

BAPTIST & REFLECTOR

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"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN
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FORUM

Devotional

"4 P.M." In Missions



E. Gordon Crocker, Leclair Church, Memphis

"The whole world was lost in the darkness of sin, the Light of the world is Jesus."

If we are to carry this Light into the darkness of the world, there are four things that are essential.

1. Proper Motive. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" Acts 16:9. Our proper motive for going to the mission field is not to get away from problems that we find in our churches here in the States. There are just as serious problems on the mission field. Nor are we to go for adventure or vainglory but out of a heart of love and a compelling call from God to help those who are in spiritual need. The proper motive for being on the mission field is not to offer material help, but spiritual; not to offer our culture, but our Christ; not to offer a new religion, but a new life.

2. Powerful Message. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation . . ." Rom 1:16. We are not to present the good of our lives but the gospel of our Lord. We are not to strive that there be reformation but regeneration.

3. Powerful Ministry. In John 14:12, 13 Jesus says we can do greater works than He did if we will undergird them with prayer.

4. Plenty of Money. "Freely ye have received, freely give." Without the material necessities of the mission program being supplied by us, the hands of the missionaries are tied so they can do nothing. Let us strive to provide these "P. M. s" in missions.

ists between Baptist groups than that which exists between the Southern and American Baptist Conventions. The three things which keep these two family members apart are fears, fables and fallacies." 3. God's work in our country could surely

. . . Toward The Goal of Baptist Unity

● The October 18th issue of *Time Magazine* reported the meeting of eighty-five Baptist ministers and laymen from the American Baptist Convention and the Southern Baptist Convention at Virginia Beach, Virginia. The meeting was unofficial in that neither convention is sponsoring them, but those participating had as their goal Baptist unity. Rev. Emory Trainham, pastor of the First Baptist Church in Lenior, N. C., and Vice Chairman of the discussion group made the two following statements well worth repeating. "We're so sold on the fact that reunity is possible that we're not really concerned about how long it takes." He stated further, "Some people who think we're a long way apart discover that we're pretty close when we meet." Principal speaker at the session was the Rev. Lawrence Slaght, pastor of the First Baptist Church, Lowell, Mass. He said "If the Southern Convention could come bringing its evangelistic zeal; and if the American Convention could come bringing its abilities in social action, its democratic spirit, then the world might well see another reformation."

The group of American and Southern Baptists meeting in a two day conference on Baptist unity, passed a resolution recommending the "home mission leaders of both conventions," discuss ways, "to work together in the missionary witness to North America." The resolution recommends, "that the American and Southern Baptist Conventions as an essential step to furthering mutual conversation and cooperation, distinguish between necessary and unnecessary territorial expansion on the North American continent. An acceptable form of expansion is regarded as a ministry to those who lack a Baptist witness. An unacceptable form of expansion results from the beginning of competing churches in the same immediate area."

To celebrate the 150th anniversary of the U.S. Baptist missionary movement both conventions



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have scheduled their annual meetings for Atlantic City during the same week in May, 1964—their first joint session since 1845.

Luther Rice, a man important in the history of both conventions, had a dream. He had a vision of all the churches of the Baptist denomination in America united in one endeavor to promote the whole program which Christ committed to His churches: a united Baptist movement in America!

I share this dream with many others in our country today. God has blessed me with the opportunity to live and learn in many places throughout our country. This opportunity has proven this dream to be not only realistic but a definite step toward more effective service for Jesus. While a child in the home of my parents, we worshipped in churches in Washington State, California and New York. These American Baptist Churches through dedicated S. S. teachers, published materials, active Baptist Youth Fellowship programs, Guild Girls, summer camps, American Baptist Assembly at Green Lake, Wisconsin; and their worship and teaching services revealed to me God's love and its redemptive power through Jesus Christ. How thankful I am for this Christian heritage! During my college career again an American Baptist Church undergirded we with interest and understanding. An American Baptist college, the University of Redlands gave me an opportunity for intellectual inquiry into many fields, sound vocational training, and a broadening and strengthening of my faith. In college, I grew not only intellectually, but spiritually. My husband's graduate studies took us to Purdue and Indiana where another American Baptist church showed interest in us. The American Baptist Convention serves God in many ways. We can attest to that!

Following school, work opportunities led us to Canyon, Texas and a new convention, the Southern Baptist Convention. Here, contrary to some of our preconceived ideas, we again found Christian fellowship, new growth in our spiritual lives and service for Him. As adult church members we served through the College S. S. department, Bible School, the Laymen's Sunday program and my husband attended a S. Baptist Faculty Retreat and was faculty advisor for the BSU at West Texas State College. We were both thankful for our church home there. Now, new work opportunities have led us to Knoxville, Tennessee. Here we are challenged and led by our pastor, Dr. Charles A. Trentham at the First Baptist Church. Our lives have been enriched as we've found Christian fellowship with many dedicated Christians serving God in their everyday lives, worked in G.A.'s and R.A.'s and the college S.S. department. We are in a church vitally interested in the students at the University of Tennessee and the citizens of Knoxville. This is shown by the churches' strong stand for civil rights, and its love and concern for those in the underprivileged area of urban Knoxville. The Southern Baptist Convention serves God in many ways. We can attest to that, too!

Our moves from North to South have shown us three definite things. 1. Both conventions are truly trying to serve God and follow the Great Commission, but neither convention is perfect. Harold R. Stewart in his article "SBC and ABC—Why" in the *Watchman Examiner* states, "The Southern Convention needs the penetrating insights and critical self-examination of the American Convention. The American Baptists need the consecrated zeal and organizing genius of the Southern Baptists." 2. Most of the spoken differences between the two conventions have definitely been proved unwarranted. Every church is a group of Christians governing themselves so our move from California to Indiana had the same adjustments as our move from Indiana to Texas. Harold R. Stewart in the article just mentioned states further, "No more unjustifiable division ex-

9 States To Hike Percentage To SBC

By The Baptist Press

Nine state Baptist groups will give a larger percentage of their Cooperative Program income to support work carried on by the Southern Baptist Convention nationally and worldwide.

One or two states appeared to have reduced their budget goals and their percentages to the SBC.

This financial picture emerges from a preliminary study of actions this fall at 28 state Baptist conventions or associations cooperating with the SBC. It is based on news reports given to Baptist Press.

The Cooperative Program supports state and SBC work. As the state budget goes, so moves the SBC budget. Messengers to the 28 state bodies adopt the percentage division of funds between state and SBC activities.

About one-third of the total state budgets reaches the SBC. The other two-thirds supports state missions. The actual amount, state by state, ranges from 43 per cent to only 15 per cent.

Involved is approximately \$60 million in Cooperative Program receipts which the 32,500 Southern Baptist churches will send next year to their state offices.

Size of the SBC share does not necessarily hinge on the size of the state budget, according to 1963 actions, which apply to 1964 budgets.

New Mexico and Maryland offer a comparison. Maryland has a Cooperative Pro-

be strengthened by more cooperation and unity. We experienced the heartbreak that comes from un-Christian competition in Indiana. A group under the auspices of the Southern Baptist Convention instead of ministering in an unchurched area, sought to build their church by dividing ours. The campaign left our church undivided but, as American Baptists then, we were disillusioned. As Southern Baptists now, we are ashamed of this type of work. The truth of God's love and redemption as taught and shown by Jesus Christ is too important and precious to discolor with the effects of disunity.

I believe the following steps can be taken to strengthen our witness as a group and our faith as individuals:

1. Encourage and publicize the achievements of those who are working and dedicating themselves to more understanding and cooperation with a dream of Baptist unity.

2. With open minds and a desire for improvement, learn about the strengths of the other convention.

3. Create "theological exchanges" and "pastoral exchange" programs. This should be at all levels of Baptist life, including laymen, students, pastors, executives and professors.

4. Appoint an official commission to find areas where we can begin to move closer together.

5. Publish informative news articles about the other convention in state and national publications to replace "fears, fables and fallacies," with praise to God for the work being done by fellow followers of Christ.—Mrs. Dixie Lea Lipscomb, 4524 Royalview Rd., Knoxville, Tenn. 37921

gram budget of \$562,000, of which 40 per cent is going to the SBC. New Mexico will send only 27 per cent of its \$565,000 to the SBC.

Generally, however, young and struggling state conventions are found in 15 and 20 per cent category, such as Colorado Baptist General Convention where the 1964 SBC share is 15 per cent.

States where the work is more solidly established give a higher percentage to the SBC. Oklahoma, Florida, Maryland and Georgia all voted to give 40 per cent or more of their Cooperative Program 1964 budgets to the SBC.

And, of course, budgets in long-established state conventions are larger normally than in young conventions.

States use their money, their two-thirds, to support many institutions, or to embark on building programs. These were in the 1963 news picture.

Arizona Southern Baptist Convention, whose share to SBC will be 20 per cent in 1964 compared with 18 per cent this year, arranged to buy land for a Baptist hospital to be built in Tuscon.

Florida State Baptist Convention, plugging toward a 50-50 division of Cooperative Program income, announced an effort to meet a Ford Foundation matching gift of \$1.5 million to Stetson University (Baptist) at DeLand. Its percentage went up from 41 to 42 per cent.

Both Florida Convention and the Baptist Convention of Maryland voted to establish Baptist junior colleges in their states.

The State Convention of Baptists in Indiana made a slight increase in its yearly forwarding to the SBC—from 26 per cent now to 26.1 per cent in 1964. Its messengers learned state executive offices probably will move into their new building outside Indianapolis in January.

The Baptist General Association of Virginia, moving from 36 to 37 per cent of its budget to the SBC, considered the need for more homes for the aging.

Other states reporting an increase in SBC share of the Cooperative Program include the Baptist General Convention of Oklahoma, from 41 to 42 per cent; Baptist General Convention of Oregon-Washington, from 17 to 18 per cent, the Alaska Baptist Convention, from 26 to 27 per cent, and the State Convention of Baptists in Ohio, from 27 to 30 per cent.

Gauging the news appeal by out-of-state interest, the Baptist State Convention of North Carolina probably attracted most attention.

North Carolina in its 1963 session (1) failed to permit non-Baptist and out-of-

state trustees for Wake Forest College, (2) passed a resolution opposing capital punishment for crimes, (3) elected a new general secretary and (4) vetoed a proposal for a new Baptist State office building in Raleigh.

Less turmoil over doctrine was evident in the fact that while the Oklahoma Convention adopted a resolution on the subject, it was evidently the only state.

Race statements were most outspoken in Hawaii Baptist Convention and Maryland. Hawaiians called for integration of churches and church related schools and hospitals there. Georgia Baptist Convention voted support of its university, Mercer in Macon, which has admitted Negro students.

South Carolina Baptist Convention asked Furman University trustees to delay admitting Negro students to that Baptist school. The convention wants to find a policy to apply to Furman and to its three other schools as well.

District of Columbia Baptist Convention received a Negro church into fellowship.

Church-state matters got an airing. California Baptists opposed a bill in congress giving federal aid to church-related colleges.

Arkansas Baptists debated whether Hill-Burton funds to construct a hospital addition through a private corporation was "subterfuge" for direct acceptance. The corporation would lease the hospital addition to a Baptist agency. The expansion was approved by a narrow margin of votes.

