

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



LEBANON TENN
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Baptist
MEN'S
DAY

JAN. 26, 1964

BIG DAY
Jan. 26
Many churches
Will recognize
Their men
for outstanding
Christian service

VOLUME 130

✱

THURSDAY,

JAN. 9, 1964

✱

NUMBER 2

Baptists Mark 150 Years Of Progress, 1814-1964

By W. C. Fields

A lot of things happened in 1814!

The British captured Washington and set fire to the Capitol, the White House and the navy yard. The Creek Indian War ended as General Andrew Jackson defeated Chief Weatherford in a big battle at Horseshoe Bend, Ala.

The first steam-powered warship, Demologos, designed and constructed by Robert Fulton, was launched in New York Harbor that year. Francis Scott Key wrote the words to the U. S. National Anthem while detained aboard a British warship during the shelling of Fort McHenry near Baltimore.

The year 1814 was also a major milestone in Baptist history.

The first national Baptist organization in America came into being May 18, 1814. Thirty-three delegates from eleven states and the District of Columbia met in Philadelphia and organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." In popular usage the name was soon switched to "The Triennial Convention."

Brought together largely because of the missionary work of Adoniram Judson and the fund-raising, organizing activities of



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

ADMINISTRATIVE COMMITTEE: Grant L. Jones, Chairman; E. B. Bowen, Lewis Bratcher, J. Victor Brown, David Q. Byrd, W. Floyd Cates, Orvind Dangeau, E. E. Deusner, R. G. Elliott, A. D. Foreman, Jr., W. C. Garland, Tom Madden, Ralph Norton, Richard B. Sims, G. Allen West.

Luther Rice, The Triennial Convention marked the beginning of a faster pace in the spread of the Baptist movement in America.

In 1814 there were 2,468 Baptist churches with 190,281 members in 25 states. By the Fiftieth Anniversary of The Triennial Convention in 1864 there were 16,191 churches with 1,187,974 members. In 1914 at the 100th anniversary of the organization, Baptists had grown to 52,973 churches and 7,149,878 members. As we moved in 1964 and the 150th anniversary of The Triennial Convention the number of Baptist churches in America has increased to 91,500. Membership has climbed to more than 22,300,000. Baptists constitute the second largest religious group in America, being exceeded only by Roman Catholics.

For the past five years seven Baptist bodies in the United States and Canada have been cooperating in Baptist Jubilee Advance, a series of annual emphases and activities leading up to the Third Baptist Jubilee Year of 1964.

Chief event of the year will be the Third Baptist Jubilee Celebration, May 22-24, in Atlantic City, N. J. Baptists from over the United States and Canada are expected to fill the 40,000-seat convention hall there for one of the most significant Baptist gatherings in the past century and a half.

Speakers for the occasion include the former Prime Minister of Canada, John G. Diefenbaker, a Baptist; Evangelist Billy Graham; John Soren of Rio de Janeiro, Brazil, President of the Baptist World Alliance; Kenneth Scott Latourette, professor emeritus of Yale University, noted Baptist historian; and others. Presiding over the meeting will be Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., and a former president of the Baptist World Alliance.

An oratorio, "What is Man?", written especially for the occasion, will be performed during the meeting by the singing city choirs of Philadelphia with accompaniment by members of the Baltimore Symphony Orchestra.

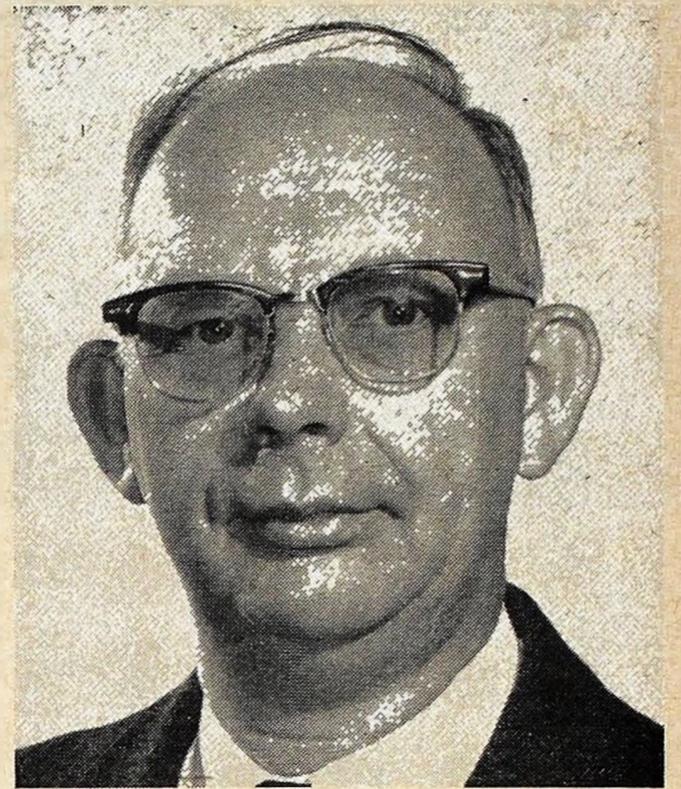
Earlier during the week (May 18-22) both the Southern Baptist Convention and the American Baptist Convention will meet in separate sections of convention hall, Atlantic City. This will be the first time since 1936 that these two national bodies have met in annual session in the same city at the same time.

The other Baptist bodies sharing in the Baptist Jubilee year events and emphases are: Baptist Federation of Canada; National

(Continued on Page 10)

Devotional

Do Not Lose Sight



Horace L. Gennoe, Chilhowee Association
Missionary, Maryville

The believer is God's personal representative. In the midst of religious responsibilities and the desire to achieve, we must not forget that Paul reminds us: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" 2 Cor. 5:20.

The ambassador does not appoint himself to this highest of all positions. An ambassador is the highest ranking representative appointed by one's country or government to represent it in another. We come to be God's representative through the conversion experience made possible by the redemptive blood of Jesus Christ. Our appointment is by divine origin. No other vocation can claim the peculiar position of God's ambassador. The eternal yes to God's call will be evident when we recognize our position.

God's representative does not support himself. The constant flow of divine power of the Holy Spirit directs his activities. Thus, there is no conflict in his attitude toward the commission "Go ye" and his loyalty to the church. He is a citizen of the kingdom of God; he does not belong to the country to which he was sent.

His anchor will not be too deeply rooted in material things, for he recognizes he is a stranger and a pilgrim. His instructions are not of man, but of God given to him in book form: the divinely, authoritative, eternal, inspired, living Word of God. Thus he is sustained in his attitude toward the church, the world, and his future.

Any insult offered to an ambassador is not treated as personal, knowing that vengeance belongs to God. His recall is equal to a declaration of war. Chosen, ordained, commissioned, and sent, we are ambassadors for Christ.

Space Adequate Despite Atlantic City Demands

By The Baptist Press

Despite what is believed to be an unusually heavy demand for rooms this far ahead of the Convention, there are still plenty of hotel and motel rooms available in Atlantic City, N. J., for the 1964 Southern Baptist Convention and the Baptist Jubilee celebration to follow.

This was reported by John H. Williams, Nashville, who handles Convention arrangements for the SBC Executive Committee.

Atlantic City sources told Williams there are 13,000 rooms available in Atlantic City—all, he said, within a "reasonable distance" of the convention hall—and only 4685 have been reserved by persons for the SBC or the American Baptist Convention.

The two conventions hold their sessions separately but on the same dates, just ahead of the Baptist Jubilee celebration next May.

Certain hotels on boardwalk are full, but some others on boardwalk still have space, it was reported. Hotels a block or two off boardwalk report adequate space remaining.

The same applies to motels—although some are reserved to capacity, others are not.

Advance information is that 1471 persons already have indicated they will attend the American Convention, reserving 837 rooms, and 7268 have already shown their plans to attend the SBC, reserving 3848 rooms, according to Williams.

Texas Baptist President Warns Of Federal Control

DALLAS (BP)—The president of the Baptist General Convention of Texas, Abner V. McCall, warned that if the government controls religion, "as it is slowly doing," then religion will be dead, but not buried.

McCall, president of Baylor University in Waco, Tex., made the statements in a sermon on religious liberty at First Baptist Church of Dallas.

Government financial aid means government control, McCall said, and government control means less personal freedom and liberty.

McCall, cited the college aid bill recently passed by both houses in Congress as "a further encroachment of government in religious liberty."

The college aid bill, already signed by President Lyndon B. Johnson, provides for direct grants and loans to church-related colleges and universities for academic facilities.

McCall pledged that Baylor University will not seek aid through the never-ending list of grants, loans, and financial assistance available from the government.

"It is impossible to run a school, hospital or orphan's home without some type of con-

Readers Write

... "Should a Christian Read Any Other Books Beside the Bible?"

● By all means read Eph. 4:8-12.

Some years ago, when I was pastor of a little country Church in Tennessee, I was engaging in the pastoral pleasure of visiting some of the members of my flock. "Be thou diligent to know the state of thy flocks," Jehovah says to all good shepherds, "and look well to thy herds" (Prov. 27:23). This was what I was trying to do.

In my journeys I called upon an aged deacon and offered him a copy of the American Bible Society magazine. He promptly refused this saying: "I do not need that, I have the Bible."

Now this sounds very high and holy at first. But had that dear man read his Bible in 1 Corinthians 12:28 and Eph. 4:11 (which you have just read for yourself), he would have seen that God has set prophets and teachers in the local churches. And what are these preachers and teachers for, but to preach and teach? And if they do should we not hear them? Or, if their messages are put in print should we not read what they have written? For in giving us these preachers God is saying to us: "Hear them!" The ascended Christ is saying to us: "Read their books!" Therefore the Holy Bible commands us to read other books beside itself.

For this reason the Apostle Paul penned a letter to Timothy, and urged of him: "The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments" (2 Tim. 4:13). So even as unworldly and as wise and a preacher of one Book, as an Apostle may be—he still needs a warm coat, and "books" as well as the special need of the parchments of Holy Scripture! And so do we! Amen.—Frank Beck, 62 Boylston St., Jamaica Plain, Mass. 02130

... Cooperate Instead of Compete

● Allow me to congratulate you on the excellence of the issue of your paper for Dec. 5. A seven-fold amen to Mrs. Dixie Lea Lipscomb for her wonderful letter on Baptist unity.

