

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN
BGT FIRST

A Father's Pride

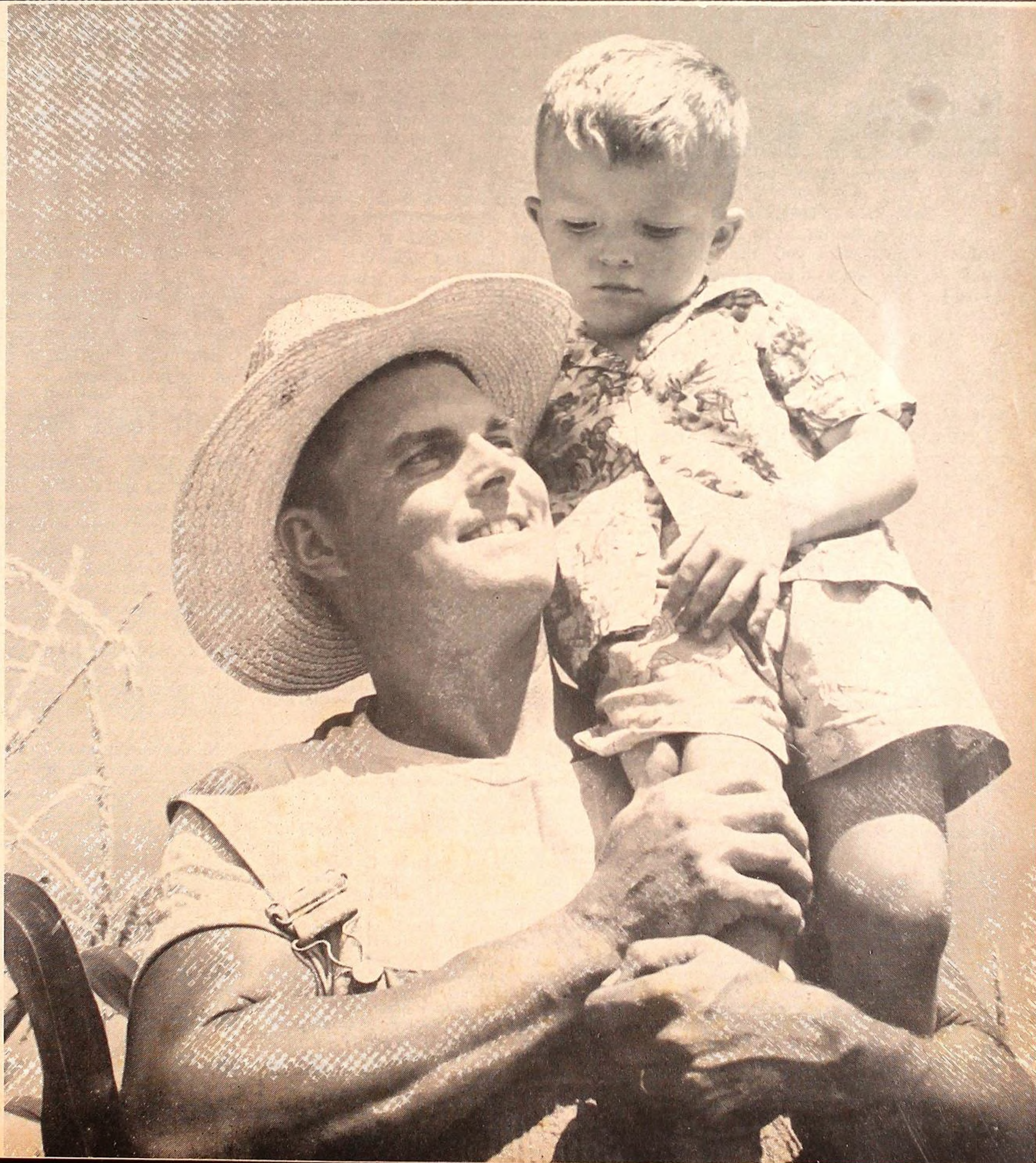
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The Ideal Social Law Of The Kingdom



C. A. McKenzie, Stuart Park Church, Cleveland

Matt. 7:1-12; Luke 6:37-42

In this day of discrimination and condemnation of mankind among themselves, it would be good that man take a look at this social law referred to in the above scripture references. Jesus emphasized that prayer and proper respect for others is the only way we can obey this social law of the kingdom, which is the Golden Rule, given to man as a guide for his conduct in dealing with his fellowman.

There is no habit more prevalent or more



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Denominational Agencies Stress Religious Liberty

"The impending ruling by the United States Supreme Court on laws and regulations requiring Bible reading and recitation of the Lord's Prayer in public schools gives increased significance to Religious Liberty Sunday, June 16, according to a statement by two Baptist leaders."

Davis C. Wooley, executive secretary of the Southern Baptist Historical Commission, and C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, urged the churches and the pastors to apply Baptist insights to their interpretation of the Court's decision.

vicious in human nature than criticism of others. "Do not go on being a critic and prejudging people", said Jesus. We may have our opinions about others but they should be based on real facts. If we condemn men here, we will be condemned by God hereafter. Jesus would have us to be charitable towards others in their shortcomings, so that our sins may not be brought up against us in the judgment day. The opposite of censure and condemnation is commanded, with the promise that bountiful measure in return, pressed down, shaken together firmly, over full, and actually falling off around the sides, will be given into our hands by the Lord.

Jesus adds a metaphor to illustrate this vicious practice of censorious criticism, "Why are you looking at this small splinter in your brother's eye and not consider the saw-log sticking out of your own eyes?" The point of application is this: the people who do not try to correct their own mistakes should not find fault of others.



• • • We Never Left Home

• You can't return to a place you never left.

The Vatican's plea for all to "return" to Rome for consideration of ecumenical possibilities is both interesting and ironical.

One reason the thoughtful Baptist should be cautious about such overtures is that the image is bad.

Why should Baptists go to Rome, conveying the picture that we are returning to our Mother? The geographical return reflects a theological and psychological return and the man in the street will give Rome all the plus marks for such an act. This is PR at its lowest watermark for Baptists.

But, really now, who should return to whom?

The answer is simple: the one who went away should do the returning.

The big question is who went away?

Who left the New Testament teaching about Heaven and Hell for the "doctrine" of Purgatory? Nashville or Rome?

Who left the doctrine of salvation by grace for a system of works?

The Supreme Court cases involve laws in Maryland and Pennsylvania requiring Bible reading exercises at the opening of each school day. A decision is expected no later than June 10.

For the the first time a Baptist Heritage Emphasis (June) and a special Religious Liberty Day (June 16) appear in the denominational calendar. Although a major emphasis will be made in 1964 along these lines in connection with the Baptist Jubilee Year, the two leaders say that significant planning can be done in 1963.

In their announcement of the June emphases Wooley and Carlson suggested that churches might give special attention to approaching conferences. The Historical Commission workshops at Glorieta (Aug. 8-14) and at Ridgecrest (Aug. 22-28) will study Baptist Heritage and Religious Liberty."

The Annual Religious Liberty Conference of the Baptist Joint Committee on Public Affairs will be in Washington, D. C. Oct. 2-4. The theme will be "Church-state Problems in Mass Communications".

Most of the denominational agencies are cooperating for a major emphasis in 1964 to help in the emphasis on Baptist heritage and Religious Liberty.

Elliott Takes Post At Crozer Seminary

KANSAS CITY, MO. (BP)—Ralph H. Elliott, author of "The Message of Genesis" and former member of the faculty at Midwestern Baptist Theological Seminary here, has announced that he has accepted a position on the faculty of Crozer Theological Seminary, Chester, Pa.

Crozer is affiliated with the American Baptist Convention. Elliott will have the title of visiting professor of Old Testament Interpretation. He was to leave for Chester, a suburb of Philadelphia, the first week in June.

He has continued to be interim pastor at Calvary Baptist Church here for nearly a year.

Nashville or Rome?

Who left the Biblical teaching about the Lord's Supper for the Mass?

Nashville or Rome?

Who left the teachings of Hebrews concerning the way of access through Jesus, the one High Priest, for a confessional system?

Nashville or Rome?

Who left the right of private interpretation for a system of priest digested religious ideas to be added to the Scriptures?

Nashville or Rome?

Who left the truth of the Bible over the Church for the Church over the Bible?

Nashville or Rome?

Who left Biblical baptism by immersion of a believer for the sprinkling of non rational infants?

Southern Baptists And A Declining America

The preachers on a Monday morning had gathered together for the usual pastors' conference. They were miserably unhappy, nothing had gone right. It was Monday morning after Sunday night. They felt like the fellow who said, "If I had resigned every time I feel like resigning and moved just six inches, I'd be living now in the Pacific Ocean." They were discussing their troubles and problems, and they were confessing them one to another. One man rose to say, "In my church they are literally tearing us apart over whether or not the piano should be on the left side of the rostrum or on the right."

When he had finished another of the brethren arose and he said, "In our church they are arguing over whether the flowers will be on the altar table in front or the baptistry in the rear."

One after the other the brethren rose to tell their terrible stories of hardship and disappointment. Brother Jones didn't say a word. He had been in the same church 25 years, and they had never had a fight. It seemed always to be going well, and the brethren and sisters of his church loved him. When they had heard all the stories of misery and woe, they said to Brother Jones, "Now you stand up and tell us what can we do, what can be done to stop this stuff?"

The old gentleman arose with dignity and calm and said, "Raise larger issues, brethren, raise larger issues."

As we come to the conclusion of this most meaningful and extremely interesting session of the Southern Baptist Convention, together with some of the issues that have already been raised that merit the attention of Christians anywhere, I should like to raise two or three l-a-r-g-e issues.

I should like us to face the fact of a declining America. I do not cite the statistics of the sociologist nor the analysis of the psychiatrist. I say in the words of our Lord that it is rather Moses who accuses you, for I read in the words of our Lord, "Thou shalt have no other gods before me." By any standards of measurement of American pursuits there are in America a thousand gods before him, perhaps not fashioned in the likeness of an image, but gods all the same, that claim the attention and have won the affections of Americans.