Kentucky Baptist Convention approved the United States Supreme Court ruling outlawing required Bible reading and prayer in public schools but disapproved extreme interpretations of it.

New Colleges were planned in several states. Maryland moved ahead with a proposed Baptist junior college. Florida also voted to establish a Baptist junior college. South Carolina Baptists heard of progress toward a new college near Charleston.

Laymen serve as presidents in three states. Mississippi Baptist Convention re-elected a dentist. The Baptist General Convention of Texas elected the layman president of one of its schools—Baylor University—as convention president. A direct descendant of Roger Williams serves the District of Columbia.

A new state convention is soon to be formed. It will break off from the Arizona Convention and will include Southern Baptists in Utah and Idaho. It will probably come into existence Jan. 1, 1965.

Oregon-Washington and Kansas Conventions established "firsts" in their 1963 convention sites. Both serve a larger area than one state. The Oregon-Washingtonians met in Vancouver, B. C., the first time in Canada. Kansas Convention of Southern Baptists met in suburban Omaha, the first time in Nebraska.

EDITORIAL.....

A Stunned Nation, A Disturbed World

The incredibly terrible happenings of recent days have stunned the nation and disturbed the world. It all seemed so unthinkable as we heard it and saw it on tv. We kept expecting it to be a bad dream from which the hand of Time would eventually wake us. The shocking assassination of President John F. Kennedy in Dallas and the accompanying acts of violence dismayed us and drove us to our knees.

We recall the day last Spring when we stood half a block from our home in Nashville as the President's motorcade passed slowly by. He looked directly at us and smiled as we snapped a picture. That's how we saw him. Then it was like that for thousands of others in Dallas Nov. 22. One second this vigorous man was smiling in response to friendly waves from the crowds lining the parade route his car was passing. That second was split by a sniper's bullet crumpling the President on his face, then his car sped from the fateful spot to the nearest hospital. In a few minutes he was

pronounced dead. A nation's course was jarred, a world waited to see what would follow.

Solemn is the awful realization that a life of such gift and power can be so suddenly cut short. How many unfulfilled engagements remained on his schedule—speeches, dedications, conferences, appointments that had been booked. Slowly but overpoweringly we are compelled to realize the mortality of all men. We acknowledge the insufficiency of all our studied measures taken in our own wisdom against the unknown next moment. We confess the inadequacies of all human resources to stay at last the crushing hand of death.

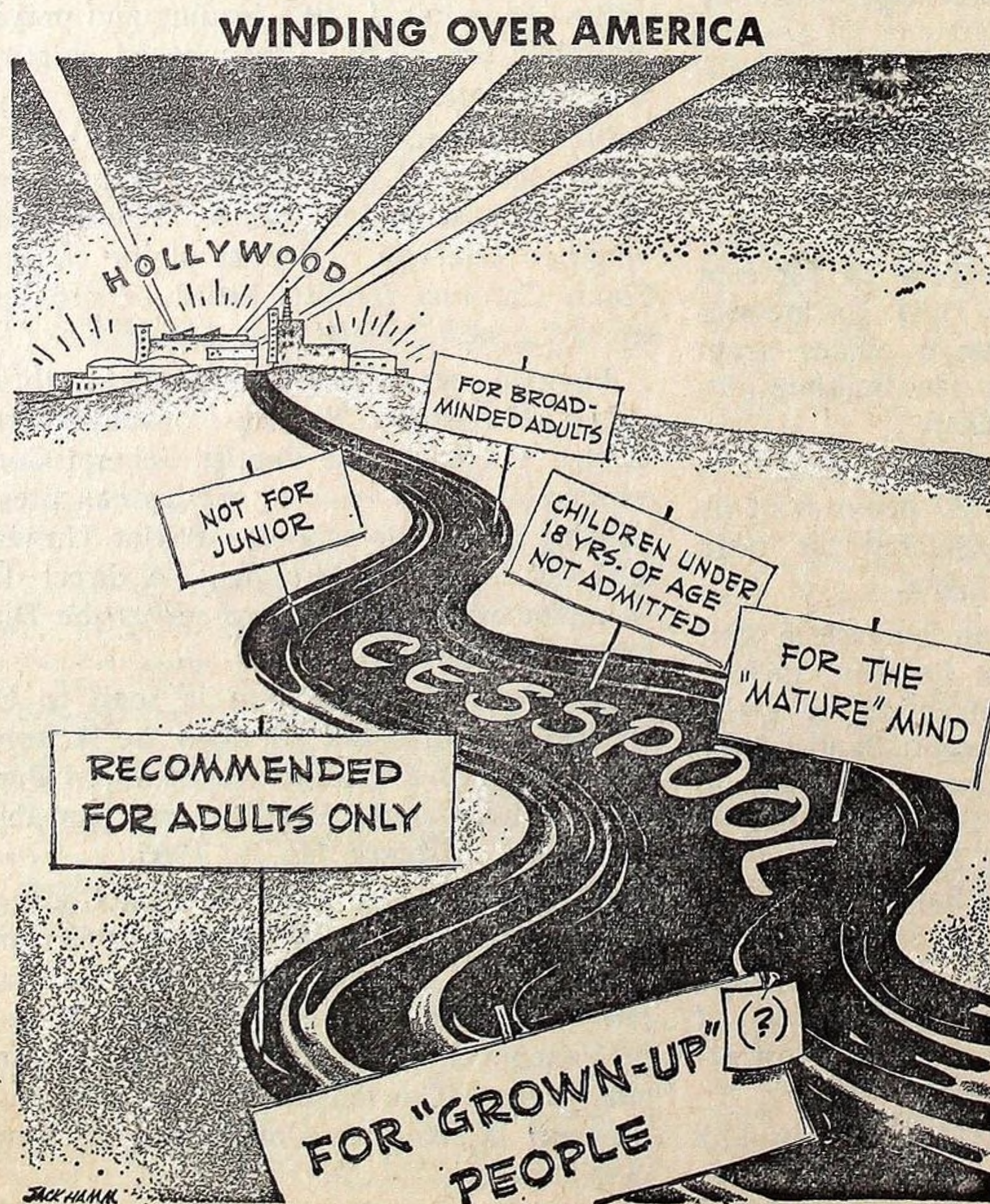
Over against this subduing awareness concerning the whole of humankind, the great as well as the small, we can only find hope in lifting our eyes from earth's disturbed scene to heaven's peace. God's eternal power overshadows the passing life of all men.

Millions have mourned the tragic death of our late President—a patriot devoted to the cause of justice, freedom and peace. With his bereaved family we grieve. We sorrow also with the widow and children of slain policeman Tippitt in Dallas who gave his life seeking to apprehend the man who murdered the President and seriously wounded Gov. Connally of Texas.

Why did it happen? Anguish wrings this question from millions of troubled hearts. Evil follows evil. The self-confessed Marxist, seized and accused of killing the President, was himself gunned down by a night club operator usurping the place of the law. He died within ten feet of where the President breathed his last less than two days before. Violence begets violence. If unchecked, anarchy prevails.

It is time for us to look beyond the actual killers in Dallas to the kind of moral climate too long building up in our country. A climate of distrust, accusation, fear and hate. A climate of villification inciting disregard for constituted authority. A climate breeding rebellion and violence. The wind has been sown. Now we are reaping the whirlwind.

What should we ourselves do? Long ago the directive came telling what should be done when calamity struck a country: "If my people which are called by



SBC Leaders Deplore 'Hate' In Assassination

By The Baptist Press

Southern Baptist leaders deplored the "forces of hate and political deterioration" which led someone to shoot and kill president John F. Kennedy as he paraded through Dallas, Tex., in a motorcade.

President K. Owen White was at his home in Houston when the lunch hour bulletin flashed from across the state.

"This is a national tragedy," the Convention President said. "I am personally shaken by it. From the time of his election I have prayed both privately and publically for the President. I pray now for the members of his family, and for the Vice-president who must shoulder the responsibilities of leadership, and for our nation that we will seek Divine leadership also."

Executive Secretary Porter Routh of the SBC Executive Committee sat silently and stunned as he listened to an office intercom system feed radio bulletins through the SBC building there.

After he heard the report of the death, Routh wrote:

"Southern Baptists join with all Christians and Americans in expressing the deepest sympathy to Mrs. John Kennedy and to the children following the death of the President. We deplore the forces of hate which create a climate of anarchy and murder in our nation. We join in prayer that God shall give strength and guidance to President Lyndon Johnson as he assumes the heavy responsibility of the office in a distraught world."

In Washington, C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs. Left his third-floor office to listen to a radio in the lobby of the Baptist building.

Then he declared: "No language contains the words for describing the tragedy involved in the assassination of the President of the United States. As a nation of stunned people gather their thoughts in the midst of grief serious reflections must take place.

"Many brave and great men have died before. Death is always tragic. However, now we are made aware that the political mentality of some people in our nation has so deteriorated that someone has taken the life of the President.

"One would wish to believe that back of

this tragedy is simple mental illness. However, this peculiar manifestation of illness can hardly be dissociated from the waves of political hatred which have been fanned by engineers of animosity. Regardless of the facts of crime and guilt which are yet to be known the President's death shocks us into awareness of social illness which threatens both democracy and freedom."

From his home in Washington, where he is recovering from an illness, Josef Nordenhaug, general secretary of the Baptist World Alliance, phoned in his saddened comment:

"The Baptists of the world are deeply shocked and grieved at the assassination of President Kennedy. We will remember his family in prayer and ask God's guidance for President Johnson in his leadership of our nation in these critical days at home and abroad."

In Dallas, where offices of the Baptist General Convention of Texas are located, Editor E. C. James of the Baptist Standard had already arrived at the Trade Mart where he was to attend a luncheon. President Kennedy was to go there from the parade, and address the luncheon guests. James heard the announcement at the Trade Mart. The editor of Baptists' largest weekly paper, James had an audience with Kennedy several months ago. This is how he summed up the tragic news:

"The world is engulfed in sorrow over the brutal assassination of President Kennedy. Right thinking Texans will always grieve that such a dastardly crime should have been committed in their state. It is true that many disagreed with the President on his political views, but now that he is gone perhaps his untimely death may awaken the nation to the fact that elected officials are the servants of all the people and that the time has come for all groups to cease their unfounded accusations against people who are doing their best to serve the whole nation.

"I probably knew President Kennedy about as well as any other minister knew him, and I grieve deeply that he met his death in such an untimely hour and in this tragic manner."

T. A. Patterson of Dallas, executive secretary of the Texas Convention, could

hardly imagine the event occurred in that city. His reaction to the killing follows:

"It is almost impossible to believe a tragedy of this kind could happen. Yet it has! There is no way to express adequately our grief. Surely all who pray will call upon the name of the Lord, asking for his blessing to be upon the bereaved family for his guidance in the affairs of our nation in this hour of crisis."

Patterson was at the Sheraton Dallas hotel attending an informal interracial meeting of white and Negro Baptist leaders when the news was announced. They stopped for a season of prayer.