"A wayfaring man" trying to avoid error can make himself very unpopular merely by asking questions about why the Southern Baptists are separated from the so-called Northern or American Baptists? And why are we competing with them?

This should be a challenge to us, and especially our clergy, to come up with meaningful answers—or to cooperate instead of compete.

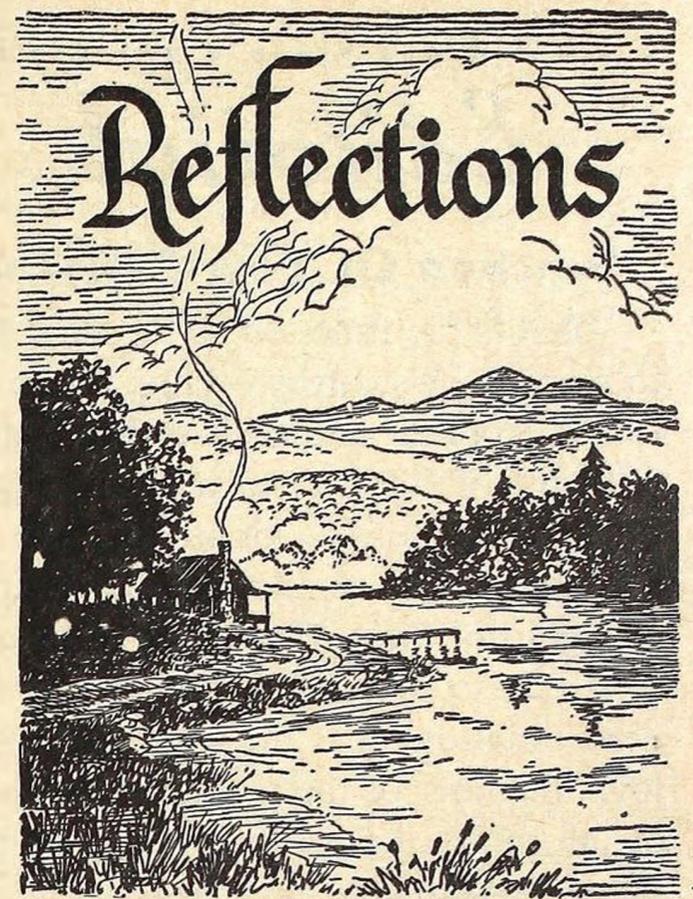
Please continue the Book column.—Tom Gambill, Rt. 4, Athens, Tennessee

trol from Austin (the Texas state capital) or Washington," he said.

McCall decried the tendency for government to take over welfare work done by the churches in the past. "About 90 per cent of the work done by the church in education, hospitals, orphanages and other non-profit fields has been up to the government in recent years," he said.

Churches did not rush to the aid of flood victims in the recent tragedy in Los Angeles, California, McCall said. "Instead town officials issued an appeal to Washington to declare it a disaster area."

If the trend for Christians is to turn over the church's work of social service agencies to the government continues, the church will become "only a shell and will lose the influence it has gained through the ages," McCall said.



The old stereotype of schooling that assumed that you "mastered a subject" is now obsolete. You can, hypothetically, learn all of physics up until yesterday and will be lagging behind by tomorrow. Today we must conceive of the educated person, almost exclusively, as the one who comes out of school eager and able to go on teaching himself.—M. L. Story, "The Aerospace Age Curriculum," *Education*.

Worry may be described as a kind of mental or emotional whirlpool in which we are carried round and round, unable to escape and equally unable to get anywhere.—*Christian Observer*.

Prejudice is not inherited. It is learned—from the turn of a head, a few words, a sign, an unkind act or insult, ridicule by a parent, from the community itself. That is why prejudice is contagious.—Rae O. Dudley, "Prejudice Hurts Everyone," *Parents Mag.*

Truth is like a bird; it cannot fly on one wing. Yet we are forever trying to take off with one wing flapping furiously and the other tucked neatly out of sight.—A. W. Tozer, "Truth Has Two Wings," *Wesleyan Methodist*.

Science has speeded up the pace of our lives; at the same time, by a strange paradox, it has taken from us much of our leisure, our capacity for enjoyment of the simple, natural things which are every man's heritage. What is lacking in the lives of many of us is a sense of beauty, of awe and wonderment at the world in which we find ourselves; science, which seems to have the answer to a great many things, has, to a great extent, robbed us of this.—Charlotte Hunt, "The Balm of Beauty," *New Outlook*.

Editorial

Function Of Your Religious Periodical

What is the function of the state Baptist paper? It is to record newsworthy events; to present the denominational program and seek to broaden the base of commitment of Baptists to it by a wider and more thorough understanding of it; to make our people better stewards, more missionary in spirit, more diligent in evangelism, more Christlike in character.

It is also to fulfill a prophetic responsibility to the denomination. It is the role of the state paper to be a loyal member of the team, undergirding the total work of informing the people of their responsibility. On the other hand it must be free to inform the people if and when a change in program is needed for the well-being of our Baptist witness. If Baptists are to maintain their genius of freedom, it is essential that they nourish the capacity for being self-critical. It's the function of the paper to provide a forum and to present opportunity for different views from the brethren, whether the editor agrees with these views or not. In a sense the editor is like a referee. He doesn't exactly blow the whistle, but he has the responsibility of reminding that there are certain accepted, historic, self-imposed limi-

tations on how we as Baptists do the Lord's business. Like a referee he has to keep himself detached and not biased in the exchange of views.

Baptists cannot nourish the freedom we so proudly proclaim unless we have the courtesy to hear opposing views. We need wisdom to examine their validity, and grace to change our own views, if truer ones are presented to us. The paper must deal with controversial issues, but the paper itself should not fan controversies. The truth must be fairly sought, and we must never cease to speak the truth in love.

Ronald E. Wolsley, head of the School of Journalism, Rochester, lists seven responsibilities of the religious press: To serve God, to inform, to educate, to interpret, to persuade, to reconcile, and to develop loyalty. James E. Sellers of Vanderbilt told the Associated Church Press meeting last April in Nashville that a religious paper should be a mirror, a magnet, and a compass.

The second part of the name of our state Baptist paper reminds us that BAPTIST AND REFLECTOR is a mirror. It's meant to help the reader find out who he is; also to confront him with the question of what he's doing, and what he should be doing. It holds up a mirror to the reader to challenge him on what his relationship is with his fellow man and with God.

The state paper is also a compass helping people to find their direction. In these confused times we need to be oriented. This calls for interpretation of the events of our time in the light of the timeless. It calls for shedding religious light on world events. If it does this, it can help people find their way.

It has been said that never have people lived so close together yet so far apart. A destructive spirit of divisiveness fragments much of life. The state paper is meant to act as a magnet. That is it helps to pull or draw people together, creating a sense of belonging and of fellowship. This it does through helping its readers to understand. It builds the spirit of cooperation by promoting all the work—informing, enlisting, challenging.

The paper is concerned to some extent with the local, but far more with the universal. Its concern is with righteousness, justice, truth, liberty, peace, unity, love.

Baptist work cannot grow on ignorance. Therefore, the state paper fulfills its mission as it serves to help people know, challenging them to be and to do, so they can give witness to the faith that is in them. The paper is not a luxury; not even an elective, it is a necessity in every Baptist home. BAPTIST AND REFLECTOR aspires to be just that to Tennessee Baptists, for the glory of our Lord.

Beginning Again



... THEY THAT WAIT UPON THE LORD
SHALL RENEW THEIR STRENGTH...
—ISA. 40:31

Faith, Message Action Rated Top 1963 News

By The Baptist Press

Renewed expressions of Baptist beliefs and doctrines, including an official statement adopted by the Southern Baptist Convention, were rated the top news story of 1963 among Southern Baptists.

In a Baptist Press poll of editors of state Baptist newspapers from the Atlantic coast to Alaska and Hawaii, this story won six first-place votes, 15 second-place votes and 251-½ total points.

Southern Baptists and the racial issue in America received 10 votes for first place in the poll, to which 32 editors responded. But it secured only one second-place mention and thus, with 215 points, was the second most important SBC story of the year.

The five-week crusade, known as the Japan Baptist New Life Movement, attracted six first-place votes and two for second place. It tallied 198 points and was the third-rated news story of 1963 in the denomination.

Baptist reaction to the United States Supreme Court ruling on required Bible reading and prayer in the public schools was considered of fourth importance. It had three first-place votes, six marks for second place, and a score of 181-½ points.

First-place mark was equal to 10 points in the scoring system; second-place for nine points, and so on, until 10th rating by an editor scored only one point for the story indicated. Editors balloted on nearly 25 stories in making their choices.

Two editors volunteered the remarks, on their ballots, that 1963 was not one of the newsiest years in the denomination. The scattering of first-place votes among eight stories (one of which failed to get enough points to make the top 10) seems to confirm the indecision of the editors. Past years' ballots have often made one story dominant, with considerably less distribution of first-place marks.

Other stories in the top 10, their position, points and first-place votes follow:

5. Continued discussion of academic freedom within the denomination—139-½ points, three first-place markings.

6. Response by Baptists to the assassination of President John F. Kennedy—121 points, two first places.

7. The SBC Foreign Mission Board reaching a long-awaited goal of 1800 missionaries under appointment—120 points, no first places and only one second-place mark, but enough other scores to make high rank.

8. The coverage of the 1963 session of Vatican Council II by a Baptist Press news reporter—92 points and one first place.

9. Southern Baptists passing the 10 million mark in total membership of churches to become the largest evangelical denomination in the United States—75 points, but no first or second-place choices.

10. Baptist concern over church-state

issues in the higher education bill, still stymied in congress as 1963 drew to a close—69 points and no first or second-place nominations.

The action of the Baptist state convention of North Carolina on a plan to reshape the selection of trustees for Wake Forest College there won a first-place vote from one editor, but no second-place mark and little other scoring. Its 56 points were not enough to reach top 10.

Incidentally, it was an editor outside North Carolina who gave the unsuccessful Wake Forest effort to secure out-of-state and non-baptists trustees a first-place marking.

The SBC, in a noisy and prolonged 1963 session at Kansas City, Mo., approved by an overwhelming vote its first statement on faith and message since the 1925 Convention adopted such a statement.