"Thou shalt not commit adultery," but more than 60 per cent, according to the latest studies, of the brides that go to the marriage altar go physically secondhanded. More than two million illegitimate children will be born in America. Nobody knows how many abortions will be conducted in America this year. By the standard measurements of the sociologists more than one half of all married Americans have been untrue to their marriage vows. It is Moses who accuses you. In the words of our Lord I say unto thee, "Whosoever looketh upon

By Grady Cothen

a woman to lust after her in his heart hath committed adultery already." And you cannot find a clean magazine on a newstand unless it is surrounded by stacks of filth. And little children and old men cluster around to see them. It is Moses who accuses you.

A Declining America

I raise to your minds the issue of a declining America. "Thou shalt not take the name of the Lord thy God in vain." Yet the name of our Lord is on the juke boxes to dance by, in the mouths of bejeweled women as they purse their lips in the air with their profanity. It is not any longer the name of Jehovah God but his Son and the Holy Spirit that are blasphemed on a thousand corners.

America's declension is constantly causing the greatest era in the history of Christian missions to sink into the howling holocaust of the seas of secularism. The foreign mission enterprise is in greater danger in the United States than it is in Africa where the lines are so clearly drawn, than it is in the land of Islam where the work seems to be so hard and difficult, in far greater hazard in Kansas City than it is in Tokyo or Hong Kong. God in his providence has gathered together here more of us, possessing more of his money, with greater ability to send out the proclamation of the gospel everywhere, yet our very immorality, our lack of obedience to God, our unwillingness to face our sins, our desire to be content with that what we have and are, these factors are causing us to make sure that we will not be able to stage a foreign mission enterprise in the years that are ahead. We are with the penknives of human conduct cutting the fabric out of the strength of our Christian witness. All the termites that destroyed the foundations of Rome are gnawing at the foundations of this nation.

I do not, as Dr. R. G. Lee says, like to be called a swabber-out of cesspools nor a photographer of huge spots, but in my humble judgments, by the accusations of Moses and the corroborations of the words of Jesus Christ, it is high time America faced the fact that "righteousness exalteth a nation, but sin is a reproach to any people." God will not hold us guiltless because our skin is white, nor because our names are Americans. We have earth's greatest privileges and highest opportunities and thus our guilt is doubly heavy and our responsibility corporately greater.

An Institutionalized Christianity

I raise another issue. It is the issue of an institutionalized Christianity. Baptists have hit upon a day when we judge our preachers by their eruditions, the length of their automobiles, the size of their houses, and the statistics of their churches. It is an insidious thing. We have arrived at the hour when the success of our church enterprise is judged not by the standards of God, but by the standards of the world.

What is a successful church? It is one that meets in an adequate building whose statistics are greater this year than they were the year before, that is acceptable in the community whatever the cost of that may be, that fits into the culture which it represents, and is accounted more successful if its constituency is composed of the erudite, the educated, and the wealthy. And churches measure their success by whether or not they are getting along pretty well, paying the debts, taking in a few new

people, have an adequate building, and are acceptable in the community. When we measure our successes as congregations by these standards, we have fallen into Satan's trap, we have done the one thing that will defeat us, for we have incarcerated Jesus Christ into an institution and even into a building; and we are too often quite comfortable to leave him there.

The standard of measuring success in a church is not constituted of these things. This is the question, "Are we confronting this community with the claims of Jesus Christ?" This is the standard of measurement. Are we to the utmost of our ability reaching out beyond the confines of our church territory to say to those for whom we have responsibility, "Say, friend, have you come face to face with Jesus who is all in all to me?"

As long as we can keep him in the church house we are safe, we are comfortable, we are contented, and the world is not challenged. Vices are not disturbed. Satan is not angry for there is the insidious tendency upon the part of the church-goer to say, unconsciously or consciously, "I am a church-going man, I am respectable. After all do I not go to church regularly?"

We get The Way freed from the issue of repentance. We judge the Christianity of our people and their loyalty to Christ by the number of times they struggle up to the church building during the week. How many pastors have said to me and how many times I have said to my preacher friends, "Oh, that is a faithful, loyal, dedicated Christian." And what I really meant was that every time I announced a meeting, he was there. That may be paganism instead of Christianity, for their lives may be as far from the moral standards and the ethical principles of Jesus as it is possible for a man to get from God. One of the meanest men I ever knew came to church every time the doors were open. If you were examining the loyalty and the stature of the Christianity of some folk, you would be forced to admit their profession seems to be a great long way from their possession.

We have institutionalized Christ. We have incarcerated him in adequate buildings instead of in adequate hearts. We have tacked him inside the Sunday school rooms and what we have come erroneously, I think, to call the sanctuary and we have made it the sanctuary when his desire is to have sanctuary in our hearts. Americans, we are not going to do this task if we cannot get Christ out of the church and get him into the supermarkets, and the washeterias, and the post offices, and the department stores, and in General Electric, Westinghouse, and RCA and all the rest. Jesus must be a little tired of having to stay in church.

The Unclaimed Cities

I raise the issue of the unclaimed cities. There is something moving sociologically among Baptists that disturbs me until I almost weep to think of it. Our churches have far, far too often moved out of the heart of the city, not because there were no people there, but because they were a different kind of people. We have moved in the suburbs where the natural increment of population will assure us that we will have a successful church by the standards I have already delineated. We measure our success too often by what Dr. Kenneth Chafin of Southwestern Baptist Theological Seminary calls "simply a swapping of pre-fab Baps," just Baptists moving their church membership. Too often Christians get
(Continued on Page 6)

Nashville or Rome?

Why should we return when we never left? You can't come back if you never went away.

Now, Nashville isn't the "spout where the glory comes out" but it is the geographical headquarters of ten million Christians who accept the Bible as their sole authority.

So, should the trek be to Rome or Nashville?

We suggest, most facetiously, that the conclave should be held next year at the capitol of Tennessee.

We suggest it . . . because we never left home. Jess Moody, First Baptist Church, West Palm Beach, Fla.

EDITORIALS

Wolves At The Door

Baptists must give attention to their schools. The cry of "wolf, wolf!" has emergency meaning now in Baptist higher education warns Rabun Brantley. Dr. Brantley has as thorough knowledge as anyone on this subject. He heads our Southern Baptist Convention Education Commission. At the recent Southern Baptist Convention, Dr. Brantley named as threatening wolves the inadequate physical plants of our Baptist schools and their handicapped competition for top students. Many of the best Baptist students are lured away by scholarships held out by tax supported institutions. Other wolves at the door are poor pay of teachers in our Baptist schools, strained library and laboratory budgets, and not to be overlooked are those mistaken but troublesome persons trying to force our Baptist schools in a strait jacket. They would nullify our Baptist heritage of freedom.

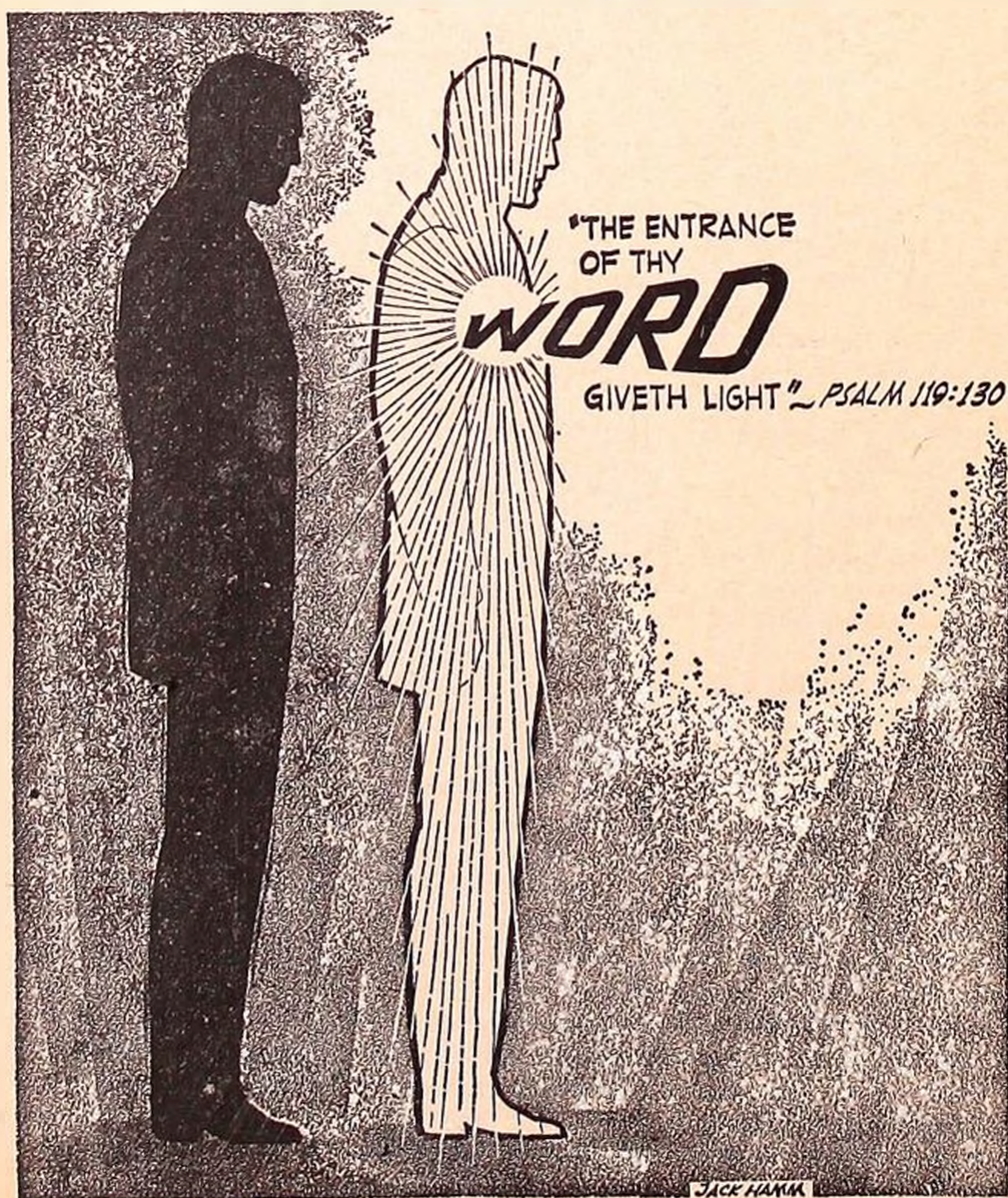
Baptist schools both throughout the Southland as well as here in Tennessee have played a tremendous

part in the growth and strength of our denominational life. We must drive the threatening wolves away. Christian education is too priceless a factor in creating favorable conditions to spiritual advance to let such dangers imperil it. We look to our schools for dedicated Christian leadership. If they continue to furnish it, their needs must be met.