Catholic College Hears Billy Graham

BELMONT, N.C. (RNS)—In his first address at a Roman Catholic institution, evangelist Billy Graham said here that the Ecumenical Council and reforms started by the late Pope John XXIII have "brought a new dialogue and a new understanding that might bring a great Christian revolution."

Addressing a capacity crowd of about 1,500 students, priests and novices at Belmont Abbey College, Dr. Graham said that "today, religion is front page news around the world. What is happening in the ecumenical revolution is of interest to people all round the world—to Catholics, Protestants, Jews and Buddhists."

"This," he stressed, "is the beginning of something so fantastic it could change all of Christendom and will affect you, your children and their children.

"The new dialogue, the new understanding, has tremendous significance."

Pointing to an increasing "spirit of brotherhood" between people of different religions, he said interreligious groups are springing up across the nation to "study the Bible and pray together."

"Whether we are Catholic or Protestant, we all believe that Christ was God and born of the Virgin Mary," the evangelist told his Catholic audience.

Although noting other hopeful signs of a resurgence in religion through formation of interdenominational prayer groups, he said he also saw a growing secular movement and cited efforts to prevent mention of God in public life.

my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." That Divine counsel in II Chron. 7: 14 must now be taken to heart. Our greatest need in America is to penitently turn to God. His arm is not shortened. His power can never be quenched. Can anyone be so blind as to suppose these events have

no meaning to all of us? Are they not the handwriting on the wall? Have we not been weighed and found wanting as a nation? Do they not summon us to renewed dedication to righteousness justice and peace?

Our new President asks our help—and God's. By your prayers sustain Lyndon B. Johnson on whose human shoulders earth's most crushing responsibility has so suddenly fallen.

Tennessee Topics

Fairview Church, Nolachucky Association is remodeling its auditorium making the front almost new. Victor Wallace has led the church in a progressive program for the past two years. He preached his last sermon at Fairview Nov. 24. He has accepted a call to Sulphur Springs Church, Holston Association.

Robert S. Tucker resigned after 12 years as pastor of North Broad Church, Rome, Ga., to become pastor of Eastdale Church, Chattanooga. Tucker is a graduate of Carson-Newman College and Southwestern Seminary. He is a former pastor of Oakwood Church, Chattanooga.

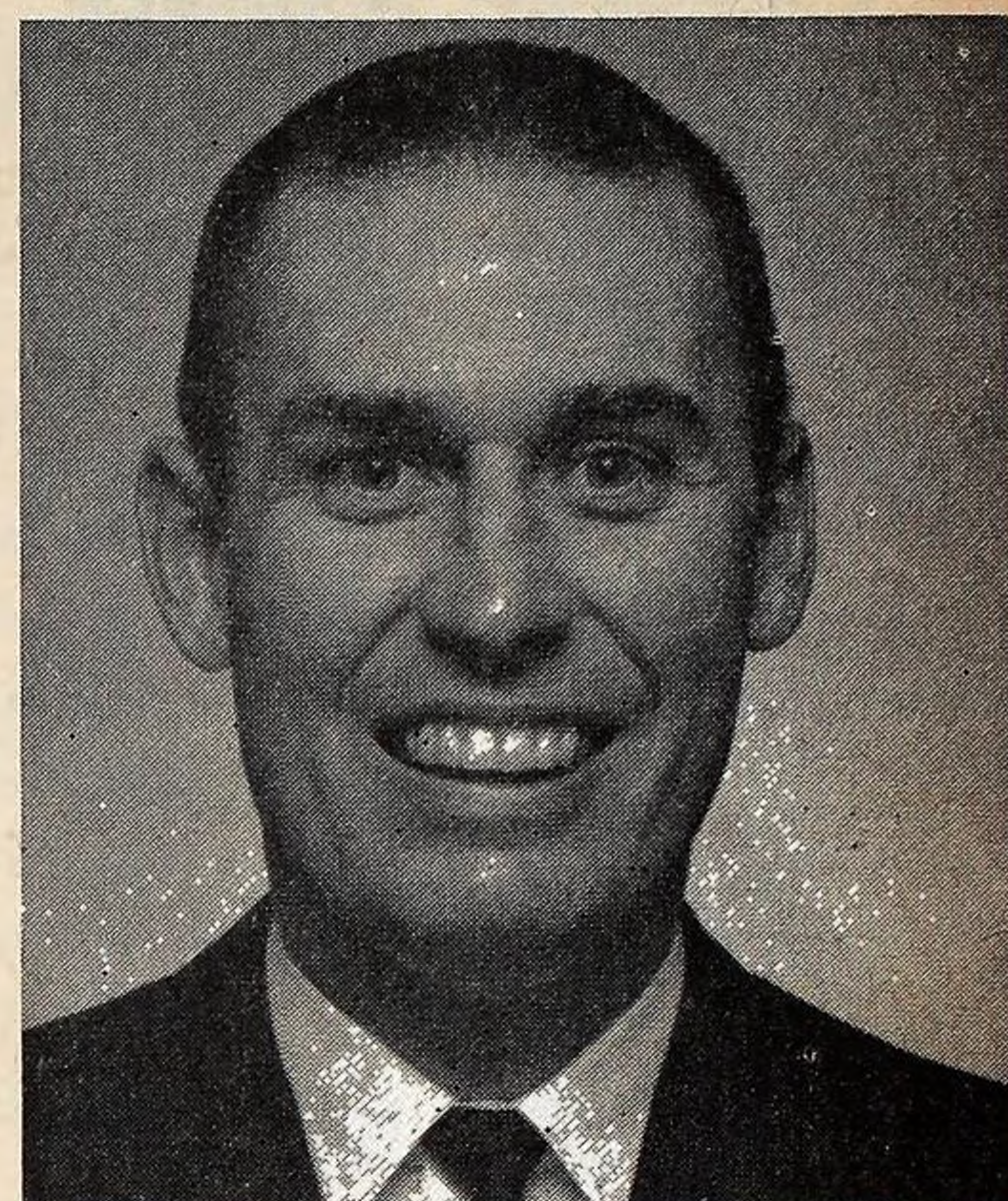
Don Erwin, son of Mr. and Mrs. Roy Erwin, Chattanooga, is the new minister of music at St. Elmo Avenue Church, Chattanooga. He has served four years as minister of music and education at Broadway Church, Maryville. A graduate of Carson-Newman College, Erwin served Trenton Street Church, Harriman, and First Church, Hixson, before going to Maryville. Mrs. Erwin is the former Martha Ann Edgmon of Cleveland. They have two children, Don, Jr., age 6, and Jan Melinda, age 3.

A youth-led week-end revival was held at Grace Church, Springfield. Don Hammonds did the preaching and Billy Graham led the singing. Both are students at Belmont College. There were four additions by baptism, and three surrendered for definite service. There were also a number of rededications. T. E. Mason is pastor.

During the week following the Tennessee Baptist Convention pastor T. E. Mason of Grace Church, Springfield, suffered a heart attack and is a patient at Jesse Holman Jones Hospital, Springfield.

Fourteen Union University students have been selected to appear in the 1964 edition of "Who's Who Among Students in American Universities and Colleges." They are Brynda DePriest, Martin; Janeen Gooze, Jackson; Sue Todd Lackie, Jackson; Linda Martindale, Jackson; Sheila Ann Rhodes, Jackson; Ralph Thomas, Jackson; Larry J. Wilson, Jackson; Evelyn Nadine Barham, Nashville; David Boyd Melvin, Bradford; John Dale Enoch, Bolivar; Evalyn Burch, Memphis; Beth Simonton, Memphis; Martha Lee Springer, Memphis; and Edward G. Arquitt, Sedalia, Mo.

New Pastor First Church, Carthage



Kerney Bailey is the new pastor of First Church, Carthage. A native of Henry County, he grew up in Hazel, Ky. He served in the US Army two years after which he attended Murray State College, Ky., where he received his BS degree. Last May he received the BD degree from Southern Seminary, Louisville. While a student at the seminary he served 2½ years as pastor of Fairmont Church, Fern Creek, Ky. Mrs. Bailey is the former Bettie Jane Lassiter. They have two children, Lanette, 4, and Kent, 5 months.

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DAYTON—Garrison Church dedicated its new \$70,000 sanctuary shown here Nov 24. The building, completely air conditioned, will seat 300. Pews are of solid mahogany and the Sunday school rooms are on the ground floor. Organized in 1937, the church has a membership of 250. The church built a \$12,000 pastor's home in 1960. Ralph Clevenger has served as pastor these past two years.

Small Colleges Are Better

by Norman W. Cox

Colleges with fewer than 2000 in annual enrollment are better schools for students who are working for their undergraduate degrees. The ages of their students largely range from 17 to 23 years. The majority of them have continuously been in school since they were six. More than half have attended schools where the total 12 grade enrollment ranged from less than 300 to not more than 700. In most instance, they are unaccustomed to being associated with as many as 75 within their own age groups. Before they entered the first grade many of them had known each other. Each year until they graduated their experience included fellowship with the grades within the elementary, junior and senior divisions of their school. Their school careers were spent with teachers and pupils who largely were not strangers. When they graduated they had composed a tight group who had lived, played and learned together.

Suddenly their group life was fractured. Several dropped out and began to work in jobs. Their school days were over. A small majority dispersed to several colleges. Seldom were there more than from one to three who matriculated in the same college, unless it was one in their home community or within daily commuting distance.

Those who go to live for the first time in a college community enter a new world of personal relationships. Until they make new friends the face of practically each one they meet is that of a stranger. To some this is a fascinating challenge, to others it is frightening. Their adventures into new acquaintanceships are a process of trial and error with varying results.

In a college with an 800 enrollment usually about 300 would be freshmen; if 1200, there would be about 475 in their first year. As enrollment advances the ratio of freshmen drop out, transfers and failures increase.

What happens when the university's undergraduate enrollment passes 4000? The freshmen casualties before the end of the first year will have radically increased.

It can safely be concluded that for a college enrollment of more than 2000 as the number of students increase that school becomes a more dangerous place for freshmen to be. There are clear reasons why this is true. As enrollments ascend the hazards that menace first year college students increase on an ascending scale.

Some freshmen make a lot of noise trying to attract attention as a cover for their

inner fear, loneliness and sense of insecurity. Usually one can get lost more easily as the crowd increases. This induces unconscious crowd panic in many. The largest colleges are not able to carry to graduation all of the freshmen who crowd their campuses. In tax supported colleges there are some of the finest teachers but they have too many who are committed to letting the freshmen die on the vine who cannot survive without their personal help.

On the whole the faculties of the church owned smaller colleges are much more concerned for all of their students than the average professor in state institutions, especially the larger ones. At the same time it needs to be said that the problems faced by the state college teachers, because of limitations they cannot avoid, are greater than those which confront church school professors.

The Superior Excellence

The superior excellence of the smaller church college is found in the fact that it is better geared to serve the needs of its smaller undergraduate enrollment. They do not have more freshmen than they can shepherd. Their faculties, student organizations and attitudes are devoted to meeting the urgent needs of those who for the first time are entering the fellowship of that school's life. They want the new comers to become members of their collegiate family. They meet the new freshman in a way that serves his urgent needs. They can because they have been where he is. More than that, they care. Those who receive him in the new world into which he has adventured enable him successfully to make the transition from home into his new community.