The statement passed with such a heavy favoring vote it startled some Convention observers. It contained 17 sections on The Scriptures, God, Man, Salvation, Grace, Baptism and The Lord's Supper, The Lord's Day, The Kingdom, Last Things, Evangelism and Missions, Stewardship, Coopera-

tion, The Church and the Social Order, Peace and War, Religious Liberty, Education, and The Church.

The section on The Church drew opposition but remained unchanged from the wording recommended by the committee which drafted the statement.

Three months later, a Baptist Jubilee committee in the SBC released a five-point statement on Baptist ideals. They were offered as "guidelines" rather than for official adoption. They covered (1) Authority, (2) The Individual, (3) The Christian Life, (4) The Church and (5) "Our Continuing Task."

The committee said its purpose was "to exalt our ideals; to sound both clearly and concisely our basic convictions regarding them; to correct unwise and hurtful trends among us; to unify and inspire our people . . ."

On race, Baptist churches in several states were sites of "kneelins." Some churches welcomed Negro worshippers; others turned them away; in Virginia and Louisiana those who tried to visit Southern Baptist churches were arrested.

A Baptist Press survey found practice of churches on welcoming Negroes to range from none in Mississippi and Louisiana to widespread acceptance in California, Alaska and elsewhere.

Billboard Space Refused For Temperance Message

MINNEAPOLIS, MINN. (RNS)—District Methodist leaders charged here that two local billboard companies refused to sell them space for a poster intended to discourage drinking of alcoholic beverages at Christmas.

The message, which was to have been displayed on 16 billboards in Minneapolis and suburbs for 30 days before Christmas, would have asked this question:

"Does alcohol overshadow Christ in your Christmas?"

Alfred Krinke, Jr., chairman of a committee of the Minneapolis Methodist District Commission on Christian Social Concerns, said the group had been assured by one leading outdoor advertising firm that space was available for the poster.

However, when the company saw the proposed copy containing the word "alcohol," it said it "could no longer do business with us," Mr. Krinke said.

"We proceeded to a second company which 'thought' space would be available, only to find that when the art work was shown, all spaces suddenly became rented and not available."

The Rev. Robert D. Kendall, head of the commission said: "We understand that our proposed billboard advertising was rejected because the words 'alcohol' or 'liquor' in the copy would mean a conflict of interest with some of the companies' present clients.

"We feel that this rejection comprises a more basic conflict of interest: with the

general public . . .

"In the light of the large amount of billboard space devoted to liquor advertising, we feel that our relative small voice has a right to be heard as a legitimate side of a controversial issue . . .

"Indeed we feel that by refusing to carry our advertising, the companies are engaging in censorship for profit, and thereby failing the public which they exist to serve."

Methodist Bishop T. Otto Nall said in a statement: "The reasons for the rejection of this advertising are obvious: Manufacturers and distributors of beverage alcohol are eager to build up drinking as a status symbol.

"People who are social or business climbers fall for this fiction that those people who really count are social or business drinkers. The question asked in the proposed poster was embarrassing to those who accept the popular myth concerning the value of drinking."

An official of one of the outdoor advertising companies involved defended his company's action, saying it had as much right to reject the proposed advertising as newspapers have to reject liquor advertising.

He noted that "we in the organized advertising business provide free poster panel space carrying the message, 'Go to the church of your choice this Sunday,' and have been strong supporters of this campaign for many years."

Tennessee Topics

Louis Calvin Minner, pastor of Golddust Church, Big Hatchie Association baptized six candidates, Dec. 15. Allan Steelman, pastor of Emmanuel Church, Memphis, led in revival services Dec. 2-7.

W. T. Lundy is the new pastor of First Church, Whitwell, in Sequatchie Valley Association. He came to Tennessee from Grants Creek Church, Maysville, N. C.

More than \$33,353 has been pledged toward the \$125,000 alumni goal for the Roland Q. Leavell Chair of Evangelism at New Orleans Seminary, according to reports of the Alumni Steering Committee which met on the New Orleans campus recently. Lewis E. Rhodes, Knoxville, is alumni president, and George E. Capps, Jr. of Cookeville is a member of the Steering Committee.

AIRLIFT - Evangelism Conference - January 21



Left to right: Rev. Horace L. Gennoe, Chilhowee Baptist Associational Missionary; Milburn Waters, Associational Brotherhood Vice-President, Forest Hill Church; James Wilson, Associational Brotherhood Publicity Chairman, Broadway Church; John Newman, Associational Royal Ambassador Leader, Wildwood Church; Kenneth Rose, Associational Brotherhood President, Maryville First Church; Kenneth Hammontree, Brotherhood President, West Maryville Church; Robert Patterson, Brotherhood President, Maryville First Church; H. B. Smith, Associational Brotherhood Secretary Madison Avenue Church.

These men are spearheading the airlift of some two hundred laymen from Chilhowee Association to the Evangelism Conference in Nashville, January 21. The Tuesday Night session has been designated as

Layman's Night and will be held at the Municipal Auditorium on James Robertson Parkway beginning at 7:00 P.M. All other sessions will be at Belmont Heights Church, 2100 Belmont Boulevard, Nashville.

Plane transportation round trip from Maryville by chartered jet is \$20. Flying time is less than the car drive across Nashville. Brotherhood men of Nashville, led by Marvin Rainey, Associational Brotherhood President, will furnish transportation from the Nashville airport. The men will return to their homes by plane immediately after the night session.

Transportation by chartered plane can be furnished other groups if you write NOW to the Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tennessee 37212.—Roy J. Gilleland.

Royal Ambassador Camps

Roy J. Gilleland

Rev. Victor Ortiz of Wilson, Texas, will serve as a missionary at the 1964 State Royal Ambassador Camps, July 13-17 and 20-24 at Camp Linden, Tennessee. Mr. Ortiz serves as a pastoral missionary to the Mexicans and migrants in Wilson, Texas. He formerly served mission pastorates in Mundy, Wastella, and Sweetwater, Texas and in Vacaville, California. He also served with migrants in Baldwin County, Alabama.

A native of San Buena Ventura, Mexico, he received his B.A. degree from Hardin-Simmons University and also attended Golden Gate Baptist Theological Seminary.

REGISTER NOW. Write—Brotherhood Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tennessee. 37212

W. O. Hester, recently ordained deacon of First Church, Manchester, died Nov. 18. Just before his death Mr. Hester gave \$100 to the Lottie Moon Christmas Offering. His devotion to Christ and to his fellow man inspired the church to meet over \$550 of its \$600 goal in one week.

Lezelle Owens of Pensacola, Fla., is the new pastor of Glen Park Church, Memphis. Owens is a graduate of Stetson University and New Orleans Seminary and has completed all residence work for Doctor of Theology and is working on his thesis which will be completed soon. He is married to the former Barbara Christoffers of Keystone Heights, Fla. They have two children, a son, Kyle, age 8; and a daughter, Erin, age 11 months. Glen Park is one of the newer churches in a rapidly growing sections of East Memphis. Dr. Mark Harris has served as interim pastor since last July.

Central Church, Hixson, was led in revival services by Clifford Wells, evangelist, and Clay Herring, directing the singing. There were 57 decisions. A record attendance of 414 was reported for Sunday school (last day of revival) by Pastor Lloyd Brown.

Westview Church, Cookeville, called Richard C. Copeland, Jr., as pastor and he began his new work Jan. 1. He came from Elkins Avenue Church, Nashville.

The new pastor of Wilhite Church, Stone Association, is Bob Holland. He was formerly of First Church, Celina.

Lesley McClure, pastor of First Church, Petersburg, resigned Dec. 15 after a five year pastorate to become pastor of Oakley Church near Huntsville, Ala. His address after Jan. 15 will Route 1, Elora.

The Union University Story

By Richard Hiram Ward



WARD

When Union University at Murfreesboro closed its doors in October 1873, the proposal to unite the East Tennessee Baptist General Association, the General Association of Baptists of Middle Tennessee, and the West Tennessee Baptist Convention in one state-wide organization had made considerable progress. At the annual meetings of these bodies in 1872, a committee was selected in each to "mature a plan for more thorough union and cooperation of all the Baptists in our state."

A meeting of the representatives of the three grand divisions of the state was arranged for March 15, 1873. When they met they found themselves in general agreement. Resolutions were passed favoring the establishment of a "first class college" and pledging their support. Plans were made for an educational convention to meet in Murfreesboro, April 10, 1874. The response was favorable, and preparations were made for the educational convention in keeping with the suggestion of the Unification Committee.

The Murfreesboro meeting resulted in the organization of the Tennessee Baptist Convention. Its purpose was defined in the proposed constitution, Article V as: "This Convention shall promote the educational interests of the Baptists of Tennessee as a special object, but may patronize other objects of benevolence—." A report from the Committee on Education was heard. A Committee on Location was selected with each of the grand divisions of the state represented. Thus, the unification of the Baptists of Tennessee into one state-wide organization resulted not only in a new relationship in so far as the Baptists of the geographic divisions of the state were concerned, it also marked the beginning of a new relationship to educational institutions. To a great extent, it was the interest in education that brought the Baptists of the state together at Murfreesboro in April of 1874.

Four months later the Committee on Location was ready to report. A call meeting of the Tennessee Baptist Convention was held at Trezevant, August 12, 1874 where the offer made by the citizens of Jackson was accepted. This offer included "the buildings, grounds and endowment funds of West Tennessee College" and pledges from citizens of Jackson and Madison County totaling \$150,000. Additional endowment funds were to be raised within ten years.

When the day ended the new university had been located and named Southwestern Baptist University; trustees had been elected and given the powers needed to begin their task. Though the new university was regarded as "the creature of the convention," Carson College (now Carson-Newman College) was accepted as a "child by adoption." In this way the Convention became the sponsor of two educational institutions.

The Board of Trustees met the night of August 12, and arranged for the academy in Jackson to open September 14. That academy dates from 1825, when it was chartered as the Jackson Male Academy. When West Tennessee College was chartered in 1844, the charter vested in the trustees of the college "all the property rights and credits" of the Jackson Male Academy, and made the academy the preparatory department of the college. The academy opened as scheduled with Professor George W. Jarman, formerly of Murfreesboro, as principal.

The charter for Southwestern Baptist University was secured June 25, 1875. The purpose of the Corporation was "the support of the University for the promotion of general and professional education, the application of science to agriculture and manufacture and the cultivation of the mechanics and fine arts." The power to confer "honors, degrees and diplomas" was granted.

