

# BAPTIST & REFLECTOR

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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

## WORSHIP CHRIST

*The King*



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# Meeting Today's Demands

Porter Routh

"With unflagging energy, in ardour or spirit, serve the Lord." The *New English Bible* adds to Romans 12:11, the notation some early witnesses translated this to read "meet the demands of the hour."

A Southern Baptist editor recently raised a question on the relevance of the Christian faith. He stated it should clarify principles—not rules. Dr. James McCord, president of Princeton Theological Seminary, recently said, "The Bible is not interested in making men better; it is involved in making men new."

Serious writers have posed the question: Is the Gospel really relevant for this day of atomic bombs, automation, and outer space?

Several years ago we were discussing a matter with our college-age son. He ended the dialogue with this observation, "Dad, you may know some of the answers, but you just don't understand what the questions are any more."

We are all concerned with the growth of the Cooperative Program. This not only involves material resources; it involves human resources; it involves dedication; and for some, it involves sacrifice.

*Dr. Routh is Executive Secretary, Executive Committee, SBC, Nashville.*



## BAPTIST AND REFLECTOR

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RICHARD N. OWEN.....Editor

JOSEPH B. KESLER, JR.  
Business Manager

RICHARD DAVID KEEL  
Circulation Manager

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We have a right to ask if the resources requested meet today's demand. Do they meet the demands of this hour? Is all of this expenditure of money and time really relevant to the time in which we live? Will these resources make available those spiritual qualities which are so desperately needed in today's world? Is the top priority we give to the church in our tithes and offerings justified in the light of other personal and community needs? Can we demonstrate our heartfelt response to God's love and our concern and compassion for a lost world through these channels?

Dr. James S. Stewart, the great Scottish preacher, in a little book, "Thine is the Kingdom," has suggested four reasons for the charge of irrelevance against the modern church: The *first* is that Christian conviction is haunted by the chilly shadow of intellectual doubt. The *second* is self-distrust. The *third* is the breakup of the familiar patterns of our culture. The *fourth* is the assimilation to the world. He quotes P. T. Forsyth as saying, "The reason we are so little missionary is that we are on good terms with the world rather than being a mission from another."

These problems are serious and reflect the tenor of our times. We can expand them in our own thinking, but there are positive answers to the questions which claim our attention.

We may find some help in the knowledge that other churches and other church members in other ages have asked these same questions and have faced these same problems. Some think that Paul's letter to the church in Rome was motivated in part by his desire that they would serve as a base for a future missionary journey to Spain. He told the Roman Christians that he hoped to visit them on his way to Spain, "and to be sent there with your support."

Certainly the church at Rome had many of the qualities of our own churches today. It was planted at the crossroads of a busy world that cared little for God. It was made up of people who were lonely and frustrated and had problems. It was made up of people who had moved to the city. It was made up of sinners who had been saved by grace. It had a reputation for prayer, obedience, and generosity; and yet, it recognized its imperfections.

In the first eleven chapters of Romans, Paul digs the theological foundation for his practical relevant dwelling. He starts out with the reaffirmation, as all of us need to start, of his own faith, "I am not ashamed of the Gospel—for it is the saving power to everyone who has faith." (NEB)

Devotional

## To Whom Shall We Go

John 6:68



Ben L. Peacock,  
East Lake Church, Chattanooga

One of my favorite pictures of Christ is a sad picture in some ways. A great multitude of people had been following Christ for bread and fishes. They wanted something for nothing.

We are no different. Jesus's statement that He was the "Bread of Life" and that "Faith would provide all things" have been taken with the belief that Jesus would feed, clothe and help us be successful in any walk of life we choose.

But at this point Jesus decided that the time had come to weed out the economic parasites, the social loafers, the curious, and the religious adventurers. He tells them that to follow Him was of God, a divinely inspired experience, a change of heart, based on repentance and faith. There would be a cross to bear and self-denial and loneliness would be their constant companion. This was straight preaching and the multitude could not take it.

He could have been easy, soft spoken and kept the crowds but He knew the road would be rough and the going tough and they would have to have a lot to stay with HIM. He asked them the question, "Will you also go away?" Where? What would He do if they did? He wasn't going to stop them or say anything to them if they wanted to leave with the rest of the people. He was saying this is the hour of temptation, and if you are going to leave now is the time. The cross was not far off.

Then Peter, who was the spokesman of the group said, "To Whom shall we go? Thou hast the words of eternal life."

Next, Paul reminds the Romans of the universal character of sin, "All have sinned and come short of the glory of God." As

Dr. F. C. McConnell, a distinguished Baptist preacher of another day, wrote, "It is not that man possibly is about to be lost; it is the sobering truth that man is already lost in sin."

Finally, in his theological foundation, Paul points out the truth that justification by faith is the message of history of both the Old and the New Covenants. "If on your lips is the confession—Jesus is Lord, and in your heart the faith that God raised him from the dead, then you will find Salvation."

Starting with the twelfth chapter, Paul makes the relevant application starting with therefore and the transformed life. Relevant application must always be made on a reasoned faith. "Come, let us reason together." The converse is equally true; a vital faith must always find expression in a relevant life. It is against this background we find the admonition which might serve as the challenge to our hearts. *Meet the demands of the hour.* Let this serve as the clarion call to do better than our own best. Let this focus our eyes above the dollar signs in the Cooperative Program to the life involved in the unflagging energy, and the ardour or loving spirit.

The Gospel is both an indicative and an imperative. The Gospel is recounting a historical event and yet it stands above history. We are called to be in love with a person because he first loved us. This is the good news of God which sends us out, rather than the logic of a theology.

In the little book by James Stewart, mentioned earlier, the author lists five C's as criteria to measure the relevance of our mission. Let us tests these against our budget to see if it is meeting the demands of our hour. The first is *Commission*. We are commissioned to go forth and make all nations my disciples. We hear the words of Jesus. "As the Father hath sent me, so send I you." The Great Commission is clear and explicit. We have no right to quibble or to question if Christ is Lord. Even if these words somehow should have been lost in the ancient papyri upon which they were first written, inspired by God's Holy Spirit, the very nature of the revelation shouts its claim for repetition. We must share the story of His death and resurrection, of him who came, "for our sins, and not for ours only, but for the whole world."

Whatever else we do in our churches, *those* resources which are provided for the teaching and training of men and women and boys and girls to go out with a spirit filled commission are important. We spend much effort in getting people to come to the church house—and this is *important*. We *must* provide the facilities where they can come, but we are coming to realize more and more that it is even more important that we go *out* into every area of life from the church to share the good news.

## Our Cover

Carries the reminder of the week of prayer for foreign missions and the Lottie Moon Christmas Offering with its goal this year of \$12,590,000

Someone has well said, "A church is not a museum for saints, but a field hospital for sinners."

This summer, Mrs. Routh and I had an opportunity to visit Russian Baptists in connection with a meeting of the Baptist World Alliance Executive Committee. When we reached Moscow they opened our bags and found some Russian Bibles which we had been asked to bring by the Russian Baptists to present to their churches. The custom's official took the Bibles from my bag, but after a conversation with Michael Zhidkov, one of the preachers in the Moscow Baptist Church, he brought them back and let us take them in. Michael told me that he explained to the custom's official that I was not bringing them as person to person, but from organization to organization. This experience has been a parable to me. The world is not too much concerned about what we do as religious organizations, but it becomes rightfully concerned when we witness as spirit-filled individuals. The Great Commission makes our budget relevant to the day in which we live.

The second "C" in our criteria is *compassion*. If the Cooperative Program or any budget is a mechanical gadget—a mere procedure, then it is useless. It must represent the beating heart. It must reflect what Dr. Trueblood has called "the fellowship of the concerned."

This summer at Driebergen in Holland at the meeting of the United Bible Societies, Donald Coggan, the Archbishop of York, reminded us that the world population of Christians stood at one-third of the total population in 1940, that it has been reduced to thirty per cent by 1964. With the exploding world population expected to reach six billion by the year 2000, the Christian population, using the term in its broadest sense, will only represent twenty per cent of the population if the rate of growth continues for the Christian world and the total population.

When we realize that half of the people of the world go to bed hungry every night, that two-thirds of the people of the world have never seen a Bible, and that over one-half of all of the *Christians* in the world do not even own a Bible in their own language, we see something of the need for compassion. The beating heart makes the Cooperative Program relevant to the day in which we live.

The third "C" Dr. Stewart suggested for his criteria is *community*. Old John Donne said many centuries ago that "no man is an island unto himself." It has taken the

## 5 New Scholarships

NEW ORLEANS (BP)—Five \$1,200 disciplines scholarships will be offered by New Orleans Baptist Theological Seminary here.

The scholarships will be awarded for the first time in September, 1965 to outstanding entering students who are preparing for various types of church-related service.

Disciplines criteria for the scholarships include academic achievements, statement of church vocation commitment, evaluation of reference statements and financial need for the scholarship.

Scholarship applications will be handled through the office of New Orleans Seminary President H. Leo Eddleman. Application deadline is March 1.

nuclear age to jar us into a full realization of this truth. Those early Christians went everywhere preaching the word, and this everywhere not only referred to geographic direction but to the penetration of society. They recognized, as we recognize today, that there was no stopping place for the Christian until there was a sense of community.

On the Mount of Transfiguration, Peter, James, and John thought at first in terms of building a tabernacle and enjoying their religious experience, but Jesus knew there was an epileptic boy, disturbed parents, doubting disciples, and a howling mob—and a road in the valley below which led to the cross.

The fourth "C" is *continuity*. The Christian church is always just one generation away from extinction. We have an opportunity to train our sons and daughters to worship, to sing songs of praise, to share through the Cooperative Program even to the ends of the earth. We have an opportunity to witness in the states in which we live as well as through the Home Mission Board and Foreign Mission Board around the world. In this the Cooperative Program has relevance and importance.

The fifth and most important "C" in the criteria is *Christ* himself. He is the solid rock upon which we must build. By his spirit we are to gauge all of our activity. In his spirit we are to reach all of our objectives. We are to hear his words, "And I, if I be lifted up . . ." Because of His love, he gave—and we are to give.