Four valued Baptist educational institutions, Carson-Newman, Union University, Belmont College and Harrison-Chilhowee Academy, strengthen our life in Tennessee. Without these schools our work would be paralyzed. Christian education is at the heart of evangelism and missions. We owe a great debt to what our schools have done in the past, a heavier debt for what they are now doing. If we clearly see the place of these schools in our churches, homes and communities, we will be led to appreciate them more and support them for a larger work in the future.

We have a series of articles beginning shortly setting forth the history of Baptist education in Tennessee. These articles prepared for BAPTIST AND REFLECTOR by Dr. Norman W. Cox, well-known Baptist leader, historian and educator, will present a comprehensive and informative picture of Baptist efforts in education in our state.

ILLUMINATES THE SOUL



Limit To One Year

Despite the Convention's turning down a proposal to limit the term of its president to one year, the measure should have continued thought as to its merits and wisdom. This is written without any reference to present or prior officials of the Convention. But as we observed before the sessions in Kansas City, the exacting responsibilities of the office of the presidency of the Southern Baptist Convention are such that no man should bear the load for two successive years.

Added Check

Some further check ought to be exercised by the Convention on resolutions proposed for its consideration. At present any resolution can be read before the body. Then it is automatically referred to the Resolutions Committee for consideration. Although the Con-

Negro Seeks Membership In Houston Church

HOUSTON (BP)—A young Negro who presented himself for membership at the First Baptist Church here May 19, was told that a change in church policy would be required for him to become a member.

The young man, thought to be a college student, sat at the back of the church during the morning service. He was one of several people to come forward when Pastor K. Owen White gave the invitation.

Dr. White explained the church's policy to the man, asked him to come for a conference the following Wednesday and seated him with the others who came. After presenting the others, Dr. White told the congregation that another young man had come but that he wanted to have a private conference with him.

At the close of the Sunday night service, Dr. White mentioned the incident briefly. He asked the people to be Christian and to have cool heads and warm hearts and not hot heads and cold hearts.

A member of a Negro Baptist Church in Houston, the young man denied being promoted by any group, although some church leaders feel that his coming may be a "test." He was described as "neat, well-dressed and carrying a Bible." To church members who greeted him at the close of the service he said he "was spiritually blessed by the service and wanted to believe that this was the church for him."

The question of whether to change church policy to receive the Negro is expected to be the key item of discussion at the deacons' meeting June 11. Their recommendations are expected to be presented to the Church June 12.

Earlier the church had decided to seat Negroes after a disturbance resulted when ushers turned away the first group who tried to attend services. None had attended for several weeks, however. South Main Baptist Church of Houston has also been seating Negroes for sometime.

"We are seeking God's will and trying to work it out the way it ought to be," said Roy Lee Williams, Jr., minister of education for the First Baptist Church.

vention itself does not act at the time, the very fact that a resolution is read, no matter what its contents may be, gives it publicity in the press. For propaganda purposes it is possible to bring before the body a proposed resolution and get attention focused upon the matter though it is not worthy of consideration by the Convention. The purpose of the one bringing the resolution in this way is accomplished so far as pub-

BAPTIST BELIEFS

by Herschel H. Hobbs

Divine Healing

This New Testament phenomenon is receiving a revival of interest today. It is greatly emphasized in certain religious groups (cf. Pentecostals). Some of the older denominations (cf. Episcopalians) are studying it as a present-day possibility. Both the religious and secular press exhibit a growing interest in this subject.

There are four modern approaches to this phenomenon: *metaphysical* (disease is mental rather than physical, cf. Christian Science); *sacramental* (by partaking of the "sacraments," especially the Lord's Supper, healing power enters the patient, a modified psychological approach, cf. Church of England, Episcopal); *psychological* (some diseases are psychologically based; hence it holds that Jesus was no more

teaches divine healing, but not necessarily that church today should practice it.). What saith the Scriptures?

There are three basic Greek words rendered "heal." *Sozo* sometimes means to heal (Mk. 5:23; Lk. 8:36; Acts 14:9) but generally refers to salvation. *Therapeuo* (cf. therapeutic) basically means to heal by natural means (Lk. 8:43), but is also used of miraculous healing (Mk. 1:34). *Iaomai* refers to miraculous healing (Lk. 6:19). In Luke 6:17-19 both of the last two words are used of Jesus' healing. In vv. 17 and 19 *iamomai* is used, but in v. 18 *therapeuo* is found. Were these two kinds of healing by Jesus? Acts 28:8 speaks of Paul healing miraculously (*iaomai*) in v. 9 *therapeuo* is used. Ramsey sees the latter as done by Luke the physician. Probably true here, but this distinction does not always apply. Both words are used of Jesus where miraculous healing is clearly the case.

The word used by Paul for the gift of healing (he never uses *therapeuo*) is *iama*, from *iaomai*, hence miraculous healing (I Cor. 12:9,28,30). It was a gift of the Holy Spirit, along with other gifts such as "tongues." Jesus healed out of compassion and as an evidence that the power of God was in His work (Lk. 5:17). This power of healing He gave to His apostles for the same reasons (Matt. 10:8). Likewise this gift seems to have been given to certain others during the first century. But like these other spiritual gifts (I Cor. 12:8ff.) it was to fulfil its function and pass away (I Cor. 13:8). It was an evidence of God's presence in the Christian movement in its early or "child" stage (I Cor. 13:11) to further the early advance of the gospel. After the Apostolic Age Christianity was firmly established, and needed no such ecstatic evidence. Medical and surgical healing still serves as an aide in missions, but it is through normal therapeutics.

All healing is *divine healing* as reverent doctors admit. It is not a question of whether or not God heals, but how He chooses to do so.

Hobbs Given Award

Herschel H. Hobbs of Oklahoma City received an award from Howard College, Birmingham, Ala., Baptist school, for "outstanding Christian stewardship" as president of the Southern Baptist Convention. Hobbs, pastor of First Baptist Church in Oklahoma's Capital, and Howard graduate, completed two years as SBC President at the 1963 convention and was succeeded by K. Owen White, Houston. (BP)

than an unusual psychiatrist); *historical-grammatical* (recognizes divine healing in New Testament and holds that church should practice it today). Comments on the four: (1) The *metaphysical* ignores the reality of disease and suffering; (2) the *sacramental* has no scriptural basis; (3) the *psychological*, while containing certain basic principles, i.e. psychomatic medicine and values in psychiatric treatment, ignores the person and power of Jesus and the distinctive nature of His healing when compared with that of the secular psychiatrist; (4) *historical-grammatical* (New Testament

licity is concerned.

Why should not these resolutions first of all be submitted to the Resolutions Committee appointed a year in advance? Then if such have merit, they can get the attention of the Convention. If they are otherwise, their publicity seeking proponents will be foiled. This change in procedure would be no less democratic. Certainly it would be a sensible measure of protection.

Bill Wallace Of China

By Jesse C. Fletcher

Here is a book that is long overdue. Dr. William Wallace, a Southern Baptist missionary, killed by the Communists at his post in China, is presented in this book as a flesh-and-blood man with deep spiritual yearnings—a desire to serve Christ through medical missions.

He grew up in Knoxville, Tenn. and thought until he was in high school that he would be a mechanic. One day while he was working on his automobile he suddenly realized that God wanted him to be a missionary. The son of a fine medical doctor, he also turned to medicine.

When Bill wrote the Foreign Mission Board asking to be accepted as a medical missionary, his letter coincided with a request from Dr. Beddoe of Stout Memorial Hospital, Wuchow, China telling of the extreme need of a surgeon there. Dr. Maddry, the Board's executive secretary then, felt that the two letters were not just coincidental but that the Lord was leading in providing a physician at the time that the need had arisen. So Bill Wallace went to Stout Memorial Hospital, Wuchow, China.

Jesse C. Fletcher of the Foreign Mission Board's personnel staff in Richmond, has written the story with a vivid, easy flow of word pictures. He follows Bill Wallace and those who touched his life and worked with him through his missionary career. He shows Communism in its sinister form, in specific pressures at the hospital, in the town, and among the missionaries and Christian Chinese. He makes Bill Wallace a flesh-and-blood person, generous, humble, stubborn, stuttering, but above all committed to surgery in Christ's name.

This book is more than the biography of a great man—it is the unfolding of a selfless life as wholly dedicated to Christ as man gets to be. It's the story of medical missions' place in world evangelism. It's the work of Stout Memorial Hospital and its administrator, Dr. Beddoe. It is romance and fun, courage and fear, peace and war, death and life. I challenge anyone to read this story without having a deepened spiritual experience.—Miss Mary Christian.

Publication date, mid-June, 1963. Price \$2.95. Place your order with your Baptist Book Store now.

Southern Baptists And A Declining America

(Continued from Page 3)

caught up into the cultural religion that is a part of our day and which we Baptists need to study. It is too often like the Lions' Club and the Boy Scouts.

It is so acceptable, like the chameleon, that it blends into the background, raises no issues, challenges no vices, calls for no sacrifice except that you pay its own bills, and asks for no loyalty except that you come to Sunday morning services. These churches who do not understand sacrifice, who do not know what the meaning of missions is, who do not concern themselves primarily with evangelism or missions—these are the churches that will in 20 years form the background of this Convention which we love and to which we are giving our lives.

These are issues that we do not like to face. I do not like to face them, for since the Second World War I have pastored a suburban church and I know something of its ills. I have pastored a semi-downtown church, I know about its problems. I have pastored a downtown church, I know its problems.

Now shift your eyes from the suburbs back to the heart of the unclaimed city. It is the city that is growing up in the slums. It is the place where hoodlumism is rampant. It is the section where the Negroes are moving in, the Mexicans are moving in, the Italianos are moving in, the Chinese are moving in, the Japanese are moving in. These are the people too many of our churches do not wish to confront with the claims of Christ, but they are the people of whom Jesus died. And they are as precious in Atlanta, or Nashville, or Los Angeles as they are in the far stretch of the earth from which they came.