The financial conditions of the time were unfavorable due to the fact the South had not recovered from the Civil War and Reconstruction periods and because of the periodic national panics. However, the university was able to meet the requirements of the Board of Trustees of West Tennessee College so that the campus and buildings were formally deeded to Southwestern Baptist University August 5, 1890.

Soon after the turn of the century there was a movement to change the name of the institution. This was done by action of the Board of Trustees, September 17, 1907 when it became Union University. There is no organic connection between the Jackson institution and the older extinct Murfreesboro institution of the same name.

Though the institution, now Union University, had been established by the Tennessee Baptist Convention and the convention had conducted financial campaigns, little money had been raised in this way. It was not until the creation of the Executive Board of the Tennessee Baptist Convention in 1918, and the launching of a debt-paying campaign that any substantial sum of money was received from any central denominational source. Nor did the denomination exercise

direct control as trustees might be selected from a group of nominees named by the state convention. In 1925, Union deeded its property to the Tennessee Baptist Convention and the convention was given authority to elect all trustees.

With the creation of the Executive Board of the Tennessee Baptist Convention and the launching of the Seventy-Five Million Campaign a new relationship came to exist between the colleges and the State Convention. Now the Executive Board was responsible for raising funds and remitting them on the basis of allocations made at the beginning of the convention year. This policy has continued.

The University was now assured of a regular income though the amount has varied from year to year as Co-operative Program receipts varied. This source of income was a living substitute for a large endowment.

Union University has had its greatest period of development since it was relieved of its indebtedness in July of 1944.

During the eighty eight years which have passed since 1875, Union's development has made it possible for the institution to offer a quality education at a reasonable cost. At present all faculty members hold graduate degrees and approximately 40 per cent hold the doctoral degree. This makes it possible for Union to offer for degrees a choice of 12 majors for the Bachelor of Arts; a choice of 8 majors for the Bachelor of Science; and a choice of 4 majors for the Bachelor of music.

Union is fully accredited by the Southern Association of Colleges and Schools and holds membership in various national associations.

During its existence it has sent out hundreds of graduates who have achieved places of leadership and distinction in denominational, professional, and national life.

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1964: God Is Not Dead

Robert J. Hastings

Postal officials were surprised when the predicted record high of Christmas mail failed to materialize. Volume was down as much as 5 percent below estimates. "After the assassination of the late President, most people did not have the heart to mail the usual number of cards" commented a newsman.

This restraint was certainly in good taste. One shows respect not only by outward gestures, but also through curtailment of otherwise normal activities.

With the coming of each new year, many wax philosophical and question what the months ahead will bring. On the eve of 1964 the American people—still smarting under the loss of their national leader—are undergoing more than the usual speculation, questioning, forecasting, and self-examination.

Like every other year preceding, 1964 will embrace the unexpected, the unpredictable, and the unwanted. In this respect, 1964 will differ from no other.

The year 740 B. C. was an eventful one in the Israelitish nation. King Uzziah, a beloved and respected leader, had died. Of that loss the prophet Isaiah wrote, "In the year that King Uzziah died I saw also the Lord . . . high and lifted up" (Isa. 6:1). In disillusionment and sorrow, Isaiah had his greatest spiritual experience.

Periodically, we all need a heavenly vision. To some, this may come with the birth of a child; to others, with the loss of a dear loved one. It may come at a crisis of serious illness, or on the pinnacle of a grand accomplishment. In the daily routine it is so easy to dismiss God as a Great Idea, failing to see him as a personal, living, providential, and loving Heavenly Father.

Martin Luther made this mistake. Discouraged, disillusioned, and frustrated, he was ready to quit. Mrs. Luther, dressed in mourning black, entered his study.

"Who's dead?" he asked with surprise.

"God," was the laconic reply.

"What do you mean, God is dead?" he asked with impatience.

"He must be—the way you are acting," she explained.

Smiling, Luther showed that he got the point. His whole outlook changed as he realized the foolishness of his pessimism.

No, God is not dead. He lives. Governments and nations and institutions and cultures and civilizations may crumble. But the same God that Isaiah saw in 740 B. C. is the same God who lives in these closing days of 1963, the year John F. Kennedy died.

Dr. Hastings is Stewardship Secretary, Kentucky Baptist Convention, Middletown, Ky.

BAPTIST BELIEFS

by HERSCHEL H. HOBBS

The Great White Throne Judgment

This is found in Revelation 20:11-15. Some see this as one of several judgments which will come at the end of the age. This author regards it as one of several pictures of final judgment (cf. Matt. 25:31-46; Rom. 14:10; II Cor. 5:10; Heb. 9:27). "Great" added to the throne pictures in Revelation 4:4 and 20:4 suggests finality of judgment. And Sweet notes that "the absolute purity of this Supreme Court is symbolized by the colour of the Throne."

Note that God the Father is on the throne (20:12), but Christ is pictured elsewhere as sitting in judgment with the Father (cf. Matt. 25:31ff.; Jn. 5:22; Acts 17:31; II Cor. 5:10; II Tim. 4:1).

"... the dead, small and great, stand before God..." (v.12). Not the righteous dead or the unrighteous dead, but "the dead, small and great..." All will be there (v. 13; cf. Dan. 12:2; Jn. 5:29; Acts 24:15).

Note that "the books were opened: and another book was opened, which is the book of life..." (author's italics). The "book of life" has already been mentioned (Rev. 3:5; 13:8; 17:8). This is the book in which are written the names of all who have believed in Jesus as their Saviour. No mention is made of anyone being judged out of this book. But those whose names are not written in it will be cast into the lake of fire (v.15). By implication those whose names are written in the book of life will go into eternal bliss. They have already been judged and justified in Christ. But the point to note is that the final judgment will not determine whether one goes to heaven or hell. That has already been determined. The believers' names are written in this book the moment that they believe in Jesus. Thus eternal life is sealed for them. By their refusal to believe in Jesus the unbelievers' names are not written in this book. And at death it becomes a fixed and final state.

The judgment is out of "the books" (v. 12). And this involves the righteous and the unrighteous ("the dead"). These books contain the record of the deeds of all men.

Have you seen him?

So let us greet 1964 as we would any year following the death of a friend, a loved one, a leader. Let us give ourselves to the service of those about us, cognizant that the best way to honor the dead is to do something for the living.

This is what Isaiah did. Gaining composure after his initial shock he volunteered, "Here am I; send me" (Isa. 6:8).

Even of the Christian Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Salvation is not by works (cf. Eph. 2:8-10). So this judgment is not to determine one's eternal abode in heaven or in hell.

It will be a judgment with respect to reward or punishment. The Bible teaches degrees of reward and punishment in heaven and hell respectively (cf. Matt. 25:14ff.; Lk. 12:47ff.). The Christian will be rewarded according to his works (cf. I Cor. 3:12-15). The lost will be punished in degree as to his works. But both reward and punishment will be eternal respectively.

So the Great White Throne Judgment will not arbitrarily determine the final state of each individual. It will reveal the evidence at hand. It will declare that which will already be a reality. And its declaration will be final.

The Bible contains no teaching as to soul annihilation or a second chance. "To day if ye will hear his voice, harden not your hearts..." (Heb. 3:7ff.).

Jeffrey To Direct Athletes Fellowship

KANSAS CITY, MO. (BP)—A Southern Baptist lay preacher and insurance underwriter has been named executive director of the Fellowship of Christian Athletes, an interdenominational organization.

The new director is James N. Jeffrey, former athlete at Baylor University (Baptist), Waco, Tex., who has been living in Fort Worth. The fellowship offices are in Kansas City, and Jeffrey will move here.

Jeffrey has spoken at a number of college and seminary campuses during religious emphasis weeks and at other times. He played football at Baylor in 1949 and 1950. As a halfback, he was named to the All-Southwest Conference Team.

During his air force enlistment he played for service teams and was a member of the service All-America Squad.

Fellowship of Christian Athletes sponsors meetings in high schools, colleges and elsewhere among youth. It holds three or four summer conferences which attract athletes and coaches. Members of the fellowship give of their spare time to speak to youth groups.

The Priesthood Of All Believers

By James Leo Garrett

Since the Reformation, the priesthood of all believers has been one of the hallmarks of Protestant Christianity. It is one of the slogans most often quoted, one of the rallying cries most readily followed, one of the truths most eagerly defended, and one of the heritages most dearly cherished. Lutheran and Calvinist, Anglican and Puritan, Methodist and Baptist, Quaker and Pentecostal—all have gloried, each in his own way, in the priesthood of all believers! Yet it is an appropriate question today whether most of us understand the biblical meaning of this great truth and are actually practicing it at the present. The Apostle Peter, the Apostle John, and the writer of the Epistle to the Hebrews afford the principal texts for an understanding of our common priesthood. See I Peter 2:4-10; Revelation 1:5, 6; 5:9, 10; Hebrews 13:15-19.

I

Who are the priests in Christianity? The answer informally given by Protestant or Evangelical Christians has been that all true believers or all saints or all Christians are properly denominated "priests." What is the basis for such an affirmation? First, the New Testament contains no reference to any group of Christian leaders or any to whom spiritual gifts have been given who are specially called "priests." We read of "apostles," "prophets," "teachers," "elders," "bishops," "evangelists," "deacons," "deaconesses," "widows," "miracle workers," "healers," "exhorters," "speakers in tongues," and the like. But there is never a particular group among the body of Christians called "priests." Secondly, every New Testament reference to priests that is not a specific reference to Jewish priests or is not a reference to the high priesthood of Jesus embraces all the Christian community. Thus the New Testament knows only two kinds of priesthood in respect to Christianity proper. One is the unique and unshared high priestly office of Jesus, magnificently delineated in the Epistle to the Hebrews. The other is the priesthood which all Christians share in common.