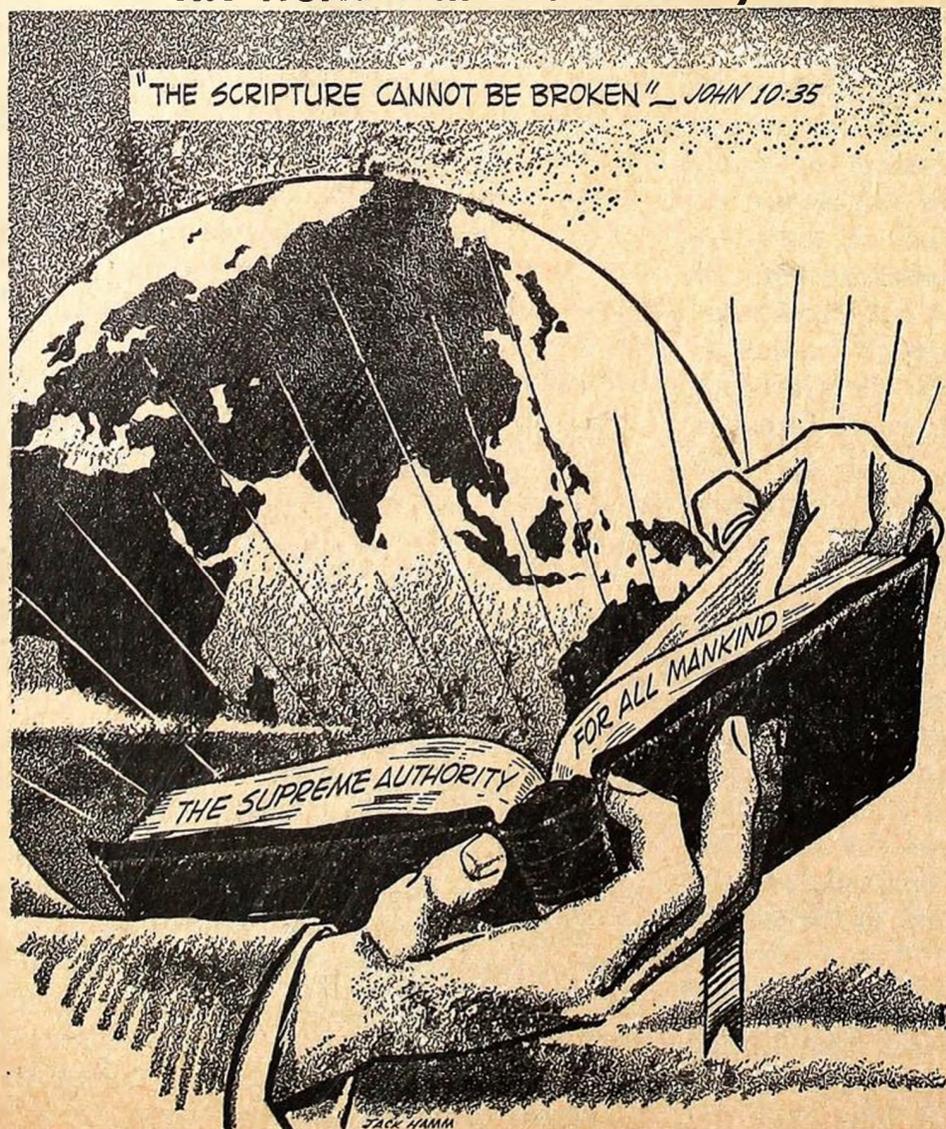
This final word must be said as we look at the needs of the hour. We must face the truth that the highest motivation for stewardship is not always to be found in what our resources might do for others, but rather in what the giving and responding to the love of God will do to our own hearts and our own growth. Our good is often the enemy of our best. Our Christ wants us—gives us the power—to become full-grown equipped for every good service.

## Somebody Is Misinformed

Somebody is misinformed about ministers' incomes. Erase the myth that the minister has a good salary. The fact is, most ministers' salaries are not keeping pace with the times. In fact, a great majority—81%—are having to subsidize their ministerial functions by paying a portion of auto expenses incurred in church business while one third have gone further into debt during the past five years.

Who makes these statements? They come out of the most comprehensive study of ministers' pay that has ever been undertaken. Results of the survey were released Nov. 13 by the Department of the Ministry of the National Council of Churches. Southern Baptists are not in the National Council, but this survey of 8,492 ministers included 674 Southern Baptists in its findings. The study was conducted by the NCC's Bureau of Research and Survey under a grant from Minister's Life and Casualty Union of Minneapolis. It took a random sample of about 10% of the some 110,000 local parish ministers in 15 predominately white Protestant denominations.

### The World Will Live Or Die By It



Results of this survey should disturb complacency of those who think that the minister has a salary that compares with that of other occupations. Even when \$1,200 is added to the average pastor's salary (housing and utility allowance, minus average auto operation loss) it is revealed that ministers received \$1,000 to \$1,900 less in 1963 than comparably educated, lay compatriots in non-church work. In fact, the minister's income falls far below averages for most professionals and white-collar executives, below salesmen and public school teachers, and only a little above clerical workers, craftsmen and factory workers so the conclusions of the survey revealed.

Only 18% of the ministers reported receiving regular annual salary increases. Of those who do receive the increases, 38% reported receiving regular salary reviews, but 27% reported receiving no reviews. Personnel policies and standards need to be adopted in the churches.

One of the things brought out in this survey is that the minister already underpaid must often dip into his own pocket to subsidize his ministry. Four out of five of the ministers disclose that they had to pay part of the auto expenses involved in church business. As a result of inadequate provision for automobile expenses, utilities and housing allowances and other business costs, the survey finds only 4% of American Protestant ministers actually receive the full value of their cash salaries.

It isn't right for the church to charge part of its business cost against the salaries of its staff members. Contrary to popular opinion pastors receive relatively little in honorariums and gifts for the extra services they are so frequently called upon to render. Too many preachers are having to moonlight and get some work on the outside to make ends meet. Some pastors' wives have to supplement their husband's income with work outside their home.

## Dr. Sanders

Dr. R. L. Sanders served man and God with inspiring fidelity. For 58 years he was a brilliant surgeon who sought to interpret through his skilled hands and kindly spirit, the Great Physician. For 47 years, he was a leading figure in First Baptist Church, Memphis, active in all phases of its great work. Many honors came to him. He was the type of man whom colleagues delighted to honor and in whom his fellow church members found an inspiring example of devotion.

## Southern Baptist Liturgy

"Preaching is no longer what it was. For centuries it was the voice of prophecy. . .

"The reason is that preaching has become a liturgical matter, like reading the responsive reading, while the preacher thinks he is getting across a prophetic message. Of course, liturgical preaching has a validity, but let's understand it. Liturgical items tend to create a mood of worship and to deepen religious resolve . . . Repetition of the familiar is a key element in the liturgical. In fact, the liturgy of any church has little effect upon a person until it does become familiar. The liturgical is a reminder of previous communication; it is not the live communication of a new message" (Roger K. Powell, "Stand in a New Areopagus," *The Digest of Research in Religious Speaking*, Vol. 1, No. 3, page 7).

The above quote is bursting with clues as to what is happening in our Baptist worship services these days. The sinful sickness of our society has been charged against the preachers who did not proclaim the gospel, when if Professor Powell is right, the problem is that the congregation tunes out any new application or insight the preacher may proclaim from the Bible. "Culture religion" is not only assumed to be more authoritative than the pastor's sermon, but also the strange new sounds in the preacher's message are heard as discords and heresy.

My eyes and ears have not yet been trained to appreciate either modern art or modern music. One reason is that I exercise my American freedom not to spend time looking or listening except when the classics are available. Perhaps this is a parable of the modern congregation. Until the preacher has taught his congregation how to listen, his sermon communicates to the congregation only the "symbolically-coded messages received long ago." That phrase in quotes explains the vehemence of some of my friends when I suggest that there is new light to break from the Holy Scriptures if we will listen to the Holy Spirit.

Application: Preacher friend, you need to devise a way to train your congregation to hear the prophetic word when it is spoken with the authority of the Biblical revelation.

The juggled worship services I have encountered as a traveling Baptist preacher have sometimes offended me. ("Me" limits the validity of what follows.) I gather that there is a movement to improve worship in many Baptist churches. Not knowing how else to do it, the movement seems to be characterized by imitating snatches of high-church liturgy—more responsive readings, more choral responses, more processions.

Worship is not improved merely by making it stilted and formal. It must express the theology of the church and be related to the culture patterns and religious habits of

*Dr. McCall is President of Southern Baptist Theological Seminary, Louisville, Kentucky.*

## BAPTIST BELIEFS

By Herschel H. Hobbs

# Training of Children

(Prov. 22:6)

"Train up a child in the way he should go: and when he is old, he will not depart from it."

This is a duty enjoined upon parents with a promise. But what is the training involved? Moffatt translates this verse "Train a child for his proper trade, and he will never leave it, even when he is old." Toy in *The International Critical Commentary* renders it "Train up a child in the way he is to go, and even when he is old he will not depart from it."

Actually the Hebrew does not specify what is meant by "the way." It reads "according to his way." One's interpretation will depend upon what he regards these words to mean. The writer tends toward a reference to the moral and spiritual way. The Hebrew word for "train" is an imperative form or a command. This word means to instruct or to initiate. It further connotes to consecrate or dedicate. In this passage each of these meanings is involved. A child is to be dedicated to the right way, initiated or guided into it, and instructed as to how to follow such a way. If so, then the promise is that when he is "old" (Hebrew word derived from a word meaning "beard," thus a man), he will not depart from it.

The key to this passage is "train." What may be regarded as training? Dedication as an infant at which time training should begin. Thus he should be initiated into the right way. Quite naturally as soon as the child understands he should be led to receive Christ as his Saviour. And he should be developed to love Christ and follow His way, not out of a sense of duty alone but of love for Him.

the people.

What I am saying is neither for nor against formality or informality. My first full-time pastorate requested the preacher to wear a cutaway. I have recently spoken in shirt sleeves from the back of a cotton wagon in a field in West Tennessee. I would prefer to preach in an academic robe, but the coded symbolism of robes to Baptist congregations is obnoxious.

Not only do most Baptist pastors, but also most church members, seem to be totally at sea as to what is involved in improving the worship service. Church musicians seem to feel that they can get to quit singing "In the Garden" (my favorite gospel song) and learn to love "Fairiest Lord Jesus" (which I do, they will improve my worship practices. But if they had not let me sing "Fairiest Lord Jesus" over and over, I would never have learned to love it, and nothing

Training involves more than saying, "Do this" or "Do not do that." The parent's example is one of the most powerful teachers for good or evil. Someone said, "Train up a child in the way he should go, and then go that way yourself." Furthermore, training involves the influences outside the family circle. So the parent should be careful as to the child's companions and activities outside the home.

When the child is under the immediate discipline of his parents they may control his actions by paternal authority. But since the parents cannot be with the child constantly he should endeavor to develop in him those guiding principles which will enable him to make the right choices. He must instil in him an inner discipline which will carry him throughout life when he is on his own. And he must ever follow him and undergird him with prayer that in moments of decision he will be able to make the right choices and follow the proper conduct.

But what about the child who does "depart from it"? It may be a temporary lapse into sin from which he will recover. Or it may be that the parent has unknowingly failed in one of the above-mentioned matters or in others. What can we do? Do our best while the child is with us to instil in him right principles and an inner discipline. Follow him with our prayers. Give wise counsel where possible. Then we must rest upon the promise of God.

It is a great privilege to be a parent. It is a greater responsibility. God help us to prove worthy of the privilege and equal to the responsibility.

anyone can do will erase from my memory the spiritual experiences associated with the family pew and the balcony of the old First Baptist Church of Memphis, and the lusty singing of "In the Garden." I am such a poor musician that I cannot sing a new congregational hymn and get its message at the same time. Whoever invented keeping a record in the hymn book to avoid repeating the congregational hymns knew nothing of the value of repetition in worship. I sometimes feel that eleven o'clock Sunday morning is used for a class in repertoire.

Application: Teach us musical illiterates new hymns if the old ones won't do, but let us sing them often enough so that we catch ourselves trying to hum, or whistle, or even sing them on the way to work just because God's in heaven, all's right with the world.—the *Tie*, Sept. issue, publication of Southern Baptist Theological Seminary,

## Tennessee Topics

Calvary Church, Clarksville, has changed its name to Hilldale. It is across from Memorial Hospital. M. O. Blackwelder is pastor.

Bethel Hill Church, McMinnville, ordained R. C. Jacobs and Freeman Prater as deacons, Nov. 8.

Old Ocoee Church, Polk County Association, ordained Benny Thomas as a deacon, Nov. 8.

