett, on the scene for eye-witness reporting to the Baptists of America. For 11 years he was editor of the Baptist Beacon in Arizona. The past six years he has been associate director of the Baptist Joint Committee on Public Affairs. His specific duty in Washington has been to write news reports and interpretations of current church-state issues in the nation. His releases have circulated widely to most of the Baptist publications throughout the United States. The following article explains why Baptists are concerned about developments within the Roman Catholic Church. From time to time for the next several months this publication will print some of Mr. Garrett's reports directly from Rome.)

BY W. BARRY GARRETT
BAPTIST PRESS STAFF WRITER

Baptists, if they are to be effective witnesses for Jesus Christ, must understand the major developments among other Christian communions throughout the world. What other Christians are doing has a direct bearing on Baptist strategy and planning for the implementation of their own obedience to the great commission. This is especially true if major changes are in the making in the Roman Catholic Church that claims a constituency of 50,176,000 in North America and a grand total of 550,356,000 which is more than half of all the Christians in the world.

For the first time in nearly 100 years the Roman Catholic Church is engaged in an Ecumenical Council in which all the bishops of the world are invited to participate. (Vatican Council I was held 1869-1870.) When Pope John XXIII was asked to explain his purpose in calling the Council, he opened a window and said, "To let some fresh air into the Church!" This was his dramatic way of saying that the Catholic Church was too burdened with medieval encrustations and that if it is to win its way in the 20th century and the centuries to follow it must make a new approach and must make itself relevant to the new age into which the world is emerging.

The most often heard expression of the purpose of Vatican Council II is that it is convened "for the renewal of the Church." This means that there are many "reforms" needed within the life of the Church. Although no one expects any changes in the basic doctrines of the Church nor any new pronouncements on dogma to come from the Council, there are being proposed many basic changes in attitude, in structure, and

in approach to other Christians and to the world. These are among the items which Baptist must understand and evaluate.

One of the items on the agenda of Vatican Council II of major interest to Baptist is "Religious Freedom." This problem has caused concern to Catholics and non-Catholics alike through the years. Catholic theologians are struggling with the old idea that "error" has no rights and must be suppressed. Likewise, the old theory that where Roman Catholics are in the minority, they ask for religious freedom, but when they are in the majority, they oppose external freedom of other religious beliefs, is being challenged within the inner circles of the Church.

The entire world is waiting to know how the Vatican Council II is going to implement and interpret Pope John XXIII's views on the right to worship God according to one's own conscience as set forth in his encyclical "Pacem in Terris." He said, "Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly."

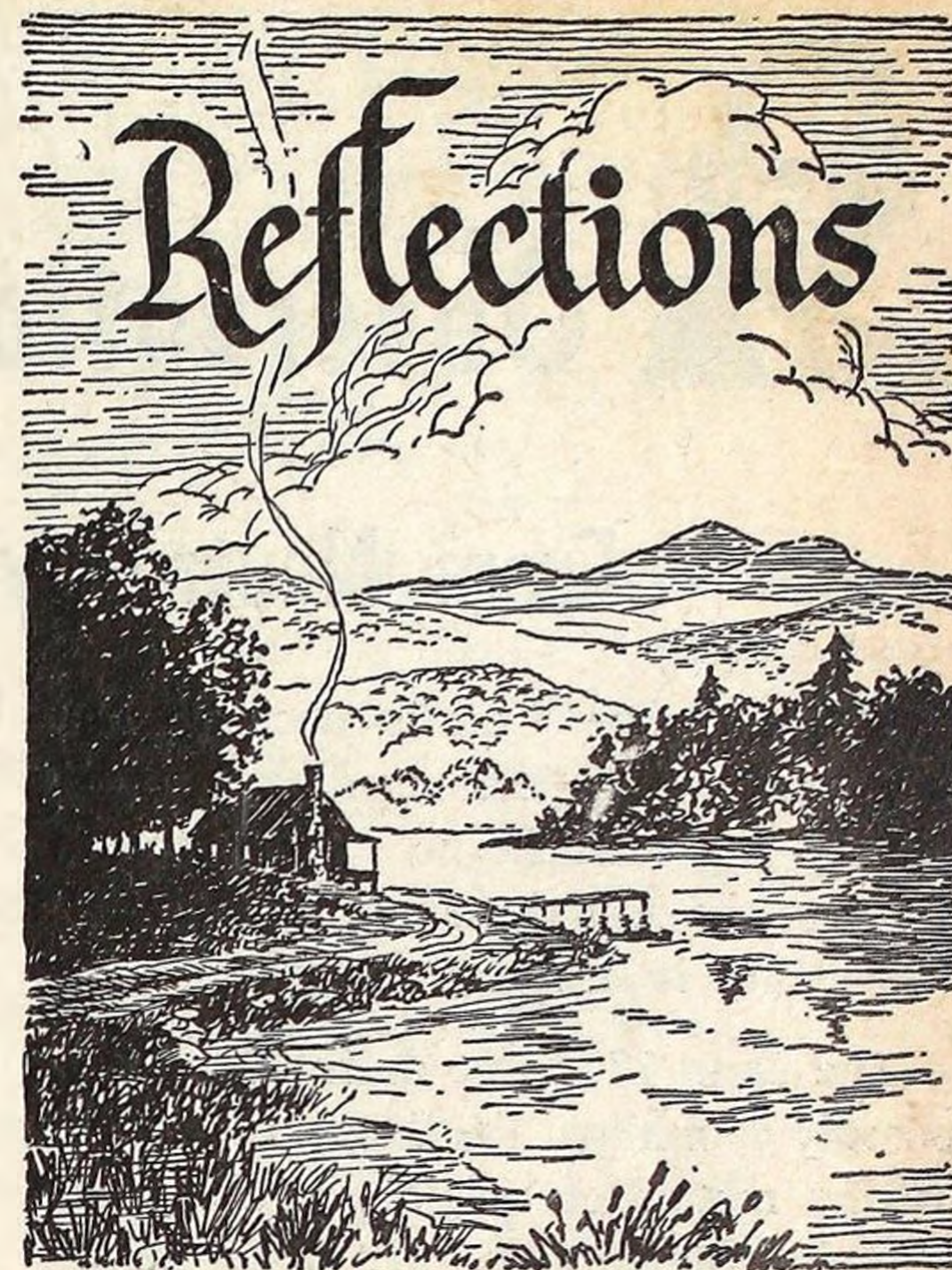
Hans Kung, professor in the University of Tübingen and a theological adviser to Vatican Council II, emphasizes that the teaching authority claimed by the Catholic Church cannot set aside the freedom of the Christian conscience. He says that "it is universally held in Catholic moral theology that conscience is the immediate norm of conduct in every case." He applies this to "inerrant papal and conciliar decisions." How much of Hans Kung the Church will approve remains to be seen.

In the matter of church-state relations the Roman Catholic Church has not arrived at dogmatic positions. Its practice in this regard varies from nation to nation and from age to age, adjusting its practice to a wide variety of political circumstances. A number of Catholic theologians hold liberal viewpoints on the subject of religious liberty and church-state relations. Baptists could hope that the Church as a whole will follow their lead rather than the objectionable practices of the past years.

It is significant that the American bishops are at the forefront in the insistence on serious consideration of the problems of religious liberty. They are aware that Catholic restrictions on Protestants in Spain, Colombia, and other so-called Catholic countries are an embarrassment to the Church and are a hindrance to the growth of Catholicism in the world.

Likewise, a liberalization of the Church regulations on the marriage of Catholics to non-Catholics has been proposed to the

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Teenagers need two growing-up aids, and need them badly: the first is a sense of purpose which permits them entry into maturity, measured by standards of mind and training; the second is an awareness of fine adult "examples" whom they can imitate.—Grace & Fred M. Hechinger, "Teenage Tyranny," *Christian Herald*.

It is in the home that roots go deep, nurtured by understanding and love; by sharing pleasures and responsibilities. It is here that common backgrounds are built, common experiences shared. Wings grow there, too, and one of the surest ways for children to possess them is to discover early, children and parents together, the deep and lasting satisfactions that books and reading give.—Ruth Gagliardo, *Let's Read Aloud*.

A backslider asked a clergyman if it were necessary to go to church to pray. The minister replied, "No, you can pray anywhere. I am assuming, of course, that you never go anywhere you would be ashamed to attract the Lord's attention." —Grapevine.

The story is told of the famous artist, Holman Hunt, that when he informed his friends that he was planning to paint a picture of Christ they said it was impossible. The true artist, they insisted, can paint only what he can see. "But I am going to see Him," Hunt is said to have replied. "I will work by His side in the carpenter shop. I will walk with Him over the hills of Galilee. I will go with Him among the poor, the blind, the naked, the lepers. I will travel with Him to Calvary and climb the cross with Him, until I see Him and know Him, and then I will paint Him."—William T. McElroy, *Christian Observer*.



Observations by Owen...

From Neutrality To Intolerance

The Supreme Court's decision banning prayer and Bible reading in public schools has brought no end of controversy to the American public. What the ban means is not clear to many.

The June 17 Court decision has supposedly committed the State to neutrality on the matter of religion in the public schools. Supposedly, the State neither aids nor opposes it, neither advances nor retards any religion. Just what the word "religion" means in the First Amendment is open to some clarification.