The smaller college can more quickly assimilate new students into the main stream of its life.

The smaller college more successfully enables its students to become accepted members of its community of learning.

When one spends four years in a Tennessee Baptist college he has lived with a group of friends with whom he has shared one of life's richest experiences. If he had gone to a college whose enrollment was three to ten times larger he would not at graduation have known even the names of a large percentage of his class.

One can get a better basic education in a small church college because the atmosphere and attitudes of faculty and students are more conducive to successful work.

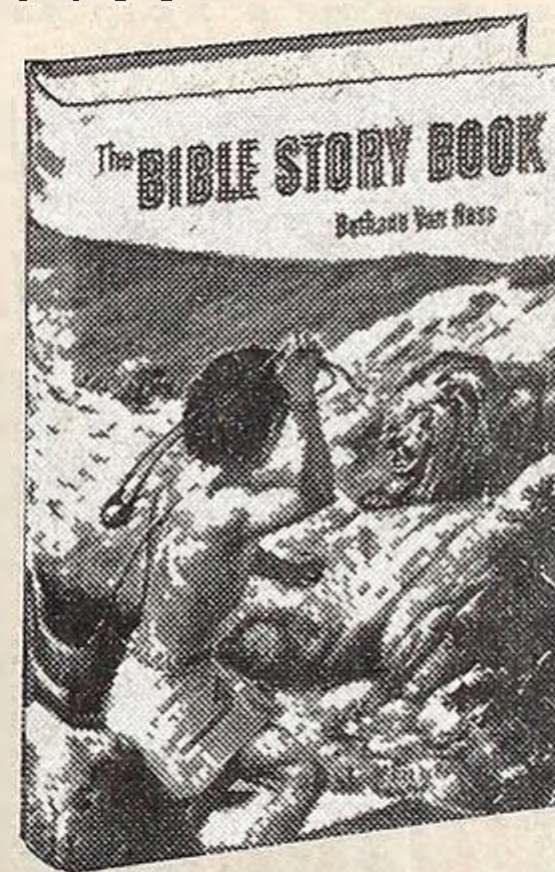
The church college is able to provide superior inspiration and instruction for the Christian enrichment of the personality of their students. This is true because of the

Biblical studies, Christian fellowship and program that are an essential part of his college life. Their faculty and student leadership incarnate Christian concern, dedication and action that cannot be given in an institution where these assets are divorced by law from their service to their students. These primary cultural values can only be obtained in a church college.

The ministry of the smaller church colleges in America since 1636 conclusively prove that their service to their students, the nation's home life, its churches, citizenship, government, and society largely surpass the tax supported colleges in the values created.

It is true that, if one would get the most rewarding undergraduate education, it can be got in the smaller church college.

For that "Special" child
on your list
Give . . .



by Bethann Van Ness
illustrated by
Harold Minton

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Dr. Cox, former head of the SBC Historical Commission has recently served TBC Education Committee as a research editor.

A First Look At Vatican Council II

By W. Barry Garrett

ROME, VATICAN COUNCIL II—Among the first question a Baptist news reporter asks as he seeks to understand the 21st Ecumenical Council of the Roman Catholic Church are these: Why do Catholics have councils? Why are they called ecumenical? Who makes up the council?

In explaining councils Roman Catholic writers point out that: (1) The bishops, together with the Pope, govern the church, (2) The Pope needs the advice, help and instruction from the bishops, (3) Councils have great psychological effect on matters of faith and morals by having the force of

more than the Pope alone behind them, (4) The publicity given councils helps the public to understand the Church, and (5) A council is one way the Church carries out its teaching mission.

Many problems have given rise to councils in the past. For instance, among other things Nicea (325 A. D.) declared the divinity of Christ, Ephesus (431) declared Mary the mother of God, Lateran (1215) enacted laws regulating Catholic communion and confession, Trent (1545-1563) took action to counteract the Protestant Reformation, and Vatican I (1869) defined

Papal Infallibility.

Some of the reasons for Vatican Council II have been given as: (1) Revision of canon law regulating the liturgy, the laity, marriage, and other internal matters, (2) Renewal or reform of the Church in order to enable it to meet modern problems of scientism, atheism, the resurgence of non-Christian religions, the unity of mankind, and to prepare the Church for the new age into which the world is entering; and (3) To open doors looking toward the ultimate unity or union of all Christians.

The word "ecumenical" means general or universal. The Greek word from which it is derived means "pertaining to the whole of the inhabited earth." Hence, a Roman Catholic ecumenical council is a meeting of bishops from all over the world wherever the Catholic faith exists.

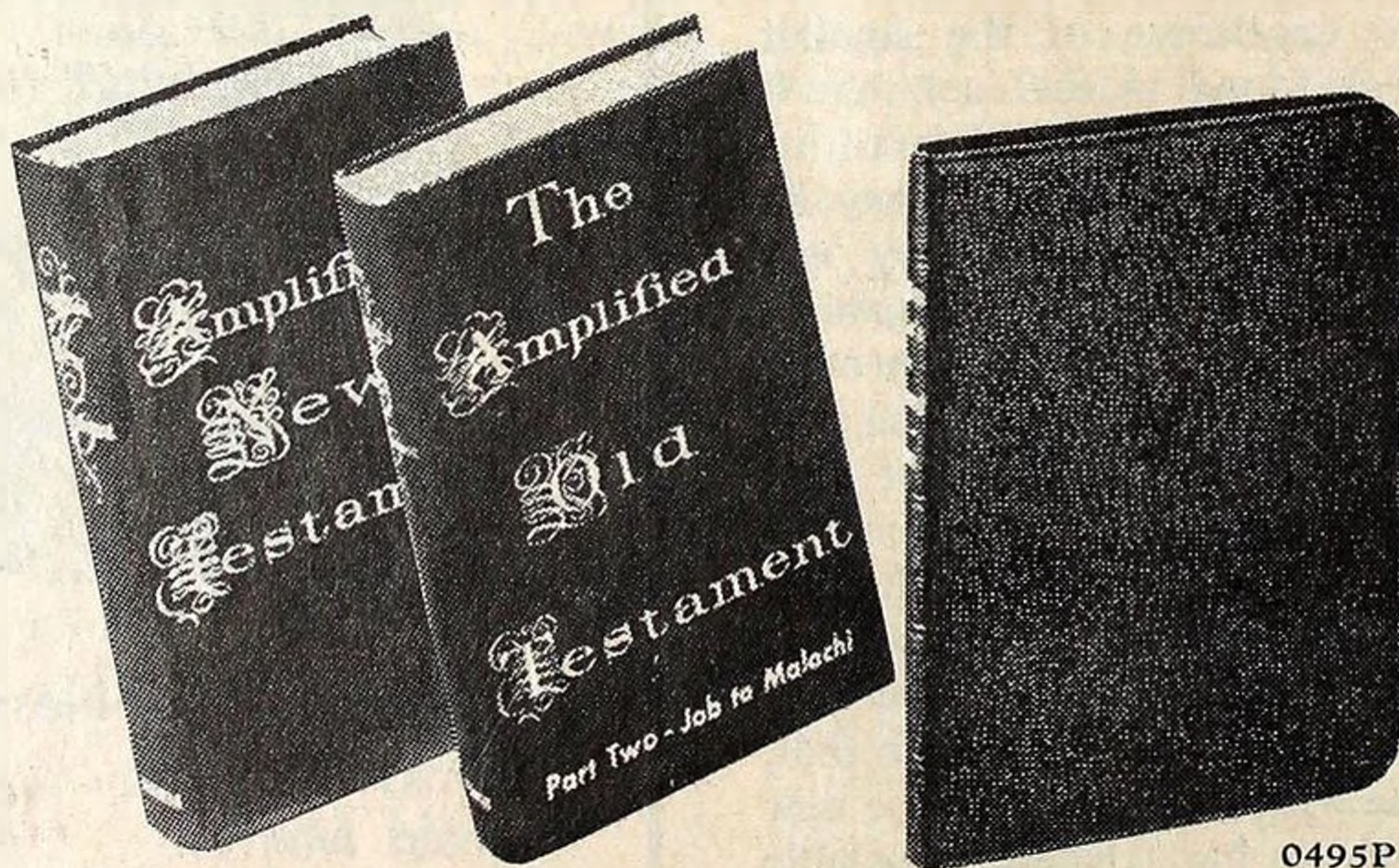
There is another sense in which Vatican II is an ecumenical council. That is its concern for the untimate reunion of all Christians. Due to modern threats to the existence of Christianity the Roman Catholic Church envisions the unity of Christians as one of the safe-guards of the faith. Doors that have been shut to other communions are being opened. Attitudes that have erected barriers between Roman Catholics and others are being torn down. Explanations of doctrines are being rewritten so as to make them more acceptable to non-catholics. A secretariat on "Christian Unity" is actively at work.

Technically, the Council is the assembly of Catholic bishops from all over the world. There are approximately 2400 of them gathered in Rome. These are the only persons with voting privileges. The decisions of the Council, after approval by the Pope, become the official positions of the Roman Catholic Church.

However, other groups influence the decisions of the Council. Among these are study commissions that draw up the schemata (proposals) for consideration by the Council. There are the "periti" (experts or advisers) who consult with the bishops and study commissions. These are the theologians, church historians and various other scholars who are specialists in their fields. Their function is advisory.

Among those present at the Council are the "observers" from non-catholic Christian groups. There are 60 or more of these. They are given most of the privileges of the bishops, except, of course, that of voting and debating. They have special seats in the Council sessions. Although the discussions are in Latin, the observers are provided with simultaneous translations in their own language. The secret schema documents are available to the observers in their own language. They are consulted frequently by the Council study commissions and are sought out for advice by those who set the policies of the Council when matters affect-

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Grandparents And Juvenile Delinquency

by Ruth R. Cole

Delinquency is not due to poverty. Often, the reverse is true, poverty is the result of adult delinquency. Protection or security does not prevent juvenile delinquency. In fact, too much protection may result in a softness of character or in a rebellion attitude, either of which may lead to delinquency. Children should be equipped with wisdom to make right choices and the proper armor to face a difficult world.

As it takes "three generations to make a gentleman", so it has taken three generations to produce the youthful criminals and communists of today. I saw the beginning in my generation. As children at the turn of the

ing non-catholics are under consideration the observers play a vital role in advising on attitudes and positions.

It is reported that observers are present from every world communion except some of the Orthodox groups, the Baptists, and a few Fundamentalist groups.

A smaller group present at the Council are "guests" of the Pope. These, for all intents and purposes, have the same privileges as observers. They do not represent nor are they responsible to any sponsoring body.

Not officially connected with the Council, but playing a powerful role in getting its message to the world, and hence making the Council acutely aware of its impact on the world, is the press corps. All the major news channels of the world and many lesser ones have their reporters present.

At the first session of the Council in 1962 information from the Council was hard to get, couched in cautious language and often shrouded in secrecy. This year, however, the picture is different. The actual texts of the proposed schemata remain secret, but summaries of their contents are available, the debate is fully reported, and the actions and counter-actions within the Council are open points of discussion.

