

BAPTIST & REFLECTOR

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CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN
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The Centrality Of Christ



Thomas J. Tichenor, Seventh Street Church, Memphis

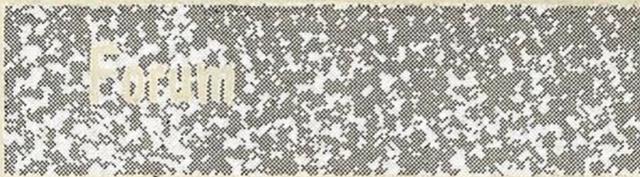
"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" Acts 5:42.

Too many of us make the glaring mistake of putting Jesus off in a corner. He said in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." He is the secret to witnessing. He is the true object of all preaching.

When we present Jesus Christ, arguments and excuses are eliminated. Evangelism becomes a debate when we try to answer all excuses. We are not to look at the problems of the people, but we are to focus all light on the center of attraction, Jesus the Saviour. No wonder Paul in Col. 1:17 said, "By him all things consist." "Christ is all, and in all" Col. 3:11.

If we will hold Him up so the people can see Him, He will be the solution to every problem, the answer to every question and the joy to every heart.

If you are an artist, He is altogether lovely. If you are an architect, He is the chief cornerstone. If you are an astronomer, He is the bright and morning star and the sun of righteousness. If you are a banker, in Him are all the treasures of wisdom. If you are a baker, He is the living bread. If you are a builder, He is the sure foundation. If you are a carpenter, He is the door. If you are an educator, He is the great teacher. If you are a farmer, He is the sower and the Lord of the harvest. If you are a florist, He is the rose of Sharon and the lily of the valley. If you are a geologist, He is the rock of ages. If you are a newspaper man, He is the good tidings of great joy. If you are the toiler, He is the great rest. If you are a child of God, He is the Saviour, the Redeemer and the merciful Father. If you are a sinner, He is "the Lamb of God which taketh away the sin of the world."



... Bullard's Article Appreciated

● I have finished reading (for the second time) the article in the Sept. 26 issue of BAPTIST AND REFLECTOR by Roger Bullard, "Doctrinal Freedom and the Denomination: A Response." I appreciated this article very much. What Bro. Bullard was able to put into words I have felt for a long time. He has done us a real service by putting responsibility and freedom in what I believe to be a true perspective, and with the proper tension.

Just because we are getting big as a denomination does not have to mean that we lose any freedom that has been so characteristic of Baptists through the years.

I want to express my gratitude to the BAPTIST AND REFLECTOR for giving its space and attention to this article.—Joe W. Mayberry, Pastor, Rock Springs Baptist Church, Columbia, Tenn.

... Disagrees With Bullard

● In the Sept. 26 issue of the BAPTIST AND REFLECTOR an article by Roger A. Bullard appeared, referring to an article previously written by James E. Singleton. I wish to make some personal observations concerning Mr. Bullard's comments.

I am concerned about Mr. Bullard's definition and application of the word—"interpretation". Does he imply by his terms "not perfectly lucid and self-evident" that the Word is veiled in mystery and incomplete, thus needing the mind of man to give it meaning and worth? It seems to me that God's Word is quite clear, or lucid, until someone takes upon himself the task of explaining it with some theological assertion that takes away its spiritual impact upon the minds and the hearts of men. It means what it says. The New Testament church has always been willing to accept the Bible and to believe what it says. May I emphasize the phrase "New Testament church". I refer to the Lord's called out assembly and not a religious sect or cult. In every age, however, we find some one or several individuals who feel that they have been enlightened by some visionary means, either scientific or theological, and authorized to add to or take from its message. This statement is made in reference to the attempts of some to deny the miracles of the Bible. Still others deny the virgin birth of our Lord, the reality of a burning Hell, etc.

May I make myself clear. This is not to imply that Mr. Bullard is of this school of thought. The intention, however, is to make clear the fact that there must be a limitation placed upon the length to which one may go in the area of interpretation and remain in the fellowship of the Southern Baptist Convention. Should *any* man be allowed, regardless of his convictions, to remain in fellowship with the majority with whom he is in disagreement? Is it ethical to follow such course of action? Can a house divided against itself stand? I believe that if one persists in standing against the very doctrinal convictions and principles upon which the denomination has been built, and for which God has blessed it, then he should be advised to separate and go his way or else conform to the pattern set before him.