Recently, R. L. Hunt told educators attending an Institute On Religion In The Schools, that there is "no exception" to the ban of Bible reading and the Lord's Prayer whether or not they were previously sanctioned by state law or by

school board regulations. Dr. Hunt is executive director of the National Council of Churches' Department of Religion and Public Education. He said that "scheduled silent prayer" is ruled against, but that meditation, if not accompanied by the "posture of devotion" is "perhaps legal." Hunt holds that the Court's decision is even against "secular humanists" because they are, in effect, included under "religion." This, he contends, is true in view of Justice Hugo Black's footnote in the ruling on the case in 1961 of *Torasco vs. Watkins*. This outlaws state aid to religions which both do, and do not, believe in God. Religions which do not hold to a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others. Thus, John Dewey would be under the

ban as Moses or Paul. From this we can see that the word "religion" is a very inclusive term.

We run the risk that all "religions" may be considered equally unimportant. There is the very real danger with the pressure of this kind of attitude that the Christian faith may be thought of as irrelevant. Recently in New Jersey, some ministers informed the Governor there had been cases in that state where it was ruled a student could not carry a Bible to school; where Bibles were reportedly removed from the school library; and where a teacher allegedly said a pupil could not write an essay on religious beliefs. If these cases be true, then from a supposed neutrality toward a biblical faith an intolerance is being manifested which can only bring evil results.

Renew Your Church Covenant

What's happened to the Church Covenant? How long since the Covenant was read in your church and was agreed to by pastor and people?

The Church Covenant is an expression of a spiritual compact which ought to be periodically renewed by each congregation. It is a helpful reminder of the ideals and obligations involved in being a member of the body of Christ.

Today's overemphasis is upon rights and privileges with an under emphasis or ignoring of responsibility and obligation. Overemphasis on rights leads to license and moral slackness. The carelessness that is evident in too much conduct today can only be checked by penitence and spiritual rededication. Witness can only be given to the world by cross-bearing.

Most Important Words

Righting human relationships is the most needed thing in all of life. For good human relations speech is vital. We recently came across what are considered life's most important words: The most important six, "I admit I made a mistake". The five, "I am proud of you". The four, "What is your opinion?" The three, "If you please". The two, "Thank you". The single most important word, "We". The least important word, "I".



It Takes Two To Tithe

By Robert Witty

Tithing takes two. Either one alone is not enough.

First, tithing takes the right amount. A tithe is a full tenth. Any less is not a tithe. In fact, the word "tithe" means tenth. (Lev. 27:32.)

This amount was fixed by God's Word. The tenth was the amount chosen by Abraham. (Heb. 7:2.) The tenth was the amount commanded by God (Nu. 18:21). The tenth was the amount advocated by Christ (Matt. 23:23). At no place does the Bible use "tithe" except to refer to the "tenth". When the amount is reduced, it is no longer a full tithe. God set the amount. Man cannot change it.

Second, tithing takes the right place. The tithe must be placed in the Lord's storehouse. To use any other place is not tithing. In fact, tithing is store-house giving.

This place was fixed by God's Word. (Mal. 3:10.) Abraham gave the tithe to God's priest, Melchisedec (Gen. 14:20). Moses commanded the tithe brought to the temple-keepers, the Levites (Nu. 18:24). Jesus stood over and watched the gifts placed in the treasury in the temple. As the temple was the storehouse in the Old Testament so is the church in the New Testament (I Cor. 9:13-14). The tithe is for God's work and must be placed in God's house. When the place is changed, it is no longer tithing. God set the place. Man cannot change it.

Tithing does take both: the right amount and the right place, the tenth and the storehouse. Either one alone is not enough. Both are necessary for obedience.

It takes two to tithe.

Mr. Witty is minister of Central Baptist Church, Jacksonville, Florida.

W. Perry Crouch Gets Carolina Nomination

RALEIGH (BP)—William Perry Crouch, whom unofficial reports had indicated would be nominated, has been recommended as the next general secretary for the Baptist State Convention of North Carolina.

Crouch, pastor of First Baptist Church, Asheville, N. C., since 1944, was the unanimous choice of the nominating committee of the Baptist General Board.

At a Board meeting here, his nomination was approved on secret ballot by a 66 to 7 margin. There were no other nominations.

Unlike some other state Baptist conventions, in North Carolina the general secretary cannot be elected by the General Board Alone. The vote must be taken also at the annual Baptist State Convention. The 1964 convention meets in Wilmington in November.

President's Assistant Writes Baptist Book

WASHINGTON (BP)—Brooks Hays, prominent Baptist layman, is coauthor with John E. Steely, Southeastern Baptist Theological Seminary, of a new book, "The Baptist Way of Life."

Hays, special assistant to President John F. Kennedy, is a former President of the Southern Baptist Convention. Steely is associate professor of historical theology at Southeastern Seminary.

Racial matters and church-state problems are two current issues dealt with in "The Baptist Way of Life."

Pointing to integration in Southern Baptist seminaries, in some colleges and a few churches, the authors declare that Baptists are advancing in race relations, though slowly. However, they state that Baptists "cannot claim to have fulfilled this ideal in more than a token fashion."

The authors point out that Baptists must work out the implications of their principles in matters of government aid to religious institutions. In the book they state:

"A considerable part of the world has learned to look to the Baptists for an unwavering stand for freedom and for the separation of the church and the state. It

would be a tragedy of the gravest kind if we proved, in this generation, to be unable to give a clear and consistent witness to this fundamental conviction."

"The Baptist Way of Life" is published by Prentice Hall, Inc.

Ministers' Wives Annual Luncheon

The Tennessee Baptist Convention Ministers' Wives Luncheon will be held Wednesday, November 13 at 12:15 p.m. in the main dining hall of Belmont College, Nashville.

Announcement has been made that wives of Board members and wives of educational and music directors are also invited along with ministers' wives to share in this annual luncheon. Tickets are \$1.75. They will be on sale at the front and side doors of Belmont Heights church during the State Convention. They should be bought by Tuesday night. Mrs. John Laida of Clarksville is president. Mrs. Harold Purdy of Nashville is in charge of the program whose theme will be "Take a Look at Yourself". Mrs. Roy Easterly of Una is chairman of publicity. The ministers' wives meet each year in connection with the annual meeting of the Tennessee Baptist Convention.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Gates Of Hades

This phrase is found in Matthew 16:18 where the KJV translates it "the gates of hell." But the Greek word is "hades," the abode of the dead. It means "the unseen world" (*alpha* privative which negates the word *idein*, to see. Hence the word *hades*, the unseen world). It is the New Testament equivalent of the Hebrew word *Sheol*, the land of the departed dead (cf. Isa. 38:10). The word "hades" is commonly found on tombstones in Asia Minor.

Following the KJV translation, "the gates of hell shall not prevail against it" (church), this is usually interpreted that the powers of evil shall not overcome the church. But the Greek text does not allow this. Instead it gives us an even greater meaning.

The picture is that of the "House of Death" (Hades, Robertson) in which are the souls of departed saints. Jesus at death entered Hades (Acts 2:27,31), not hell or Gehenna, but the abode of the dead. This House of Death has gates. Gates are to keep out or to shut in. Those outside "death" are not trying to get in. But those inside "death" are trying to get out. So what does Matthew

16:18 actually say?

"Prevail" renders a Greek word meaning to have strength against. It is found in Luke 21:36, "to have strength against to escape," and Luke 23:23, "the voices . . . had strength against." In modern Greek it means to gain the mastery over one.

So the "gates of hades" shall not have strength against or gain the mastery over the dead in Christ. Literally Jesus said, ". . . upon this rock (Christ) I will build my church, and the gates of hades shall not have strength against it." The gates of hades shall not be able to hold it in. They were not able to hold in Christ, the Foundation and Lord of the Church (cf. Matt. 16:21; Acts 2:27,31). Nor will they be able to hold in those who are the dead in Christ (cf. I Thess. 4:16). This then is a promise of the resurrection.

Furthermore, it is a promise of the perpetuity of the church. As Christ broke down the gates of death and came forth its conqueror, so will His church do the same by His powers. "Christ will rise and will keep his church alive" (Robertson).

Tennessee Topics

West Jackson Church, Jackson, observed the 10th anniversary of its pastor, David Q. Byrd, Oct. 6. The church bulletin and special music were dedicated to him. A reception honoring the Byrd family was held following the evening worship service. A silver service and personal gift certificates were presented to Dr. and Mrs. Byrd. During these years 2,269 have been added to the membership, 647 being by baptism. Two church staff homes purchased, a new educational building erected, three parking lots added, property increased from \$525,000 to \$1,339,698 and total yearly gifts increased from \$84,658 to \$166,641.

Robert R. Sharp of Jefferson City has resigned as music director at Piedmont Church. Sharp, a recent graduate of Carson-Newman College, is available for pulpit supply or pastoral service states W. M. Hubbard, pastor of the Piedmont Church.

Burl McMillan became pastor of the church at Ooltewah in Hamilton Association Oct. 27. McMillan, who has led the Armona Church at Maryville, for four and a half years, has been moderator of Chilhowee Association.

Carroll-Benton Association—Levi Parish, Jr. is the new pastor at East Side and also serves the Enon Church. Joe Don Allen began his work as pastor of Eva Church, Oct. 1. He came from Morris Chapel Church in McNairy County. W. J. Davidson has resigned as pastor of Missionary Grove Church and is moving back to Alabama. Leroy Grissom resigned at First Church, Trezevant, to become pastor of First Church, Linden.