Look at them for a minute. They are lonely and they are isolated. They are heart broken. They are segregated, and they are separated. They are torn between wanting to be Americans and whatever racial structure and social background they come from. But they are a people who need Christ. These are the people in the heart of every great city in America to which we have an inadequate ministry, but they are our responsibility.

URGENT NOTICE!

Girls' Auxiliary Conventions

The seating capacity of Ellis Auditorium for ALL three GA Convention has been reached. Do *not* write for further hotel, motel, home or commuter space.

Please note the following suggestions:

1. Do not come to Memphis for the 1st Convention (or any session of the 1st Convention) without a confirmed hotel or motel reservation in hand. (No commuter or home assignments were provided for the 1st Convention.)

2. Do not come to the 2nd and 3rd Conventions (or any session of these Conventions) without a confirmed hotel or motel reservation or a home assignment in hand. Or, having notified Miss Betty Brewer, 600 North 20th Street, Birmingham 3, Alabama, that you are a commuter.

DO NOT COME TO MEMPHIS unless you qualify under 1 or 2 above. We want to be able to seat all who come, but cannot if all do not cooperate in the above requests.

Look at the hearts of the cities. Some of them are beginning to rebuild giant, high-rise apartment buildings, and stacking themselves deck upon deck until they seek the clouds of the sky. They are as impregnable to reach as though there were about them a stone moat filled with water, for in many of them you can't even get in the front door. Behind those facades of iron and steel and glass and glitter and concrete there are the millions of people who spiritually know not their left hands from their right.

Recently I flew across the Los Angeles Basin and I stared down through the smog at the freeways as the rivers of people ran down them. For 25 minutes at 150 miles per hour, at 9,000 feet, I passed over six million people, four million of them saying, "I have no religious affiliation in this the state of my residence." More people in that one basin than there are in 42 of the 50 states. I plead with you for the people. The people whose eyes don't look quite like ours, the people whose minds do not think our thoughts, the people who don't have families like ours, but the people for whom Jesus died.

Go back to your comfortable church, to your erudite congregation, to your wealthy people, and ask them to take a new look, take a new look at a declining America, take a new look at an institutionalized Christianity, take a new look at a world of cities. Go home and start a mission. Go home and take a hard look at your budget, your mission budget. Some of us have had an idea in our lives that our mission budgets ought to be respectable. I've got an idea they ought to be sacrificial. O God, that God's people in America would take 90 per cent of God's bounty and consume it upon themselves and only let 10 per cent or five per cent or three per cent get beyond their walls. It is difficult to accept that any church is so poverty stricken that it cannot send more than it is sending to the millions who know him not.

Years ago the Foreign Mission Board asked the wife of Dr. Theron Rankin to say a word to the Board about Dr. Rankin. Mrs. Rankin stood before the Board and said, "I do not know what to say about him. It is my thought that he was an ordinary man with the world in his heart." He was transcendent beyond ordinary men for ordinary men do not carry a world in their heart. His successor, Baker James Cauthen, is also a man with a chunk of the world in his heart, and it makes him different.

The Nevada Preacher

I was going up through Nevada last summer and I came on a little town. Its name sounds strange indeed. It is Winnemucca. We have a little church in Winnemucca affiliated with the Baptist General Convention of California. And I could not but stop and see that preacher. Let me tell you something about him. On a Sunday morning he preaches in his church, then drives 75 miles on Sunday afternoon and preaches, and then drives back to his church in Winnemucca and preaches on Sunday night. On Monday morning he drives off in one direction 150 miles out. He visits and preaches on Monday night. On Tuesday morning he drives half way back and preaches on Tuesday night. On Wednesday he's back in his church. On Thursday he gets up and starts in the other direction.

He said to me that day, "Preacher, I had a wonderful experience the other day that I want to tell you about. I had only one night that I wasn't preaching, just one night. It was a Saturday night, and I am so tired on Sat-

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Why Not Have A Mission Vacation Bible School

by Bob Patterson

Across the state—maybe in *your* community—there are hundreds of places where there are boys and girls who can be in Vacation Bible School this summer if many churches will go the second mile and conduct a mission Vacation Bible School.

With trained and experienced faculty, with materials and supplies available, every little extra work is needed to carry the joy of the gospel to the hearts of many children through a mission school.

Where are some of these places where mission schools might be held? They are places in city and in country where there is no nearby church ministering to the spiritual needs of children. They are places where there may never be a church, but there are nevertheless children and homes which need the ministry of a church, and who need Jesus.

There are also places in unchurched communities where a mission Vacation Bible School may be the means of beginning a Sunday School and a mission program, which can result in a church. Many thriving churches had their start with a mission Vacation Bible School.

All mission Vacation Bible School work is not done in conducting mission schools. Last year there were 696 churches in Tennessee which did not have a Vacation Bible School. Some of these churches did not have the school because of lack of trained local leadership, lack of materials, or lack of the proper understanding of Vacation Bible School work. Some just needed the spark of inspiration.

Your church may be able to engage in a very realistic and helpful missionary project either by conducting a mission Vacation Bible School or by helping a needy church to have a Vacation Bible School. Such a mission project will prove a great blessing to the sponsoring church as well as to the mission situation.

How do you find the places? The associational minutes usually indicate which churches did or did not have a Vacation Bible School. Contact your associational missionary to find out if these churches need help this year. Offer your services.

Your associational missionary and/or your associational Vacation Bible School superintendent can put you in contact with the people who need help. The missions committee in your association has likely made a survey and can give you information relative to places where people need help for a school.

Consider using college students. Many of our finest young people come home from college in the summer with a genuine desire to be of service in the Lord's work. Give them a chance to serve in your own church's Vacation Bible School. Then let them be used in places of leadership and responsibility in the mission Vacation Bible School work of the church.

Bible teaching and soul-winning opportunities await us just beyond the circle of our normal everyday reach. Let us utilize this summer all our resources to reach out for the unreached through a mission Vacation Bible School.

Southern Baptists

(Continued from Page 6)

urday. There came a letter from an Indian reservation in Florida saying, 'Won't you go preach to an Indian reservation up in the northern end of the state.' I had to answer. 'I can't go.'

"A woman came from that reservation, and she said to me, 'Preacher, I know you're tired, but I want you to come see my people chew the peyote before you say you will not preach.' And she said to me, 'Won't you please come and watch them chew peyote and be in one of those ceremonies. Just come one time!'"

He said, "Any man would have to go one time. And she said, 'I want you to watch them and I want you to preach to us on Saturday night.'" He answered her, "Lady, I can't come on Saturday night, it's the only night I have free. I have to get ready for the hard week that's before me, but I will come and watch them chew peyote."

He said, "I went and watched that pagan ceremony. I watched the degradation of it. I saw them with the evidences of their lostness." He shrugged his shoulders, and he said, "There went Saturday night."

There's a man with a piece of the world in his heart.

There are men in our mission work who can show you a thousand places in this nation where somebody needs to get a chunk of the world in their heart.

Charles Wells said he went to Moscow on a snowy Christmas Day during the early days of the revolution. He watched the communist young people as they came into Red Square until there they stood, a hundred thousand of them. Some of them had their feet wrapped in burlap against the bitter cold, and some of them had patches on their patches and some of them had obvious signs of malnutrition on their faces. As he stood and watched, they began to sway, and as they swayed they began to chant. It was like hypnosis, for there seized the multitude something like a trance. As they swayed and as they chanted, it seemed like the very air was filled with electricity.

Mr. Wells said to his communist companion, "What are they saying? What are they saying?" His communist companion was swaying and chanting with them, and he shook him. His face was covered with tears, and he shook him again and said, "Man, what are they saying? What are they saying?" The hard-bitten communist companion turned and said, "They are saying, 'We may be cold and we may be hungry but we are changing the world.'" They have, and they serve out of strange motives.

We are not cold and we are not hungry, are we changing anything? It depends on you and the size of your commitment to Jesus Christ.

Dr. Cothen, executive secretary-treasurer of the Southern Baptist General Convention of California, and First Vice President of the Southern Baptist Convention, delivered this message during the Home Mission Program of the Convention at Kansas City, Mo., May 10, 1963.

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Training Union Regional Convention

PROGRAM

(1:30 P.M. Registration)

AFTERNOON SESSION

2:00 Song Service and Devotional Period
2:30 Age Group Conference
4:10 ABC Presentation
4:30 Spotlighting Nursery, Beginner, Primary Work

EVENING SESSION

7:00 Song Service and Devotional Period
7:20 Sword Drill
8:05 Speakers Tournament
9:00 Adjourn

PLACE OF MEETING

Southwestern Region June 17
Northwestern Region June 18
South Central Region June 20
Central Region June 21
North Central Region June 24
Southeastern Region June 25
Northeastern Region June 27
Eastern Region June 28

First Church, Covington
First Church, Paris
First Church, Tullahoma
First Church, Gallatin
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First Church, Newport
First Church, Pigeon Forge

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Tennessee Topics

William N. Robinson of Clarksville will begin his work as minister of music at First Church, Kingsport, around June 15. He has served First Church, Clarksville, the past six years.

♦ ♦ ♦

Doyle S. Taylor has accepted the call of First Church, Lebanon, Mo., as minister of music. He was formerly with East Ridge Church, Chattanooga.

♦ ♦ ♦

Red Bank Church, Chattanooga, has closed what many people refer to as the greatest revival in the 52 years of the church. Evangelist Vincent Cervera of Greenville, S. C. led the services which resulted in 91 additions to the church, 75 by baptism, 14 by letter and two by statement.

♦ ♦ ♦

Evangelist Jimmy O'Quinn of Atlanta did the preaching in revival services at First Church, Clinton. According to Pastor Raymond Sanderson there were 53 decisions during the meeting with 18 of these coming by baptism and letter. Three young people dedicated themselves for full-time Christian service, among these the pastor's son, J. Paul, to become a medical missionary.

♦ ♦ ♦

Terry Lyn, son of Rev. and Mrs. Steve L. Doran, was born May 19. Doran is pastor of Macedonia Church, Kenton.

♦ ♦ ♦

First Church, Jackson, ordained Nickie Harris to the ministry May 26. A student at Union University, he has served as pastor of South Royal Mission of First Church. Calvary Church, Humboldt, has called him as pastor.