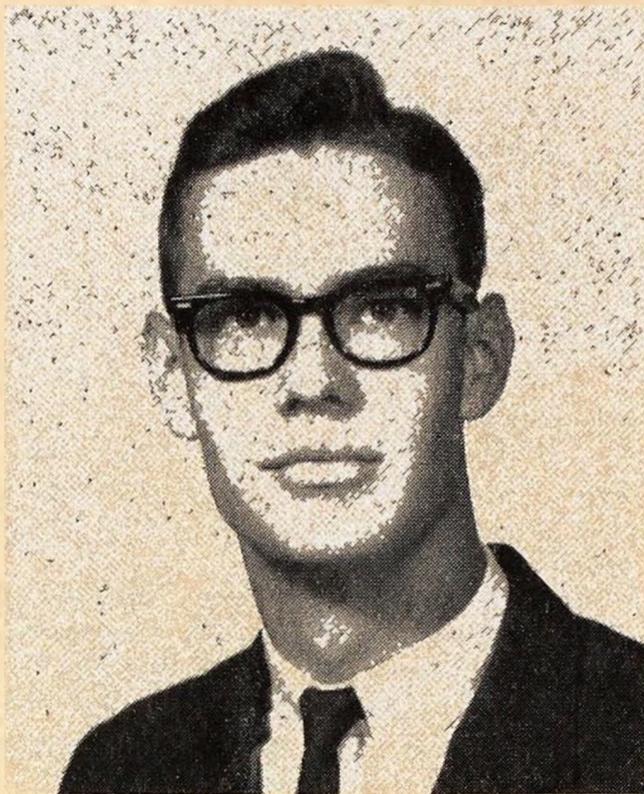
Mountain Springs Church, Polk County Association, ordained D. A. Hooker to the ministry Nov. 7 and called him as pastor. The church also ordained Bobbie Lyle and Vernon Milan as deacons.

First Church, Camden, was led in revival recently by Cooper Patrick, Greenville, S. C. as evangelist and O. M. Dangeau of First Church, McKenzie, led the singing. There was one addition by letter and many rededications.

Since the second Sunday in August B. Frank Collins of New Market has been interim pastor at Piedmont Church. He did the preaching at Leadvale Church in Nolachucky Association which resulted in five for baptism. He also preached in revival services at Mill Springs Church. Collins, now retired, is a former pastor of First Church, Goodlettsville.

Jerry Harvey is the new minister of music and education at First Church, Bemis. He moved on the field Nov. 23, coming from a similar position at First Church, Trenton.

*Gibson County Association*—Northern's Chapel has called Don Verble as pastor. He is a student at Union. James T. Douglass, pastor of Hickory Grove Church, has resigned to become pastor of First Church, Gadsden. Maurice Coleman, pastor of Poplar Grove Church for more than four years, has resigned to become pastor of First Church, Waverly.



**UNION CITY**—Doyle Fagan, ministerial student at Union University, Jackson, was ordained to the ministry recently by First Church here. Fagan is pastor of Royal Street Mission of First Church, Jackson. He is the son of Mr. and Mrs. Bedford Fagan of Union City.

Rev. and Mrs. W. Donaldson Frazier, missionaries to Nigeria, are now studying the Hausa language in Zaria (their address: Box 194, Zaria, Nigeria, West Africa). Both are natives of Tennessee, he of Blaine and she, the former Ina Sandidge, of Maryville.

Clifford Haynes, pastor of Cherokee Hills Church, Memphis, reports a revival in which Thomas D. Guinn of Lincoln Avenue Church, Newport, was the evangelist. There were 20 by baptism, 14 by letter and a number of rededications. Haynes said, "The church as a whole received a great spiritual blessing. This is being felt in every service, attendance and the offering."

The new pastor of First Church, Dyer, is Herbert R. Higdon. He came to Dyer Nov. 15 from Scenic Hills Church, Memphis. A graduate of Union University and Southern Seminary, he is married to the former Mary Louise Lankford of Ripley. They have three daughters, Anita, 11; Nancy, 8; and Susan, 4. The Dyer Church has just completed a \$65,000 construction and renovation program which included a two story addition to its education building. The sanctuary has been enlarged, redecorated, a new baptistry and choir loft added, and the opera type chairs have been replaced with upholstered pews and wall to wall carpeting. The old parsonage has been torn down and a parking lot provided.

## Distinguished Career Ends For Surgeon, Church Officer

MEMPHIS—Dr. Robert Lee Sanders of 60 Belleair Drive here died the night of Nov. 25 at Hot Springs, Ark., after a heart attack in his hotel room. The fatal attack came about 8 p.m. after Dr. Sanders had retired for the night. He and his wife, Mrs. Gladys Larson Sanders, had driven to the Arkansas resort for a vacation that afternoon.

Dr. Sanders, 82, retired last September.

He began practicing in Memphis in 1919. At Baptist Hospital Dr. Sanders soon distinguished himself as a leading abdominal surgeon and was known throughout the nation as a leader in his field. He had been active on the staff for 37 years.

He and Mrs. Sanders joined First Church in 1917 according to Dr. Paul Caudill, pastor. "Since that time, 47 years, he has been active in all phases of the work of the church. He served as chairman of deacons, as a teacher, as a member of the finance committee and as chairman of many important committees. He was one of the most generous supporters First Church has ever known. He was a great Christian steward and maintained a keen interest in evangelism to the last," Dr. Caudill said.

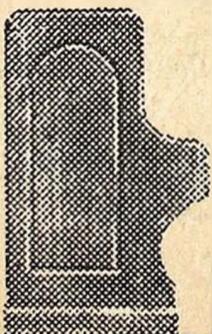
Funeral services for Mrs. Delia Gentry Johnson, first grade teacher at Inskip Elementary School, Knoxville, since 1955, were held Nov. 30 at 2 p.m. at Stevens Chapel. Mrs. Johnson died at 4:30 a.m. Nov. 28 at St. Mary's Hospital. She was a member of Smithwood Church. Pastor Ralph L. Murray and F. M. Dowell, Nashville, officiated. A native of Cookeville, Mrs. Johnson had been ill for several weeks. Survivors include her husband, J. O. Johnson; a daughter, Mrs. Robbie Jean Marchand, Ithaca, N. Y.; and a sister, Mrs. F. M. Dowell of Nashville.

Rev. John Ogan, 83, a retired Baptist minister who was ordained in 1910 and had served numerous East Tennessee churches, died Nov. 29 at his home near Rutledge. Funeral services were held Dec. 1 at 2:30 p.m. at Helton Springs Church where he was a member.

John M. Ross of 57 Belleair Dr., Memphis, died Nov. 25 at his home. He was 82. He was the oldest member and a senior deacon of Trinity Church.

First Church, Jellico, ordained Alex Housley and James Mayes as deacons.

Glenwood Church, Knoxville, ordained George Bright, James Cole, Fred Corum, and L. B. McClain as deacons.



**YOU CAN  
SAVE MONEY  
ON CHURCH PEWS,  
PULPITS, CHAIRS,  
TABLES, RAILS,  
ALTAR PADS AND  
ALL TYPES SCHOOL  
AND OFFICE  
FURNITURE**

**LINDSEY'S**  
LAWRENCEBURG, TENNESSEE

## Alabama Minister Wins Seat in House

BIRMINGHAM (BP)—A Baptist minister, John H. Buchanan Jr., has won a seat in Congress as a Republican representing metropolitan Birmingham, Alabama's largest city.

Although he has regularly preached since that time, Buchanan resigned from the full-time pastorate two years ago when he made his first bid, an unsuccessful one, for a seat in the House of Representatives. He led Republican office-seekers then in votes received.

He was the first pastor of the Centercrest Baptist Church here, serving it four years. The Church, with nearly 400 members, has a new auditorium and education facilities.

The victorious candidate is the son of John H. Buchanan Sr., retired, who served as pastor of Southside Baptist Church here for 14 years. The elder Buchanan also was chaplain of Birmingham Baptist Hospitals.

Since early this year 36 year-old John Buchanan Jr. has been chairman of the Republican Party in Jefferson County, of which Birmingham is seat. He won an upset victory, by a 2 to 1 margin, over incumbent Representative George Huddleston Jr. (Dem.) who had been in the House since 1954.

Buchanan entered politics because of what he described as immorality in the nation, the trend toward centralization of government in Washington, and the gradual loss of constitutional government. He added he wanted to be elected as a conservative to help preserve America's rights and liberties.

### NEW BOOKS

*The Lord's Prayer* Comments by Mary Alice Jones, Illustrated by Dorothy Grider; Rand McNally; 45 pp.; \$2.00. In this lovely and reverent book Mary Alice Jones helps children really to understand the meaning of the prayer so that it will have greater significance and power in their lives. It will be immensely helpful to parents and children alike.

*Difficulties in the Bible* by R. A. Torrey; Baker; 127 pp.; \$2.50. The author simply deals with those objections of which the modern infidel makes the most, which are most puzzling to many Christians.

*How to Teach One and Win One for Christ* by Frank C. Laubach; Zondervan; 90 pp.; \$1.95.

## Texas Debates Long Over Policy Changes

CORPUS CHRISTI, TEX. (BP)—Texas Baptists, after lengthy debate and disagreement over proposed constitutional changes, ended their 1964 state convention here with a united spirit in the cause of missions among Latin Americans.

The Baptist General Convention of Texas concluded with a Latin American missions-emphasis session. It featured reports on a recent Texas Baptist evangelistic crusade among the state's Latin Americans.

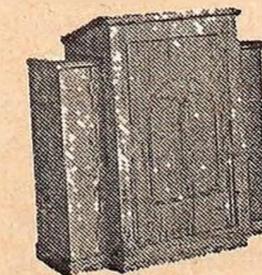
The crusade has broken down barriers of communication and understanding between Anglos and Latins in Texas, and has resulted in more than 5000 professions of faith and nearly 13,000 total decisions, reported convention executive secretary T. A. Patterson of Dallas.

The convention adopted a \$12 million missions budget that will provide \$4,074,054 to the Southern Baptist Convention's nationwide and worldwide causes. It reelected Abner V. McCall of Waco as convention president.

A strong recommendation from the state Christian Life Commission urged Baptists to work positively and creatively in the crucial area of race relations; commended churches, schools and hospitals which minister to all races, and suggested that churches observe next Feb. 14 as Race Relations Sunday.

In the annual presidential address, McCall said unless Baptists apply Christianity to changing social conditions of today, the denomination would become "stuck in yesterday and gradually disappear."

An Oklahoma pastor will be the secretary of Evangelism for the Colorado Baptist Convention. Harold P. McGlamery, 51, pastor of Country Estates Church, Midwest City, the past nine years assumes the post Jan. 1. He will live in Denver, Col., and work with Southern Baptist pastors and churches in a 5½ state area.



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No. 6001 shown, height 45 in.; depth 20 in.; width 42 in. \$60.00 F.O.B. Morristown. Also complete line of church pews.

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### ... Do We Have To Be Babied To Serve God?

● I would like to tell you what blessing we Tennesseans take for granted. Did you ever really look at the world around you?

You have beautiful trees whose colors change with each season. There are valleys, hills, mountains, and plains—all in your view. More beautiful rivers and lakes I've never seen.

Almost every small community has a store, a post office, and at least one church—usually Baptist.

All of these things I never really saw until I saw the absence of them.

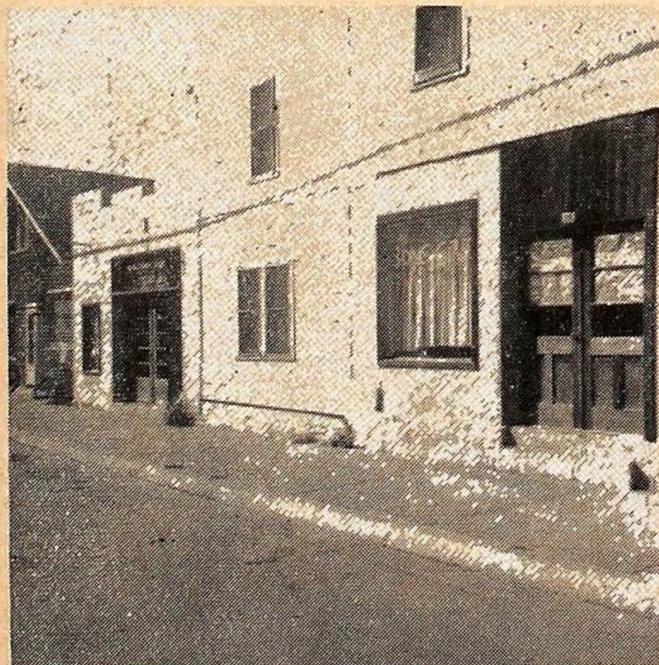
You see, I now live at Fort Riley, Kan. My husband is military. We have lived from Baumholder, Germany to here.