Willis R. Allen, pastor of First Church, Friendship, suffered a heart attack in the pulpit, Sunday morning, Sept. 22. He was still a patient at Blount Memorial Hospital, Maryville (as of Oct. 18).

W. W. Stockman has resigned as pastor of Liberty Church, Duck River Association, to become pastor of Liberty Church, Cloverdale, Ala. During the four year ministry at Liberty the building was redecorated, including new floor, pews, song books, piano and gas heating system. A Brotherhood and WMU were organized, and 60 added to the church membership. Three years ago the Church received aid from the State Board but now it is self supporting with a full time program.

Pastors' Conference Speaker

Dr. Kenneth Chafin of Southwestern Seminary, Fort Worth, Tex., will bring two messages during the Pastors' Conference, Nov. 11. The pastors will be meeting at First Church, Nashville, prior to the sessions of the Tennessee Baptist Convention. The topic of his message at 11:25 a.m. is "The Relevancy of Preaching Today." In an afternoon message at 3:40 his subject will be "The Preacher as a Shepherd."

Deacons Ordained

Lockeland, Nashville . . . Tommy Green and John Holland.

Ridgedale, Chattanooga . . . Eugene Baker, H. Eugene Goodner and W. Harold Hearn.

Southside, Shelbyville . . . Paul J. Rodgers and William E. Crowe.

Alder Branch, Sevierville . . . Bob Ailey, Rush Haggard and M. B. Kyker, Jr.

New Hope, Bledsoe Association . . . Syd Durham and Clyde Garrett.

Henry James Raspberry of Memphis died Oct. 6. He was a deacon at Highland Heights Church.

Antioch Church, Johnson City, J. L. Shoun, pastor, had the services of Clay Star, LaFollette, evangelist, and Ray Bowman who directed the music. There were 51 decisions, 21 additions by baptism, three by letter, and 27 rededications.

Fairlawn Church, Memphis, experienced one of its greatest revivals in its 10 year history states Bobby Moore, pastor. There were 48 additions by baptism and 17 by letter. Evangelist Billy Walker of Walnut Ridge, Ark., did the preaching. Ray Simpson of Clarksdale, Miss., led the music.

Pastor Melvin J. Howell did his own preaching in revival services at First Church, Greenfield. There were nine additions by baptism and five by letter. Also 15 rededications. Clester Williams, music director of the church, led the singing.

Jack Custer, Gallatin, has been called as pastor of First Church, Westmoreland. Custer was ordained by Southside Church, Gallatin, Sept. 29.

Elvis Brandon, student at Belmont College, is the new music director at First Church, Portland, Richard D. Patton, pastor.

Glenn Grubb did the preaching and Bill Day led the singing in revival services at Haley's Grove Church, Crab Orchard. There were 21 professions of faith, 28 candidates for baptism, and 20 rededications. Wayne Benson is pastor.

Morning Devotional At Clinton Courier-News



Shown above L to R—Elmer Hooks, Z. D. Coker, Gene Rhodes, Nate Clark, Joe Brock, Jimmy Farmer, Ralph McFarland, Mrs. Horace V. Wells, Jr., Mrs. Ruth Sharp, Horace V. Wells, Jr., and James Cook.

CLINTON—About ten years ago, Elmer Hooks, a member of Second Church, here asked his employer, Horace V. Wells, Jr., publisher of the *Clinton Courier-News*, for permission to conduct a five-minute devotional period at the beginning of each work day. Wells, a member of Clinton's First Church, agreed to the proposal. Across these years, every morning at 8 o'clock all employees meet for a brief period of Bible reading, a few devotional thoughts,

and a prayer. Occasionally, a minister is invited to lead this period, but it is usually led by one or another of the employees. Hooks is in charge of seeing that someone is appointed to lead each period; he leads many of them himself, as does Wells.

"This period of devotion at the beginning of the day helps to set a proper attitude for a good day at work and is very helpful to everyone," the publisher says.

The Financial Status Of Our Baptist Schools

By J. Howard Cobble

If Tennessee Baptists have their love where their money is, their devotion and dedication to their educational institutions is without doubt. The 1962-63 Cooperative Program budget allocates more gifts to the four schools than to any other institution or program in the budget. Budget allocations to the schools for this year total \$936,513. Of this amount, \$581,864 is for general operating funds and the balance for the improvement and expansion of physical facilities.

Tennessee Baptists express their mission interest through their financial support of Belmont, Carson-Newman, Harrison Chilhowee, and Union. Christian education is missions and receives the same interest as foreign, home, and state mission programs. The Southern Baptist Convention at its 1963 session adopted the following: "The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence and should receive along with these the liberal support of the churches."

The serious purpose for which offerings are made by Tennessee Baptists establish a sacred trust. The schools accept the resulting obligation to use the money prayerfully and wisely.

The denomination's support of their schools through the Cooperative Program has provided and continues to provide the lifeblood for these schools. Operation without this money would be impossible. The schools have provided excellent programs but at the expense of sacrificial teachers dedicated to a cause. The future will be more difficult. The financial status of the schools for the years to come poses a critical question mark.

Increasing needs for financial support bring American higher education to decades of decision. Tennessee Baptist schools face these needs.

Tennessee college population is expected to be 190 per cent larger in 1970 and 400 per cent larger in 2000 than now.

Capital expenditures for buildings to accommodate more students are rising sharply. One Tennessee Baptist school has increased her capital expenditures 500 per cent in the past 10 years. The other three have also increased capital expenditures. All Tennessee Baptist schools have projected long-range building programs.

The need to increase faculty salaries forces a decision. The success of the annual talent search for the professor with an earn-

ed doctor's degree depends to a great degree upon the available salary. The competition for professors will grow keener in Tennessee as the proposed salary scale for teachers in state colleges and universities is realized. Good teachers are the prime requisite of a good college. From what source will more-livable salaries come?

Baptist pastors and church leaders can ease the demand for higher salaries by encouraging brilliant young people to plan a career of teaching in their denomination's schools. Christian education is missions; teachers are missionaries. The local church needs to present the opportunities for teaching in the church schools as fervently as she presents the challenge to become missionaries.

Many additional necessary factors contribute to the rising financial needs of your schools.

Costs continue to rise because education cannot be dispensed by assembly-line techniques. Tennessee Baptist money applied to these rising costs is earning a good return. The product has improved as the costs have risen.

Cooperative Program allocations to the colleges need to keep pace with the growing budgets of the schools. One school saw its operating budget increase 240 per cent over the past decade. During the same period funds for operating expenses contributed by the denomination increased only 180%. Another school increased its operating budget 235% in the same period, but the denomination's allocation increased only 162%. Because Tennessee Baptist schools neither borrow government money nor accept government grants, the pressure for help from the Cooperative Program is heightened.

Limited endowments do not allow the schools latitude in experimental programs as well as the necessary. Tennessee Baptist colleges have an average endowment of \$847,949 compared to the average endowment for all Southern Baptist colleges of \$2,457,840.

Students in Tennessee Baptist schools do not pay the total cost of their education. Each student in effect receives a \$200 scholarship from the Cooperative Program. To increase enrollment is to add to the burden. More money must be obtained to provide the difference between the student's bill and the institution's cost.

The Tennessee Baptist schools accept the financial challenges of the future in order to provide Christian education. The rewards will justify the efforts. Your schools believe they are in the words of Benjamin Franklin, "An investment in knowledge that pays the best interest . . ." and they believe

Baptists And The Vatican

(Continued from page 3)

Vatican Council II. These restrictions and requirements have been a source of sharp tension between Catholics and others. Baptists will watch developments along these lines with intense interest.

The reunion of Christianity is a matter of top concern for Vatican Council II. One of the ways Catholics state the purpose of the council is that it is "to renew the church and prepare for the reunion of separated Christians." Although the bishops are under no illusion that the "return" of the "separated brethren" is to be expected in the foreseeable future, they think in terms of centuries and they are confident that the time will come eventually when the body of Christ will be reunited.

In order to assist the Roman Catholic Church to make preparation for this supposed eventual reunion Pope John XXIII created a Secretariat for Promoting Christian Unity and appointed Augustin Cardinal Bea as its president. Repeated contacts have been developed between the Roman Catholic Church and the World Council of Churches. The Ecumenical movement is taking on a more comprehensive aspect. Previously it was confined largely to Protestant communions.

Baptists are not uniform in their response to the ecumenical movement. Some have refused to become involved in the discussions and in membership in national and world councils. Others have joined the councils and participate in the discussions. Regardless of one's personal opinions on the subject and regardless of the position of any one denomination of Baptists, it is imperative that Baptists know and understand the ecumenical movement. Most certainly what the Roman Catholic Church does in this regard in the decades and centuries ahead cannot be ignored by any responsible group of Christians.

A long list of other points of interest to Baptists in Vatican Council it could be discussed, many of which will be reported during the course of the council. Among these are the role of the laity in the Church, Catholic strategy for world missions, the clash between Christianity and a materialistic, atheistic philosophy, the relevance of the faith to social, economic and political conditions, reform in the liturgy, the sources of Divine revelation, the nature of the Church, and the authority of the bishops in relation to that of the Pope.

that an investment in Christian education pays more.

Tennessee Baptists through adequate financial support can turn the question mark of decision into an exclamation point of triumph.

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

Binkley Presents His Theological Viewpoint

WAKE FOREST, N. C. (BP)—In his inaugural address as new president of Southeastern Baptist Theological Seminary here, Olin T. Binkley emphasized the importance of theological education.