II

Is the priesthood which Christians share one which is primarily or even solely exercised by Christians as individuals, or is the priesthood of all believers at least to some extent exercised in relation to fellow Christians? It is worthy of note that our texts

uniformly refer either to "priesthood" or to "priests" (plural). Compare "a holy priesthood" (I Peter 2:5); "a kingdom of priests" (I Peter 2:9); "a kingdom, priests to his God and Father" (Revelation 1:6); "a kingdom and priests to our God" (Revelation 5:10). In no one of these texts is the word "priest" used in the singular. What does a careful examination of these texts do to the prevailing modern conception that every Christian is his own priest, when this priesthood is interpreted somewhat independently and individualistically? Obviously one does not enter the "royal priesthood" in any way other than one enters the Christian life, namely, by the voluntary response and decision of faith. Yet the apostles obviously understood the priesthood of all believers to have some corporate significance.

A recognition of this truth may help us to see that some of our contemporary notions about the priesthood of all believers are actually corollaries or applications of the priesthood rather than its essential meaning. Some hold that the priesthood of "every believer" means that every Christian has the right to interpret the Bible for himself. Our texts contain no reference to interpreting Old Testament Scriptures, and obviously the New Testament was yet in the process of being written and collected. This could not have been the primary meaning of the priesthood for the apostles. Others regard the priesthood of all believers as meaning that every member of a Baptist church has voting rights in the conduct of church business. No doubt congregational polity is one of the derivatives of the Reformation's rediscovery of the priesthood of all believers, but this could hardly be the primary meaning of the priesthood. Yet others regard the priesthood of all believers as being more or less synonymous with the authority of individual conscience or the obligation of every man to personal validation of his religious beliefs. This too has had some historical connection with the priesthood of all believers. Nevertheless, the apostles understood the priesthood of believers to be a truth dependent upon the high priestly work of Jesus Christ. They would hardly have recognized some modern notions of religious authority as vested in the individual conscience or reason. It is very important, therefore, that we distinguish between the primary meaning of the priesthood of all Christians as rooted in the New Testament writings and various corollaries or applications of this priesthood that have been developed during the course of Christian history.

III

Probably the most practical question of all is this: How are we to function as priests? The New Testament does not leave this question unanswered. Many will hastily answer that the primary function we have as priests is to go directly to the throne of grace for ourselves without human mediators or channels save only the one Mediator, Jesus Christ. This doctrine of access to the throne of God is primarily associated with the doctrine of the high priestly office of Jesus (see Hebrews 4:14-16) but is not specifically mentioned in the major texts related to our common priesthood. The basic function of Christians as priests is derived from the basic function of priesthood as indicated by the functions of the Jewish priesthood. What was the main task of a priest in ancient Israel? Obviously, to offer sacrifices to God in behalf of men. Someone will object perhaps. Did not the once-for-all sacrifice of Jesus abrogate the whole system of animal sacrifices? Why, therefore, should we be concerned with the offering of sacrifices today? In reply it may be said that we as Christians can offer no sacrifice which can expiate, propitiate, or atone for our sins, for this only has been done by Jesus Christ the great High Priest. Yet Peter and the writer of the Epistle to the Hebrews specifically enjoined their readers to offer up sacrifices to God. Compare "living sacrifice" in Romans 12:1. Thus the function of Christians as priests is something more than having the privilege of access to the throne of God. Rather it involves the use of this access in the continual offering of spiritual sacrifices unto God.

Specifically, what is meant by "spiritual sacrifices"? Such sacrifices include worship or the "sacrifice of praise to God, that is, the fruit of lips that acknowledge His name" (Hebrews 13:15). Such sacrifices include intercessory prayer (Hebrews 13:18, 19; see I Timothy 2:1). Such sacrifices include acts of benevolent sharing, for Christians as priests are not to "neglect to do good and to share . . . , for such sacrifices are pleasing to God" (Hebrews 13:16). From Psalm 51:16, 17 one may also conclude that repentance is one of those sacrifices which Christian priests are to offer to God, for "a broken and contrite heart Thou, O God, wilt not despise." The highest function of our common priesthood is not basking in our own privilege of access to divine mercy, but in our bearing the burdens of our broken, oppressed, and suffering brethren.

A renewed understanding of and appreciation for the biblical doctrine of the priesthood of all believers can deepen our common ties as Christian brethren and challenge us to be much more effective in our ministry to those who are yet participants in and partakers of this common priesthood.

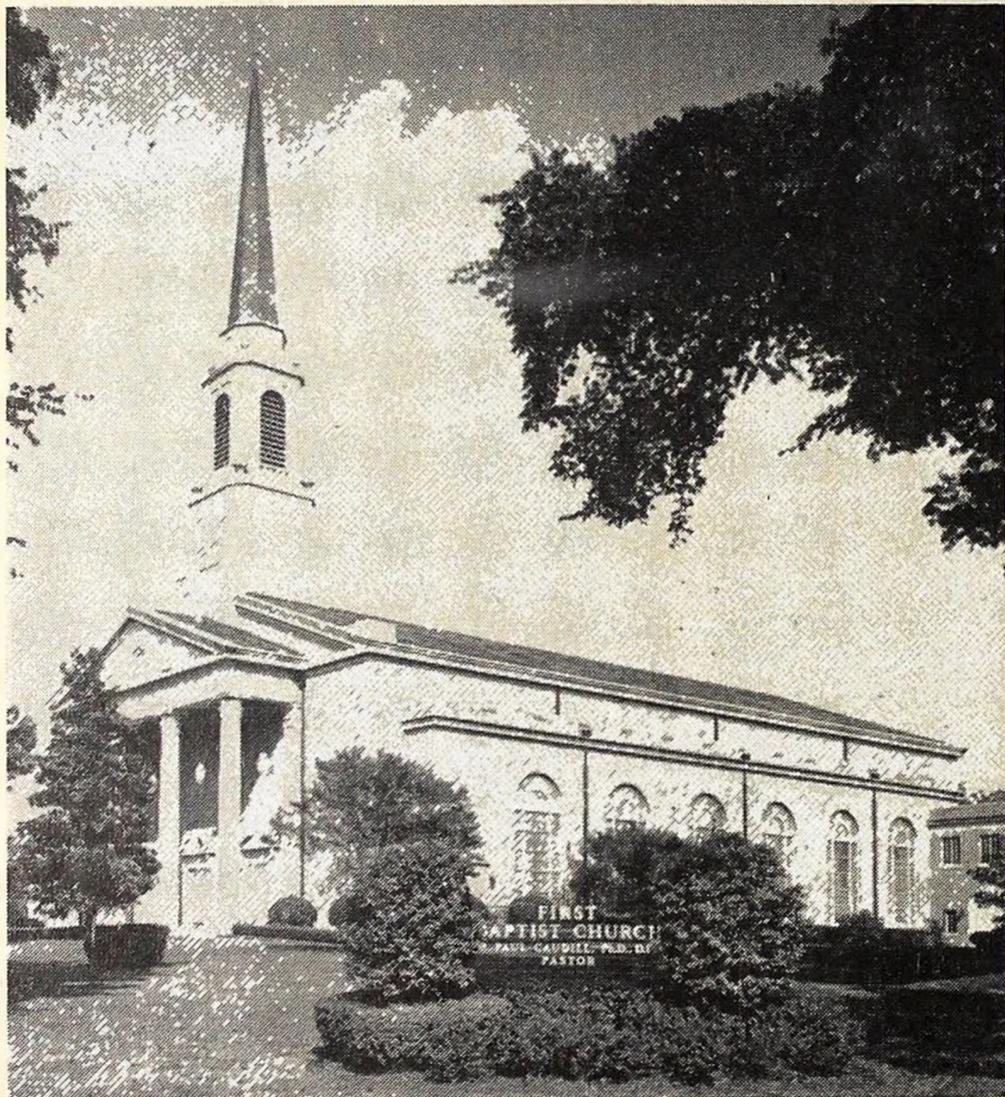
Mr. Garrett is Professor of Christian Theology, Southern Baptist Theological Seminary, Louisville, Ky.

Memphis First Leads State

By W. H. Pitt, Sr.

"We have always considered the field as the world and the world as the field," says Dr. R. Paul Caudill, pastor of First Baptist Church in Memphis. This church gave \$100,462.08 to world missions through Our Cooperative Program during the 1963 Tennessee Baptist Convention year. This was the largest gift from any church in Tennessee.

When asked how his church reached such a high level of missions giving, Dr. Caudill replied, "Throughout our almost twenty years here at First Baptist, we have tried to major on stewardship and missions. In missions, we have always considered the field as the world and the world as the field. We believe that our first



Baptists Mark 150 Years

(Continued from Page 2)

Baptist Convention of America; National Baptist Convention, U. S. A. Inc.; North American Baptist General Conference; and the Seventh Day Baptist General Conference.

During the year the theme before Baptist churches will be "For Liberty and Light." Suggested activities for the churches include study courses with specially prepared texts on Baptist heritage, the circulation of books on Baptist history through church libraries, sponsoring the reading of the New Testament through by each member during the year, conducting a "Baptist Jubilee Revival," increasing financial support of mission causes, and the study of Baptist ideals.

In connection with the anniversary, a sixty minute color moving picture, "Magnificent Heritage," has been produced by

Broadman Films to tell the story of John Leland, an early Baptist leader in America. It will be released through Baptist Book Stores in late May.

During the Baptist Jubilee Year the Mission Board of the Southern Baptist Convention hopes to reach a goal of 2,000 missionaries under appointment. The SBC Radio and Television Commission in cooperation with NBC-TV will present a film on the missionary journeys of the Apostle Paul. An anniversary volume, *Baptist Advance*, will be released by Broadman Press in connection with the Atlantic City meeting. Other special projects, activities and emphases are under way among the many other Baptist organizational units.

A combined Baptist exhibit will be located in the Protestant and Orthodox Center of the New York World's Fair when it opens April 22.

No mergers are being proposed among these Baptist bodies, but the cooperation

obligation is to keep the fires of personal witnessing burning at home—in our own church and among our own people. Then we feel that it is equally our responsibility to kindle fires of evangelism in fields around the world.

"When we began our vast building program at Poplar and Parkway, we covenanted under God to keep the slant of our support of the Cooperative Program ever upward. We resolved never to decrease our gifts but to increase them no matter what our building cost might be. Again and again I said to the congregation, 'If there has to be a deficit, let it be on the home front.' Such a course has not always been easy. But it has been worthwhile. The record, I believe, will bear that out.

"Our plans for 1964 are as the plans of 1963. We will labor to keep the slant upward in our giving in support of our Cooperative Program."