The Council has an official news service and press room. After each day's session there are full briefings of news men in various languages. The Divine Word news Service and the Dutch Documentary Council's reports are available to subscribers. Bishops, observers and advisers are freely available to the press for comment on the Council's work.

One of the most significant news outlets is the U. S. Bishops' News Panel each day the Council meets. News reports are distributed and a panel of bishops is present to answer any and all questions by news reporters.

century, we did not question our security. Family life was stable, and regular attendance at church was customary. When we reached our teens, however, we met terrific changes for which we were totally unprepared: World War I, "Freedom" for women, "progressive" education, Darwin's Theory of Evolution, trial marriages, movies, jazz, and automobiles. We almost never heard the word "communism" but Marxist doctrines of atheism and materialism affected our lives. Psychology (applied by amateurs) replaced discipline; our heroes were debunked; propaganda (brainwashing) began to replace education; moral standards for women fell; divorce multiplied. And materialism set in with a vengeance. We rebelled against the copybook maxims of our childhood and against law and order. We rejected the simple but exacting religious faith of our parents. We began to deride "Patriotism" because World War I made us internationalists. Some of us soon became appalled at the decline of morals and returned to the principles taught us as children; later becoming wiser parents for our experience. Others continued downward to become foolish or unworthy parents who produced delinquent children who, in turn, produced many of the wayward children of today. We grandparents must acknowledge our culpability rather than follow the present trend of blaming the delinquency of today's grandchildren on things, or the lack of things.

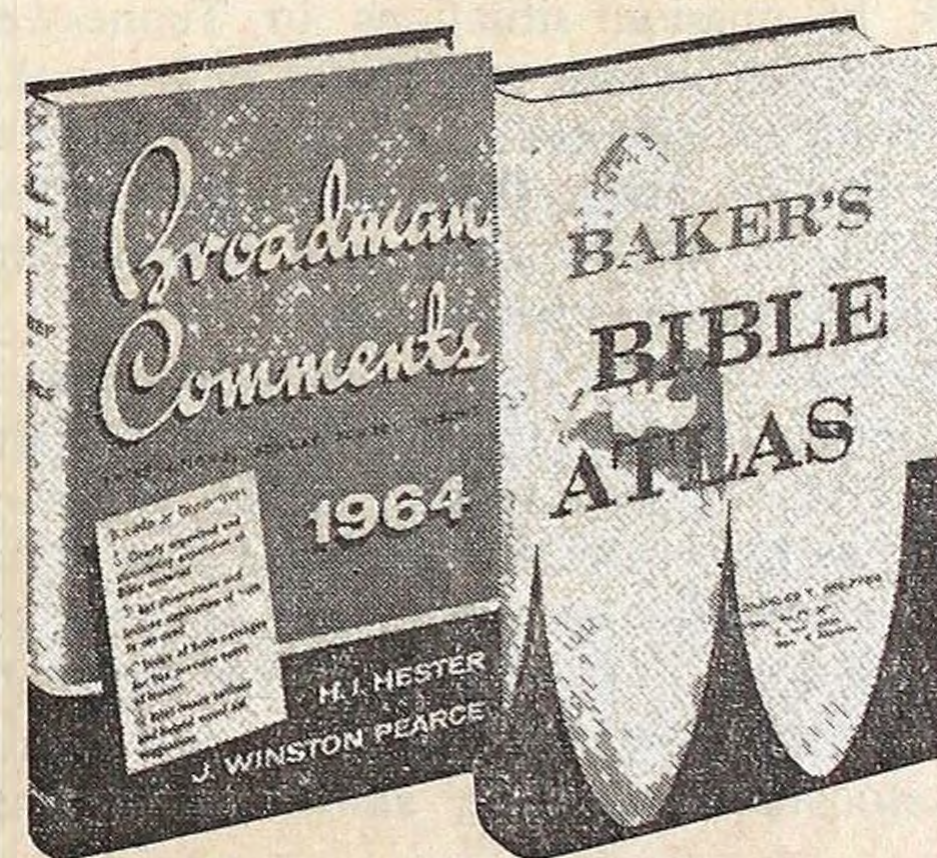
Fine homes, fine schools and buildings, boys' clubs, and even fine churches are not enough. A child must be taught early in life by precept and example that keeping the rules pays, and that breaking them leads to chaos and unhappiness. Our youngsters are descended from men and women of adventuresome spirit. Rightly guided, this spirit has resulted in amazing achievements; wrongly guided, it has produced criminals. Normally, youth does not crave security—that is for us old folks. Youth craves understanding, admiration, wholesome adventure and accomplishment. Are we closing doors of opportunity to them in our passionate search for security? Are we destroying their morals by our lack of courage? Are we teaching them disrespect for law by our examples?

We can remember that adolescents are shocked when they suddenly realize the human frailties of parents. The disillusionment sometimes leads to bitterness and resentment. Therefore, they need a firm belief in a Heavenly Father who knows all, understands all and never fails in His judgements. They need to feel His love, approval, for-

givenness, and help. This faith is the most valuable gift which can be given to children. Did we fail our own children? Will we now fail our grandchildren?

All of these things have been said many times before, but they need to be repeated over and over again until America is aroused enough to turn about face. There is much that can be done to expiate for our errors. Let us keep alert to everything that might harm our young folk and take action. Do we have the will to use that power? Once fully aware of our obligations I believe we grandparents will fulfill them instead of relaxing and thinking only of ways to enjoy our "social security."

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1964 Student Summer Mission Work

in Vacation Bible School

The Sunday School Department and the Missions Department of the Tennessee Baptist Convention sponsored in the summer of 1963 a program of mission Vacation Bible School work.

Seven consecrated college students were enlisted to work under the leadership of associational missionaries in mission Vacation Bible Schools, places where mission work was essential if a school was to be held. Mission situations were given top priority.

In the summer's program a total of 41 schools were conducted by the students with a total enrollment of 2,032. There were 68 professions of faith and 23 dedications to special service.

Again in 1964 the Sunday School Department of the Tennessee Baptist Convention will enlist eight dedicated college young people to do Vacation Bible School work in mission situations in Tennessee. The term of service will be for eight weeks following an orientation clinic at Nashville, June 5 and 6, 1964. The work in the various associations will be under the direction of the associational missionaries.

Students will be interviewed and enlisted soon after January 1 by Miss Frances Kinamon, who gives direction to the program in the Sunday School Department. An honorarium of \$25 per week will be paid by the Missions Department. Travel expenses will also be cared for.

Associations desiring assistance of stu-

dents in Vacation Bible School should make requests known to Mr. Leslie Baumgartner of the Missions Department as soon as possible after January 1. Assignments of students will be cleared through the Sunday School Department upon receipt of requests from the Missions Department.

In addition to this work sponsored by the Sunday School Department and the Missions Department, Tennessee students will be participating in various other student summer mission programs across the convention. Many will be working under BSU sponsorship with home and foreign missionaries at their fields of service. Each year Tennessee has a large group of students who participate in the Home Mission Board's Summer Mission Program. Last summer Carson-Newman college had the largest number of students represented in the Home Mission Board's program.

Attitudes of the students and the associational missionaries are reflected in the following testimonies:

"I have a better understanding of the planning, preparation and work that must take place before any Bible School can fulfill its purpose . . . I am very thankful that I was chosen to do this work. Please say for me, 'thank you, Tennessee Baptists.'"

"The bare-footed youngsters loved Vacation Bible School from the beginning, and their eyes 'popped' when they saw the flags I had brought—not to mention their attentiveness when they heard the piano! Although our enrollment was small, it included every child in the area, and we had 100% average attendance every day."

"In my humble opinion this is one of the finest pieces of mission work we have done in Tennessee in a long time. The lives of young people were touched by these fine Christian young ladies and only Heaven will be able to reveal the good accomplished. Many will continue their education because of the inspiration received during this period of time."

Emphasis—Not A Category

Roland D. Carter

The theme of a popular song a few years ago offered a strategy which caught the fancy of many listeners. The suggestion in the song was that the individual should continue that which he is developing; that he cultivate that which gives promise of yielding; that he persist where persistence has succeeded; that he emphasize that which has responded most to emphasis.

While its refrain, "accentuate the positive", was on many lips, and the title still is an active number in the disc jockey's repertoire, actually the little song offered a principle which opposes one of our unjustified inclinations to categorize people by putting tabs and labels on them.

If we would fairly judge a person, it is necessary that we examine his stresses and emphases, for it is through them that we make evaluations. We come to know a man by noting, for instance, what aspect of a situation he chooses to stress, or what measure of enthusiasm he is willing to invest, or what preference he makes in a set of alternatives; in short, which "positive" he determines to "accentuate". These considerations characterize him but do not categorize him.

The widow in the New Testament story was not placed in a category because she gave a mite, but she is remembered for the emphasis which she placed on her gift. The lesson in the parable of the Talents is not based upon the number of talents received by each man, but rather upon the interest (emphasis) each man placed upon development of his talents.

Similarly, the counsel in the seventy-times-seven command of forgiveness is not that people are labelled according to the number of times they may forgive, but rather that the followers of Christ will stress the spirit of forgiveness.

The evil-minded men were sure that Jesus would condemn the adulterous woman whom they had labelled 'sinner', but he did not condemn the woman hopelessly into that category, and, as they abandoned their brazen accusation, Jesus counselled her, "Go, and sin no more".

He didn't charge the woman to change categories, but rather to shift the emphasis of her life away from sin.

Ananias and Sapphira were destroyed not because their contribution put them into a certain category of givers, but because they practiced trickery and hypocrisy.

John Greenleaf Whittier did not write his "Proem" to place himself in a category, inferior or otherwise, to that of Milton and Marvel, but rather to emphasize that he laid, as he said, "like them, my best gifts on thy shrine".

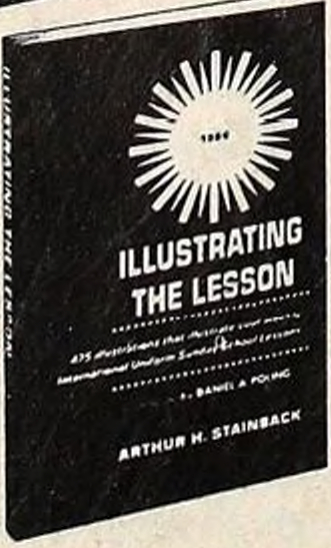
Roland D. Carter is with the Department of English, University of Chattanooga.

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Robert Browning in his "Andrea del Sarto" has the 'faultless painter' take no comfort from placing on himself the tab of superior technician—superior as to form and compositional excellence. Rather, Andrea confesses that some of the lesser skilled artists are able to paint "a truer light of God" into their pictures than his "low-pulsed forthright craftsman's hand" can achieve.

This precious quality in the paintings is evidence of an emphasis implemented by some artists and craftsmen and illustrates one of Browning's principles as stated in the familiar words of Andrea—"A man's reach should exceed his grasp", and is represented as being far more desirable than the status of 'faultless painter'.

The words 'good' and 'bad' are not names of categories but rather are relative terms. The significance of a man's life does not depend upon the age-category he may be in, but rather upon what the man has emphasized during his years.