"The most imperative need for trained talent in the United States at this moment," he said, "is in the Christian ministry. Theological education deserves more attention than it receives in the homes, schools and churches."

Binkley promised a continuation of the policies and practices shaped by S. L. Stealey, first president of Southeastern Seminary and the man whom Binkley succeeded.

"At the outset I affirm the intention to maintain a creative continuity in the administrative leadership of this school," said Binkley, who was dean at the seminary under Stealey's administration.

The new president discussed the relationship between faith and the Bible.

"It is not our intention to claim too much or too little for the Bible," he announced, "but we have a firm conviction that it contains trustworthy knowledge of the real nature of God which is to be had nowhere else."

He continued, "In the perspective of the truth about God available in the Bible we undertake to prepare thoughtful, courageous and faithful ministers for the churches of today and tomorrow."

Porter Routh, Nashville, executive secretary of the Executive Committee of the Southern Baptist Convention, told the audience at the inaugural service, "The Christian minister today must be able to answer the sincere questions of young minds sharpened by the educational disciplines of secular education, he must face the questions of liberal humanism on one side, and the influence of science on the other."

He named two responsibilities of the Christian ministry as it seeks to make the Christian faith relevant to the world today.

Declared Routh, "Be sure the new statement of your theology is as evangelistic as the old." He also called for an awareness "that every new concept of faith must be tested in the arenas of contemporary life."

President K. Owen White of the SBC, which operates Southeastern and five other seminaries, added this counsel, "Our times call for strong convictions and commitments . . . whenever we take the message of the Bible and follow wherever it leads, preaching will bear fruit."

The Houston pastor also pointed out ministers are called by God to deliver a "definite message to a world that has lost its way."

Senate Passes College Aid Bill

WASHINGTON (BP)—Provision for a possible court test on the constitutionality of federal funds for church-related colleges is included in the higher education bill passed by the U. S. Senate.

In the vote of 60-19 the Senate passed a bill authorizing \$1,895,000,000 in federal grants and loans to public and private institutions of higher education. The bill contains a provision for testing in the courts whether such funds can be used by church-related colleges.

Sen. Sam J. Ervin, Jr. (D., N. C.) and Sen. John Sherman Cooper (R., Ky.) offered the Judicial Review Amendment. Ervin said, "It is imperative that Congress establish legal procedures to determine whether grants or loans to support the activities of religious institutions conflict with the First Amendment."

The Senate rejected another Ervin-Cooper Amendment which would have excluded from the provisions of the bill all institutions controlled or operated by religious denominations.

Judicial review is a major difference in the Senate and House versions of the higher education bill. The house rejected such an amendment earlier in a heated debate on the church-state issue. Opponents said such a provision would endanger the entire college aid program.

Another difference in the two versions lies in how the funds should be used. The House bill provides \$1,195,000,000 for general construction of academic facilities. The Senate bill limits the funds to construction of facilities for use in science or engineering or for libraries.

A similar house bill was defeated last year over controversy on scholarships and tax support to church schools. The Executive Committee of the Southern Baptist Convention opposed that measure in a resolution which was sent to members of Congress.

"How this school conceives its task" is the most important question this seminary now faces, according to Jesse H. Ziegler, associate director of the American Association of Theological Schools, which accredits seminaries.

"It could emphasize the teaching of skills and become a trade school," he pointed out. "It could emphasize the classical subjects and be well nigh irrelevant."

"It can choose to teach men the great functions of the ministry," Ziegler continued, "to develop true men of God, to make this school a center of intellectual ferment."

He concluded, "if it works diligently at this latter course it will serve the Lord well and maintain its own place in a noble company of service."

The Southern Baptist Convention, meeting in Kansas City in 1963, passed a resolution opposing "all legislation, federal and state, which would provide public grants to church colleges and universities for the construction of academic facilities."

The Senate and House must agree on a conference committee to work out the differences and bring a compromise bill before final action can be taken.

Another education bill, passed in both the House and the Senate, is tied up in the house rules committee. The vocational education aid bill, passed by the House, was expanded in the Senate to include extension of the national defense education act and aid to public schools in federally impacted areas.

Rep. Paul Findley (R., Ill.) objected to sending the two versions conference. A single objection on the House floor automatically sends a bill to the House Rules Committee to decide whether it can go to conference.

Mission Board Programs Aiming For 1965 Action

NASHVILLE (BP)—The Executive Committee of the Southern Baptist Convention hopes to present descriptive programs of the Convention's Foreign and Home Mission Boards to the 1965 Convention session in Dallas.

Two special subcommittees of the Executive Committee are working with the two mission agencies now, according to Harold W. Seever, Mobile, Ala., chairman of the Executive Committee.

The subcommittees include members of the Executive Committee and staff personnel from that office as well. Each of the mission boards has appointed a special committee to confer with Executive Committee representatives.

Dick H. Hall Jr., Decatur, Ga., is chairman of the special conference committee of the Foreign Mission Board and R. Houston Smith, Pineville, La., is chairman of the special conference committee for the Home Mission Board.

The programs which they expect to present to the 1965 Convention for adoption will go into the SBC organization manual. This manual will have outlines and definitions of the programs of all SBC agencies. A number of agency programs have already been adopted, Seever said.

"Studies of the Convention's Foreign and Home missionary work will be done this winter and next spring. What is intended is a thorough study of their programs so that we can make a clear presentation of them to the Dallas Convention to include in the organization manual," Seever added.

Blocking Back Now Tackles Church Needs

(Editor's Note: This is the 13th feature from Baptist Press in its series on SBC leaders.)

By Reuben Herring
For Baptist Press

The visiting preacher and the church's education director entered the pulpit area to the accompaniment of music.

It wasn't organ music, though. It was the kind of music disc jockeys play.

"At first I thought a member of the choir had slipped a transistor radio under his robe," the visiting preacher reports. The education director discovered that, for some reason, the pulpit microphone was getting a feedback from the local radio station.

He turned the mike off.

All went well until the moment the guest supply went to the pulpit to begin his sermon. At that moment, the janitor noticed the pulpit mike was turned off. Unaware why, the janitor rushed to the control room and turned it on full force.

"Just as I stepped to the microphone," the speaker recalls, laughing, "Elvis Presley comes on full blast singing, 'You Ain't Nothing but a Houn' Dog.' I thought things would never settle down after that."

The visiting preacher that out-of-tune Sunday morning was James L. Sullivan, fortunately a man with a sense of humor who enjoys a good joke. A man who laughs as loudly at his own joke as he does at someone else's joke without anyone's objection, for most of Sullivan's jokes are on himself.

But just because he laughs easily, few ever make the mistake of failing to take seriously the blue-eyed Irishman who heads the Southern Baptist Convention's Sunday School Board.

A former football coach (Jimmy played nine years of varsity football in Mississippi in high school and college) once said, "I remember Sullivan as hardhitting, aggressive with a great determination to win."

At 53, the Sunday School Board executive secretary still looks like a blocking back today. He tackles one of the most demanding jobs among Southern Baptists with the same vigor and enthusiasm.

"My biggest weakness," he says, "is impatience. I'm a fast starter and built for speed. I like to stay with a problem until it's licked before I relax. Then I'm ready to go again. I have trouble controlling my impatience."

The chief executive of a multimillion dollar organization to reach persons for Christ and train them in Christian living, Sullivan says administration is largely problem-solving.

"Not that you ever solve all the problems," he says emphatically, "for when you solve one problem you may create another. But the administrator gets one problem out of the way so that he can get at another one."

Get the right man in the right job, and do the right thing at the right time—these are guiding principles for the rugged Mississippian, whose agency employs about 1500 full-time workers.

"I believe in getting the right man for the job and letting him make his own decisions," says the former pastor. "If an administrator is a dictator, he soon loses the loyalty of his men. On the other hand, if he hands out too many favors the institution soon goes bankrupt."

Timing, says the Southern Baptist Theological Seminary graduate, also is essential in successful administration.

When action is taken at the right time and in the right manner, he explains, it is accepted without question. Otherwise, it becomes an issue, all have to take sides, and someone loses.

"Southern Baptists are in for their greatest period of growth and development," Sullivan declares with confidence. "And it is not just growth in numbers but growth in spiritual development as well. It has



WATCH OUT, FISH—A fishing reel gets a cleaning at the lakeside home of James L. Sullivan as the Sunday School Board executive secretary prepares to go after some bass. (BP) Photo from Sunday School Board

taken about 10 years to fashion a program being recommended to the churches, but it is now ready and it is being accepted. This program of teaching and training will reach more people, and it will do more for them after it reaches them."

The dedicated leader of the 19 major programs of the Sunday School Board is the product of many influences, but chiefly those of the church and a Christian home. He is a harmonious blending of a scholarly and devout mother and a father with a sense

of humor and knack for dealing with people—particularly his sons.

"I remember the time my brother and I wanted to camp out overnight, but my mother didn't want us to because of bad weather," Sullivan remembers with a twinkle.

"We asked Dad and he told us we could—but we didn't see him wink at Mother. When Dad was ready for us to come in the house, he made a whizzer—a stick tied to a piece of string which he whirled around his head.

"That's a wildcat!" my brother and I agreed when we hear the roaring sound of Dad's whizzer in the darkness, and we ran for the house."

When James Lenox Sullivan was an Intermediate boy in Tylertown, Miss., he and his pastor made an agreement. Jimmy would keep the church clean if he could open the Sunday school literature when it arrived. And Jimmy read every piece, from Nursery through Adult materials. Thus was God helping prepare him for the supervision of the Board's 93 publications today.