Most of our life has been lived in the Southeastern part of the United States. There are fine Christians in every place I've lived; however, churches are not as plentiful in all places as you have them.

Can you imagine driving from 10 to 20 miles to attend Sunday school?

Can you find a county seat town in Tennessee with NO Baptist church?

I live in a state where these things are a fact. Yes, we Southern Baptists have work in Kansas-Nebraska now. This is wonderful, but oh, how much *more* needs to be done!



The enclosed picture is the mission we attend. Our mother church is about 12 miles away. Look at it closely.

My heart cries out to God when I see this—then think of all the churches with comfortable pews; carpeted floors, fancy choir robes. Oh, yes, these things add to our services; they even encourage attendance in some instances. Yet, in all, are they *really* necessary? Are we such cushioned Christians that we have to be babied to serve God? I realize you support the Cooperative Program, (and well you should) but is that enough? Couldn't you increase your percentage just one per cent?

How about you preachers? I know some of you are not pastoring a church right now. Did you ever consider pioneer mission work? Yes, you would have to support your family by other means, difficult perhaps, but it is *not* impossible. How can you sit and listen to someone preach the gospel without hearing Christ say "Go ye—"

How long has it been since you read Rom. 10: 14-15?

(Continued on Page 10)

### Wanted—

Camp Manager for Tennessee Baptist State Camp. Young couple, with or without children, between ages of 28 to 35. Work full time at camp from June 1 to August 31. Excellent salary, room and board furnished. Prefer one with experience in working with children and have some contact with food preparation. For personal interview, call Joseph B. Kesler, Jr., 254-5681 or write same, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville, Tenn. 37212.

# 102 Committees Found In Association Survey

NASHVILLE (BP)—There are more than 100 committees at work in district associations of churches affiliated with the Southern Baptist Convention, according to a denomination-wide survey.

Although all 102 committees are not found in every association, of course, eight of the committees are found in more than half the associations.

The Department of Research and Statistics of the SBC Sunday School Board carried out the survey. Robert L. Dorrill, Nashville, project analyst, sampled 291 associations, or about one-fourth of the SBC's nearly 1200 district associations.

The committee most often found in the association is the nominating committee. Nine out of 10 associations have a nominating committee. Almost that many, 85.2 percent have a resolutions committee. And an executive committee or executive board exists in 81.8 percent of the associations.

Other of the top eight committees—those most often found to exist—and the percentage of associations having them are:

Time, place and preacher committee, 80.4 percent; general missions committee, 66.3 percent; program committee, 58.1 percent; budget committees 3.3 percent.

The study was initiated by Albert McClellan, Nashville, program planning secretary for the SBC Executive Committee. McClellan said the study will help the convention's interagency council and other groups find better ways of relating the nationwide program of Southern Baptists to the district associations.

The district associations is the smallest unit of organization in the denomination beyond the 33,500 individual churches. The association includes churches in a city, a country, or, in some cases, several counties.

Over half the associations have between 10 and 29 churches in their fellowship. There are 27.1 percent of the associations with 10 to 19 churches, and an equal percentage with 20 to 29 churches.

At the ends of the scale are 8.9 percent of associations with less than 10 churches and 9.6 percent with 50 or more churches.

Nearly one-third of the associations (30.8 percent) have from 5000 to 9999 combined membership of the churches in the association. While 21.6 percent of the associations have less than 3000 combined membership of churches, only 7.2 percent have churches with a combined membership exceeding 20,000.

Only 1.4 percent of the associations have had a 30,000 committee by that name, although the church extension work of the association was likely carried out through the general missions or some other already existing committee.

The SBC 30,000 movement climaxes this year. It has been a drive to establish 30,000 new churches and missions over an eight-year period.

A Cooperative Program committee operates in 18.2 percent of the associations, the survey discovered, but this sort of work may fall to the executive board in some cases.

A Baptist state paper committee functions in 12.7 percent.

Benevolent committees found to exist in some associations include child care or children's home, hospital, homes for the aging, and juvenile rehabilitation.

Only 2.1 percent of the associations have a long-range planning committee by that name, though again, work of that nature may be carried out by another committee, such as the executive committee.

Specialized committees, found in less than 1 per cent of the associations, include a tent committee, committee on pastorless church, committee to work with non-reporting churches and committee on history of the moderator's gavel.

## RECORD REVIEWS

*Hymns for Junior Worship No. 1*, first in a series of four recordings for Juniors emphasizing the Bible, praise, nature, Easter, home and prayer, the church, patriotism, dedication of life, missions, Jesus' life, Thanksgiving and Christmas. Hymns are sung by thirty select voices from the Junior Choir, First Baptist Church, Griffin, Georgia, under direction of Charles F. Crocker, accompanied by Miss Barbara Coffey. Soloist is Johnny Coalson. This is a high fidelity recording of Broadman Records, Nashville, Tenn.

*All Around The Christmas Tree*, John Klein playing the carillon at the tower of "The Coca-Cola Company Pavilion" at the New York World's Fair. Orchestra and Chorus arranged and conducted by Henri Rene. Produced by Herman Diaz, Jr. RCA Victor dynagroove recording.

George Beverly Shea, *Hark! the Herald Angels* RCA Victor dynagroove recording, is the glory of Christmas in 12 songs, including two very dear to Shea: "Joyously Sang The Choirs" and "Dear Little Stranger".

## Group Defines Work Of Missions Committee

ATLANTA (BP)—A Southern Baptist inter-agency group has defined the work of the Church Missions Committee as to purpose, responsibility, and relationships.

The information came from Arthur B. Rutledge of Atlanta, director of the Missions Division of the Home Mission Board of the SBC.

Rutledge released a concensus reached by representatives of the Woman's Missionary Union, Brotherhood Commission, Sunday School Board, and the Mission agency.

They sought the agreement for use in developing the program definitions of the Home Mission Board and its relationships with other Baptist organizations.

The purposes of the Missions Committee were defined as the following: (1) Discover possibilities for local missions projects, (2) Share findings with church program organizations, and (3) Serve the church in establishing and conducting such mission projects as may be assigned to it.

"We feel this agreement marks a distinct step forward in the correlation of local mission action as it is encouraged by SBC agencies," Rutledge said.

The Committee will be responsible for surveying and analyzing possibilities for local mission projects such as new churches, ministries to language or cultural groups, the socially handicapped, mission center work, or work in institutions.

Also the Committee will work with the Church Finance Committee to secure needed

financial support of mission projects, and the Committee will "procure facilities, prescribe operating procedures, and operate mission projects assigned to it by the church."

Rutledge stressed the section defining relationships, noting that the Committee works with the church council for coordination of the work with the mission activities of the church program organizations.

By way of example, he said often the recommendation of the Missions Committee would be the assignment of a mission project to the Woman's Missionary Union or the Brotherhood.

The committee will also maintain communication with the association missions committee concerning mission needs in the association, keeping the church informed and helping meet these needs.

"As a result of this agreement Wendell Belew, leader of the Church Extension Program for the Home Mission Board, will work with representatives of other agencies in the correlation of plans and materials by which the agencies may assist churches and associations in local mission work," Rutledge said.

Individuals taking part in defining the work of the Missions Committee were Miss Alma Hunt, Mrs. R. L. Mathis, and Mrs. Robert Fling of Woman's Missionary Union; George W. Schroeder of the Brotherhood Commission, W. L. Howse of the Sunday School Board, and Rutledge.

# "God's Immutable Timetable" Associational Missionaries

## Confer On Work

by Gregory Walcott

2nd Vice-President—Southern Baptist Convention

I attended a small Baptist junior college in western North Carolina during the summer prior to my senior year in high school. I did not enroll in this particular school because it was a Baptist school, but because it offered high school courses in the summer. I had failed plane geometry and was ineligible for football. My coach urged me to "make up" the course in summer school—I was first string tackle.

Nine weeks on a warm friendly Christian campus did not immediately change me that summer. However, it had lasting effects. The noon and evening vesper services caused me to probe into that dark unfathomable emptiness in my life. I think perhaps I would have become a Christian that summer if it had not been for the influence of several pleasure-seeking "lugheads" who had enrolled for the same reason I had. Somehow I managed to pass my geometry, and perhaps in spite of this ol' "lughead," our high school team became the state champions of North Carolina. We celebrated a twenty-year reunion last week at a banquet in Wilson, my home-town.

That twenty-year reunion served as a reminder to me in a far more poignant way. As I sat at the banquet table reminiscing, I could not but help feel the swelled-up tears rising in my eyes. My! How our God works in marvelous mysterious ways!

In order to be eligible for football I had to get a passing grade in geometry. I went to a fine Christian college. I got the geometry, *plus* something greater.

A young ministerial student had taken special interest in me. He was quite patient and somehow overlooked my silly teenage idiosyncrasies. I could not help but admire him—he could hit a softball further than I could. When the opportunity would arise, he would talk to me in such a wonderful way about Christ. Secretly, my heart yearned to possess that radiant, intriguing victory so evident in his life.

Eight years later by a child-like faith I became a Christian. Through the years I had thought quite often of my friend, challenged by his life. I had not seen him since.

In looking toward my children's formal education, naturally, as a father I want them to have the very best. I want them to know something of Shakespeare, Keats, Beethoven, Leonardo da Vinci, Plato, Spinoza, *and* geometry! But more than this, I want their college days to enhance and stimulate their spiritual lives. Yes, I have fond memories of that little Baptist school

nestled in the North Carolina mountains, because it changed peoples lives.

My friend, that I mentioned, later volunteered for the foreign mission field. His name is Dr. Ronald Hill. Today he is serving in Thailand. I will see him next April. Recently, he requested the Foreign Mission Board to send Gregory Walcott to Thailand for a series of evangelistic meetings. It seems some of my television shows are quite popular in that area. I wonder if he knows that Gregory Walcott is really Bernard Mattox, the tall lanky "lughead" he patiently witnessed to twenty years ago on the campus of a warm Christ-centered school?!!

(Mr. Walcott is preparing a theatrical motion picture production of the life of Dr. William Wallace, a Southern Baptist missionary martyred by the Communists in China. The motion picture is tentatively scheduled for production in September of 1965 Editor's Note)

## Yugoslav Baptists Move Toward Self-Support

BY THE BAPTIST PRESS

The Yugoslav government has provided certain exemptions for churches from a 70 per cent tax on funds sent to the country for pastors' salaries, according to the European Baptist Press service in Ruschlikon, Switzerland.

The initial ruling setting up the tax forced a temporary halt in the sending of funds from American mission boards to supplement the salaries of 17 or 18 Baptist pastors in that East European country.

Josef Nordenhaug, general secretary of the Baptist World Alliance, Washington, D. C., said that news now reaching their office says that under certain conditions churches have been exempt from the tax.

However, according to the European Baptist news report, the occasion brought a new resolve by Yugoslav Baptists to put their churches on a self-supporting basis.