Those who assume that the shifting from one emphasis to another may seem easy and slight, need to remember it may be as demanding as initiating a new discipline for one's self. It may be as revolutionary as the requirements of "being born again" sounded to Nicodemus. Redirecting one's emphasis from one area or intensity to another usually presents a double problem: overcoming spiritual apathy and inertia, and overcoming the propensity to follow accustomed ways.

The reward of making proper emphasis in one's life is inestimably great. The life of Simon Peter illustrates the distinction between emphasis and category. When Andrew brought Peter before Jesus, the Master noted he was the son of Jonah, but did not put the tab of "bar-Jonah" on him. Later, Peter rejected the tab of identity with the disciples which the damsel attempted to put on him. But Jesus's prediction was to be fulfilled, and as the character of Simon developed, he became the Cephas of Pentecost.

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The Man Shapes The Message

by C. DeWitt Matthews

In my high school days I had a pastor who, prior to his entering the ministry, was a comedian in a medicine show. Because he retained his merry wit throughout his life, he was able to laugh his way out of many a ministerial tangle.

During his long pastorate in our little town he became something of a "Baptist bishop" to the smaller churches in the association. They were continually seeking his counsel about church problems. Particularly did they depend on his advice when they were looking for a pastor.

I frequently heard him tell about the times when a committee from a rural or village church would come to him with the name of a certain man as a prospect for their church. They wanted his opinion.

My pastor would extol the minister's virtues, glorying in his fine family, his lovely, talented wife, his obedient children, and the man's congeniality and devotion to duty. He spoke of the preacher's gentle pastoral care, his tireless organizational endeavors, and his knack for raising funds. The committee was greatly impressed.

Then my pastor with that mischievous sense of humor would pause and say: "But, brethren, he can't *preach* a lick!"

This would startle the committee. But they would usually begin looking elsewhere for a pastor. They wanted a man who could preach, whatever else he could not do.

This still represents Southern Baptists' dominant preference in ministerial ability,

although pulpit prowess now has many competitions.

Further, Southern Baptists have been careful through the years to turn out men for the ministry who, for the most part, are Biblically based in their preaching. They like to think, too, that these men have a sound theological grasp of the meaning of their faith. At least, every seminary curriculum is chock-full of subjects to contribute to this result.

What is strange beyond belief is that we have done so little professional training of men in the techniques of *how* to communicate the message.

One of the hardest things to get over to young ministers is the necessity for them to harmonize their voice quality, volume, rate, pitch, and their bodily movements and facial expressions (with the particular emotion they are trying to project).

When I was a little boy I went with my parents to a revival meeting. The preacher was proclaiming loud and long about God's attributes. He first forcefully exclaimed that God was POWERFUL. He yelled so loud that I never doubted what he meant. Next he spoke of God's knowledge, but still he forgot to put on the soft-pedal. Nevertheless, I got the point that God was pretty smart. Finally, after assuring us of other parts of God's nature—all in his fog-horn-type-of-voice, he exploded, but "GOD IS MERCIFUL!" It seems now, in retrospect, that he put all the vocal power at his disposal into that one statement. But, as a little boy on the front row, I wanted to get under the pew in sheer fright. For the bombastic manner in which he told me that God was merciful made me want anything else but mercy.

Preaching is more than yelling. It's even more than interspersing soft tones with loud ones. It's really knowing how to match the voice, gestures and bodily movements with the emotion being described. For emotion is what gets through to the people.

So, whatever else a preacher can do, he ought to learn how to preach with artistry. It ought to be a memorable experience to hear him. Why should a professional narrator or an actor be more forceful in speaking his lines than a preacher of the Christian truth is in preaching a sermon? Further, why should such artists be able to read the Bible so winsomely that one sits entranced when hearing them, but admits

A LOOK AT BOOKS

By J. W. Storer

GERMAN CATHOLICS AND HITLER'S WARS

Gordon Zohn (Sheed and Ward)

This book was written by an Associate Professor of Sociology at Loyola University, Chicago. His findings are documented and go far to explain the enigma of what was the official Roman Catholic attitude toward Hitler and his war efforts. A quote will indicate his findings.

"Members of the Catholic hierarchy did assume a significant role in marshaling the support of the Catholic population and bolstering the war morale of the Catholics in active service and on the home front." And this: "At no time was there a serious possibility that the German Catholic hierarchy would openly denounce the Nazi regime in such a manner as to imply that it was no longer to be considered legitimate authority . . . nor did the Vatican ever take any formal action which would have withdrawn its legitimacy of the Hitler regime."

A very interesting book, indeed.

THE AMERICAN WAY OF DEATH

Jessica Mitford (Simon and Schuster)

This book may never be a best seller, it portrays too vividly the last seller. It deals with the high cost of dying—that is to the relatives of the deceased, especially with those who are concerned with preserving "status."

This book is apt to be considered by many as too far out of the cemetery; out of the fairway and into the rough. Pastors of long experience will recognize both symptoms and situations, and will find food for thought in chapter sixteen, "The 'Nosy' Clergy."

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privately that among the most "vacant" moments in the worship service is when the pastor reads the Bible?

It is necessary that ministers know God's word, but it is equally important that they learn to read it to their people impressively, and preach it with power and finesse. J.R.P. Sclater said that preaching is "truth strained through human personality." This means that the gospel when preached takes on the winsomeness or grotesqueness of the man who is proclaiming it. The message takes the shape of the man.

Dr. Matthews is Professor of Preaching at Midwestern Baptist Seminary, Kansas City, Mo.

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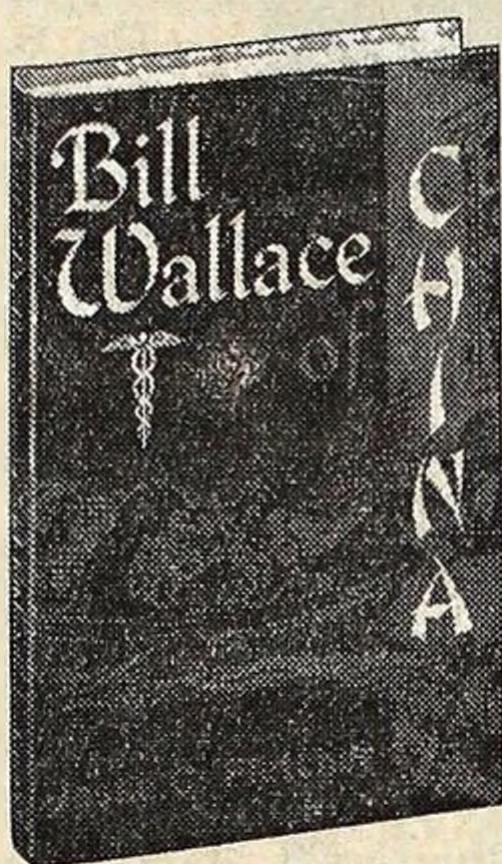
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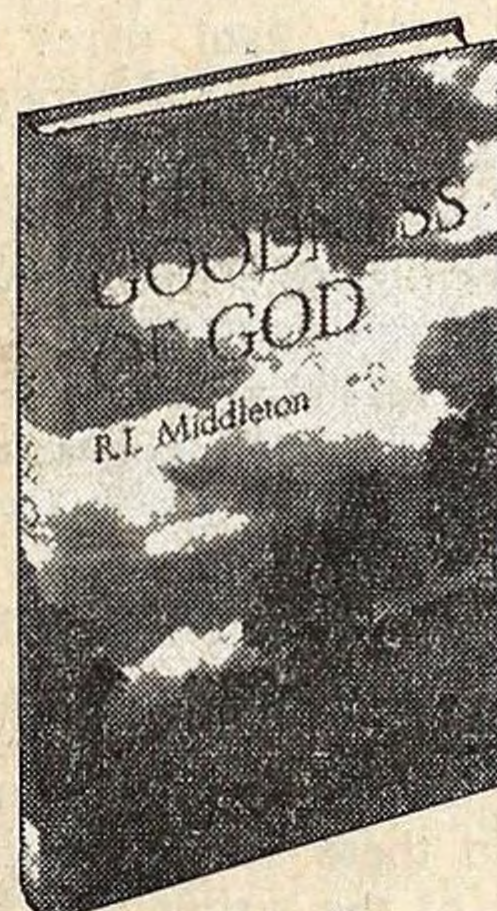
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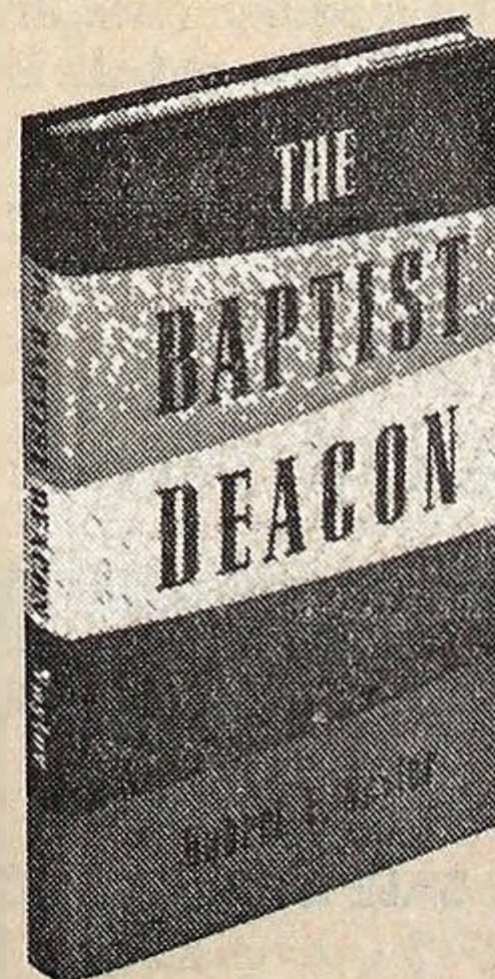
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TEXTS: II Corinthians 10 to 13 (Larger) II Corinthians 10:7-18 (Printed).

Most people reject, even resent, flattery. It smacks of hypocrisy. It often precedes the asking of a special favor. Every one, on the other hand, appreciates a sincere word of commendation. And there is little of it in our day. Too many persons suffer discouragement when a word of commendation is due and is not given. The arrows of criticism are sharp and hurtful, all too often, especially when not accompanied with the balm of commendation.

The Apostle Paul was a controversial figure in his day, as is illustrated in these four concluding chapters of his second letter to the Corinthian church. His response to his critics seems to have been on a dignified level, although his language was cutting if not devastating. Their charges were not well-founded and his vindication of himself was clear and compelling. Few know very little about these critics but all the world knows and honors the Apostle. His works speak for themselves. While he was not perfect, and therefore made mistakes, he followed One who was and desired that He should have all of the honor and the glory. The printed passage yields two main ideas. What are they?

Condemnation By Critics (vv.7-12)

The first reason for condemnation by critics, as suggested by these verses, is the superficial evaluation. It is as true today as it was in the case of the critics of Paul. To look on the outward appearance, with a complete disregard of the inward, often results in unfounded criticism. The tall man, with a striking personality and a winning smile, frequently disappoints once his inward deficiencies are discovered. It is well to look well to those lasting inward quali-

ties even before noticing the ones on the outside. It is likely that Paul was short of stature, weak of eyes and not too attractive; but he possessed a powerful mind and a dedicated spirit. He loved God and he loved people. He served people for the glory of God.