Constantly Sullivan sees evidence of God's continuing leadership in his own life and in the work of Southern Baptists. He has learned to lean heavily upon that guidance. Prayer and meditation are an important part of his early morning activity—which begins at 4:30.

Sullivan and wife Velma Scott Sullivan have an apartment in downtown Nashville close to his work, and a lakeside home several miles from town—away from the telephone. Here the Sullivans relax and enjoy fishing, boating, and puttering.

James David is completing his studies at Mississippi College, his father's alma mater. The Sullivans' two daughters are married to men in church-related vocations.

Trying to please more than 10 million Southern Baptists day after day brings its problems, but the durable Irishman has learned that it is more effective to crack a joke than to crack a whip.

"Right after I came to the board in 1953," he says, "a country preacher in Kentucky told me that horseflies will bite the finest thoroughbred. The bites hurt, but they won't kill the horse unless he loses his head. Then he may run off and break his neck."

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To Assist In Your Training Program

by Bob Patterson

Bountiful materials have been prepared to assist in planning and implementing your Sunday School Training Program. Most of them are available upon request from the Sunday School Department, 1812 Belmont Blvd., Nashville, Tenn. 37212.

Consider the following:

1. Trained Workmen

This is the standard pamphlet which offers church study course information. It lists the courses of study, from category one through twenty. There is a full description of the award system. Various methods of achieving and applying credit are discussed. Record keeping is presented. This basic booklet should be in the hands of every Sunday School general officer and available for reference in the church office.

2. Recommended Courses of Study

This is a booklet listing suggested courses of study for Sunday School officers and teachers by age groups. Courses are listed so as to help a worker know how to earn a Christian Training Diploma and the Approved Workman Diploma with a major in Sunday School principles and methods. The

various sheets listing the courses can be torn out and distributed to the workers.

3. The Letter to the Ephesians (January Bible Study pamphlet)

This free pamphlet sets forth full information relative to preparation for January Bible Study Week.

4. The Sunday School Superintendent of Training

This pamphlet sets forth the qualifications and total responsibilities of the Superintendent of Training. It provides information relative to the operation of the Sunday School study course program.

5. Workers in Training Diploma

This is a "home made" diploma which can be given to any worker who completes one book in the church study course. Seals may be attached as the worker completes additional books. The use of this diploma guides the beginner as he completes requirements for the Christian Training Diploma.

6. Award Forms

(1) Form 150, Request for Book Award, class study, is the form to be filled out by the teacher in making application for study

course award when he has taught a class.

(2) Form 151, Request for Book Award, home study, should be available for the pastor or other authorized person to send to the awards office when a member of the church completes a book study at home.

(3) Form 153, Request for Transfer of Book Award, is utilized to transfer the credits in the former study courses to the present church study course. If a church has not already made this transfer, this form should be utilized to complete this transaction as soon as possible.

(4) Records of Awards, Diplomas, and Seals. This is a record envelope which can be used for keeping individual records in the church. They are available from Baptist Book Stores for \$1.75 per hundred.

WMU Retreat Termed Inspiring, Helpful

By Jim and Sharon Cox

"Alcohol is the devil's greatest ally," Phillip C. Padgett, executive secretary of United Tennessee League, Nashville, told persons attending the Tennessee Woman's Missionary Union Retreat in Gatlinburg October 11-13.

"Beverage alcohol is the number three killer today in the United States," Padgett said. "We are the second nation in the world in the rate of alcoholics, surpassed only by France."

Padgett cited several alarming statistics reflecting the growing number of alcoholics and their influences on American life. In conclusion, he suggested three things: begin where we are with a program of child education, stand up for the courage of our convictions in our own community, and encourage the finest people in our local communities to run for office and wholeheartedly support them.

Dr. James D. Belote, president and professor of Hong Kong Baptist Theological Seminary; Dr. Kenneth L. Chafin, associate professor of evangelism, Southwestern Baptist Theological Seminary, and Miss Marjorie Jones, missionary to Ghana, were other guest speakers.

Several women attending the retreat related their impressions as very inspiring. "I make notes and refer to them frequently during our local circle meetings," a Nashville WMU president said. "In my opinion, the retreat is a small-scale Ridgecrest (referring to Ridgecrest, N.C. Baptist Assembly), where we can gain information from the missionary speakers and conferences."

William H. Pitt, state stewardship secretary for Tennessee, expressed his point of view on the meeting stating he had gained a renewed respect for and understanding of the commitment of WMU women to the missionary effort.

The Woman's Missionary Union Retreat was directed by Miss Mary Mills, executive secretary of Tennessee WMU, Nashville. President Mrs. Bradford Duncan, presided.

Neglected Aspects Of Stewardship

(Continued from Page 2)

It possibly should be added that the stewardship responsibility of the church and the denomination has a two-directional look: it looks to the people who support them but primarily to the Lord who is the owner of all.

The Basic Stewardship

Another aspect of stewardship that is often totally ignored is the stewardship of things spiritual. This quality or type of stewardship along with a proper emphasis on the steward provide the soundest basis for an effective stewardship program. It was Peter who said, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (the magnificently varied grace of God," Phillips) (I Peter 4:10). We are stewards or trustees of the grace of God that has saved and also sustained and blessed us through the years. We are trustees of all the spiritual blessings that have come to us because we are children of God. The greater the blessings, the greater our responsibility to share them with others.

The "magnificently varied grace" of God has not only been revealed in our lives but also in the Bible. The grace that is revealed in the latter is sufficient for the salvation of all men who will open their hearts to the resurrected Christ. As his children we are

stewards of that grace. We are to share it with the peoples of the world.

Likewise, the basic stewardship of the church and of the denomination is the stewardship of things spiritual. The church is to share the gospel with the people of the local community and with the peoples of all the world.

What a difference it would make in our giving as individuals and in our sharing as churches and as a denomination if we were possessed with a deep conviction that our basic stewardship is a stewardship of the grace of God. We would readily see that money, which is material, can be used to achieve spiritual ends. Giving and sharing would become glorious as we recognize that all of us are laborers together with the Lord in his work in the local community and to the ends of the earth. There would be a thrill to giving that otherwise it will lack.

Whether we are thinking of the stewardship of the material or the spiritual, it should be remembered that it is required of the steward that he "be found faithful" (or "trustworthy. RSV) (I Cor. 4:2). Such faithfulness or trustworthiness is required of the church, the denomination, and the denominational institution and agency as well as of the individual child of God.

Among The Associations

KINGSTON—Eighty-ninth session of Big Emory Association meeting for its first day session at Cedar Grove Church near here saw these leaders present. L to r, Clarence Sitzler, preacher of the annual sermon, pastor of Caney Ford Church, where the second days sessions were held; Charles Works of South Harriman, moderator; E. H. Howard of Harriman, associational missionary; James Austin, pastor of host church, elected associational treasurer; Luke Martin, Rockwood, clerk; B. G. Painter, Oakdale, vice-moderator. There are 44 churches and three missions in the association.

Middle Picture

MARYVILLE—Chilhowee Association's 79th annual session met here with First Church Oct. 17 adding two new churches, Maple Grove and Meadow Grove, to the 71 in its fellowship. Shown L to R, J. W. Harbin, pastor of the host church; Horace L. Gennoe, superintendent of Missions; Burl McMillan, moderator of the sessions; Wilburn Hoglen, preacher of the annual sermon; F. R. Cole, vice-moderator. For its second day session, the association met with Stock Creek Church.

Lower Picture

CLEVELAND—This group was among those who shared in the second day's session of Bradley Association meeting with Candis Creek Church 10 miles Northwest of here. L to R, Paul Watson, clerk; E. Mervyn Altman, chairman of the Program Committee; M. L. Arbuckle, moderator; J. W. Rymer, superintendent of Missions. The association, which is comprised of 48 churches having 11,168 members met the first day with Calvary Church, Cleveland. The annual sermon was delivered by Pastor J. Groce Robinson of North Cleveland Church.