Following is a list of twenty-five churches giving the highest in gifts to missions through Our Cooperative Program during 1963. Figures are taken from Tennessee Baptist Convention treasurer's annual report published in Nov. 28 issue of *Baptist and Reflector*.

Church	Association	Gift
Memphis, First	Shelby	\$100,462.08
Nashville, First	Nashville	69,242.04
Knoxville, First	Knox	64,947.63
Bellevue	Shelby	61,794.63
Central, Fountain City	Knox	51,017.32
Belmont Heights	Nashville	50,233.76
Woodmont	Nashville	43,984.43
Maryville, First	Chilhowee	40,621.54
Chattanooga, First	Hamilton	40,052.74
Temple	Shelby	39,992.73
Wallace Memorial	Knox	39,314.08
Brainerd	Hamilton	35,918.80
Union Avenue	Shelby	27,529.26
Central, Johnson City	Holston	26,341.47
Jackson, First	Madison-Chester	25,049.25
Grace	Nashville	24,673.48
Kingsport, First	Holston	24,652.78
Eudora	Shelby	24,632.88
Smithwood	Knox	24,078.78
Highland Heights	Shelby	24,000.00
Ridgedale	Hamilton	23,721.25
Broadway	Knox	23,500.00
Athens, First	McMinn	23,444.08
Judson Memorial	Nashville	23,335.00
Donelson, First	Nashville	23,225.74

among them during the past five years indicates that mutual support for common objectives and activities can be expected to increase. A proposed North American Baptist Fellowship of the Baptist World Alliance would be one of the principal avenues through which members of this burgeoning Baptist family would continue to work together in the future.

When the Triennial Convention was established in 1814, the War of 1812 with England was still going. During the first Baptist Jubilee in 1864 the American Civil War was raging. The Second Baptist Jubilee fell in the fateful year, 1914, when the first great war of the World broke out. Coming upon this new milestone, the Third Baptist Jubilee, this 150th anniversary, there is at least some semblance of peace.

Baptists enter 1964 with prayer, hope and dedication that the next fifty years leading to the year 2,014 may indeed be a half-century "For Liberty and Light."



127. Korean Orphan Choir on Tour—Young ambassadors sing: Sweet Hour of Prayer, God Be With You, How Great Thou Art, The Lord is My Shepherd, 11 more.



128. Brighten the Corner—Famous White Sisters in a spirited album containing favorites like I'm Going Higher, Near to the Heart of God, No One Understands, 9 more.



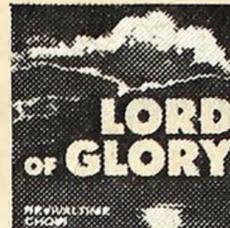
117. His Name Is Wonderful—Haven of Rest Quartet: Nearer My God, Precious Lord, Old Account was Settled, Blessed be the Fountain, 13 all-time favorites.



80. Pinnacles of Praise—Bill Pearce, and Dick Anthony Duets with the Concert Orchestra of London: Saved, Saved; Only Jesus; Jesus Led Me; 8 others.



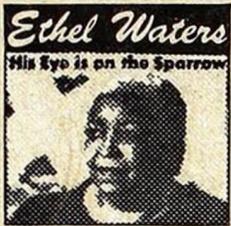
121. The Mickelson Touch—Paul Mickelson and his Orchestra, deeply spiritual music: Beneath the Cross of Jesus, My Task, Swing Low, 8 more outstanding favorites.



129. Lord of Glory—The far-famed Revival-time Radio Choir, with piano and organ: Under His Wings, Wonderful Savior, Great Physician, 17 soul-stirring hymns.



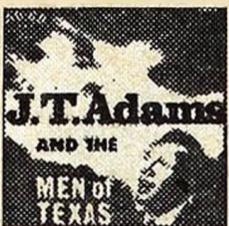
106. To God Be The Glory—Tedd Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be The Glory, God of our Fathers, etc.



33. His Eye is on the Sparrow—Ethel Waters sings: His Eye is on the Sparrow, Deep River, In His Care, Just a Closer Walk with Thee, Stand By Me, 6 more.



130. Spirituals—Frank Boggs: Lily of the Valley, Go Down, Moses, Climbin' Up the Mountain, Jacob's Ladder, Every-time I Feel the Spirit, 14 all-time favorites.



131. J. T. Adams and The Men of Texas—A ringing tenor voice brings new depth to 12 outstanding hymns: When The Roll is Called, Up Yonder, Amazing Grace.



92. Chimes at Dusk—Lew Charles at the silver-toned Maas Chimes, bearing messages of joy, inspiration in: Living for Jesus, Jesus Shall Reign, 'Tis So Sweet, 16 hymns.



126. Symphony in Brass—The Salvation Army, N.Y. Staff Band and Male Chorus: Onward Christian Soldiers, Just as I am, To God Be The Glory, many more.



65. Decade of Decision—Music from Billy Graham's film classics featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs. 12 more favorites.



63. Yesterday's Voices—Paul Harvey narrates. Actual voices, sermons of Dwight Moody, Ira Sankey, Billy Sunday, W. B. Riley, George Truett, etc.



51. Beyond the River—Melody Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him, 7 others.



132. Solitude—The Dick Anthony Choristers, outstanding male voices: Jesus, The Very Tho't of Thee, Nearer, Still Nearer, Hiding in Thee, plus 9 other hymn classics.



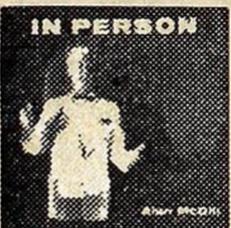
133. Music To Live By—The famous Lorin Whitney speaks through the great Robert Morton Pipe Organ: No Longer Lonely, Art Thou Weary, Only Trust Him, 12 in all.

Choose Any 5

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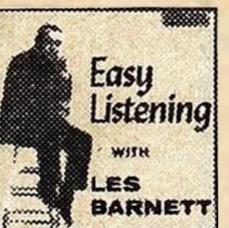
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ABSOLUTELY WITHOUT OBLIGATION



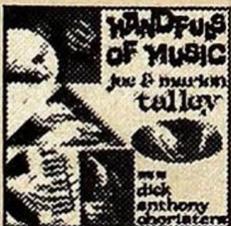
134. In Person—Alan McGill sings a new challenge to seek and worship Christ: Lead Me Gently Home, Jesus Paid It All, The Unveiled Christ, plus 9 favorites.



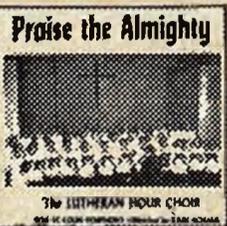
135. Old Time Religion—The unforgettable voice of Bob Daniels, supported by the Ralph Carmichael Orchestra and Chorus. 13 all-time favorites from by-gone days.



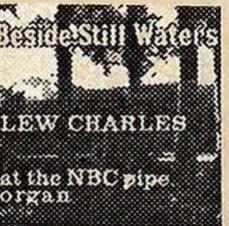
136. Easy Listening—A thrilling sermon in music by outstanding organist, Les Barnett: He Leadeth Me, God Be With You, Blessed Assurance. A treasury of favorites.



107. Handfuls of Music—Joe and Marion Talley with the Dick Anthony Choristers: I Never Walk Alone, When The Saints Go Marching In, Saved by Grace, plus 11.



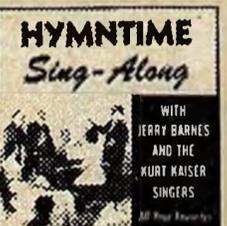
86. Praise The Almighty—Lutheran Hour Choir: The King of Love My Shepherd Is, O Rejoice Ye Christians Loudly, Jesus Lover of My Soul, 9 others.



137. Beside Still Waters—Lew Charles At NBC Pipe Organ: Old Rugged Cross, Sweet Hour of Prayer, 16 hymns for reflective listening, music for meditation.



68. Great Stories From the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.



104. HymnTime Sing-Along—Jerry Barnes and Kurt Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life.



98. I Found The Answer—Jack Holcomb, favorite tenor of hymn-loving people, sings: Open Your Heart, I Found The Answer, If I Gained The World, 10 popular hymns.

Five of these favorite albums of Christian music—any five you choose—can be yours to listen to FREE for 10 days.

Without committing yourself to anything whatever—without agreeing to buy anything at all—you can listen to these valuable recordings in your own home. As you listen, you'll see for yourself how this wonderful sacred music can lift and inspire you. Then you can either return them to us within 10 days or add them to your record library at the unusually low cost of \$2.67. (Regular retail value of the 5 albums is as high as \$24.90!)

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Association	Date	Director
Alpha	Feb. 10-12	Charles Dinkins
Beulah	Feb. 11-13	W. C. Garland
Big Emory	Mar. 9-11	Kenneth Combs
Bledsoe with New Salem	Feb. 24-26	H. D. Standifer
Campbell	?	Raleigh Brady
Central	Feb. 11-13	Archie King
Clinton	Feb. 10-12	Bill Atchley
Concord	Feb. 24-26	James Singelton
Cumberland Co.	Mar. 8-11	Thomas Bryant
Duck River	Feb. 24-26	H. D. Standifer
Dyer	Feb. 17-19	W. C. Garland

Fayette	Feb. 10-12	Lacy Freeman
Gibson	Jan. 27-29	Jonas Stewart
Giles	Feb. 10-12	H. D. Standifer
Hamilton	Feb. 12-14	Thomas Bryant
Hardeman	Feb. 10-12	Lacy Freeman
Holston	Feb. 24-26	Raleigh Brady
Holston Valley	Feb. 19-21	Paul Hall
McMinn	Mar. 9-11	Bill Atchley
Madison-Chester	Jan. 27-29	O. M. Dangeau
Maury	Jan. 27-29	J. H. Harvey
New Salem with Bledsoe		
Riverside	Feb. 24-26	George Stuart
Salem	Mar. 9-11	Archie King
Sevier	Feb. 17-19	Kenneth Combs
Shelby	Feb. 17-19	Eugene Fleming
Stone	Feb. 24-26	Guy Cooke
Weakley	?	Robert Armour
Wilson	Feb. 24-26	Charles Dinkins

WANTED

2,000 Southern Baptist laymen who want to take part in a giant witnessing venture.

The event is the West Coast Laymen's Crusade, July 22-26, among 750 Southern Baptist churches in California, Oregon, and Washington.