A second reason for such condemnation indicated is measuring persons by the wrong standard. The carping critic will often measure others alongside what he imagines himself to be. The idea is glimpsed in the final verse of this section of the printed passage: "they measuring themselves by themselves". This Paul dares not do, he says. He says that such a procedure is not wise. One who is fair as well as wise will seek to measure himself alongside the perfect standard, Jesus Christ. This will bring a sense of humility, profound enough to preclude any measurement of others. Thus the two reasons mentioned here might be formulated by Paul's critics, in our slang: "a little man with big talk". But history shows that the criticism had no basis of fact.

Commendation By Christ (vv.13-18)

The first basis of Christ' commendation, seen here in these verses, is the reminder on the part of the writer that his work on behalf of his critics was directed as well as made profitable by Christ. The Corinthian Christians who found fault with Paul owed much to him because he had been the channel of Christ's redeeming power in their own lives. And this could not be ignored. It was an accomplished fact in their experiences. How could they be so foolish in failing to recognize the same?

The second basis of Christ's commendation indicated here is the clear affirmation that the writer was glorying or boasting in Christ, always. And this sort of "boasting" ceases to be boasting as such. Since the glory is ascribed to God, in and through Christ, all selfishness completely vanishes. The approval that endures, Paul says, is not the approval of one's self: It is, rather,



ON MATTERS OF
Family Living

By

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

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Now I Sit Me Down In School

The following poem comes from the Oct. 23rd Congressional Record:

"Now I sit me down in school
Where praying is against the rule.
For this great Nation, under God
Finds public mention of Him odd.

"And prayer a class recites
Now violates the Bill of Rights.
Any time my head I bow
Becomes a Federal matter now.

"Teach us of stars or pole and Equator
But make no mention of their Creator.
Tell of exports in Denmark and Sweden
But not one word on what Eve did in Eden.

"The law is specific, the law is precise
Praying out loud is no longer nice.
Praying aloud in a public hall
Upsets believers in nothing at all.

"In silence alone can we meditate
And if God should get the credit, great.
This rule, however, has a gimmick in it:
You've got to be finished in less than a minute.

"So all I ask is a minute of quiet.
If I feel like praying, then maybe
I'll try it.
If not, O Lord, this plea I make:
Should I die in school, my soul you'll take."

that which comes from God. Others may approve, but their approval is subject to error. They cannot know all of the circumstances. They can only guess at the motives. But the Lord knows all about us. When He approves, or commends us, it is sufficient. God's "Well done" outweighs all other commendations put together. To receive it is to be filled with humble gratitude. In the meantime, let us express our appreciation for each other. Commendation, not condemnation, is a Christian concept.

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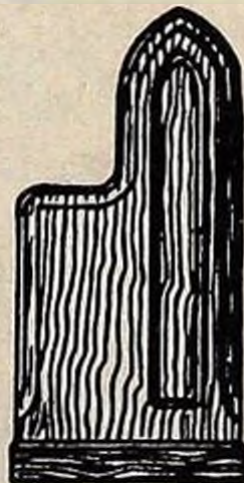
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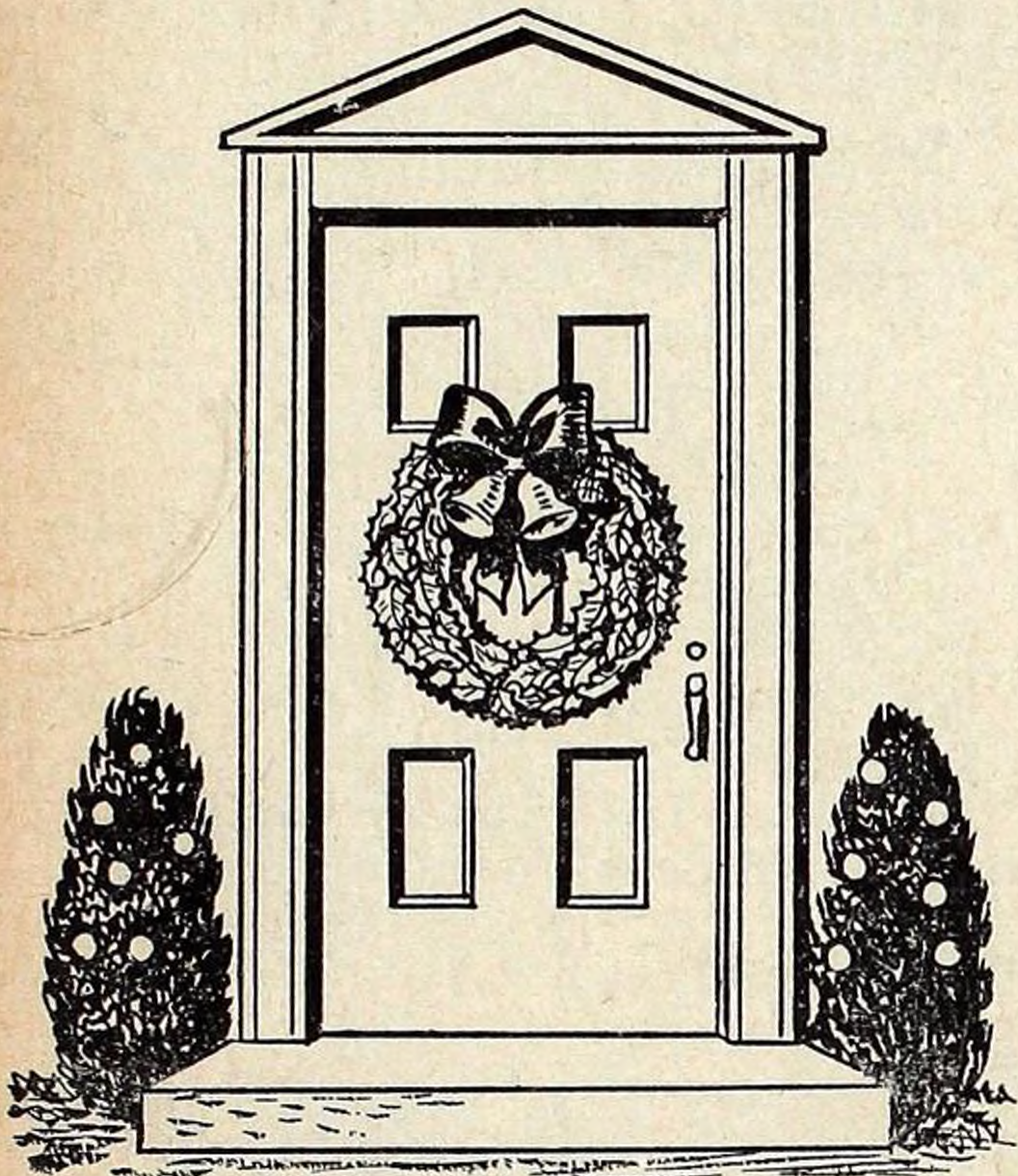
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Children's Page



God's Wondrous World* Holly At Christmas

By Thelma C. Carter

At Christmas time many people hang holly boughs and wreaths on doors and in windows. The evergreens and bright red berries bring a life to our hearts as we prepare for Christmas.

In ancient Rome holly was used to decorate temples of worship during the festivals held in honor of bountiful harvest. People loved the beauty of the shiny green leaves and red berries so much for church decorations that it became known as the holy tree. The name "holly" comes from the word "holy." The use of wreaths and boughs came to be a part of church services.

An old superstition caused people to believe that the hanging of holly on doors and windows kept evil beings from entering their homes. The prickly leaves were supposed to have a certain magic which would prevent witches and goblins from entering homes.

As the years passed, holly became a part of the Christmas decorations used in homes and public buildings. A sprig of holly was often worn by ancient people on their garments to signify good cheer and a friendly spirit at Christmas time.

Today the hanging of holly in our homes and other buildings is a sign of welcome to people at the Christmas season. Sprigs of holly, used to decorate our Christmas packages, are signs of friendliness.

Some 180 different kinds of holly trees and shrubs grow all over the world. Some

The Boy Who Wrote Hymns*

By Vincent Edwards

At a certain school in England nearly two hundred years ago, was a boy whose favorite hobby was about as strange as could be imagined. He loved to make up hymns. People could not know it at the time, but this same boy, James Montgomery, was destined to become one of the great hymn writers of all time.

In those days the Moravians, who conducted this boys' school at Fulneck in Yorkshire, were one of the few groups who believed in using hymns in their worship services. A number of Protestant bodies still continued to sing psalm tunes when they attended church.

Young James Montgomery came to love the hymns he sang in school so much that he started to write stanzas like them. Nobody seems to know how well he succeeded. At least he had a good start on the hobby that was to make him famous in years to come.

Young James was the son of a Moravian preacher. When it came time for him to graduate, he bitterly disappointed his father by not going into the ministry. After various ventures, he turned to journalism and became one of England's important newspaper editors.

He was only twenty-five when he had risen to the editorship of the *Sheffield Iris*, the leading paper in that part of Yorkshire. He held this office from 1796 until 1825.

Montgomery was not afraid to speak up for the truth when he believed he was right. Twice by his bold editorials he angered the people in power so much that he was put into prison. This did not bother the fearless Englishman too much. He was ready to become a martyr for freedom of the press.

Montgomery never was downhearted because of the harsh treatment that might be given by a judge in a city court. Besides his hundreds of editorials, he wrote several books, mostly on travel. Yet, of all he wrote, his hymns are now the best remembered.

He must have found it pleasant to turn aside from his fiery arguments and disputes to the joyous pastime of his boyhood. His hymn writing became his favorite hobby in middle life. It remained so till the very

of the holly trees reach seventy feet and more in height. The wood of their huge trunks is used in making fine furniture and other wooden articles. The largest holly trees grow in Central America, South America, and Asia.

end. James Montgomery died in 1854 at the age of eighty-three.

When Montgomery's hymns began to appear in print, they were highly praised by the famous poets of England. Two poets laureate, Robert Southey and William Wordsworth, put in a good word for his sacred verses. So did Thomas Moore, the Irish poet.

Turn to almost any church hymnal today, and you will find James Montgomery well represented. Some of his hymns found in the *Baptist Hymnal* are "Stand Up, and Bless the Lord," "In the Hour of Trial," "Prayer Is the Soul's Sincere Desire," "Be Known to Us in Breaking Bread," "The Lord Is My Shepherd," and "Go to Dark Gethsemane."

Two of James Montgomery's best-known hymns were written for the Christmas season. How pleasant it is to think of the joy that filled his heart over the Saviour's birth, just as it does millions of Christian people even today. One of these hymns, "Hail to the Lord's Anointed," is a favorite. It expresses the eagerness with which the world looked forward to the coming of the Messiah.

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Even better known is "Angels, from the Realms of Glory." These lines, with their joyous outburst of feeling, show James Montgomery's happiness at Christmas. He has expressed, as few people can, his delight in the remembrance of the Saviour's birth. Once again, all those whom we read about in connection with that first Christmas long ago—angels, shepherds, Wise Men—are invited to "Come and worship."