Former publicity director for the Southern Baptist Convention during the 1920's, Frank E. Burkhalter, died in a Waco, Texas hospital at the age of 83. Burkhalter was chairman of the Baylor University Journalism Department and served on the journalism faculty for 18 years before retiring in 1947. From 1919 to 1929 in Nashville he directed general publicity for the various SBC agencies.

♦ ♦ ♦

Gene N. Rutledge has resigned as minister of music at First Church, Portland, to become minister of music and education at First Church, Fayetteville.

♦ ♦ ♦

Miss Margaret Ann Eakin of Murfreesboro has been elected as the new Baptist Student Union director of Blue Mountain College, effective in July. She received her MRE degree from Southern Seminary, May 31.

♦ ♦ ♦

Harold (Pete) Beard, BSU Secretary at the University of Tennessee in Knoxville was the evangelist at First Church, Kingston, May 13-19 for a youth sponsored revival. Bill Jones, Covington, Ky., led the singing and Mrs. Jones was organist. There were 10 professions of faith, three by letter and many rededications. Fred Rudder is pastor.



ROGERSVILLE—Assisting Pastor Otto Giles of Big Creek Church here in burning the note which cleared the indebtedness on the pastorium were M. C. Rogers, Duff Manis, Elmer Couch, Sam Horne, Charlie Buttry, Lester Davis, Howard Henard, Tom Kersey and Jess Edison.

Hardeman County Association—Herbert R. Coleman has resigned as pastor of Cloverport. Work has begun on the new church building for Dixie Hills. Pastor Ewell McKinnie has purchased the dwelling adjacent to the church property for his home. Tommy Harrell has resigned as pastor of Ebenezer Church effective June 9. He graduated from Union and will serve as a summer missionary to Taiwan. Marvin Proctor is the new pastor of Essary Springs. Albert Fortune has resigned as pastor of Hatchie Church effective June 9 to become pastor in New Port, Ark. Middleton's new pastor is Hawthorne H. Hurst. He is a graduate of Union University and Midwestern Seminary. Pocahontas Church ordained Buel Duncan as a deacon.



TENNESSEE GRADUATES FROM NEW ORLEANS BAPTIST SEMINARY . . . Top row, left to right, Robert Clayton Black, James Howard Carrier, James C. Redding, Robert S. McCullar, second row, Raymond Arving Boston, James B. Henry, Bruce Meriwether, and Max L. Dinstuhl.

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Summer Missionaries To Foreign Fields



Stewart



Bryant



Harrell

Three Tennessee students will serve Christ and represent the Tennessee Baptist Student Union on three foreign fields this summer. They will receive no salary and will be sent by their fellow students, whose prayers and financial contributions support the Student Summer Missions program.

These students are: To East Africa to work in a hospital, Mary Lou Stewart, from Baptist Hospital, Nashville; to Ghana to do ministerial work, Doug Bryant, Belmont College; and to Taiwan to do ministerial work, Tommy Harrell, Union University.

VBS Meets In Cemetery

Vacation Bible Schools are being spotted in some very unusual places. Take, for instance, First Church, Kingston last year conducted a mission school for the Negroes nearby. The mission school was held in the little Negro Methodist Church which could not hold the four departments. So the Juniors met in the shade of trees back of the church. The Intermediates met in the cemetery adjoining the church. Pastor Fred Rudder of First Baptist Church, Kingston taught Intermediate Bible Study. Sometimes the boys and girls were sitting in the sun but anxious for more Bible truths.

The mission school had been suggested by Eugene Spencer, First Baptist's Minister of Music and Education. There were 20 professions of faith on Friday morning. The little church was filled for the commencement on Friday night. Kingston First Baptist will have three Vacation Bible Schools this year including one at a mission it has organized. Plans have been made to rent a tent and have school and a revival simultaneously at the mission.

"Original Peace Corps"

NASHVILLE—The Baptist Student Union program of summer missions to foreign fields is in its seventeenth year. Termed by many "the original peace corps," the program started with a dozen students in 1947.

"This summer more than 135 college and university upperclassmen will serve at mission points throughout the United States and around the world," said Dr. William Hall Preston, staff associate in the Sunday School Board's Student Department.

"The expenses of these student will be paid entirely by offerings from Baptist students in their states. The offerings represent sacrificial giving, over and above the students' regular offerings," Preston said.

Thirty-nine summer missionaries will work in the following countries: Argentina, Chile, East Africa, France, Ghana, Honduras, Hong Kong, Macao, Indonesia, Jordan, Malaya, Thailand and Venezuela.

Along with the BSU-sponsored students will be about 500 students employed by the



NASHVILLE—Just back from a thirty-day trip to the Orient Executive Secretary W. Fred Kendall was snapped as he reached Nashville, May 23. He had shared in the New Life Movement, preaching in Okayama, Japan. Dr. Kendall reported 80 decisions for Christ in the revival services he led.

Inglewood, Nashville, Calls James Hopkins As Pastor

James Hopkins becomes pastor of Inglewood Church, Nashville, June 9. He has been pastor of Springfield, Ky., First Church since 1957. At present he serves on Executive Board of Kentucky Baptist Convention, and is trustee and member of Executive Committee of Campbellsville College. Hopkins was associate pastor of Beechmont Church, Louisville, Ky., before going to Springfield. A graduate of Southern Seminary, he will succeed Harold Stephens who moved to Miami area.

Home Mission Board, which has a similar program of summer missions.

The students will work with pastors and missionaries in carrying on Vacation Bible schools, surveys, missions, and local church work.

The Home and Foreign Mission Boards and the state departments of student work co-operate annually in the BSU-sponsored program. The Student Department of the Baptist Sunday School Board serves as the co-ordinating agency.

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If you want **BASIC HOSPITAL-SURGICAL** protection, this is the plan that starts paying from the moment expenses begin—and pays in addition to any other plan you may have

65 plus

65 PLUS costs only \$6.50 a month

- Pays the actual cost of hospital room and board up to \$10.00 a day for as long as 31 days for each sickness or accident.
- Pays the actual cost of hospital extras up to \$100.00 maximum.
- Pays for surgery of every type in or out of the hospital on a schedule from \$5.00 to \$200.00. (Example: \$5.00 for removal of toenail; \$75.00 for broken thigh bone; \$200.00 for removal of prostate.)
- You are immediately protected on accidents which occur or sickness which originates after the issue date of your policy.
- You are also protected for conditions you had before your policy was issued, provided the hospital confinement begins—surgical operation is performed—after your policy has been in force for six months.

***Exclusions:** see paragraph below.

***Exclusions for 65 PLUS; 10,000 RESERVE; 5,000 MEDICAL plans**

You are covered anywhere in the world against all kinds of injuries or illness except those caused by war or mental illness; or covered by Workmen's Compensation or Occupational Disease Law, except in West Virginia; losses for which benefits are payable under a federal or state welfare program or confinement in federal government hospitals, except in California and New Jersey; confinement in Veteran's Administration hospitals; confinement in local government mental or tuberculosis hospitals; and, in Louisiana, Texas and Tennessee, treatment or service for tuberculosis. *Note: in No. Carolina only, policy must be in force six months before sickness benefits can begin.*

2

If you want **MAJOR-EXPENSE** protection, this is the plan that pays the really big bills—offers extended benefits all the way up to \$10,000 lifetime maximum

10,000 reserve

10,000 RESERVE costs only \$9.50 a month

Each calendar year after your eligible expenses have reached \$500, the 10,000 RESERVE plan will pay 75% of all further eligible expenses, during the calendar year, up to \$10,000 lifetime maximum.

Pays 75% of these eligible expenses

- Up to \$25.00 eligible expense for room and board for each day of hospital confinement.
- Provides as eligible expense all necessary hospital expenses while hospital confined.
- Up to \$10.00 eligible expense a day for each day of Skilled Nursing Home confinement up to a maximum of \$1,000.00 eligible expense for each calendar year.
- Provides as eligible expense surgery of every type in or out of the hospital on a schedule from \$5.00 to \$300.00 (Example: \$5.00 for removal of a wart; \$100.00 for varicose veins; \$300.00 for removal of lung.)
- Up to \$4.00 eligible expense a day for one visit of a doctor for every day while confined in a hospital.
- Up to \$6.50 eligible expense a day for one home visit of a Visiting Nurse.
- You are immediately protected for any accident that occurs or sickness that commences after the effective date of your policy.
- You are also protected for conditions you had before your policy was issued, provided your hospital confinement begins after your policy has been in force at least six months.

***Exclusions:** see paragraph at left.

3

If you want **OUT-OF-HOSPITAL** protection, this is the plan that pays prescription drug charges—doctors' office and house calls—rental of equipment—expenses as a hospital out-patient

5,000 medical

5,000 MEDICAL costs only \$5.00 a month

Each calendar year after your eligible expenses for any out-of-hospital costs have reached \$100, the 5,000 MEDICAL plan will pay 75% of all further eligible expenses, during that calendar year, up to \$5,000 lifetime maximum.

Pays 75% of these eligible expenses

- Up to \$6.50 eligible expense a day for doctor house calls and \$5.00 a day for visits to doctor's office.
- Provides as eligible expense all hospital expenses for care received as an out-patient.
- Provides as eligible expense all prescription drugs.
- Provides as eligible expenses costs of blood and blood plasma, artificial limbs, rental of wheel chair, hospital bed or iron-lung, oxygen and rental equipment, initial cost of trusses and crutches.
- Provides as eligible expenses costs of diagnostic laboratory and X-ray procedures on a schedule. (Example: \$2.00 for routine urinalysis; \$8.00 for abdominal X-rays; \$12.00 for EKG; \$24.00 for upper G-I Tract.)
- You are immediately protected for any accident that occurs or sickness that commences after the effective date of your policy. Conditions for which you have previously been treated are covered after your policy has been in force six months.

***Exclusions:** see paragraph at left.

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65 PLUS offers basic protection

If you do not have any health insurance at all, the 65 PLUS (OA series) plan offers you excellent basic hospital-surgical protection. If you now have basic Blue Cross, or any similar basic hospital coverage, *by all means keep it*. You are still eligible to join 10,000 RESERVE or 5,000 MEDICAL—or both—and add these wonderful major-expense benefits to your total protection.