Activities will include personal witnessing, testimonies, soul-winning enlistment, visitation, and addresses in churches and before civic groups.

Costs are your time and expenses.

Sponsors are the Brotherhood Commission, Home Mission Board, and state Baptist conventions in California, Oregon, Washington.

Interested? Fill out the form below and send it to your state Brotherhood department. Ask for more information.

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Street City Zone State

NAME AND ADDRESS OF YOUR CHURCH _____
Street City Zone State

NAME OF YOUR PASTOR _____

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IF SO, WHEN AND WHERE? _____

WHAT IS YOUR BUSINESS OR PROFESSION? _____

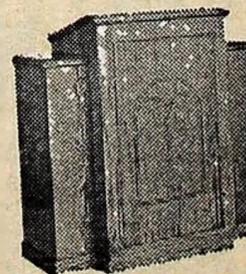
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Cookeville
February 20-21, 1964

Opening Session
February 20, 1:30 P.M.

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Mrs. D. Chester Sparks Dies

Mrs. D. Chester Sparks, 65, dean of students of Oneida Institute (Ky.) for 14 years until she retired last year, died Dec. 24 at God Samaritan Hospital, Lexington, Ky.

Her husband is retired president of the mountain Baptist mission school and presently interim pastor of Oneida Church where they were members.

Mrs. Sparks became ill while on a speaking tour discussing Sunday school and mission work in Ky. She was president of the Southeastern Regional Women's Missionary Union, made up of 13 Baptist associations.

The former Zella Mae Collie, she was a graduate of New Orleans Baptist Seminary. For 16 years she was director of elementary work of the Sunday School Department of the Tennessee Baptist Convention.

J. G. Price, who had served as assistant pastor of First Church, Lake Charles, La., from 1954 to 1963 died Dec. 21. He was a former educational director of Broadway Church, Knoxville. A son, Sterling L. Price, is pastor of Third Baptist Church, St. Louis, Mo.

Miss Mary E. Grimmett, nationally known educator, died at her home in Nashville, Dec. 30. She was granddaughter of the Rev. William Harvey Grimmett, Union founder. Miss Grimmett was a graduate of Union University in Jackson. She was a member of Immanuel Church, Nashville.

100 East Tennessee Youngsters To Spend Week On C-N Campus

JEFFERSON CITY—One hundred East Tennessee Baptist youngsters will spend a week of their vacation this summer on the Carson-Newman College campus.

The occasion will be the first annual Baptist Youth Week, which will seek to attract outstanding seniors to be on the campus for a close look at college life.

Working on arrangements are Howard Cobble, assistant to the president, Joe R. Stacker, director of student activities, William Roden, dean of students, and John Fox, director of public relations.

Plans call for the student to take part in every phase of college activities while they are on campus.

Annuity Board Offers Minister's Tax Booklet

DALLAS, TEXAS—The Southern Baptist Annuity Board again will provide to ordained ministers an income tax guide to help in filling out their 1963 income tax returns.

R. Alton Reed, executive secretary of the Annuity Board, said the booklet will be mailed free of charge on a first come first serve basis to any Baptist minister who writes for one.

Ministers should address their request to: Income Tax Booklet, Annuity Board, SBC,



WAKE FOREST—Three students from Tennessee have completed the requirements for the bachelor of divinity degree at Southeastern Baptist Theological Seminary. They will be graduated during the regular seminary commencement exercises in May.

The students are: Dale R. Martin, Limestone; Carl Lee Strickler of Fall Branch and J. L. Ward, Philadelphia, Tenn.

Martin and Ward are graduates of Carson-Newman College and Strickler of East Tennessee State University.

The three are presently pastors of Baptist churches; Martin and Ward in North Carolina and Strickler in Virginia.

TENNESSEE TOPICS

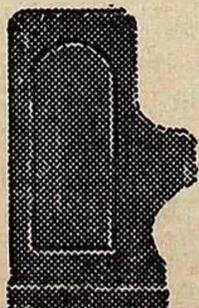
Bledsoe Association—Bledsoe Creek, has called Louie Winstead, student at Belmont College, as pastor. Corum Hill Church ordained A. A. Apple and Don Loftis as deacons.

Shelbyville Mills Church, Shelbyville, ordained William Parks, Eldon McGee and Auston Davis as deacons.

Rev. and Mrs. Ernest C. Pippin, missionaries to Argentina, returned to the States Dec. 18, on medical leave. They may be addressed at 404 East D St., Elizabethton, Tenn. Mr. Pippin was born in Abingdon, Va., but grew up in Roanoke, Va., and Elizabethton; Mrs. Pippin is the former Martha Smith, of Old Hickory, Tenn.

New Hope Church, Chattanooga, formerly East 26th Street, dedicated its organ in memory of W. L. Watkins, a former pastor. The church purchased the organ with part of a \$1,000 check given by the family. Jack Daniel, oldest member of the church, led in the dedication prayer. Reece E. Knight is pastor.

511 North Akard, Dallas, Texas, 75201, Reed said.



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LAWRENCEBURG, TENNESSEE

Miss Mabel Huff Littleton, Kingston, has rounded out 40 years of perfect attendance at Sunday school. Miss Littleton, a member of pioneer Roane County family, has attended Sunday school at First Church without absence since Sunday before Christmas in 1923. She said, "The Lord has been exceedingly good in giving me health for such a record. There have been some cases of illness and accidents during the years but always there was enough improvement to make it to Sunday school."

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— Philip And Andrew, Evangelists —

TEXTS: Mark 3:14-19a; John 1:35-51; 6:5-14; 12:20-22; 14:1-12; Acts 1:13 (Larger)—
John 1:35-46 (Printed).

Our first glimpse of these two individuals is found in the printed text, as indicated above. In it they are seen as typical Christians who having encountered Jesus as personal Saviour immediately desire to share their experience with others. The topic suggested for the lesson calls them evangelists or soul-winners. And this is the beginning-point for them as well as for all true Christians. The larger text of the lesson, however, shows them in slightly different roles, or perhaps derivative roles. The notes below will consider the larger text, which of course includes the printed one. In them we glimpse Philip and Andrew in some five roles.

AS DISCIPLES (Jn. 1:35-51)

According to these verses, Andrew and John the Beloved were the first two of Jesus' disciples (learners, believers, followers). They had previously been the disciples of John the Baptist. The writer here, presumably John, is careful to record the time of day when this memorable event took place. Then Andrew found his own brother, Simon Peter, and brought him to Jesus. It is thought that this was perhaps the most significant act of his entire life. On the following day Jesus discovered Philip who became His disciple. Soon thereafter Philip found Nathanael who became a disciple of Jesus. Thus the pattern of growth for this new movement was established. One is won and the won wins another one. It is that simple. It is that profound.

AS APOSTLES (Mk. 3:14-19a; Acts 1:13)

Jesus chose the Twelve to be with Him while upon the earth. They needed guidance and training. It would be their responsibility to carry on His work after He would leave them and return to the Father. Philip and Andrew were in the group. Both the honor and the privilege were great. They proved to be worthy.

AS SERVANTS (Jn. 6:5-14)

Philip and Andrew appear here as servants or helpers of Jesus as He fed the Five Thousand with the lad's lunch of five barley loaves and two small fish. Andrew had discovered him in the vast throng and had brought him to Jesus. Philip had expressed concern that the crowd's hunger might go unrelieved previous to Andrew's discovery. Jesus quietly assumed command and miraculously fed the entire multitude. The disciples, which must have included Philip and Andrew, arranged the people in an orderly manner and distributed the food to them after our Lord had given thanks. The people were satisfied of their hunger, more fragments were gathered than the lad had possessed in the beginning. Jesus' popularity

rose to a new height.

AS INFORMERS (Jn. 12:20-22)

The Cross was only a few days ahead when the Greeks came seeking to have an interview with Jesus. They first sought Philip, probably because he bore a Greek name. Philip was perplexed at their request, wondering perhaps what he should do. He carried his problem to Andrew. Then they both together informed Jesus of the request of the Greeks. A possible lesson emerges at this point, namely, when in doubt always inform the Lord and ask for guidance. Here Jesus recognized the request of the Gentiles as a symbol of His approaching death when ultimately as a result the line between Jews and Gentiles would be forever abolished. For this seems to be the teaching that follows the verses.

AS SEEKERS (Jn. 14:1-12)

The Passover has been observed and the Lord's Supper has been instituted. Jesus, with the Twelve and later with the Eleven, will presently go to the Garden of Gethsemane. It appears that they are still in the Upper Room when Philip voices the pathetic plea of desiring to see the Father. In their growing sorrow, at the black prospect that lies immediately before them, it seems that he speaks for the entire group. They were seeking consolation and security. The storm is about to break with all of its fury upon them. Jesus firmly assures them that He and the Father are one. Their search was ended.

New Books

Broadman Comments 1964 by H. I. Hester and J. Winston Pearce; Broadman; 438 pp.; \$2.95.

Rozell's Complete Lessons, 1964; 320 pp.; \$2.95. Commentary on International Bible Lessons Uniform Series continued by Lydia E. Rozell and Rev. Bill Austin.

Illustrating The Lesson by Arthur H. Stainback, Beacon Hill Press, Kansas City, Missouri; \$1.75; 119 pages.

Dr. Stainback continues to improve this annual volume. It does not take the place of a commentary, but is a splendid aid to teachers with its 475 short stories and illustrations from many sources adapted to the International Uniform Sunday School Lessons for 1964. This new volume adds a devotional, also a collection of stewardship illustrations of value before the finance program is considered. An alliterated outline is provided for each lesson. There is an introduction by Dr. Daniel A. Poling. The author is pastor of First Baptist Church, Raytown, Missouri.



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

Children Need Play Activities

My wife has always been sensitive to the needs of others, especially little children. The following are excerpts from an article she authored in the October issue of Home Life:

"The dawn-to-dusk activity we call play is a business for Beginners. It is work for them, but it is fun. They enjoy their work and need it like vitamin C or spinach.

"The preschooler's world of play is his way of learning and developing. As we watch children playing, we see individual characteristics and abilities unfolding.

"Through play the young child sharpens his senses. He plays because his body demands it. He likes running and jumping and touching and seeing and building and trying. He is on the go with his hands, his tongue, his entire body.