The home mission conference of the Yugoslav Baptist Union, meeting in Novi Sad, voted that with the exception of four older ministers soon eligible for state pensions all pastors will henceforth be supported by their churches. It set up a special committee to lead in gathering funds to

NASHVILLE—Associational missionaries were guests of the Missions Department of the Tennessee Baptist Convention for a three-day conference Nov. 30—Dec. 2. The conference, annually sponsored by the Missions Department, was attended by sixty missionaries and associates now serving in Tennessee. This group included eight new workers, briefed in a special session preceding arrival of the others. Missionaries are now serving in sixty of the sixty-seven Tennessee associations. In addition temporary vacancies are in process of being filled in three associations.

Primary accomplishment of the conference, according to Missions Department secretary Leslie Baumgartner, was "briefing on plans of departments and agencies" of the Tennessee Baptist Convention for the coming year. Baumgartner said also that "sharing information about total Baptist work in the state and opportunity for the men themselves to exchange ideas and information about their own work in their own associations" came out of the conference.

The group toured Belmont College's new facilities and visited the Tennessee Baptist Convention's Children's Home at Franklin, where they had luncheon on Tuesday. The initial session was held at the Baptist Sunday School Board's cafeteria which was addressed by Dr. Fred Kendall, executive-secretary of the Tennessee Baptist Convention and by Dr. Guy Bellamy of the Southern Baptist Convention's Home Mission Board. Other sessions met in the chapel of the State Board Building.

New members of the group introduced at this conference included: Wayland B. Holbrook, *Riverside*; James K. Sparkman, *Beech River*; Joe Harris, *Carroll-Benton*; E. Gordon Crocker, *Shelby*; C. A. McKenzie, *Sweetwater*; Carl Ogle, *Jefferson*; J. B. Chastain, *Copper Basin*; Michael Lee Prowse, *Lawrence*; James Coats (Director of Education), *Knox*; and Ben Walker (Williamson County Field Worker), *Nashville*.

supplement pastors' salaries and help in church extension work.

The conference agreed to set a day each year as home mission day, when all churches would be asked to make a sacrificial offering for pastoral support and new work. This would be supplemented by other offerings during the year.

Continued assistance from abroad is desired for the theological school at Novi Sad and for church construction.

# Associational Sunday School Work — Where To?

by Bob Patterson

Has the association outlived its day? Is there need any longer for associational Sunday School work? Is there need for Sunday School workers from neighboring churches to get together for sharing of problems and ideas?

Associational Sunday School work has been in a period of transition. Indeed it may be implied that there have been primitive stages and more advanced stages in the development of associational Sunday School work.

Whatever may be one's analysis of what has happened, or is happening, certain glaring facts remain.

1. The association is the most strategically situated unit of denominational life. The association grew out of a need for fellowship and a need for a means of expressing missionary zeal and compassion. The association can render direct assistance to churches better than any other denominational unit by virtue of proximity and sustained relationship to the churches.

2. The churches continue to have needs that can be met through an associational Sunday School organization. Trained leadership stands high on the list. Information relative to up-to-date materials for use in the Sunday School is continually needed. There is a growing need for sharing of ideas and testimonies concerning the best in Sunday School work.

3. In spite of how busy and preoccupied Sunday School workers are, they will and do respond to good leadership when they are properly informed and their needs are be-

ing met. This fact places upon associational leadership the burden of determining the needs of the workers and using the best resources available to plan ways to meet the needs of the workers.

4. The associational Sunday School organization cannot be everything and do everything. There is plenty of room for other organizations and their work in the framework of the association. Associational leadership should determine what is needed most and put forth full efforts to meet those needs. It is better to plan a little bit, do it well, and find some satisfaction, than to plan much and do nothing well.

5. The primary tasks of the associational Sunday School organization may be:

- a. Leadership Training (teaching workers the *why* and *how* of good Bible teaching)
- b. Sunday School Promotion
- c. Participation in Sunday School Projects

Associational Sunday School officers will do well to major on "Leadership Training" not only in central or group meetings but much more so in the churches where the needs exist.

6. Dedicated leadership is the key to the solution. In places of leadership are needed the people who are doing the job in their churches. Associational Sunday School officers are needed who have the skill gained from study and experience and who are willing to go outside their own church in helping to train Sunday School workers.

## Forum

(Continued from Page 7)

Don't you believe Rom. 8:28 or Phil. 4:19?

I plead with you. No, not I, these multitudes of people without the gospel plead for the gospel, the plan of salvation, that Christ died for *all* men. Does that exclude any corner of the earth? Indeed not.

Our Lord commands, "Go ye into Tennessee, into *all* the United States, North America, Africa, Asia, every corner of the globe. Go ye—and preach the gospel to every creature.—Roberta Mathis, 4652-5 Ellis Hts., Ft. Riley, Kan. 66442

*Editor's Note*—Mrs. Mathis is the former Roberta Bray, daughter of Rev. C. L. Bray of Halls, Tenn. She is a 1957 graduate of Harrison-Chilhowee Baptist Academy.

### ... Baptists At The Crossroads

• I am fully in favor of Baptists fighting for separation of church and state so long as they do not go off the deep end in their interpretation of its meaning. Then they infringe on other things even more serious. I ask you now, does one great principle if rightly interpreted cancel out other great principles in the sight of the Just and Loving God?

Do you really believe that our Christ Who died for the school children of America is pleased that some shut them off from being pointed toward God in public schools? Mind you, I have in mind the children and the majority whose rights are being denied them in favor of a few (which few are free to leave the room during Bible reading and prayer).

Sectarianism needs to be kept out of public schools; but God Himself needs to be kept in.

Most school children do not have Christian parents to train them at home nor take them to church. So they do not go to church. These tender young minds and hearts will see you stopping prayer to God in their schools and they will conclude that GOD is no longer very needful. Think, then, how hard its going to be to reach them the rest of their lives with the Gospel of Jesus. Many will be forever in hell who could have otherwise been reached. See Matt. 18:6. What about this cause of the lost youth of America?

And again, the great principle of separation of church and state does not if rightly interpreted cancel out the principle, even greater, of the honor due unto God's Holy Name in every area of life. Without His help we would have no nation today. If we do not honor God in public life as well as private, we give in to the god of this age. See Luke 11:23. Neutrality is impossible.

What if we do maintain our separation of church and state by a false idea of its meaning, but so leave God's honor out as to meet His jealous wrath, and see the Ship of State itself sink? Read Exod. 20:3-5.

Will we stand for this separation of God and state? We see in Russia what this leads to, carried to its logical conclusion.

Yes, we Christians are at the crossroads all right. But the present issue is far more critical than most think. Far more than separation of church and state is imperiled. There is an atheist-sponsored trend to take God's honor out of all public life in America. They are well on their way toward taking honor to God out of schools as to all exercises, and out of military services by removing chaplains. We Baptists now have chaplains in military service. Also there is a trend to take services for God out of military academies. Many youth could not then be reached for Christ as Billy Graham is doing now.

What are we Christians going to do? Billy Graham's *Decision* magazine in the August issue has an editorial all ought to read. It tells us that



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## Gets Seminary Award

LOUISVILLE (BP)—Van Cliburn, famed concert pianist, was presented the 1964 American Churchman of the Year Award here at a banquet in his honor. The award is made annually by the lay associates of Southern Baptist Theological Seminary.

Cliburn is a member of First Baptist Church, Shreveport, La. In presenting him at the banquet for the award, James W. Middleton, his pastor, described the pianist as "a man with devotion and purpose and Christian stewardship." He called Cliburn "the genius of the South who has become the charm of the music world."

About 200 laymen and their wives from 16 states attended the award banquet. These were in Louisville for the Christian layman's forum sponsored by the seminary

if we give up standing for theism in public life we give preference to atheism by default. It says that we ought to serve Jesus as the First Citizen of our day.

Yet, public honoring of our Lord, though certainly due Him, is not our most basic need. We must also honor Him in our private hearts. There are those who say to take Him out of schools but honor Him in the home. But are our Christian homes for the most part honoring the Savior? Our Training Union Quarterly in the July 26 lesson tells of a recent survey reporting that less than one church family in twenty follows a daily worship plan which included the use of Scripture reading or devotional reading.

Come now, let us be sincere. When one truly makes Christ Lord of his heart, he will go on to make Him Lord of his home, and of all church work. Nor will he stop here. He will go on to insist on His being honored as Lord in all public life too.

We are in sore need of an amendment to our U. S. Constitution's First Amendment which will not change its meaning in the least, but which will add more words so as to make its meaning so clear that the Supreme Court cannot go on distorting its meaning.

Far greater than even this, we need to seek God for another Great Awakening because public and private honoring of God rise or fall together. By this I mean, of course, sincere honoring. As for rote praying we have this not only in schools, but often in our churches and even in our homes.

We Baptists have a very straight and narrow path to follow if we are to meet God's jealous approval. If we turn either to the left extreme or to the right extreme we will embrace serious danger. If we turn to the left and forsake in any wise standing for separation of church and state there is grave danger. But if we swerve to the right and in any wise sanction separation of God and state we will incur God's certain wrath. Malachi 1:11. Exodus 34:14.

Our Baptist stalwarts of the past went to neither extreme. Carroll, Scarborough, Truett, etc., held hard and fast for separation of church and state; but you will not find where they went off the deep end at any time. Turn in Scarborough's "With Christ After the Lost" to p. 198 and you will find him saying that the public school is a good place to win children to Christ. Turn in Truett's "Follow Thou Me" to p. 185 and you will find him telling us that we must take sides concerning Christ in the home, school, everywhere.

The only extremism we Baptists need is extreme devotion to our Lord and to His cause as scripturally interpreted.—J. M. Surgener, Ross Hotel, Nashville

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by Bethann Van Ness

illustrated by Harold Minton

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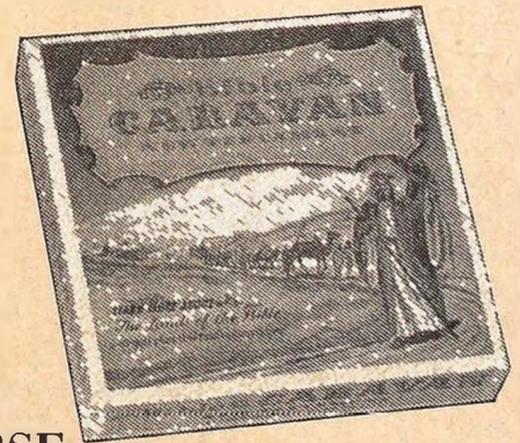
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#### BIBLE TURN-UPS

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# Attendances and Additions

Churches S.S. T.U. Add.