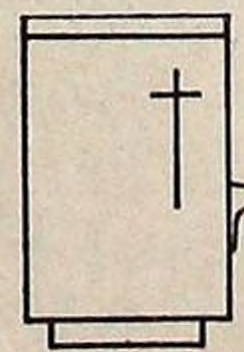
Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth:
Come and worship, come and worship,
Worship Christ, the newborn King!

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BAPTIST BELIEFS

By Herschel H. Hobbs

The Intermediate State

The intermediate state is the condition of the soul between death and the final judgment. Some hold that the soul sleeps in an unconscious state during this period. The Bible does refer to death as "sleep" (cf. John 11:11; I Cor. 15:51; I Thess. 4:14). But this is figurative language (cf. I Thess. 5:10 for "wake" and "sleep") for rest from life's labors (Rev. 14:13). The Roman Catholics hold to purgatory wherein imperfect saints are purged of evil. This is based upon non-Biblical writings and a wrong interpretation of such passages as I Corinthians 3:13-14. This passage simply draws upon the figure of trial by fire to determine those works which endure. The New Testament does not teach purgatory in the Roman Catholic sense.

The Scriptures do not tell us all that we may wish to know about the intermediate state, but they give ample evidence about it. Note the story of the rich man and Lazarus (Lk. 16:19ff.). At death both enter Hades, the abode of the dead. But this word does not involve moral condition. It merely means that they entered the state of death. But in Hades both are conscious, the rich man in suffering and Lazarus in bliss. A great gulf is fixed between them in their different states. These conditions are abundantly taught in the New Testament.

At death the righteous go immediately to be with the Lord (cf. Lk. 23:43; Heb. 12:23-24). They are not dead but living (Matt. 22:32; Jn. 11:26), and are therefore in a conscious state (Rev. 6:9-11). In II Corinthians 5:1-8 Paul expresses the Christian's assurance. He expects to move out of a temporary tent into the permanent house of God (v.1). In fact Paul expresses it as "absent from the body . . . present with the Lord" (v.8). No in between. Thus Paul desires to depart and to be with the Lord (Phil. 1:23).

The wicked, on the other hand, enter into a state of conscious punishment (cf. Lk. 16:23). I Peter 3:19 probably merely refers to those who were alive in the days of Noah (Mullins). But II Peter 2:9 clearly speaks of the unrighteous being reserved for punishment at the judgment.

Therefore, we may summarize these teachings to mean that at death the Christian goes immediately to be with the Lord

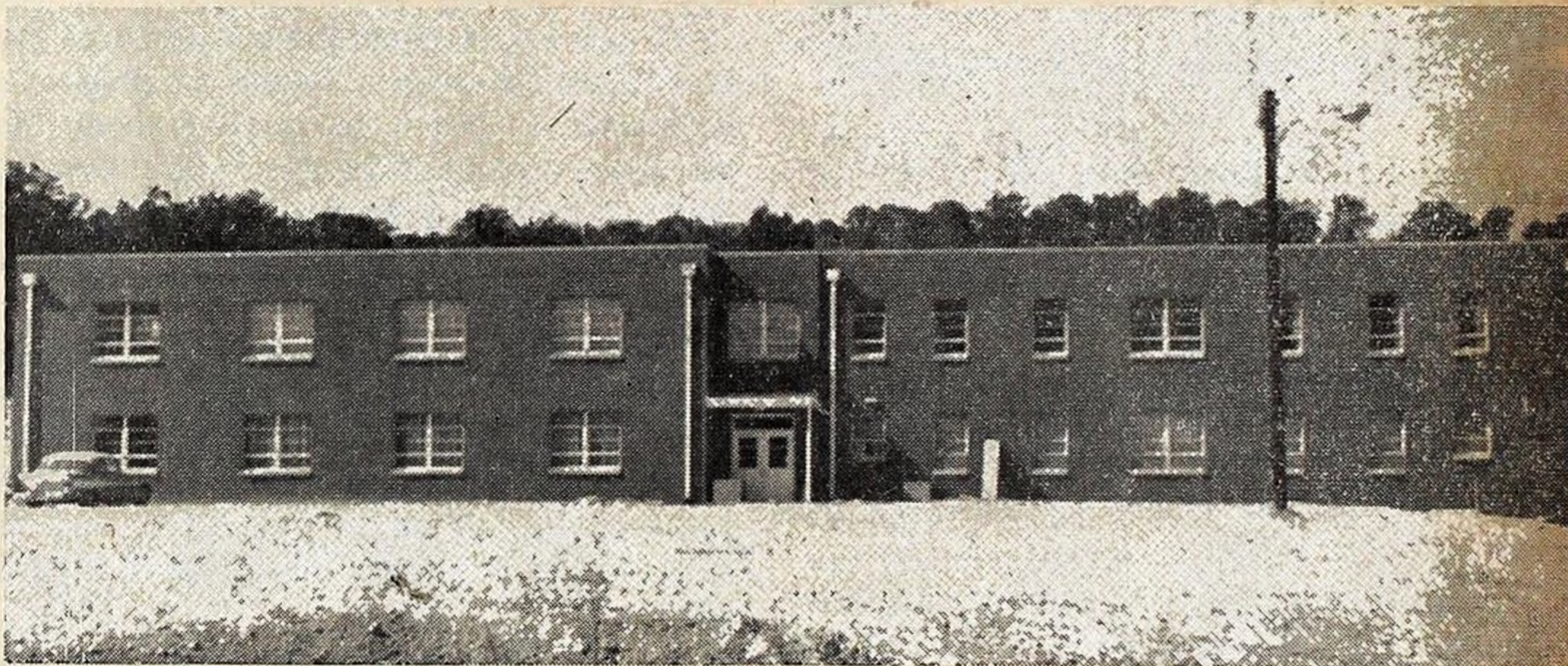
where he begins to enjoy eternal bliss. The unrighteous soul goes into immediate punishment.

The intermediate state is not the final state of the believer. For Paul looks forward to the bodily resurrection when he will be clothed in his resurrection body (II Cor. 5:2-4). When the Lord returns He will bring with Him those who have died in the

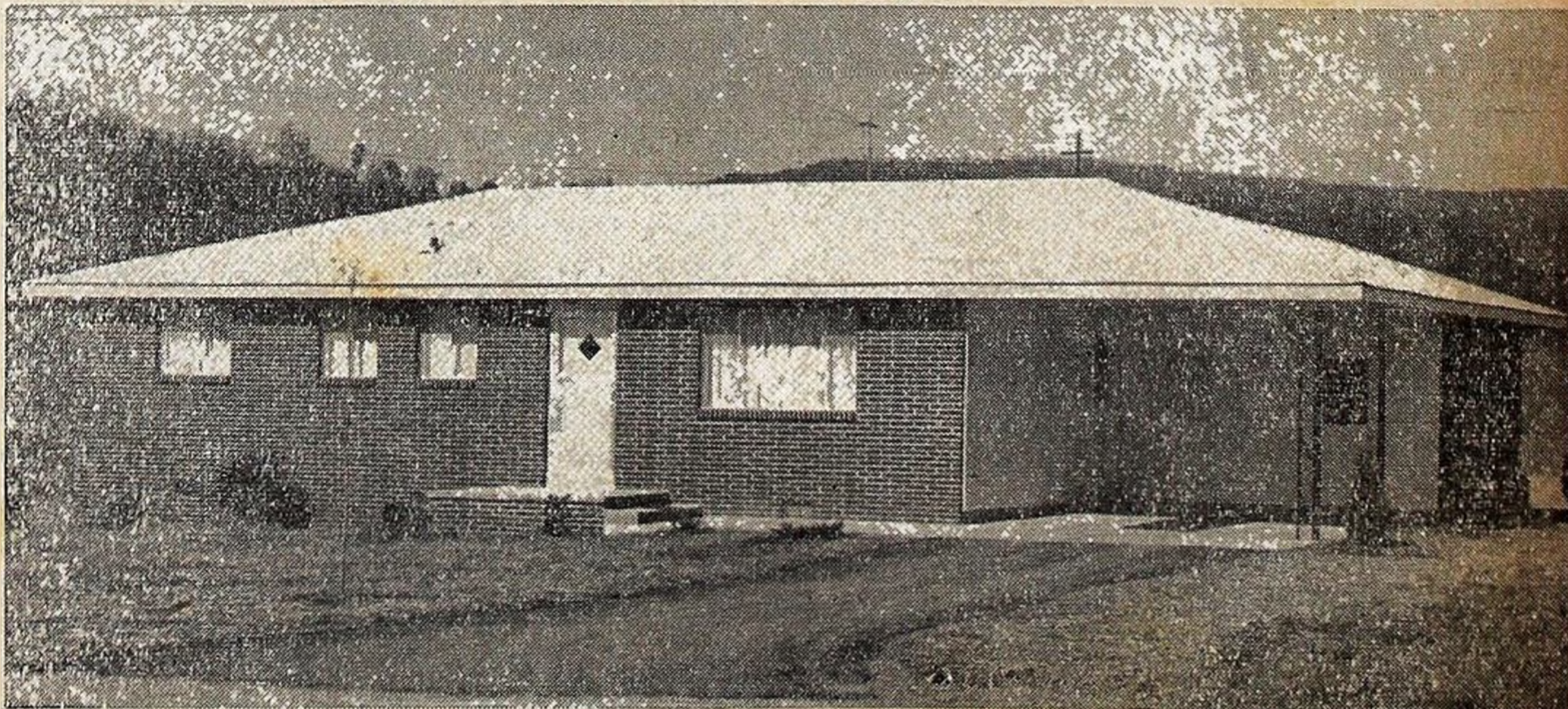
Lord (Note that they are now with Him). These will be clothed in their resurrection bodies. The righteous who are alive at His coming will be immediately clothed in their spirit-controlled bodies (soma pneumatikos). And together with the righteous dead, now resurrected, they shall ever be with the Lord (cf. I Thess. 4:14-18; I Cor. 15:51ff.).

At the judgment they will be rewarded. The unrighteous dead will be confined to the lake of fire forever (Rev. 20:11-15).

John W. Stott has resigned as pastor of Oral Church, Lenoir City, to become pastor of New Carlisle Church of New Carlisle, Ohio, Dec. 1. Mrs. Stott is the former Sara Dale Martin. They have one daughter, Marcia Dale. The Stotts will reside at 400 W. Madison, New Carlisle, Ohio.



CHATTANOOGA—South Seminole Church dedicated this new education building Nov. 10. The unit, second phase of construction will be used as an interim sanctuary seating 430. J. V. James, superintendent of missions for Hamilton Association, was guest speaker. L. B. Crantford led the dedication prayer. Harry Welch has led the church the past two years. Membership has more than doubled, offerings increased from \$18,000 to \$30,000, and church property increased from \$80,000 to approximately \$170,000.



DAYTON—This missionary's home built by Tennessee Valley Association of Baptists was dedicated here Sunday afternoon, Nov. 10, with open house. The seven room structure has an office and car port. Members of the building committee were Virgil Peters, chairman; Coy Riddle, Jerry Purser, Bryan Elder and E. E. Gallup.