10,000 RESERVE is for the big bills

10,000 RESERVE (OD series) is designed for really big expenses and to start paying benefits when bills get "too big" for you to handle, or most of the benefits of your basic plan have "run out." To do this, 10,000 RESERVE has a "deductible" feature that works very much the same as the "deductible" feature used in auto collision insurance. Each calendar year after you, or 65 PLUS, or any other basic plan you may have, has paid the first \$500 of eligible expenses, the 10,000 RESERVE plan goes into effect and pays 75% of all further eligible expenses during that calendar year up to a lifetime maximum of \$10,000. Then, after any proven continuous 6-month period without treatment, you are eligible again for another \$10,000 in benefits. As you can see, the 10,000 RESERVE plan in no way conflicts with any basic plan you

may now have. It is the perfect "companion" policy to add to any basic plan.

5,000 MEDICAL plan is for out-of-hospital expenses

The 5,000 MEDICAL (OE series) plan offers protection against out-of-hospital expenses and also features a deductible. Each calendar year after your eligible out-of-hospital expenses have reached \$100, the 5,000 MEDICAL plan takes over and pays 75% of all further eligible expenses during that calendar year up to a lifetime maximum of \$5,000. Then, after any proven continuous 6-month period without treatment, you are eligible again for another \$5,000 in benefits. This is the first plan of its kind ever offered to anyone and everyone 65 or over!

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Under 65?

If you are 64 now, plan to join one or more of these plans when you reach 65. Clip the coupon now and save it. Mail it to us within 30 days before or after your 65th birthday and you will be enrolled.

Sons and daughters enroll your parents

Signature of the insured is not required

If you have an older relative in your family, many of you will want to give him or her one or more of these policies and make the premium payments yourself. It's a wise and wonderful idea. Just fill out the enrollment blank and indicate where the premium notices are to be sent.

Income Tax Note: If you declare a parent or relative as a dependent on your Federal Income Tax, your payments of premiums for this health insurance are 100% tax deductible.

★ ★ ★

For the purpose of satisfying your deductible and calculating benefits payable for 10,000 RESERVE and 5,000 MEDICAL, the first calendar year is that period commencing on the effective date of your policy and ending December 31 of the same year in which your coverage becomes effective; after the first year, each calendar year is from January 1st through December 31st. Eligible expenses incurred toward the deductible during the last 90 days of the first policy year will be counted towards the deductible of the next calendar year.

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Baptists Favor Public Schools, Carlson Says

WASHINGTON (BP)—“Baptists are friends of the public school movement” but are opposed to federal aid to church schools, according to a Baptist leader here.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, told a Senate subcommittee on education that “the Baptist movement has been marked by an emphasis on voluntarism.”

“Quality in religious experience is dependent upon a voluntary response to God,” Carlson said. “Accordingly, we have urged that the acceptance of religious ideas, participation in religious observances, and support for religious institutions should be genuine expressions of personal desire and experience and in no sense a conformity to law.”

In his testimony Carlson said that Baptist support for public schools expressing “a concern for a free access to knowledge on the part of all people” is documented in numerous resolutions.

He specifically cited American and Southern Baptist resolutions that set forth generally accepted Baptist views on education. In every case the Baptists favored extensive development of public schools and opposed the granting of public funds for aid to church schools.

In the area of higher education, Carlson cited the recent Kansas City Southern Baptist Convention resolution that opposed “all legislation federal and state, which would provide public grants to church colleges and universities for the construction of academic facilities.”

Testifying on the proposed omnibus education bill now before the Senate, Carlson asked for clarification of the church-state issues in four areas:

1. Forgiveness of loans to students going into the teaching profession. At present the forgiveness feature applies only to those teaching in public schools. The new proposal would extend the principle to all those entering the teaching profession, including parochial teachers and college teachers.

Carlson pointed out that apparently loan forgiveness was originally intended as relief to those rendering public service. The new proposal, he said, “means an aid to a profession.”

“If a ‘professional’ basis is to be the substitute for the public service, then the new base seems to need definition which ties it to the public interest and brings it under public administration. Unless this can be done the Baptist reaction is very doubtful,” Carlson predicted.

2. Loans and interest rates. The new education bill would continue and extend

the loan features of the National Defense Education Act. Carlson pointed out that “much confusion has resulted from conflicting reports on the adequacy of the interest rate.”

He said, “in our opinion, loans to church-related institutions should be clearly non-subsidized, otherwise the tensions referred to become unavoidable.

3. Library construction and purchase of books. It is proposed that federal funds be made available for college libraries, both for public and private institutions.

Carlson asked for a second look at this provision because it makes no “differentiation of those institutions which are an integral part of church programs for distinctly religious objectives from those that contain a large sector of public concern.”

4. The public welfare concept for educational support. Thus far, Carlson pointed out, education has not been viewed as “welfare.” But rising emphasis on aid to individuals rather than to the school shifts the philosophy of aid to education.

If this shift is to be made, he said, then “public welfare needs to be publicly administered if public policy is to prevail over particular institutional interests.”

He further indicated that objection to the welfare concept of aid to education develops because it “would change our social policy in the direction of special purposes.” This “shift would erode both the free competence of the people and the solidarity and effectiveness of educational programs and standards,” he said.

In other parts of his testimony Carlson explained to the Senate subcommittee that the views expressed by the Baptist Joint Committee on Public Affairs are the result of responsible denominational actions and deliberate study and conference by Baptist leaders.

He indicated that the Baptist committee works “in close liaison with organized efforts toward the same goals in other denominations” and that the lines of communication from the Washington office to Baptist channels are open for the transfer of information about developments in the nation’s capital.



Gene Kidd, administrator of Baptist Hospital, Nashville, and president-elect of the Tennessee Hospital Association, is attending the 13th International Hospital Congress in Paris, France, June 9-15. Kidd, appointed as an alternate delegate from the American Hospital Association, is the only delegate attending the congress from Tennessee.

Southeastern Baptist Faculties Meet

NASHVILLE—Faculty members of Baptist colleges in Southeastern United States will meet June 20-22 at Mars Hill College, Mars Hill, N. C. Colleges in Maryland, Virginia, the Carolinas, Georgia, Florida, Alabama, Mississippi, Tennessee and Kentucky will be represented.

W. Howard Bramlette, Sunday School Board director of student work, working specifically with Baptist colleges and faculty fellowship has announced the personnel.

They include Dr. Perry D. LeFevre, associate professor of theology and education, University of Chicago; Dr. Eric C. Rust, professor of Christian philosophy, Southern Baptist Theological Seminary, Louisville, Ky.

Dr. William C. Smith director of student work, North Carolina Baptist State Convention, Raleigh; and Dr. Charles Trentham, pastor of First Baptist Church and School of Religion dean, University of Tennessee, Knoxville, Tenn.

The purpose of the meeting is to strengthen the Christian witness of Baptist faculty members in the academic community, Bramlette said. Lecturers, discussion groups, Bible study and fellowship are features of the program.

For more information about this conference contact: Charles M. Roselle, director of student work, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville 5, Tenn.

FOREIGN MISSION

FMB Appoints 42; Most Since 1947

The Southern Baptist Foreign Mission Board held its largest appointment service in 16 years at its May meeting when it commissioned 42 men and women for lifetime work overseas. These appointments and the employment of a missionary associate for a three-year term bring the Board's total overseas staff to 1,728 (including 18 missionary associates).

Sixteen years ago in April the Board appointed 56 missionaries in one service. However, the total appointments for 1947 came to only 76. Already in 1963 the Board has appointed 87 missionaries, and this year's total is expected to exceed the record of 144 set in 1959.

"It seems as if there is every reason to expect at least 160 appointments in 1963," Dr. Baker J. Cauthen, executive secretary, said in his report to the Board. "The number of missionaries being appointed today is significant not only from the standpoint of this one particular meeting but as an indication of a continued response on the part of dedicated lives to the call of God."

"How far we are able to go in the expansion of worldwide missionary labor will be dependent upon a sustained number of missionary candidates and increasing financial reinforcement. The two main lines of reinforcement are the Cooperative Program and the Lottie Moon Christmas Offering. It is axiomatic that both these channels must continue to grow. During the years of advance through which we have come they have grown in roughly parallel lines so that the reinforcement of this labor rests upon a solid basis of financial support."

New Missionaries Go to 17 Countries

The 42 May appointees (21 couples) were born in 16 states, and they go to 17 countries, taking along a total of 58 MK's (missionary kids).

Over 32,000 Decisions In Orient Campaigns

The Foreign Mission Board expressed special appreciation to all who all contributed of their time, energies, and influence through participation in the Japan Baptist New Life Movement and other evangelistic campaigns in the Orient this spring.

"We have received thrilling reports of experiences and impressions from many of those who participated in the Japan Movement," Dr. Winston Crawley, secretary for the Orient, said in his report to the Board. "Their deepened appreciation and concern for the needs of the world will be shared with churches and other Baptist groups here in America during the months ahead."

More than 22,000 spiritual decisions were recorded in the five-week Japan effort; and more than 10,000 have been reported from large-scale campaigns completed in the Philippines, Okinawa, Taiwan (Formosa)



The H. Jerold Palmers, Jr. (left) and the Gordon Vestals, missionary appointees, introduce themselves to the 38 other new missionaries appointed at the May meeting of the Southern Baptist Foreign Mission Board in Richmond, Va. This was the largest group of missionaries appointed by the Board at one time since April, 1947, bringing the total to 1,728.

Palmer, native of Dyersburg, has served three Tennessee churches (Middleton, Bethel Church at Humboldt, and Harmony Church at Newbern) and is now pastor of Phoebe Church, Hampton, Va. Mrs. Palmer is a native of Tarboro, N. C. They have been appointed for Nigeria, West Africa. The Vestals, Texans, who have served in religious education and youth work at Speedway Terrace Church, Memphis, for four years, are appointees for Chile.

Ridgecrest Writers' Conference Slated For June 20-26

NASHVILLE—A Southern Baptist Writers' Conference directed by Dr. Clifton J. Allen, editorial secretary of the Baptist Sunday School Board, will be held June 20-26, at Ridgecrest (N.C.) Baptist Assembly.