## November 29, 1964

|                             |      |     |   |
|-----------------------------|------|-----|---|
| Alexandria, New Hope        | 78   | 39  |   |
| Antioch, Mt. View           | 230  | 109 |   |
| Rocky Fork                  | 19   |     |   |
| Athens, Central             | 132  | 86  |   |
| East                        | 461  | 212 |   |
| First                       | 600  | 266 | 4 |
| West End Mission            | 73   | 32  |   |
| Auburntown, Prosperity      | 142  | 69  |   |
| Baxter, First               | 103  | 44  |   |
| Bemis, First                | 342  | 86  | 2 |
| Bolivar, First              | 432  | 99  | 2 |
| Brownsville                 | 610  | 168 |   |
| Brush Creek                 | 95   | 45  |   |
| Calhoun                     | 130  | 66  |   |
| Carthage, First             | 224  | 65  |   |
| Chattanooga, Brainerd       | 864  | 253 | 1 |
| Calvary                     | 304  | 115 |   |
| Central                     | 649  | 207 | 3 |
| Meadowview                  | 50   | 40  |   |
| Concord                     | 475  | 231 |   |
| East Brainerd               | 215  | 96  |   |
| East Lake                   | 556  | 172 |   |
| Morris Hill                 | 300  | 139 | 2 |
| Northside                   | 467  | 135 | 1 |
| Oakwood                     | 396  | 162 | 1 |
| Red Bank                    | 1077 | 299 |   |
| Ridgedale                   | 468  | 201 |   |
| St. Elmo                    | 411  | 135 | 2 |
| White Oak                   | 537  | 117 | 6 |
| Woodland Park               | 321  | 140 |   |
| Clarksville, First          | 966  | 282 |   |
| Pleasant View               | 161  | 114 | 2 |
| Cleveland, Big Spring       | 364  | 172 |   |
| Maple Street                | 114  | 65  | 1 |
| Stuart Park                 | 164  | 97  |   |
| Clinton, First              | 607  | 182 |   |
| Pleasant View               | 182  | 94  | 3 |
| Second                      | 432  | 94  |   |
| Collierville, First         | 319  | 109 |   |
| Columbia, First             | 438  | 143 | 3 |
| Highland Park               | 350  | 165 | 1 |
| Northside                   | 119  | 66  |   |
| Pleasant Heights            | 172  | 51  |   |
| Cookeville, First           | 474  | 116 |   |
| Steven Street               | 131  | 61  |   |
| Washington Ave.             | 140  | 70  |   |
| Bangham                     | 70   | 58  |   |
| West Viiew                  | 137  | 67  |   |
| Corryton                    | 233  | 125 |   |
| Crab Orchard, Haley's Grove | 127  | 85  |   |
| Crossville, First           | 199  | 58  |   |
| Homestead                   | 214  | 80  |   |
| Oak Hill                    | 109  | 74  |   |
| Daisy, First                | 329  | 96  |   |
| Dayton, First               | 281  | 116 |   |
| Dickson, First              | 238  | 96  | 3 |
| Dresden, First              | 186  | 77  |   |
| Dunlap, First               | 156  | 65  |   |
| Dyersburg, Calvary Hill     | 109  | 53  |   |
| First                       | 587  | 184 |   |
| Hawthorne                   | 196  | 78  |   |
| Elizabethton, First         | 492  | 167 | 2 |
| Immanuel                    | 232  | 117 |   |
| Oak Street                  | 201  | 90  |   |
| Etowah, North               | 414  | 139 | 2 |
| Flintville                  | 164  | 49  |   |
| Galloway                    | 106  | 73  | 1 |
| Gladeville                  | 175  | 79  |   |
| Goodlettsville, First       | 543  | 230 | 1 |
| Grand Junction, First       | 141  | 85  |   |
| Greenbrier, Ebenezer        | 156  | 64  |   |
| First                       | 395  | 125 | 1 |
| Mission                     | 27   |     |   |
| Greeneville, First          | 470  | 182 |   |
| Harriman, Big Emory         | 109  | 56  |   |
| Piney Grove                 | 199  | 45  |   |
| South                       | 526  | 164 |   |
| Trenton Street              | 374  | 129 |   |
| Walnut Hill                 | 224  | 107 |   |
| Hendersonville, First       | 563  | 128 | 4 |
| Hixson, Central             | 302  | 171 | 4 |
| First                       | 330  | 105 | 7 |
| Pleasant Grove              | 151  | 78  |   |
| Humboldt, First             | 467  | 133 |   |
| Jackson, East               | 157  | 77  |   |
| East Union                  | 89   | 44  |   |
| First                       | 908  | 275 | 4 |
| Highland Park               | 149  | 66  |   |
| Parkview                    | 347  | 139 |   |
| West                        | 830  | 416 | 4 |
| Jefferson City, First       | 462  | 168 | 2 |
| Jellico, First              | 162  | 98  |   |
| Johnson City, Central       | 630  | 169 | 3 |
| Clark Street                | 302  | 81  |   |
| North                       | 167  | 94  |   |
| Unaka Avenue                | 368  | 91  |   |
| Kenton, Macedonia           | 95   | 66  |   |
| Kingsport, First            | 885  | 211 | 1 |
| Litz Manor                  | 219  | 138 |   |
| Lynn Garden                 | 405  | 130 | 2 |
| State Line                  | 172  | 90  | 2 |
| Kingston, First             | 626  | 297 |   |
| Knoxville, Beaver Dam       | 306  | 142 |   |
| Black Oak Heights           | 241  | 88  |   |

|                               |      |     |    |
|-------------------------------|------|-----|----|
| Broadway                      | 888  | 277 | 1  |
| Central (Bearden)             | 655  | 237 | 9  |
| Central (Ft. City)            | 1214 | 433 | 1  |
| Cumberland                    | 368  | 181 | 3  |
| Fifth Avenue                  | 667  | 185 | 7  |
| First                         | 861  | 219 | 2  |
| Immanuel                      | 385  | 105 |    |
| Lincoln Park                  | 992  | 272 | 4  |
| Mt. Harmony                   | 191  | 112 |    |
| Meridian                      | 687  | 247 | 3  |
| New Hopewell                  | 268  | 122 | 2  |
| Smithwood                     | 796  | 293 |    |
| Wallace Memorial              | 713  | 288 |    |
| West Hills                    | 208  | 68  |    |
| LaFollette, First             | 266  | 114 |    |
| Lawrenceburg, First           | 210  | 73  |    |
| Highland Park                 | 289  | 153 |    |
| Lebanon, Hillcrest            | 167  | 82  | 1  |
| Immanuel                      | 420  | 196 |    |
| Rocky Valley                  | 108  | 45  |    |
| Lenoir City, Calvary          | 211  | 58  |    |
| First                         | 494  | 187 |    |
| Kingston Pike                 | 118  | 62  | 7  |
| Oral                          | 107  | 62  |    |
| Lewisburg, East Commerce      | 153  | 61  | 1  |
| First                         | 359  | 118 |    |
| Mt. Lebanon                   | 50   | 25  |    |
| Loudon, New Providence        | 157  | 97  |    |
| Union Fork                    | 96   | 65  |    |
| Madisonville, First           | 293  | 105 |    |
| Melesus                       | 250  | 109 | 1  |
| Manchester, Trinity           | 102  | 96  |    |
| Martin, Central               | 314  | 83  |    |
| First                         | 366  | 149 |    |
| Maryville, Armona             | 157  | 96  |    |
| Broadway                      | 659  | 325 |    |
| Stock Creek                   | 213  | 113 | 1  |
| McEwen, First                 | 105  | 40  |    |
| McKenzie, First               | 329  | 118 |    |
| McLemoresville                | 82   | 40  |    |
| McMinnville, Magness Memorial | 404  | 113 |    |
| Forest Park                   | 93   | 56  |    |
| Shellsford                    | 195  | 100 |    |
| Memphis, Ardmore              | 714  | 322 |    |
| Bartlett                      | 352  | 154 | 2  |
| Bellevue                      | 1423 | 651 | 5  |
| Boulevard                     | 380  | 141 | 6  |
| Brunswick                     | 118  | 43  |    |
| Eudora                        | 960  | 374 | 1  |
| First                         | 1335 | 388 | 7  |
| Glen Park                     | 345  | 191 |    |
| Highland Heights              | 1207 | 664 | 1  |
| Kennedy                       | 514  | 235 |    |
| LaBelle Haven                 | 756  | 317 | 7  |
| Leawood                       | 885  | 300 |    |
| Lucy                          | 148  | 103 | 1  |
| Mallory Heights               | 233  | 115 |    |
| Peabody                       | 195  |     | 3  |
| Prescott Memorial             | 461  | 136 |    |
| Rugby Hills                   | 297  | 189 | 2  |
| Scenic Hills                  | 207  | 101 |    |
| Second                        | 494  | 176 | 2  |
| Sky View                      | 383  | 171 | 1  |
| Southern Avenue               | 850  | 325 | 11 |
| Speedway Terrace              | 596  | 266 | 2  |
| Temple                        | 988  | 291 |    |
| Trinity                       | 645  | 291 | 3  |
| Union Avenue                  | 223  | 836 | 1  |
| Whitehaven                    | 749  | 213 |    |
| Milan, First                  | 413  | 158 |    |
| Morristown, Bethel            | 219  | 140 |    |
| Buffalo Trail                 | 246  | 79  |    |
| Bulls Gap                     | 124  | 44  |    |
| Cherokee Hill                 | 127  | 74  | 7  |
| First                         | 735  | 183 |    |
| White Oak                     | 200  | 78  |    |
| Murfreesboro, First           | 579  | 148 |    |
| Calvary                       | 91   | 55  |    |
| Green Hills                   | 87   | 45  |    |
| Immanuel                      | 69   | 43  | 3  |
| Maney                         | 92   | 42  | 2  |
| Southeast                     | 158  | 113 | 2  |
| Third                         | 313  | 108 |    |
| Nashville, Dalewood           | 412  | 109 |    |
| Donelson, First               | 812  | 192 | 3  |
| Eastland                      | 563  | 164 |    |
| Elkins Avenue                 | 125  | 62  | 8  |
| Fairview                      | 218  | 95  |    |
| First                         | 1286 | 431 | 8  |
| Carroll Street                | 192  | 77  |    |
| Cora Tibbs                    | 81   | 41  |    |
| T.P.S.                        | 374  |     |    |
| Freeland                      | 111  | 49  |    |
| Gallatin Road                 | 436  | 119 |    |
| Grace                         | 800  | 271 | 6  |
| Harsh Chapel                  | 186  | 74  | 1  |
| Haywood Hills                 | 388  | 179 | 3  |
| Hill Hurst                    | 205  | 111 |    |
| Joelton                       | 264  | 132 |    |
| Lakewood                      | 444  | 130 | 2  |
| Lincoya Hills                 | 215  | 76  |    |
| Lockeland                     | 565  | 153 |    |

|                              |     |     |   |
|------------------------------|-----|-----|---|
| Lyle Lane                    | 111 | 60  | 1 |
| Park Avenue                  | 882 | 285 | 7 |
| Riverside                    | 355 | 88  |   |
| Rosedale                     | 167 | 73  |   |
| Scottsboro                   | 113 | 80  |   |
| Third                        | 207 | 50  |   |
| Tusculum Hills               | 436 | 173 | 3 |
| Woodbine                     | 480 | 172 | 1 |
| Berea                        | 40  | 7   |   |
| Niota, First                 | 134 | 38  | 1 |
| Oak Ridge, Central           | 449 | 153 |   |
| Robertsville                 | 658 | 216 | 4 |
| Old Hickory, First           | 420 | 183 |   |
| Temple                       | 236 | 139 | 1 |
| Oliver Springs, Middle Creek | 144 | 81  |   |
| Paris, First                 | 544 | 191 |   |
| Parsons, First               | 206 | 60  |   |
| Philadelphia, Cedar Fork     | 168 | 137 |   |
| Pigeon Forge, First          | 271 | 143 | 2 |
| Portland, First              | 323 | 102 | 1 |
| Pulaski, First               | 360 | 114 |   |
| Mission                      | 67  | 23  |   |
| Ripley, Curve                | 114 | 70  |   |
| Rockwood, Eureka             | 106 | 61  |   |
| First                        | 507 | 178 |   |
| Rogersville, Henard's Chapel | 143 | 110 |   |
| Savannah, First              | 270 | 99  |   |
| Selmer, Falcon               | 85  | 61  |   |
| Sevierville, First           | 529 | 171 |   |
| Seymour, Dupont              | 153 | 82  |   |
| First Chilhowee              | 230 | 101 | 1 |
| Shelbyville, First           | 537 | 128 |   |
| Shelbyville Mills            | 218 | 99  |   |
| Southside                    | 90  | 30  |   |
| Smyrna, First                | 276 | 111 |   |
| Sparta, First                | 199 | 60  | 2 |
| Springfield                  | 539 | 136 |   |
| Summertown                   | 143 | 43  |   |
| Sweetwater, First            | 453 | 107 |   |
| Murrays                      | 102 | 85  |   |
| Tiptonville, First           | 184 | 58  |   |
| Trenton, First               | 543 | 190 | 2 |
| Union City, First            | 622 | 111 |   |
| Samburg                      | 71  | 38  |   |
| Second                       | 280 | 135 | 1 |
| Watertown, Round Lick        | 217 | 82  | 2 |
| Waverly, First               | 211 | 78  |   |
| Waynesboro, Green River      | 148 | 73  |   |
| White House                  | 206 | 108 |   |
| Winchester, First            | 217 | 60  |   |
| Southside                    | 72  |     |   |
| Oaklawn                      | 135 | 73  |   |
| Woodbury                     | 213 | 67  |   |

## Moseley, Culpepper Join Mission Board

ATLANTA (BP)—A state Baptist executive secretary and a seminary missions professor have accepted top leadership positions offered them by the Home Mission Board of the SBC.