What is freedom and responsibility? Society sets certain rules and laws by which those within it are governed. This does not take away their freedom. It simply regulates and guarantees it. It regulates the actions of those who would take advantage of their freedom and that of others. One's sense of responsibility either limits his actions in a free society or the laws of such society are forced to limit them for him. This is for the benefit of *all* men. So it should be in the denomination. No man can be allowed to destroy and defile the priceless heritage of those who have lived before and those of his own age as well as those of the ages to come. Some have done so. Others will try. It is true that none of us are "without sin". Yet, this cannot be used as an excuse for allowing

someone to teach or preach what he will regardless of the degree of fault or error. This would not be freedom. It would be disaster.

How far astray may one go as to theological perspectives and remain a "fellow-Baptist"? The question as to whether or not two different ideas constitute a problem would be, "How different are the ideas?". To say that two schools sponsored by the same denomination can teach two completely different perspectives and not raise a question or constitute a problem is to me an utter impossibility. Can a lion and a lamb dwell together in peace? Can truth and error compliment each other? No. A thousand times, no.

If this is our condition, we *are* dying! If this pattern of thought and action is to characterize our future, then it is a dark and fearsome future! My sincere prayer is, God save us from such an hour.—Noel A. Edwards, Pastor, Immanuel Baptist Church, Lawrenceburg, Tenn.

... Makes Use Of B & R In Brazil

● By the courtesy of a friend I have had the privilege of receiving and reading your very good paper. Among several other papers of USA I think I put yours as one of the best. I should say I like your editorials, the drawings by Jack Hamm, the Reflections and several of the articles. I try to read the papers, using time on my constant trips through all Brazil. Of course, I clip what I like and then pass it on to our institutions as The Carolina Institute, the only seminary in the far interior of the country. Some copies I mail to our missionary among the Xerentes Indians, who can read English easily and others I give to some friends who ask for them constantly.

As director of our Department of Evangelism of Brazilian Baptist Convention I have taken the liberty, and hope you will not mind, of using some of the designs to print in Brazil with evangelistic message. One of the designs was used to print a leaflet "Agora", "Paz para Multidoes" and others. You would be surprised to see how many of these leaflets have come back to our headquarters to ask about the plan of salvation.—Pastor David Gomes, Sec. Cor. Tes., Caixa 2844, Rio de Janeiro, Brazil.



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Freedom Must Be Guarded In Use Of Mass Media

WASHINGTON (BP)—Government controls are necessary for the protection of the rights and liberties of all in the mass media of communications, according to a report from the Seventh Annual Religious Liberty Conference here, sponsored by the Baptist Joint Committee on Public Affairs.

Referring to radio and television the conference said that "the airways are public but the facilities are private to be regulated by the Government for the public good." But, the conferences said, "we believe that such controls should be kept to a minimum."

One hundred and forty Baptist leaders from seven national Baptist bodies met for a three-day conference on "Church-State Relations in Mass Communications." The five sections of the conference discussed the rights of people, the freedom of the churches, the economy, society and the nation.

The conference is an "unofficial" meeting called by the Baptist Joint Committee on Public Affairs, of which C. Emanuel Carlson is executive director. Its findings express only the views of the conference. The reports are referred to the Public Affairs Committee for study and distribution.

An eighth conference will be held in Washington, D. C. October 7-9, 1964. The

Judd Backed As 'Favorite Son' Candidate

WASHINGTON, D. C. (RNS)—Former Rep. Walter H. Judd (R.-Minn.), once a Congregational medical missionary in China, indicated here his willingness to become the "favorite son" nominee of Minnesota Republicans for the Republicans presidential nomination in 1964.

"I am not seeking it and I am not going to seek it," Dr. Judd said, "but if responsible party leaders in the state believe it is a good idea, I will consider it."

"I am interested in unifying our party," Dr. Judd said.

Minnesota elects its delegates to party conventions in a direct primary and they must be pledged to some candidate. Minnesota leaders are anxious to avoid having Sen. Barry Goldwater (R.-Ariz.) file a slate of delegates.

Dr. Judd, who was defeated for re-election to Congress in 1962 after redistricting by the Minnesota legislature, served 20 years in the House. He was a member of the House Foreign Affairs Committee and an architect of the bi-partisan foreign policy, although a conservative on domestic issues.

He was twice under serious consideration by his party as a candidate for Vice-President in 1952 and 1960.

subject will be "The Meaning Of The Free Exercise Of Religion." Attendance at these conferences is by invitation after nomination by responsible Baptist executives, editors and other Baptist leaders.

One question studied by the conference was, "does a radio speaker or commentator have a right to be 'irresponsible' through the mass media?" In reply the conference said:

"A radio speaker or commentator must be responsible in order to have the right to speak through the mass media. A clear distinction must be made between the denunciation of other religious ideas and groups and the enunciation of one's convictions."