Program personalities are: Mrs. Frederick H. Bates (Barbara S.) of Jenkintown, Md., editor and writer of children's books, teacher

and Hong Kong. Campaigns on a smaller scale are now being held in Singapore and Guam, and there will be a brief campaign in Korea early in June.

Board to Consider Request from Iceland

The Board authorized Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, to go to Keflavik, Iceland, to consider the request of a small English-speaking Baptist congregation for missionary assistance. The congregation is composed largely of American military personnel, under the leadership of a lay pastor who will conclude his tour of duty in Iceland next February.

In his report to the Board Dr. Goerner said a missionary couple has also been requested for full-time English-language work in Jerusalem, Jordan, among tourists and English-speaking residents.

Dr. Means Overseas

At the time of the Board meeting, Dr. Frank K. Means, secretary for Latin America, was on a monthlong visit to several of the countries where he has responsibility. One purpose of his visit is participation in conferences for missionaries in Brazil and in the central field of Latin America. He will return to the States June 16.

of writing courses; Jesse Hill Ford of Humboldt, Tenn., novelist, short story writer, recipient of special grant for a year of study in Europe.

Miss Howard Gordon Hanson of Erwin, N. C., English professor, author of book of poems; Dr. J. Wesley Ingles of Radnor, Pa., English professor, fiction and nonfiction writer, contributor to national magazines.

Gene McKinney of Waco, Tex., playwright and teacher of dramatics; Dr. Roland E. Wolseley of Syracuse, N.Y., journalism professor, nationally recognized author of textbooks and numerous articles.

Daily features include a lecture series for background and inspiration, workshop sessions, and round-table discussions during which leaders and authors may be quizzed. "The program is designed to help writers willing to work to achieve professional skill," Dr. Allen said.

Participants may submit manuscripts for criticism and competitive awards in any of five categories: short story, magazine article, one-act religious play, juvenile short story, and poetry.

Awards will be given for first and second place in each category. A grant prize of \$50 will be awarded to a winning manuscript if rated by the judges as of outstanding merit.

For further information concerning the competition, which closes June 15, write: Dr. Clifton J. Allen, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville 3, Tennessee.

A similar writers' conference will be held Aug. 1-7 at Glorieta (N.M.) Baptist Assembly.

God's Care For His People

TEXTS: Psalms 105 and 136 (Larger)—Psalm 105: 7-11, 37-45 (Printed)—Psalm 136:1 (Golden).

At least two attributes of God underlie an adequate understanding and appreciation of the topic suggested above. If God is to take care of His people He must possess all power, and He must be all-loving. The Bible teaches very clearly that He is both of these. He is able and He is willing to care for His own. Before Christ came to earth, this care was manifested peculiarly to the people of Israel. Since He came, this care is manifested especially to those who are related to Him in and through Jesus Christ—to all who have known Him as Saviour and as a result are trying to follow Him as Lord. This is to be reminded of the well-known hymn that begins with the lines: "Be not dismayed what-e'er betide, God will take care of you". Because of its precious promises, always fulfilled, it is one of the favorites of multitudes of those who are called Christians. The printed text reflects these and similar thoughts.

Confirming the Covenant (vv. 7-11)

In ancient times covenants or contracts were frequently confirmed by the blood of the covenanters. This practice is seen in many of the covenants of the Old Testament made between God and the representatives of His chosen people. It lies at the center of the sacrificial system with all of its rich symbolism in this regard. The blood represents life because it was believed that life was itself within the blood. These verses of the psalm refer to the covenants made with Abraham, Isaac and Jacob. Confirmation of the same with Jacob is described as being everlasting in nature. The

New Testament seems to teach that the everlasting quality is fulfilled in Christ. If this is the case, Christians are the spiritual Israel. Thus the deepest and fullest confirmation is to be found with reference to those who know Christ in the forgiveness of sins made possible through the shedding of His blood on Calvary.

Protecting the People (vv. 37-41)

The intervening verses between the preceding printed text and this one describe the deliverance of Israel from the land of Egypt. They symbolize the deliverance of individual Christians from the bondage of sin. The verses of this section describe, as do those of the next section commented upon below, the wilderness wanderings of the people of Israel. Throughout these wanderings the people of God were made aware of God's protecting care. Such protection is seen in such formulations as in verse thirty-nine. There was the pillar of the cloud by day and of fire by night. This suggests protection in terms of guidance and the banishing of all fears. It is also seen in the mention of miraculously-provided food such as the quails and the manna. Who could ask for a richer diet than this? It is seen too in the mention of water provided when the thirst of the people was most intense. God opened the rock and water poured out in abundance. The words of Jesus come to mind when He said, "I am the water of life." What spiritual protection God's people enjoy!

Inhabiting the Inheritance (vv. 42-45)

At last the people of Israel came to the Promised Land. Their deliverance from the Egyptians was complete. Their wanderings in the wilderness were over. Moses had died and was buried. Joshua would lead them into their glorious inheritance. In due time they would inhabit the land. Truly God had not forgotten them. He remembered and honored the pledge He had made with their father Abraham in the long ago. Now joy had replaced their sorrows. Gladness would take the place of sighing and weeping. It was a good land. It was to be theirs for the taking. All they must do would be to drive out their enemies, who were also the enemies of God, and dwell in it. The land was the gift of God to His people. In some such manner Christians today can look forward to an inheritance which God provides for them in the life beyond the grave (see I Peter 1:4). Pending the actual inhabiting of the same, they do well to be so used of the Lord here and now as that their congregations shall reflect that eternal inheritance both to themselves as well as to those who are without (see Phil. 3:20a) which Moffatt translates, "Ye are a colony of heaven". So mote it be!



ON MATTERS OF
Family Living

By

Dr. B. David Edens
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San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Pre-Schoolers Most Affected By Family Breakup

The pre-schooler in the family may be the last to know when parents divorce, but—contrary to parents' assumption—he's one of the first to feel and show the effects of the breakup. The trouble is that parents don't connect his emotional, behavior or physical ups and downs with their divorce, but prefer to attribute his difficulties to his "age" or "stage."

One third of the 400,000 marriages which end in the divorce court every year involve children and since the average couple seeking divorce has been married less than 6 years, the youngsters affected are likely to be pre-schoolers.

"As divorce or separation is the culmination of a long period of parental discord, this suggests that large numbers of young children are being brought up under difficult conditions during the early years of their lives," notes Drs. Bernstein and Robey in *Pediatrics*.

There are definite ways in which divorced parents can lessen the hurt of a broken home for the pre-schooler, but first they must realize that the child, *no matter how young he is and how deeply he buries his feelings*, is tremendously affected by the divorce.

Try to understand that the youngster is probably struggling with guilt feelings about the situation. He is likely to feel that in some way he or his behavior is responsible for the divorce. Distorted ideas about punishment or illness, florid nightmares or a bizarre collection of fears and tensions may have their source in guilt feelings.

The pre-schooler may even have a secret anxiety that he will be "divorced" by his parents and abandoned by both. He needs constant and loving reassurance that the breakup of his home is not his fault and that the divorce won't stop either of his parents from loving and caring for him.

Hardest for parents but in a way most important is the task of leaving the child with an acceptable image of each parent to which he can relate. The mother and father who paint a horrible picture of each other may seriously distort the youngster's development. A child can absorb feelings about the opposite sex and marital relationships which will endanger his own marriage later on.

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Nimble Is a Dear*

By Irene T. Mikolaizyk

Nimble is the extra special pet of the Lautenslager children of Marengo, Michigan. Her story tells of an enjoyable, as well as a profitable, hobby.

Ross Lautenslager, who makes his living in an auto repair shop at nearby Marshall Michigan, speaks from long experience with a wide variety of animals. He says a deer is one of the best pets to have. His hobby is raising deer on his farm. He at present has a herd of five. Lautenslager got the idea of raising deer from his many trips in northern Michigan.

"We had so many other types of pets, I thought it would be good nature study to have a few deer, too," he says. "I talked it over with my family and they were all for it. So the next time I went north I brought back a pair, Susie and Danny. They were young deer I bought at a deer farm up there. Eventually, that is how Nimble came into our lives.

"Susie and Danny were always great to show off, demanding a lot of attention. The children loved them very much, as well as the other deer we've raised, but Nimble was special right from the start. She was delicate from birth and required extra feeding. When I say we babied her, I mean it literally. We fed her baby food, including Pablum."

Nimble grew strong, but she continues to look for and to get a great deal of extra attention. She loves being with the children and has the run of the yard and goes all over with them when they are home from school.

She watches them board the school bus and follows along the highway inside the corral until the bus turns onto another road. She seems to be content until time for the school bus to return. Then she is off to the bend in the road where the bus comes into view. She darts alongside the fence up to the gate to greet the children.

Lautenslager says he didn't put the deer in the corral next to the busy highway just to draw attention from motorists. He admits, however, that the curious people who stop to see the herd add to his enjoyment. The deer revel in all the attention they receive.

"We get about as much enjoyment watching the visitors as they do from the deer," he says. "Some of them look as if they can't believe their eyes. We started this project ten years ago, and we've sold

God's Wondrous World* Missiles Like Animals

By Thelma C. Carter

Have you ever seen a big fish dive? Perhaps you have seen a trout in a freshwater stream, a catfish or some big fish in an aquarium. How exciting to see a fish rise out of the water and then dive back into the water! Perhaps it was about to catch some creature for food.

You may be able to imagine the excitement of a group of scientists who were testing a missile called the SUBROC. These letters refer to a new submarine underwater missile.

Most of us have seen pictures of space missiles speeding into space. Our hearts fill with wonder. Imagine an underwater missile released from a submarine. It rises from beneath the water to pinpoint a target. Then it dives back into the ocean, heading for its target. Its action amazes us.

Men who planned and worked on the missile watched its successful test flight. Perhaps they thought of the great divine forces of the Creator. "For thou art great, and doest wondrous things: thou art God alone" (Psalm 86:10).

Of interest is the fact that many patterns and models used by men today come from the habits and structure of creatures of the natural world. Do you know that powerful underwater missiles are patterned in many ways after sea creatures such as the humpback whale and flying fish?

These sea creatures have through the ages risen from the ocean waters, only to dive back into the ocean and pounce upon a target at hand.

off quite a few deer to folk who just wanted a pet or who wanted to start a farm of their own."

He explains that most people don't know you can get a license to raise deer.