Fred B. Moseley of Portland, Ore., leader of the Executive Board of the Baptist General Convention of Oregon-Washington, assumes a newly created HMB position on Jan. 1. He will serve as assistant to the executive secretary-elect Arthur B. Rutledge.

Hugo H. Culpepper of Louisville, associate professor of Christian Missions and World Religions at Southern Baptist Theological Seminary, becomes on Jan 1, director of the Division of Missions.

Culpepper takes the position vacated by rutledge in his elevation to executive secretary-Treasurer.

These and three other staff changes took place in Atlanta at the annual meeting of the mission agency.

John F. Havlik of Alexandria, La., was named an associate director in the Evangelism Division, effective Jan. 1. He has been secretary of the Evangelism Department for Louisiana Baptists.

Victor T. Glass of Atlanta, seven years associate secretary of the Department of Work with National Baptists, became that department's secretary following the retirement of Guy Bellamy of Oklahoma City.

The Board also elected Thomas H. Baker of Atlanta as art director, a new position in the Division of Education and Promotion.

## 29th State Group Joins Southern Baptists

By J. D. Cates

SALT LAKE CITY (BP)—The newest state convention to join the Southern Baptist Convention family will be the Utah-Idaho Southern Baptist Convention, which comes into being Jan. 1.

It was organized here by 363 people from the two states and from the sponsoring Arizona Southern Baptist Convention with whom the two-state area has been affiliated to date.

It is the 29th state convention to cooperate with the SBC, and the first to be organized since Indiana Baptists formed a separate convention in 1959.

The convention's work will be guided by a 19-member executive board which will include four convention-elected officers and 15 other at large, to come from the various

parts of the Utah and Idaho area these 15 will serve for three years, then rotate.

No executive secretary has been elected yet, though a nominating committee has been chosen. The new convention picked C. Raymond Cearley, pastor, First Southern Church, Mountain Home, Ida., as its first president.

It adopted a budget of \$149,821 for the first year. Of this, \$59,200 will come through Cooperative Program gifts, state mission offerings this year and next, and funds already saved.

The SBC Sunday School Board will provide another \$12,145 for jointly promoted work in religious education. The balance, nearly \$80,000, will have the SBC Home Mission Board as source, supporting joint state missions work in several fields.

## Arkansas Debating College Questions

ELDORADO, ARK. (BP)—The Arkansas Baptist State Convention was asked here to consider taking over control and support of a 25-year-old private Baptist junior college in Northeast Arkansas.

Referred to the Convention's executive board was the request from the trustees of Southern Baptist College and the college's president and founder, H. E. Williams. The college is located at Walnut Ridge, Ark.

Trustees of the college are not presently elected by the Arkansas Convention. However, since 1949, the Convention has appropriated funds annually to help support the college. Convention appropriations now run up to \$35,000 a year.

The college, which has a current enrollment of 358 students, was accredited last year by the North Central Association of Colleges and Secondary Schools. Enrollment, steadily rising, jumped from 244 a year ago.

No opposition was expressed at the 1964 session here when the request was referred to the executive board. The board will apparently be faced with the questions of heavier financial support which would go with control, a method for Convention election of trustees and the future direction of the college.

Arkansas Baptists now control only one college—Ouachita College at Arkadelphia. The 1965 session may be faced also with the issue of whether Ouachita may accept federal education grants to keep its plant equal to the increasing enrollment.

The 1964 convention, which met during the national election in the United States, found messengers—a slimmer crowd than

usual because of the national event—more interested in a statewide political and moral issue than perhaps in the convention's own doings.

Baptists had been leaders in the battle to defeat a bid for legalized gambling in Hot Springs, which was on the state ballot along with the race for president, governor and the congress. The gambling proposal was defeated.

### RELIGIOUS RECORDINGS

*Christmas with George Beverly Shea* RCA Camden recording, is the true meaning of Christmas in song.

*The John Gary Christmas Album* containing a variety of both secular and sacred among its 11 numbers is a RCA Victor dynagroove recording.

*Christmas with the Norman Luboff Choir*, RCA Victor dynagroove recording, is a musical Christmas message with 18 songs both reverent and in the merry vein from Norman Luboff.

*The Darol Rice Silver Saxophones* play the Golden Hymns, twelve old-time hymns in new style. RCA Victor dynagroove recording.

*Ed Miller Sings*, Katherine Miller accompanist with vocal accompaniment by the Jordanaires recording 12 favorites beginning with "I Can Tell the World", a Grandeur Records, Box 524 Gatlinburg, Tenn., production. Ed Miller and his wife Katherine lead the ministry of music at First Baptist Church, Gatlinburg, where many thousands have heard his rich baritone voice.

## Illinois Tackles Constitution Changes

JOLIET, ILL. (BP)—The Illinois Baptist State Association here unanimously approved a five-point recommendation for new constitutional requirements to follow in conducting affairs of the state Baptist association.

It was the first of two such votes which have to be taken before the changes take effect. The next vote will come when the 1965 state association meets in Marion, Ill., Oct. 27-29.

The five points cover officers of the association and its board of directors, employment of new staff members, state association action on major expenditures, nominations for the board of directors, and a committee to handle future constitutional matters.

The changes would make the officers of the state association function in the same capacity as officers of the board of directors, and create a standing committee of 12 members to function as a committee on boards. This committee would nominate the members of the board of directors and some other association committees.

Action by the state association or the full board of directors would be required on new employees in the future. It could not be delegated to a committee of the directors. All votes on employment would have to be taken by secret ballot, rather by voice or hand-raised method.

The board of directors could not obligate the state association nor take it into debt beyond \$50,000 without associational authority. There has been no restriction to the present.

A standing committee on the constitution would report to the state association any violation of the constitution it observed.

The state association (equivalent of state convention) appointed a nine-member committee to study relocating state Baptist offices. They are now at Carbondale, in Southern Illinois, where organized Southern Baptist work had its earliest development. The state association was formed in 1907, and has had offices in Carbondale since 1930.

Illinois Baptists called for friendlier relations between races but did not single out any method or issue for special attention. Alcohol and salacious literature were condemned. The traditional Baptist position on church-state separation was upheld.

The association also reaffirmed its desire to launch a home for senior citizens but did not appropriate funds nor set a time for founding it.

# — Brothers In Christ —

TEXTS: Philemon (Larger)—Philemon 8-21 (Printed)—Galatians 3:28 (Golden).

The teachings of the Golden Text are obvious. They are: first, that nationalities as well as cultures as such are not to be exclusive in the Christian religion; second, that social as well as economic status are not to interfere with the brotherhood and fellowship within the group; and third, that even the differences of sex of the communicants are to be regarded as helps rather than hindrances. The connotations of these are indeed far-reaching, and should be noted in the study of this text, but they receive no specific elaboration in these notes. This is due to space-limitations. However, they are kept in mind in the discussion which follows. And the discussion, of course, is confined to the printed text.

## A Personal Plea (vv. 8-14)

Paul might have commanded Philemon to grant his wish. He had been the human channel of his salvation so that Philemon owed him very much indeed. He was Christ's ambassador in Rome (from which the letter appears to have been written). He was an elderly man and thus had the advantage of experience in the Christian life. In addition, he was a prisoner and could have exploited the situation. But instead he makes his plea on the basis of Christian love. He pleads for Onesimus rather than for himself. The delightful letter contains nothing of a selfish nature. Paul had come into close contact with Onesimus and had been the means of his conversion. He regards him as one of his prison "trophies". By now Onesimus had become one of his helpers while imprisoned.

Paul plays on the meaning of the name Philemon's former slave. And his letter reveals such a play. Wm. M. Taylor furnishes this word as he calls attention to Paul's delicate humor in the letter. "His humor, in that, playing on the meaning of the word Onesimus, which signifies profitable, and he says—and I think I can see the twinkle in his eye as he looked at Onesimus while he dictated the clause—'which in time past was to thee unprofitable, but now profitable unto thee and me.'" Onesimus had indeed become profitable in the highest sense because he had met Paul's Saviour and had been completely transformed in character.

Paul writes further that his sending Onesimus back to Philemon is like sending a part of himself. The bond between the two, prisoner and helper, was that close. He desired to keep him but would do nothing without Philemon's consent. In this it may be observed that Christian conduct always rests upon the voluntary principle. A. H. McNeile observes at this point in these words: "And therefore, while he sends the slave back to his master, he does not ask that Philemon should release him, but asks him to love him."

## A Beloved Brother (vv. 15-21)

Philemon is to regard his slave as his brother in Christ. This is the clear teaching of the Apostle. This is the identical teaching as found in the Golden Text. "Receive him as you would receive me," writes Paul. "Love him in the same way and to the same extent as you have loved me, remembering that we have both been loved by the same Lord." The tie between the three was in reality spiritual.

Philemon was guaranteed payment for Onesimus' financial misdeeds by Paul. The Apostle hastens to include an I.O.U. within his letter to him. "Charge that to my account", is his solemn promise. Here can be glimpsed one reason for the letter becoming a part of the New Testament, namely, it comes quite close to the doctrine of the Atonement. Paul will take the place of Onesimus before Philemon similar to Christ taking the place of the sinner before God.

Philemon would regard Onesimus in a new and higher relationship if he would heed Paul's tactful plea. J.W.C. Wand has written these words in this connection: "No effort was made to put a stop to the system of slavery, but its sting was drawn by the glad recognition that all were brothers in Christ". All human problems must find their solution in Him as Saviour and Lord.



ON MATTERS OF  
*Family Living*

By

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

Director of Counseling, Trinity Baptist Church

## How You Can Make This Christmas The Happiest

Just how "happy" is Christmas at your house? If we're honest, many of us will concede that Christmas has come to involve a lot more—and mean a lot less—each year. Luckily, there's still time to make this the happiest holiday the family has ever shared—if we aren't afraid to make changes.

Let's start with the presents for the children. Are there too many of them because their friends will receive too many? Are they carefully chosen for the individual child or are they an impersonal collection of big, showy playthings that star on TV commercials? Are we, perhaps, overdoing the Santa bit to make up for lack of attention from us? We are better gifts to give.

The popular magazines overemphasize Yule entertaining and so do harried, exhausted, irritable mothers. Break free of this kind of pressure this year. Is this frenzy necessary? Outsiders' fleeting impressions of your hospitality are not very important compared to the long-lasting effect our behavior has on watchful, observant children.

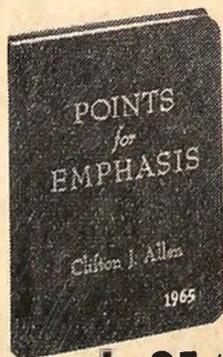
Instead of trying to outdickens Dickens, celebrate the holiday your way. Instead of sandwiching the family Christmas between the community's smarty-parties, plan and scheme so that every member of the family—and especially grandma and grandpa—gets the extra attention and awareness that proclaim love. The best Christmas memories are not of things, but of feelings.