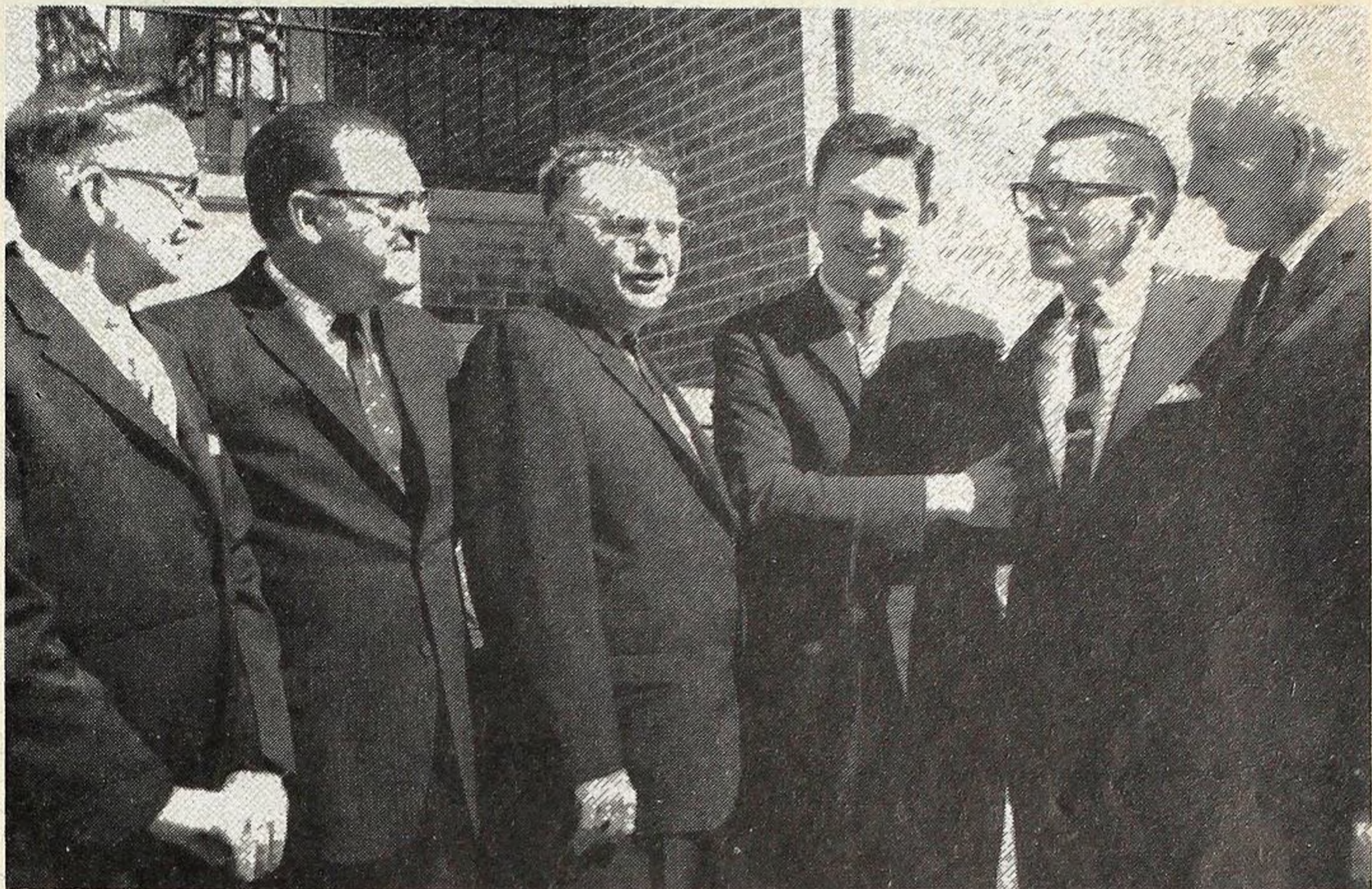
New Religious Records Released

The Earth is the Lord's by George Beverly Shea, RCA Victor LPM-2753. The dignity and timbre of Shea's bass-baritone profoundly moves the listener to these twelve selections. It is an experience of worship to hear such songs as, "When God Speaks," "Oh, Lord Most Holy," "All My Life Long," "Come Unto Me When Shadows Darkly Gather", and the other numbers. Shea's voice is supported by full chorus and instrumental ensemble.

The Hymns My Mother Sang, by Tony Fontane, RCA Victor LPM-2751. Here are thirteen selections including heart-touching hymns beautifully rendered. Member of a rescue missionary family Tony learned to love the same Savior his mother knew. Included are such as "The Old Rugged Cross," "Beautiful Isle of Somewhere," "When the Roll is Called Up Yonder", "What a Friend We Have in Jesus."

Faith and Joy, RCA Victor LPM-2754. Here are twelve selections in the album by the seventy-voice Faith Temple Church Choir of Harlem. This group has been singing as a unit for about ten years. The gospel songs roll out with force and dignity, and include such as "Tis the Old Ship of Zion," "Lord I Want to be a Christian," "When Jesus Comes", and "Oh Lord, Come On and Ease My Troubled Mind."

The Blackwood Brothers Quartet, RCA Victor, LPM-2752. This album features the bass voice of J. D. Sumner.



Attendances and Additions

Churches S.S. T.U. Add.

Alamo, First	259	114	
Alcoa, First	513	240	3
Alexandria	196	90	1
Ashland City, First	98	60	1
Athens, Central	173	118	14
East	431	148	
First	577	236	
West End Mission	76	24	
Riceville	130	76	
Auburntown, Prosperity	144	66	
Bolivar, Dixie Hills	92	51	
First	470	166	
Bradford, First	133	50	
Brownsville	648	178	2
Bruceston, First	197	73	
Camden, First	310	132	
Centerville	119	51	
Chattanooga, Brainerd	1004	295	1
Calvary	326	110	
Central	602	240	2
Concord	438	226	
East Brainerd	224	95	2
East Lake	484	161	
East Ridge	756	211	10
First	1084	268	6
Morris Hill	310	140	2
Northside	408	110	
Oakwood	435	153	1
Red Bank	1140	300	1
Ridgedale	554	233	
St. Elmo	421	97	1
Stuart Heights	95	41	
White Oak	535	155	
Woodland Park	333	147	
Clarksville, First	968	253	20
New Providence	257	79	
Pleasant View	229	115	1
Cleveland, Big Spring	355	170	
Maple Street	126	84	5
Stuart Park	118	77	
Clinton, First	677	173	30
Second	483	139	
Columbia, First	412	126	1
Highland Park	487	219	
Pleasant Heights	259	112	
Cookeville, First	587	142	1
Steven Street	155	81	2
West View	144	80	2
Washington Ave.	143	107	4
Mission	40	26	
Corryton	241	134	
Fairview	210	82	
Crab Orchard, Haley's Grove	191	121	2
Cowan	156	68	
Crossville, Fredonia	110	83	
Oak Hill	117	71	
Daisy	375	114	

October 20, 1963

Denver, Trace Creek	164	86	
Dickson, First	228	55	
Dunlap, First	159	52	
Dyer, New Bethlehem	208	125	
Dyersburg, First	683	223	1
Hawthorne	183	112	
Cumberland Mission	21	21	
Springhill	164	91	
Elizabethton, First	538	124	
Good Will Center	124		
Flintville	143	76	
Oak Street	202	89	
Siam	252	131	
Etowah, First	340	113	
Norfolk	402	141	1
Fayetteville, First	410	119	
West End	160	58	5
Galloway	98	80	
Gleason, First	209	72	
Grand Junction, First	139	90	2
Greeneville, First	532	184	
Greenbrier	387	158	
Bethel	170	121	3
Harriman, South	556	196	
Trenton Street	390	112	2
Walnut Hill	307	139	
Henderson, First	287	101	4
Hendersonville, First	462	98	
Holiday Heights	36		
Hixson, Central	290	191	
First	351	101	2
Memorial	316	135	3
Pleasant Grove	152	102	1
Hollow Rock, Prospect	187	45	
Humboldt, Antioch	252	117	1
First	543	189	
Jackson, Calvary	631	284	5
East Union	94	64	3
First	1088	309	9
Parkview	388	127	4
West	958	461	47
Jefferson City, First	968	342	6
Jellico, First	181	99	
Mission	15		
Johnson City, Antioch	212	137	1
Central	709	200	1
Clark Street	291	96	3
Unaka Avenue	348	152	
Kenton, First	229	97	
Macedonia	100	59	
Kingsport, Cedar Grove	215	97	
First	878	229	
Litz Manor	269	141	3
Lynn Garden	475	166	
State Line	218	121	
Kingston, First	562	285	45
Shiloh	187	135	
Knoxville, Beaver Dam	282	115	2
Black Oak Heights	258	101	1
Broadway	964	306	3
Central (Bearden)	671	241	6
Central (Ft. City)	1250	398	2
Fifth Avenue	744	257	
First	990	306	3
Fort Hill	258	93	
Grace	439	213	15
Lincoln Park	1136	358	1
McCalla Avenue	901	287	2
Mt. Harmony	198	110	
Meridian	723	242	2
New Hopewell	304	143	3
Riverdale	156	65	
Smithwood	822	306	2
Wallace Memorial	763	285	2
Wallace Memorial Chapel	241	114	
West Hills	253	99	2
LaFollette, First	350	151	1
Lawrenceburg, First	249	104	6
Meadow View	63	43	
Highland Park	313	165	
Immanuel	134	69	
Lebanon, First	664	174	1
Immanuel	357	146	1
Rocky Valley	119	55	
Lenoir City, Calvary	226	73	1
First	515	155	2
Kingston Pike	107	51	
Oral	122	72	
Pleasant Hill	189	115	
Lewisburg, First	435	114	
Lexington, First	397	103	2
London, New Providence	157	115	
Madison, Parkway	240	90	
Madisonville, First	314	125	
Malesus	271	80	5
Manchester, First	397	168	3
Martin, Central	340	89	2
First	421	148	5