Danny, the original, and Susie are still with the herd. Danny is now an eightpoint buck. Others in the herd at present are Junior, a buck, and two does, Blackface and Spooky. Spooky is so named because she is shy and sneaks up on one.

"She is lovable, and she grows on you," says Lautenslager. "We've had many species of animal life here at the farm, including a flock of turkeys that actually chased the cars that passed. That's another story I'll have to tell you some other time. In the meantime, we'd like to have folk come to visit us and find out firsthand what we mean when we say, "These deer are really dear!"

A weary salesman dragged out a dozen pairs of shoes for a woman customer. None of them were right for one reason or another. Finally, the salesman sat down, and said, "Mind if I rest for a few minutes, madam? Your feet are killing me."

You've got to make allowances for children; after all, they make deductions for you.

If proof were lacking that the problems of parking are having a profound effect upon the mores of the city dwellers, the remark of a friend of ours ought to wrap it up. In the course of giving us directions as to how to reach his residence, he assured us, "You'll have no trouble finding the place. It's in the middle of the block above Sunnyside Avenue and on the Monday, Wednesday, Friday, side of the street."

All kinds of things can be done with words. But the following can be excused on the ground of innocence!

"Ready for church, the family got into the car. Little Susie had her dog with her. Said mother, 'You can't take him to church with you. What could a dog possibly do at church?' 'Well,' replied Susie, 'he could sing the dog's-ology.'" Dorothy M. Clark in *The Australian Baptist*.

The good old days were when policemen didn't hide at the side of a busy road, but took their chances in traffic like anyone else.

Two husbands were discussing the idiosyncrasies of women and complaining that their wives thought they knew everything.

"I'll say this though," said Mr. A, "there's one thing my wife admits she doesn't know."

"What on earth is that?" asked Mr. B. "Why she married me."

A mother was explaining to her six-year-old son about the Golden Rule. "Always remember," she said, "that we are here to help others." The youngster thought this over for a while and then asked, "Well, what are all the others here for?"

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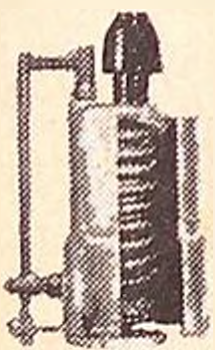
Attendances and Additions

MAY 26, 1963

Church	S.S.	T.U.	Add.
Alamo, First	188	72	1
Alcoa, First	520		18
Ashland City, First	83	42	
Athens, Clearwater	163	50	
East	364	139	
First	533	185	2
Mission	67	38	
Niota, First	141	34	
Riceville, First	111	82	
Bemis, First	238	83	
Bolivar, Dixie Hills	61	22	
First	295	105	
Brownsville	485		3
Bruceton, First	158	71	
Centerville, Fairfield	47	20	
First	103	34	
Chattanooga, Brainerd	884	219	1
Calvary	270	102	
Chamberlain Avenue	191	103	
East Brainerd	179	69	
East Lake	488	175	2
First	1085	242	1
Morris Hill	276	118	1
Northside	370	79	
Oakwood	377	159	
Red Bank	1133	325	5
Ridgedale	507	197	4
St. Elmo	375	92	
Stuart Heights	86	46	
White Oak	652	142	5
Woodland Park	346	169	
Clarksville, First	767		
New Providence	280	65	
Pleasant View	233	90	
Cleveland, Big Spring	321	147	
Stuart Park	109	66	
Clinton, Second	435	82	
Columbia, Highland Park	347	176	
Pleasant Heights	172	78	
Cookeville, Eastwood	173	72	
First	495	136	
Steven Street	134	57	
West View	144	81	
Wilhite	132	66	
Corryton	214	99	
Fairview	176	74	
Cottontown	43		
Pleasant Valley	101		
Cowan	100	47	
Crossville, First	179	75	
Cumberland City, First	16	14	
Curve	80	54	
Daisy	360	79	
Dickson, First	186	54	
Dunlap, First	163	69	
Dyersburg, First	567		
Hawthorne	164	118	1
Mt. Vernon	80	37	
Springhill	120	57	
Elizabethton, First	483	108	

Good Will Center	101		
Immanuel	229	89	
Oak Street	170	62	
Siam	229	124	
Etowah, First	286	101	
North	369	86	
Fayetteville, First	319	91	3
Gleason, First	211	62	
Grand Junction, First	86	68	
Greenville, First	404	199	7
Greenbrier	344	153	
Harriman, Trenton Street	343		1
Walnut Hill	268	123	2
Henderson, First	214	106	3
Hixson, First	334	95	
Memorial	268	119	1
Hollow Rock, Prospect	188	30	
Humboldt, Antioch	202	105	
First	402	144	
Jackson, Calvary	448	216	
First	817	230	
Parkview	281	108	
Jellico, First	173	102	
Mission	20		
Johnson City, Antioch	154	109	
Clark Street	261	71	1
Pine Crest	201	87	
Temple	347	113	4
Unaka Avenue	347	130	
Kenton, First	206	85	
Macedonia	82	84	
Kingsport, Cedar Grove	167	84	5
First	832	207	4
Lynn Garden	381	125	2
State Line	213	136	
Kingston, First	484	187	
Shiloh	213	127	
Knoxville, Beaver Dam	246	124	
Bell Avenue	656	160	2
Black Oak Heights	215	78	2
Broadway	833	328	2
Central Ft. City	1129	364	1
Fifth Avenue	717	195	
First	894	236	2
Fort Hill	241	88	1
Grace	313	186	
Lincoln Park	909	276	
Mt. Carmel	139	45	
Meridian	571	173	1
Sevier Heights	528	276	
Smithwood	691	292	
South	512	168	
Wallace Memorial	683	237	
Wallace Memorial Chapel	224	108	6
West Hills	180	108	
LaFollette, First	251	93	
Lawrenceburg, First	154	84	
Meadow View	74	61	
Highland Park	202	106	
Immanuel	85	65	3
Lebanon, First	546	114	
Hillcrest	157	77	1
Immanuel	333	226	6
Rocky Valley	107	43	
Lenoir City, First	422	148	
Kingston Pike	116	57	
Oral	116	70	
Lewisburg, First	254	100	3
Lexington, First	340	85	1
Loudon, New Providence	144	114	
Madisonville, First	288	117	
Malesus	178	83	
Martin, Central	303	95	
Southside	86	36	
Maryville, Broadway	576	275	
First	861	309	
McEwen, First	76	35	1
McMinnville, Magness Memorial	323	69	
Forest Park	70	28	1
Medon, New Union	84	64	
Memphis, Argonne Heights	91	57	
Barton Heights	167	97	
Bellevue	1258	940	5
Cordova	88		
Dellwood	281	146	
East Park	152	97	
Ellendale	120	32	
Eudora	708	349	
Fairlawn	388	257	1
First	1137	334	2
Fraser	584	371	1
Graceland	436	219	

Highland Heights	843	637	4
Kennedy	367	226	5
LaBelle Haven	520	236	
LeaClair	305	210	
Longview Heights	275	144	
Lucy	102	75	
Mallory Heights	186	117	2
Millington, First	405	287	1
Mt. Pisgah	89	101	
Mountain Terrace	142	138	5
Peabody	166	132	1
Rugby Hills	223	149	3
Second	300	146	4
Southern Avenue	605	282	3
Sky View	220	195	
Southland	158	94	2
Southmoor	164	105	
Temple	659	298	2
Union Avenue	651	247	2
Victory Heights	157	123	
Wells Station	451	217	2
Whitehaven	486	151	2
Middleton, First	69	50	
Milan, First	344	107	
Northside	157	41	1
Mission	20	20	
Millersville, First	103	78	2
Morristown, Alpha	100	46	
Bethel	196	105	
Bible's Chapel	59	20	
Brown Spring	75		
Buffalo Trail	217	83	
Calvary	362		2
Cherokee Hill	77	41	2
Concord	74	51	
First	684	197	
Hillcrest	200	70	
Manley	113	63	
Montvue	161	130	
Whitesburg	70	20	
Witt	68	32	
Murfreesboro, First	602	135	2
Calvary	103		
Southeast	169	91	
Third	337	122	1
Nashville, Bakers Grove	120	55	
Ben Allen Road	77	56	
Bordeaux	167	47	1
Brook Hollow	427	147	3
Criewood	474	137	
Dalewood	347	113	4
Donelson	797	213	4
Eastland	507	163	1
Elkins Avenue	136	85	
Fairview	292	89	25
Fern Avenue	52	34	
First	1251	468	21
Carroll Street	173	59	
Cora Tibbs	59	35	
T.P.S.	441		
Freeland	121	50	
Gallatin Road	379	115	3
Grace	793	234	1
Hermitage Hills	260	160	2
Hill Hurst	166	52	
Immanuel	351	117	3
Immanuel Chapel	29	22	1
Joelton	244	145	
Judson	547	164	
Benton Avenue	56	10	
Lockeland	455	127	
Madison, Parkway	213	68	
Park Avenue	734	245	13
Riverside	348	124	
Valley View Chapel	53	10	
Rosedale	146	84	
Shelby Avenue	313	128	
Third	228	53	
Tusculum Hills	326	149	1
Woodbine	428	220	
Woodmont	585	227	1
Oak Ridge, Robertsville	616	207	3
Old Hickory, First	398	173	2
Peytonville Mission	36	32	
Rayon City	197	57	3
Temple	246	134	1
Oliver Springs, Middle Creek	110	76	
Parsons, First	156	63	
Philadelphia, Cedar Fork	138	90	
Portland, First	337	80	1
Pulaski, First	254	96	
Rockwood, First	447	168	
Rogersville, Henard's Chapel	141	75	
Sardis	65	33	
Selmer, First	205	117	
Sevierville, First	467	145	1
Seymour, First Chilhowee	109	36	
Shelbyville, First	394	112	
Shelbyville Mills	197	85	1
Somerville, First	189	129	2
Sparta, First	159	50	
Springfield	534		
Summertown	108	67	
Sweetwater, First	425	111	1
North	183	36	
Mission	27		
Trenton, First	443	51	1
White Hall	112		
Union City, First	650		
Second	274		
Waynesboro, Green River	136	102	1
White House	192		
Whiteville, First	129	32	
Winchester, First	189	51	
Oaklawn	98	50	
Southside	70		



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