This year, let's keep Christmas as—to quote Scrooge's nephew Fred—"a good time; a kind, forgiving, charitable, pleasant time: the only time that I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were life's fellow-passengers, and not another race of creatures bound on their journeys."

It is not yet too late to make the Christmas theme "Glory to God in the Highest, and on earth, peace, good will toward men" a reality in our homes.

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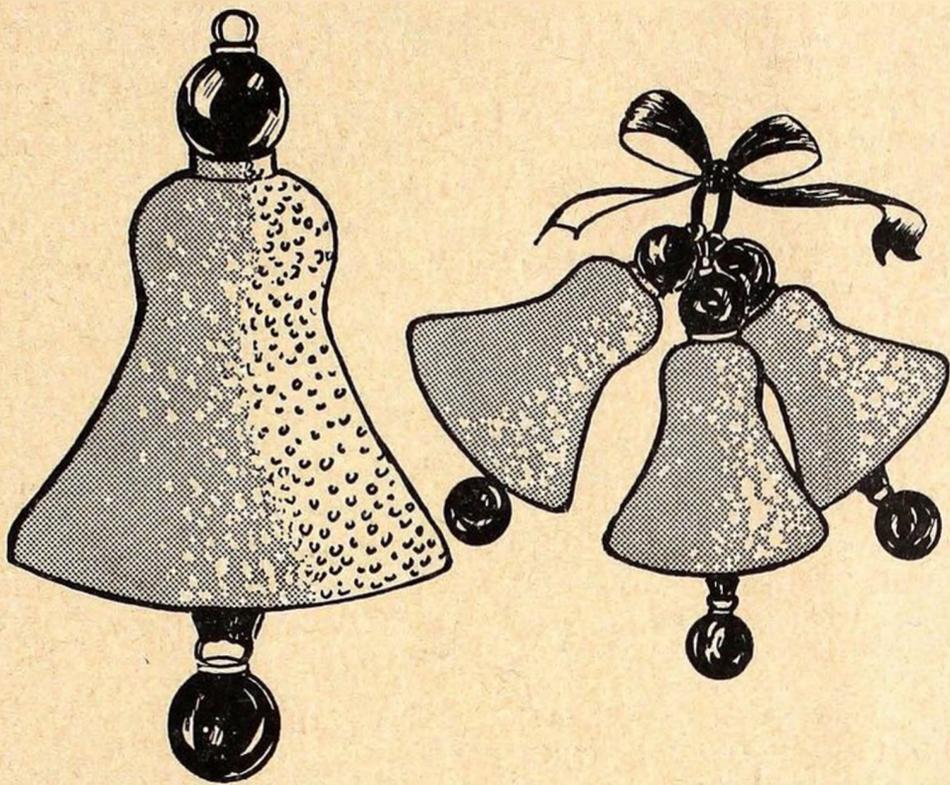


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## Easy-To-Make Bells\*

By Gail Edith Johnson

To make pretty Christmas bells, you will need the upper part of three quart-size bleach bottles, six one-inch, colored Christmas-tree balls, ribbon one-fourth inch wide, and glitter.

Trim off the upper, bell-shaped part of the bottles. When this is neatly done, also trim off the screw nozzle. Smear glue over the entire outside area. Sprinkle glitter thoroughly over the surface of the bells. Let this dry.

Cut three pieces of ribbon, each about

eight or nine inches long. Thread these ribbons through the hangers of three balls. Double each ribbon and center the ball. Bring the ends of one ribbon up through the bell portion of each bottle and through the top opening. Glue the ends to the lower part of one of the remaining balls. When the ribbons are securely fastened, put glue around the edges of the top opening on the bells. Push the upper balls snugly against the glued area.

Let the glue dry. Then tie the hangers of the top balls together with colored ribbon. Hang the cluster of bells gaily above a doorway or from a light fixture.

## "What Time Is It?"\*

By Thelma C. Carter

"What time it is?" probably is asked as much as any other question. People everywhere want to know the correct time. The correct time is important to all. It is important to engineers, doctors, scientists, and ships at sea. Pilots who fly jet planes must know the correct time even to the split second.

Have you ever wondered how the world keeps track of time? You may have guessed that keeping correct time all over the world is no easy task. In fact, it is the task of many people working together in forty-one observatories or time stations scattered all over the world.

These time stations are located in North America, South America, Africa, Asia, Australia, and Europe. The main station, sometimes called the big timekeeper of the

world, is located in Paris, France.

Astronomers at forty of these stations take nightly star sights with telescopes. They peer out into the skies in much the same manner as it was done centuries ago. A trigger instrument records the information. This information is sent to the main time center at Paris. The final correct time is broadcast fourteen times daily from the Eiffel Tower in Paris to the whole world.

At the Paris time center are many kinds of fine timekeeping instruments. Among these are seven sensitive clocks, whose pendulums swing day in and day out. The clocks are adjusted by electrical instruments. They are never touched and never seen. They are sealed in airtight glass cylinders, buried some ninety-one feet underground in a rock quarry.

Strangely true is the fact that our clocks with their minute and hour dials are really small machines that imitate the earth revolving about the sun.

A woman riding on a streetcar was eating peanuts. Trying to be friendly, she offered some to a woman beside her. "Goodness, no!" said the second woman. "Peanuts are fattening." "What makes you think that?" asked the first. "My dear," exclaimed the second, "didn't you ever see an elephant?"

A scientist rushed madly into the main control room of the missile center at Cape Kennedy and proudly announced a new discovery. "Men," he shouted, "there are women on the moon."

Another scientist asked how he could be sure. Replied the first scientist, "We shot a communications missile up there and got a busy signal."

The nurse was inquiring of the new patient, a husky looking six-footer from the country whether he had any pajamas with him.

"Pajamas?" he said, "What are they?"

"Night clothes. Didn't you bring any with you?"

"Shecks, no!" answered the patient. "I ain't no social rounder. When night comes, I go to bed."

"I dropped my watch from the top of the RCA building, got on the elevator, rode down and walked out on the street just in time to catch it."

"How did you do that?"

"The watch was ten minutes slow."

The daylight saving idea comes from an old Indian who cut off one end of his blanket and sewed it on the other to make it longer.

Some wise man, whose identity I do not know, is reported to have said, "It is trying enough to be laughed at, but much more afflicting to be yawned at." I wonder if the poor man was a preacher?

## BIBLE VERSE



A word fitly spoken is like apples of gold in pictures of silver.

PROVERBS 25:11

\*(Sunday School Board Syndicate, all rights reserved)

# Court Action Keeps 'Under God' In Pledge

WASHINGTON (BP)—The United States Supreme Court has refused to rule that "Under God" in the Pledge of Allegiance is a violation of the First Amendment to the Constitution.

By its refusal to review a finding by the New York state's highest court the Supreme Court in effect said that repetition of the Pledge of Allegiance in public schools, including the phrase "Under God," does not violate separation of church and state. Neither does it deny the free exercise of religion on the part of pupils.

In commenting on the action of the Supreme Court, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here, said that it could have been predicted on the basis of previous decisions about religion in schools.

(In its 1962 decision in the New York Regents' Prayer Case the Supreme Court said: "There is of course nothing in the decision reached here that is inconsistent with the fact that school children and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are many manifestations in our public life of belief in God. . . .")

(In the 1963 decision on required prayer and Bible reading in public schools Justice Brennan in an exhaustive concurring opinion said that "Activities which, though religious in origin, have ceased to have religious meaning" are not violations of the Constitution. He specifically referred to "In God We Trust" on currency and to "Under God" in the Pledge of Allegiance. He said: "The reference to divinity in the revised Pledge of Allegiance, for example, may merely recognize the historical fact that our nation was believed to have been founded 'Under God.' Thus reciting the pledge may be no more of a religious exercise than the reading, aloud of Lincoln's Gettysburg Address, which contains an allusion to the same historical fact.")

The New York requirement of the Pledge of Allegiance in the public schools was challenged by two Richmond County parents Joseph Lewis and Alfred L. Klein. They contended that the words "Under God" in the pledge converted it into a religious exercise.

The expression "Under God" was added to the Pledge of Allegiance by Congress in 1964.

Commenting further on the Court's refusal Carlson said that this action may

dispel some of the worries about the loss of religious references in patriotic observances. "However," he said, "a court opinion instead of a mere refusal to hear the case may have helped people distinguish between national ceremonialism and religious commitment."

"Do religious people want 'Under God' as a prescribed idea in the pledge even though it must be viewed as patriotism rather than as religion?" he asked.

Carlson showed that much depends on the use made of patriotic formulas by the minds of the people. "For instance," he asked, "when we as a people go through this expression of our patriotism do we think of God as being on our side in the many difficult issues of today or do we say it with reference to the founding of the nation?"

The Baptist executive pointed out that "for ten years we have had legal encouragement to say that the nation is 'Under God,' or was founded 'Under God.'" He then expressed the hope that this "encouragement by public authority has been of help rather than hindrance in gaining a genuine and a humble sense of dependence on God. Perhaps our national life and heritage have been more 'religious' and more 'moral' because of this encouragement."

## Home Mission Board Budgets \$6 $\frac{3}{4}$ Million

ATLANTA (BP)—The Home Mission Board of the Southern Baptist Convention budgeted \$6,841,250 for work in the United States, Cuba, Panama, and Puerto Rico.

The budget, largest ever adopted by the mission agency, will support the work of 2,369 missionaries.

Action on the budget came during the annual meeting of the Board, which witnessed the transfer of administrative leadership from Executive Secretary Courts Redford to Arthur B. Rutledge, his successor.

Actual transfer of administrative leadership started last August following Rutledge's election, but doesn't take full effect until Jan. 1.

The primary sources of funds for the mission agency come from Southern Baptists' Cooperative Program, a unified budget plan for mission giving through the churches, and from the Annie Armstrong Offering for Home Missions, a special offering taken each spring and sponsored by the Woman's Missionary Union.

## Southeastern Dorm Now Under Construction

WAKE FOREST, N. C. (BP)—A new dormitory for girls is under construction at Southeastern Baptist Theological Seminary here.

The two-story brick building will be located in the Southwest corner of the campus. It will contain 13 suites of two bedrooms and a bath each and will house 52 women students.

In addition to suites, the first floor will have two visiting parlors, a study room, residence for the house mother and an office. On the second floor there will be a study room and a large lounge. Recreation and game rooms with a kitchen unit will be in the half-basement.

The new dormitory should be ready for occupancy next August.

## BOOK REVIEW

*The Bible as History in Pictures* by Werner Keller

(Translation from the original German by Dr. William Neil. Printed in Germany for William Morrow and Company, New York by DuMont Presse, Cologne.)

This is a pictorial history of Biblical events in the light of archaeological finds, and makes the world of the Bible visible as well as intelligible. Dr. Keller has produced a lavish selection of photographs, monuments, sculptures, wall paintings and excavations to illustrate the Bible accounts.

Pictures are linked to Scriptures, together with explanatory notes. To quote from Dr. Keller's "Preface" to this large 360 page book:

"What I have tried to do in this book is to select the pictures in such a way that following the illustrations step by step we get a panoramic view of that Biblical history which is so deeply rooted in that eventful life of the ancient East. This new insight, this possibility of looking backwards into the past, cannot but enrich our understanding of what the Bible has to say in its historical and cultural setting."

How nobly has he succeeded, all will agree. You will begin the reading of this book with interest, pursue with eagerness and end it with satisfied enthusiasm. And you will agree with Dr. Daniel Poling that it is, "Unqualifiedly great! Magnificent writing and glorious reading."

Commended as a "must" for every student of the Book; to such students it will be worth more than a new colored television set.—J. W. Storer