Southside	105	60	8
Maryville, Broadway	718	358	1
Stock Creek	213	123	
McEwen, First	90	47	
McMinnville, Shellsford	223	131	
Medon, New Union	110	59	2
Memphis, Ardmore	814	383	6
Argonne Heights	122	60	2
Bellevue	1588	757	19
Beverly Hills	584	261	4
Boulevard	406	149	2
Broadway	674	287	13
Brunswick	142	81	
Buntyn Street	224	106	2
Calvary	352	164	3
Westmont	228	80	
Cordova	161	78	
Dellwood	422	129	
East Park	241	112	2
Ellendale	208	70	2
Elliston Avenue	350	176	3
Eudora	1018	371	1
Fairlawn	639	365	8
First	1454	371	12
Forest Hill	133	70	2
Frayser	849	398	
Georgian Hills	497	198	1
Greenlaw	232	142	
Havenview	268	136	2
Highland Heights	1412	771	14
Kennedy	577	250	8
LaBelle Haven	747	282	1
LeaClair	487	202	6
Leawood	987	337	2
Longview Heights	389	142	2
Lucy	135	91	
Macon Road	137	81	4
Mallory Heights	247	127	1
McLean	567	210	6
Millington, First	554	288	5
Mt. Pisgah	153	102	
National Avenue	355	149	3
Park Avenue	780	286	4
Range Hills	178	80	
Rugby Hills	298	159	
Second	493	191	9
Seventh Street	474	182	3
Sky View	405	232	3
Southern Avenue	765	254	4
Southland	203	91	
Southmoor	288	135	
Temple	1041	377	3
Union Avenue	1004	287	1
Parkway Village	445	160	7
Vanuys	145	81	3
Wells Station	756	290	1
Westwood	439	165	12
Whitehaven	883	210	18
Whitten Memorial	203	97	1
Milan, First	451	138	5
Northside	174	68	2
Mission	18	15	
Morristown, Alpha	123	68	1
Bethel	200	134	1
Brown Spring	111	32	
Buffalo Trail	274	90	3
Bulls Gap	117	32	
Calvary	472	210	3
Cherokee Hill	127	73	
Fernwood	132	91	
Manley	296	69	
Pleasant View	122		3
Westview	204	69	1
White Oak	229	90	6
Whitesburg	85	43	
Murfreesboro, First	615	160	6
Calvary	115	56	2
Holly Grove	39	23	
Southeast	159	94	
Third	389	149	1
Woodbury Road	252	104	
Nashville, Bordeaux	205	55	
Brook Hollow	479	182	2
Crievewood	636	207	
Dalewood	446	153	15
Dickerson Road	440	149	18
Donelson	746	213	5
Eastland	576	186	3
Eastwood	175	75	2
Elkins Avenue	167	99	7
Fairview	322	119	11
Fern Avenue	87	48	1
First	1372	515	18
Carroll Street	185	49	
Cora Tibbs	77	45	
T.P.S.	391		
Glenwood	259	87	
Grace	758	217	2
Haywood Hills	361	214	8
Hermitage Hills	324	174	
Hill Hurst	237	67	
Immanuel	411	117	4
Immanuel Chapel	27	23	
Inglewood	875	291	7
Cross Keys	64	51	
Training School	100		
Joelton	258	164	
Judson	614	141	
Benton Avenue	95	15	
Lockeland	511	168	3
Mill Creek	216	75	3
Neelys Bend	190	93	
Park Avenue	834	258	6
Riverside	352	120	2
Valley View	85	17	

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75th Anniversary Observed

First Church, Millington, has just observed its 75th Anniversary. A world influence extends out from this vigorous Christian group as it ministers to many at the nearby Naval Air Station. Two morning worship services are held each Sunday. The membership has passed the 1000 mark standing at 1111 Sept. 30.

The church published a brochure with a history prepared by Mrs. Oma Oglesby and Jim Williams. Among the twelve who have ministered as pastor during the life of the church, B. W. Brown served for thirty years. H. A. Hunderup, Jr. came to the pastorate in mid 1962.

Others on the present staff are Frank Lott, music director; Mrs. Sarah Mashburn, organist; Mrs. Bobbie Jackson, pianist; Mrs. Corinne Biggs, secretary, with Mrs. Billie Jean Maxwell, Mrs. Bobbie Jackson, and Mrs. Patsy Craig as secretarial assistants. Dr. E. Lloyd Reed is Chairman of deacons. L. V. Biggs is Sunday school superintendent. Mrs. Bobbie Jackson is Training Union director and Mrs. Billie Jean Maxwell is WMU president. Dr. Fletcher Goode is Brotherhood president.

Dr. and Mrs. Roy B. Wyatt, Jr., Southern Baptist missionaries who had been on furlough, left the States October 11 for a new assignment at the Baptist Academy in Temuco, Chile (their address: Casilla 50-D, Temuco, Chile). The Wyatts formerly served in Spain. He is a native of Richmond, Va.; she is the former Joyce Cope, of Rogersville, Tenn.

Saturn Drive	297	109	1
Shelby Avenue	413	158	12
Tusculum Hills	463	143	2
Una	273	124	1
Woodbine	490	218	1
Woodmont	639	218	4
Niota, First	132	33	
Oak Ridge, Robertsville	722	232	2
Old Hickory, First	490	225	
Rayon City	43	40	
Oliver Springs, Middle Creek	148	94	
Parsons, First	224	88	
Philadelphia, Cedar Grove	166	133	
Pigeon Forge, First	253	109	
Portland, First	358	123	
Pulaski, First	371	111	
Mission	19	9	
Ramer Gravel Hill	166	77	
Rockwood, Eureka	106	72	
First	543	209	
Pond Grove	156	36	
Rogersville, Henard's Chapel	165	158	
Savannah	298	127	4
Selmer, First	288	112	
Sevierville, First	548	163	
Seymour, First Chilhowee	197	76	4
Shelbyville, First	480	144	
Shelbyville Mills	202	86	
Somerville, First	288	138	
South Fulton	153	53	
Sparta, First	182	61	
Springfield	533	170	
Summertown	144	49	
Sweetwater, First	476	120	
North	237	63	
Mission	28		
Trenton, First	554	204	
Tullahoma Highland	231	164	1
Spring Creek Chapel	21	14	
Union City, First	659	182	
Sunburg Chapel	58	30	
Second	290	143	
Watertown, Round Lick	210	74	
Waverly, First	249	118	3
Waynesboro, Green River	170	117	
White House	208	90	1
Whiteville, First	171	74	
Winchester, First	211	52	19
Southside	92		
Oaklawn	151	78	1
Woodbury	225	83	
Plain View Mission	82	54	

TENNESSEE TOPICS

First Church, Ripley, recently dedicated its new, \$198,000 sanctuary building with Dr. James L. Sullivan of Nashville as guest speaker. It was under Dr. Sullivan's pastorate, 1938-41, that building plans were launched which the sanctuary building has completed. The church occupied the program's first fruition, an educational annex, in 1954. The church was founded in 1852 by six members. A frame sanctuary was built in 1856 on the present site, gift of County Court. The second building of brick construction dated from 1889.

After more than seven years as pastor of Hillcrest Church, Morristown, Felton Carter resigned to become pastor of Tri-Village Church, Columbus, Ohio, four miles off the campus of Ohio State University. Under his leadership Hillcrest grew from a membership of 65 to 386, Sunday school enrollment increased from 111 to 475, a parsonage purchased, an educational building erected in 1957, an additional lot purchased in 1958, and a new sanctuary dedicated in 1960. Carter served as moderator of the Nolachucky Association for three years. Nat C. Bettis of Carson-Newman College is serving as interim pastor.

Ben Stringer of Hohenwald was elected moderator of Alpha Association at its annual meeting Oct. 17.

Black Oak Heights Church, Knoxville, had the services of J. D. Griffin, evangelist, and Richard Easterly, music director, both of Park Lane Church, also of Knoxville, Oct. 6-13 in revival services which resulted in two additions by baptism and three by letter. There were three other conversions and 28 rededications. Earl A. Jones is pastor of Black Oak Heights.

Miss Thelma N. France died at Baptist Hospital, Memphis, Oct. 21, where she had served as a nurse for almost 30 years. Miss France, who spent most of her nursing life as supervisor of nurses on the fourth (now fifth) floor of Baptist's original building, had suffered a cerebral hemorrhage at her apartment at 23 South Pauline, Oct. 16, a few hours after going off duty. She was a member of First Church, Memphis.

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50th Anniversary At McCalla

McCalla Avenue Church, Knoxville, will celebrate its 50th Anniversary Nov. 3-10. Frank Boggs will be in charge of the music for the entire week.

Speakers for the occasion are Raymond Smith, pastor, Sunday morning, Nov. 3; Sunday night, Rev. James Wright, Home Mission Board, New York; Monday night, Dr. K. Owen White, president of the Southern Baptist Convention; Tuesday night, Rev. E. Warren Rust, former pastor, now pastor of Tower Grove Church, St. Louis; Wednesday night, Dr. Cecil Thompson, Argentina and Rev. Don Frazier, Nigeria; Thursday night, Alastair C. Walker, Griffin, Ga.; Friday night, Music by Rev. J. H. Ponder; Sunday Nov. 10, Homecoming, with Dr. T. C. Wyatt, a former pastor, now of St. Petersburg, Fla.

T. E. Mason, pastor of Grace Church, Springfield for nearly sixteen years has announced he will retire from the active pastorate January 1, 1964. Mason stated that he is retiring because of health on the advice of his physician. He will continue to live in Springfield.

Mrs. Mae Gregory King, 58, of Decatur died Oct. 13. She was for many years a teacher in the Meigs County school system. Mrs. King was an active member of Mt. Pisgah Church where she was a Sunday school teacher.

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— When Christians Worship —

TEXTS: I Corinthians 14 (Larger)—I Corinthians 14:6-12, 26-33, 40 (Printed)
Colossians 3:16 (Golden).

Consider the Golden Text which reads: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord". For one thing it suggests the elements of Christian worship. First, there is the word of Christ which can be expanded to include the Holy Bible. Second, there is to be teaching which involves the learning of certain facts pertinent to the Christian life. Third, there is to be exhortation or preaching which are included in the term "admonishing". Fourth, there is to be singing of songs that tell of the deep matters of the spiritual life (one thinks of such ones as "Amazing Grace", for instance). Fifth, and over all, Christian worship is to be different from all other forms of worship in that it centers upon Christ as Saviour and recognizes Him as Lord.