"The child learns of life through imitative and imaginative play. Playing provides self-expression and contributes to self-understanding. He begins clarifying his notion of who he is and sees distinctions between himself and others.

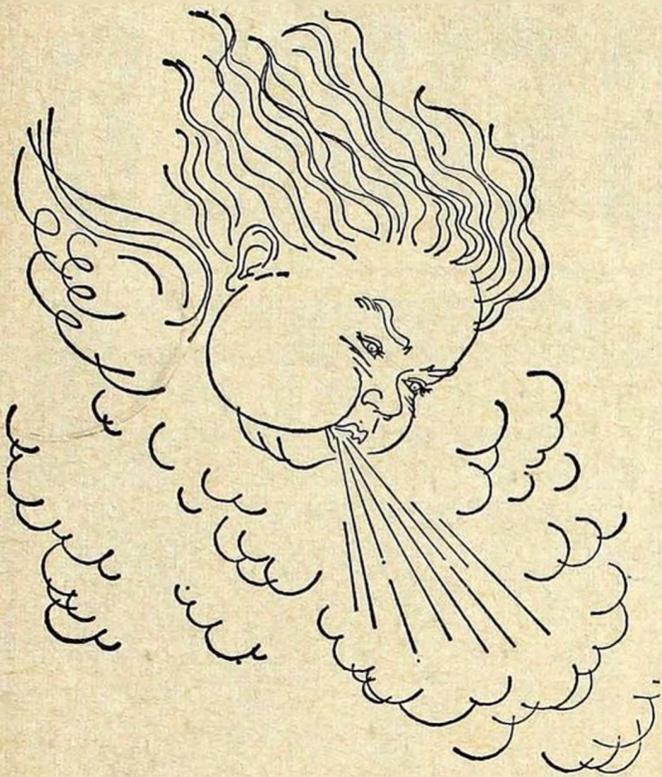
"A child needs the companionship of children his own age. No matter how interesting mother, father, brother or sister have been, he needs a playmate in the same stage of development. Life is richer in the company of children his own size.

"Children comb the backyards to answer their *why, when, what* and *where* questions. The kindergarten, the Sunday school class, and a child's own yard are the laboratories where children experiment in human relations.

"While playing with children his own age, the Beginner learns to adjust to others. He waits and shares. He gives and takes. All the while, the fun goes on. He develops the capacity to feel with and for other persons.

"He learns to live the Scripture verses he has learned. 'Do unto others as you would have them do unto you.' 'Be ye kind one to another.' 'Love one another.' These verses take on meaning when a child puts them into action.

"As a child plays with friends, he reinforces his feelings of good and bad, right and wrong, fair and unfair. He feels good when he shows kindness to others. His natural self-centeredness is reduced. Loving his neighbor as himself becomes significant."



God's Wondrous World* Winds On Land And Sea

By **Thelma C. Carter**

Winds blew on every part of the earth. Over the oceans as well as the land, they blow. Some are calm, gentle breezes. Others range to storm, gale, and hurricane forces.

Winds are mysterious. Weathermen and sailors are unable to predict their exact pathways and moods. The Bible says: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually" (Ecclesiastes 1:6).

All living things on earth are affected by winds. Birds sense in some mysterious way the time to start their long migrations to other lands before cold winds blow. Wild creatures begin laying in their food supplies long before winds bring snow.

The word "wind" refers to currents of air in motion. Two major causes of moving air or wind are the rotation of the earth and the heat of the sun.

We have difficulty realizing that the planet on which we live is always spinning from west to east and pulling the air with it. This movement of air along the surface of the earth becomes wind.

You can understand this better if, as you spin a large metal top on a floor surface, you put your hand near it. You can feel the small air currents set in motion and the pulling of the top.

Winds are known by many names around the world, as well as in our own country.

Bible history tells how the people of the Holy Land longed for the cool breezes from the mountains and seas. It tells how they dreaded and feared the storm winds at sea and the burning hot desert winds.

Judy's Secret*

By **G. R. von Kronenberger**

Betty Walker had just received her report card, and her average was the highest in school. Yet she was not happy about it.

"It's only that the other girls don't like me, Mother," she replied when her mother had asked her what was wrong. "I make the highest grades every month. I study hard. Yet none of my friends seem glad. When my name was read, nobody cheered. Then Judy's name was read, and it was the first time she had made the honor roll. Everybody clapped so loud that it sounded like thunder."

"Perhaps it was because it was the first time for Judy," suggested her mother.

"No, I don't think it was that. At recess everybody runs to her. I don't see why. I've watched her, and I can't find out her secret."

"Then watch some more," said her mother. "Perhaps you will discover why."

Betty determined to find the reason. She could think of no better way than to walk with Judy to school and talk with her.

"Hello, she called to Judy across the street. Judy came running toward her with sparkling eyes. "Let's walk together this morning to school. I want to ask you some questions," said Betty. "I'm trying to find out why everybody likes you so. I would be happy if they liked me that way."

Judy looked surprised. "Oh, I didn't know they liked me so much," she said a little excitedly. "I had never thought of it before. I mean, I hadn't thought about anybody's liking me, but I know I think a lot of all of them. Don't you?"

"I don't have time to think about it. I'm too busy."

"I've noticed you are always busy, Betty. You never even take time to play at recess, do you? That's why you have such fine grades. I congratulate you," said Judy earnestly.

Just then Teresa Warren came around the corner. "I was wishing I could see someone before school, someone who could explain that last problem to me," she said, looking at both girls in turn. "It really has me confused. I don't even know how to start it."

"It's too late now, Teresa. We'll be late for school," said Betty, but Judy was already opening her notebook as she walked along.

"I had quite a time with that problem myself," Judy told Teresa. "I'll be happy to

*(Sunday School Board Syndicate, all rights reserved)

pass on what I learned. Here, Teresa, just glance at that, all worked out. Maybe you can understand as I tell you how I did it."

The two girls were soon deep in the problem. They had entirely forgotten Betty, who walked along by their side. Teresa thanked Judy so profusely that Betty felt jealous.

That night when Betty reached home, she said to her mother, "I have found out Judy's secret. She doesn't know it herself, because she never thinks of it."

"I think I know already what it is," replied her mother, "but I would like for you to tell me."

"Well, I think it's because Judy always helps everybody she possibly can. I never thought of it before, but I know that is why she is so popular, why everybody likes her, isn't it?"

"Yes, it is Betty," answered her mother.

"Do you suppose, if I did like Judy, everyone would think of me as they think of her?" asked Betty timidly.

"You must not look at it that way, Betty. You must give with your whole heart and in your own way, not in Judy's way. Ask for nothing in return. What the others will think of you will take care of itself."

Betty's mother saw a new sparkle in her daughter's eyes and in her face a glow of happiness that had not been there before.

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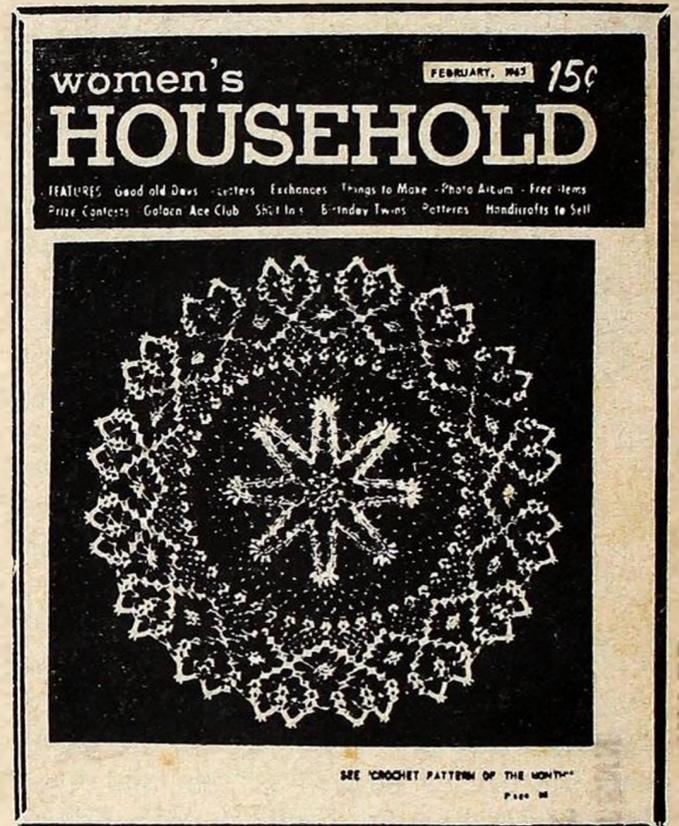
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"Enclosing \$1.50 for my renewal. Women's Household is always interesting. Thanks to you for making it that way." Mrs. C. R. V., Toledo, Ohio.

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"Am enclosing herewith my renewal for another year of Women's Household. I wouldn't want to miss a single issue. I can't wait until it comes every month. When it does come I can't put it down until I have read it from cover to cover. I think your magazine is one of the best. It has so much for everyone. I especially enjoy the Good Old Days as it brings back a lot of memories. Then I enjoy reading the letters from other folks." Mrs. D. A., Freeport, N. Y.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"This is my first attempt at writing to any magazine, but had to tell you how much I enjoy it. I read about every word that is printed from cover to cover." Mrs. A. B., Salem, Ohio.

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"Received my first copy of Women's Household. Have read it over twice already. I enjoyed it very much and I'm eagerly awaiting the next issue." Mrs. B. C., Columbus, Ohio.

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"A couple of months ago I discovered your magazine on a news stand—after reading it from cover to cover I immediately subscribed to it, and I do enjoy it so very much." Mrs. D. J., Green Bay, Wisc.

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"I really do enjoy this magazine. I sure hope I don't miss an issue. I never knew there was such a magazine until a few months ago. I think it is a super-duper magazine." Mrs. M. W., Denver, Colo.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"I have just been a reader of the Women's Household for a short while. I sure do enjoy the nice letters, ideas and hints. It is so nice to have a few magazines left where the readers can express themselves personally, giving their ideas and hints." Mrs. F. M., Abilene, Texas.

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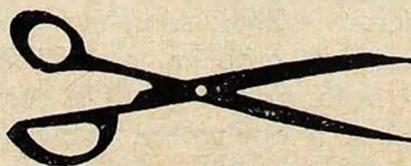
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