What happens when Christians actually worship? If we narrow consideration to the printed text, indicated above, two main concepts appear. The notes that follow deal with these in a specific manner. There will be found at least two results within the individual worshipping Christian. What are they?

HARMONIZES LIFE (vv. 6-12)

A departmental topic for this lesson asks an appropriate question: "Are You in Tune?" Christian worship makes for harmony within the life of the worshipper. Life in our present-day world tends to get us out of tune, or out of harmony, with ourselves and with those around us and, most serious of all, out of harmony with God and matters that are high and eternal.

Jesus touches on what is involved when He taught that where two of His followers are agreed they are assured of His presence and blessing. The word "agreed", in the Greek, is the one from which we derive our word "symphonize". Observe Mt. 18: 19,20.

The writer of the printed passage in dealing with worshippers who insist upon speaking "with tongues" before the assembly points out that such a practice results in lack of harmony and does not edify the group. Worship, he insists, should be of such a kind as to change noisy confusion into glorious "music" for Christ's glory and for the worshippers' benefit. It must be warm, intelligent and personal. To adore God and wait for His direction in response is to discover something of life's purpose. And this has become the most poignant problem that multitudes are face to face with in a distracting and disturbing world. Let all discord and jangling cease to be replaced with harmony in all phases of human life. To come before God in worship is the first step in such accomplishment.

HALLOWS LIVING (vv. 26-33,40)

The daily living of the Christian must be done upon an exalted plane. This has always been true but our day demands it as perhaps never before. To describe it accurately, no better word can be found than the word "holy". One practical result of Christian worship is seen in the fact that it hallows, or makes sacred, the daily living of those who engage in it. Monotony or boredom disappears. Living becomes significant because it takes on meaning. Selfishness fades because ambitions are centered in the doing of God's will. The line between the secular and the sacred increasingly becomes difficult to trace, since every deed can be described as sacred when viewed in the light of the Cross. The kingdom of Heaven becomes a reality even here and now, in some measure. The part of the Disciples' Prayer, "Thy kingdom come", ceases to be a pious platitude and becomes a fervent petition; by being willing for it to begin with the one who utters it. The doing of God's will is considered as a high privilege.

Two admonitions from the printed text, concerning Christian worship, stand out. "Let all things be done unto edifying". "Let all things be done decently and in order". The first states the goal or aim of worship. The second suggests the form or content of worship. It needs to build up those who participate. It needs to be done in an orderly manner. If the Holy Spirit is followed, as should be, these two admonitions are certain to be met.



ON MATTERS OF *Family Living*

By

Dr. B. David Edens
319 E. Mulberry
San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Eleventh Commandment Is Offered To Parents

Could parents see and hear themselves as their children see and hear them, many of us would blush with embarrassment and some would squirm with shame. In the grip of tension, fatigue or anger, even normally self-possessed parents may shout, snarl, growl and hiss at their youngsters more in the manner of actor Edward G. Robinson addressing his mob than of an adult providing guidance for a child.

Why do some of us treat our children as we'd be ashamed to treat anyone else we know? Habit may be part of the answer. Parents simply get into the habit of letting go completely and don't try very hard to get themselves in hand. A mistaken sense of ownership may be part of the problem.

The youngster is not viewed as a separate individual with an identity of his own, but as a moving part of the family body, to be treated as the parents see fit. When the parent has a tantrum, the child is expected to discount the boorish behavior, but to take the "lesson" to heart.

Most experts agree that it's perfectly all right for parents to blow their stacks now and then, but urge that the upset adult keep to the limits he'd set for himself if he were dealing with a human being who didn't happen to be his child.

Dr. Frank Richardson, of the Children's Clinic at Black Mountain, N. C. suggests that parents keep an 11th Commandment. "Do not act toward your children as you would not act toward other people, regardless of the mood you happen to be in."

Swor Book Based On Teen Survey

NASHVILLE—A survey of hundreds of teen-agers across the Southern Baptist Convention resulted in "The Teen-age-Slant," a fall publication from Broadman Press.

The book is written in dialogue form with Jerry Merriman asking Dr. Swor questions that teens want answered. Dr. Swor gives his impressions and convictions.

"The findings," he notes, "present a picture of the problems of young people to whom our churches have opportunity to minister week by week."

He points out that virtually all of the problems faced by nonchurch young people are of concern to church-active teen-agers.

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Children's Page



Seven Willing Witches*

By Shirley Bauer

Every Halloween on Oak Street, as soon as darkness fell, strange figures began to prowl. One expected to see ghosts and goblins, painted Indians, pirates, and a witch or two.

No one on Oak Street really expected so many witches. Yet there they were—seven witches, black, and spooky. With broomsticks flying, they swooped and skittered, skulked and slithered from house to house. Up one sidewalk and down another they went, giving spooky knocks and cries.

People were so astonished by the sight of seven witches at their doors that they heaped goodies into the witches' sacks. Then they shut their doors, muttering, "This is the witchiest Halloween I've ever seen."

The witches continued on their witchy way. At last, with black bags bulging and peaked hats bobbing, they knocked on a last door. There they went inside and were seen no more.

Inside the house, the witches weren't so witchy after all. One by one, they removed their masks and turned out to be brown-eyed, yellow-haired, giggling, grinning little girls.

"Ooh," squealed Kay as she looked into her sack, "I guess we really did scare people. Look how much they gave us."

"Our witch costumes were a wonderful idea," laughed Hilda. "Did you see the look on Mrs. Cain's face when she opened the door and saw all seven of us?"

Kay sighed with contentment as she nibbled a chocolate. "To think I almost missed it all this year. Mother says that's why I got well so fast. I just had to. Can you imagine spending Halloween in the hospital?"

"No," said Paula. "That would be awful."

Kay selected another chocolate and then stopped with her hand halfway to her mouth.

"You know," she said thoughtfully, "I guess there are some boys and girls at the

hospital who didn't get well for Halloween."

All the witches were quiet for a moment. Then they all began to talk at once.

"We don't need all these goodies."

"We could take Halloween to the hospital."

"Probably the boys and girls would laugh at our witches' costumes."

"Let's ask Mother."

The next afternoon seven tired witches marched down the steps of Children's Hospital. The black bags were limp and empty. The peaked hats were crumpled and tipsy. The broomsticks looked like just ordinary brooms. But the seven witches wore contented smiles.

Somehow they felt even better about giving away their Halloween treats than they did in getting them. The girls were all quiet. They were thinking of the smiles and laughter of the sick children. As they walked toward home, all the girls were more thoughtful than usual.

Finally Kay summed up all their feelings. "You know, I had thought last night was the most fun, but even though today is November, it has been the best Halloween I ever had."

Nodding and laughing in agreement, the seven witches carried their broomsticks home.

Halloween Puzzle*

By Eddith Haggard

You can make nine words about Halloween fun by using each letter in the word "Halloween" and building another word around it.

1. ---h Broomstick rider
2. -a-- Wear this to cover your face
3. -l--- Color of a Halloween cat
4. ---l- Fruit you bob for on Halloween
5. --o-- A sheeted Halloween spook
6. -w- A wise bird with big eyes
7. -e-- Ring this on Halloween
8. -----e This and black are Halloween colors
9. -----n Make this into a jack-o'-lantern

ANSWERS

1. witch, 2. mask, 3. black, 4. apple, 5. ghost, 6. owl, 7. bell, 8. orange, 9. pumpkin

God's Wondrous World* The Largest Bird

By Thelma C. Carter

Even though the ostrich is the largest bird in the world, it cannot fly.

Ostriches weigh up to three hundred pounds and are as much as nine feet tall. Yet even the immense size and strength of these birds cannot help them fly as do other birds.

Their wings are used only for balance. The feathers are soft and curly, not made to lift the birds to air currents in the skies. Ostrich feathers have been used since ancient times for decorations on hats, as head ornaments for horses, and to decorate the robes of kings and noblemen.

The native home of the ostrich is in Africa and southwest Asia. Because of their giant size, ostriches prefer to live on vast plains where they can roam in search of food. They live mostly on seed, grain, lizards, insects, and small snakes and animals.

On wide-open plains, ostriches can run sixty miles an hour. At breakneck speed they outrun their enemies, using their wings as sails or oars before the wind.

Even though the ostrich is by nature a fierce bird, it can be partly tamed. In ancient Rome, ostriches were harnessed like large animals. They pulled the carriages of rich persons to festivities. Many ostriches, in Bible times, were kept in special courtyards. They were petted and pampered by their owners.

The ostrich has strong, two-toed feet, similar to animal hoofs. The toes may grow seven inches long. The claws are huge. The strong feet and long claws become dangerous protective weapons against enemies.

A mother ostrich lays her eggs in a shallow hole scooped in the sand. Ostrich eggs are huge, equal to two dozen chicken eggs. Many eggs are in one nest. African natives value the big eggshells as storage containers for water.

Today ostrich farms are found in Australia, Argentina, Africa, and Asia and also in California. Here they have the proper climate and the wide-open plains country they like.

Laughs

An economist proposes that our money supply be made more elastic. Most folks, however, would like to see it more adhesive.

A lecture had been describing some of the wonderful sights he had seen in his world travels. "There are some spectacles," he asserted, "that one never forgets."

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