The conference recognized that the mass media "has a tremendous influence in forming and shaping the level and quality of conscience." However, it continued, "We need to stress the importance of the work that is done and ought to be done in the home, church, and school in developing and nurturing the free conscience of the individual."

Appreciation was expressed to all those in the newspaper, radio and television fields who make contributions to high standard programs, to equitable amounts of time for religious coverage, and to the improvement of public morals.

The churches have a right of communication through the mass media, according to the conference report. In the exercise of this right the churches should exert a "positive affirmation of truth rather than the negative criticism of error," the report said. Likewise, the exercise of such right "will demand

programming that always is in good taste."

The Baptists spoke out for a fair presentation of divergent and minority viewpoints. Not only did they wish "to safeguard the rights of equal access to mass media for other groups," but they encouraged "their full use of those rights."

"The Baptist concept of liberty calls for a free marketplace of ideas," the report said. "Every individual confronted with the claims of a church can make the most meaningful response if he is aware of alternate options open to him. Truth ultimately will prevail," it continued.

Concerning the place of the Federal Communications Commission in relation to freedom and the mass media the conference said, "The proper role of the Federal Communications Commission is regulatory, and it has a valid reason for existing as a function of government in this area. There is no abridgment of the principle of separation of church and state" by the existence of the Federal Communications Commission.

"There is no abridgment of our American concept of the separation of church and state in the free use of mass media for the dissemination of religious truth," The conference said. "The government, however, must not use religion to promote its policies, and it should not restrict or promote any religious system."

Addressing itself to the churches the conference said, "The Christian community must consider whether it is possible to communicate effectively through media that are governed by economic necessity and standards of entertainment rather than standards of instruction. Therefore, the Christian citizen must keep open for further study the question of whether voluntary and responsible use of the mass media under government regulation will meet the needs of people, or whether some alternative means must be found."

Public Affairs Agency Names Binns Chairman

WASHINGTON (BP)—Walter Pope Binns, Former president of William Jewell College, Liberty, Mo., is the new chairman of the Baptist Joint Committee on Public Affairs here. He succeeds Bryan F. Archibald, who is now pastor of the First Baptist Church, Haddonfield, N. J.

At the semi-annual meeting of the Public Affairs Committee the Seventh Day Baptist General Conference was received as a participating member. This makes eight national Baptist bodies that cooperate through the Baptist Joint Committee on Public Affairs. The others are the American and Southern Baptist Conventions, the North American Baptist General Conference, the Baptist General Conference, the National Baptist Convention, the National Baptist Convention, Inc., and the Baptist Federation of Canada.

A special committee of the Public Affairs Committee was appointed to join discussions of possible plans for a Baptist building in

Washington to house the Baptist World Alliance, the District of Columbia Baptist Convention and the Baptist Joint Committee on Public Affairs. The present Baptist building and adjacent property is owned jointly by the District of Columbia Convention and the Baptist World Alliance. No definite plans for a prospective new building have been approved by any of the three groups.

In another action the Baptist Committee expressed "grave concern" about legislation on federal aid to higher education pending in Congress. The point of concern in the bills is the provision for federal grants to church-related colleges. The House of Representatives has passed a bill providing loans and grants to public and private colleges for construction of academic facilities. The Senate bill also provides loans and grants. But it limits them to certain categories such as buildings for physical sciences, engineering and libraries.



Observations by Owen...

QUALIFIED MEN

Deacons are highly important in the work of the church. They hold a spiritual office and must be spiritual men. Their qualifications are found as being almost as exacting as those of the pastor. I Timothy 3 lists such requirements as sincerity, honesty, sobriety, charity, Christian experience, reputation, proper home life, faithfulness, right manner of life before others, and absence of a guilty conscience.

We have a lot of different standards in our religious activities, as well as in education, business, and society. There is a compelling need for moral and spiritual standards today. Some years ago, Dr. Ralph R. Moore of Memphis suggested a standard of excellence for deacons. He listed the following points: A deacon must be (1) a saved man, (2) a sound

man, (3) a spiritual man, (4) a sought man (5) a sober man, (6) a studious man, (7) a sacrificial man, (8) a sociable man, (9) a serving man, and (10) a soul winning man. The teaching of the Bible is not that the deacons are a governing board of the church, but that they are servants of the church.

In 1954, a survey was made which gives something of a picture of deacons in Tennessee Baptist churches as made by the Department of Sociology of Carson-Newman College. It presented factual background of the deacons and their opinions on a number of matters. Ninety-seven per cent of the deacons were married; one per cent were single (had never been married); and two per cent were widowers.

Although the Scripture does not say a

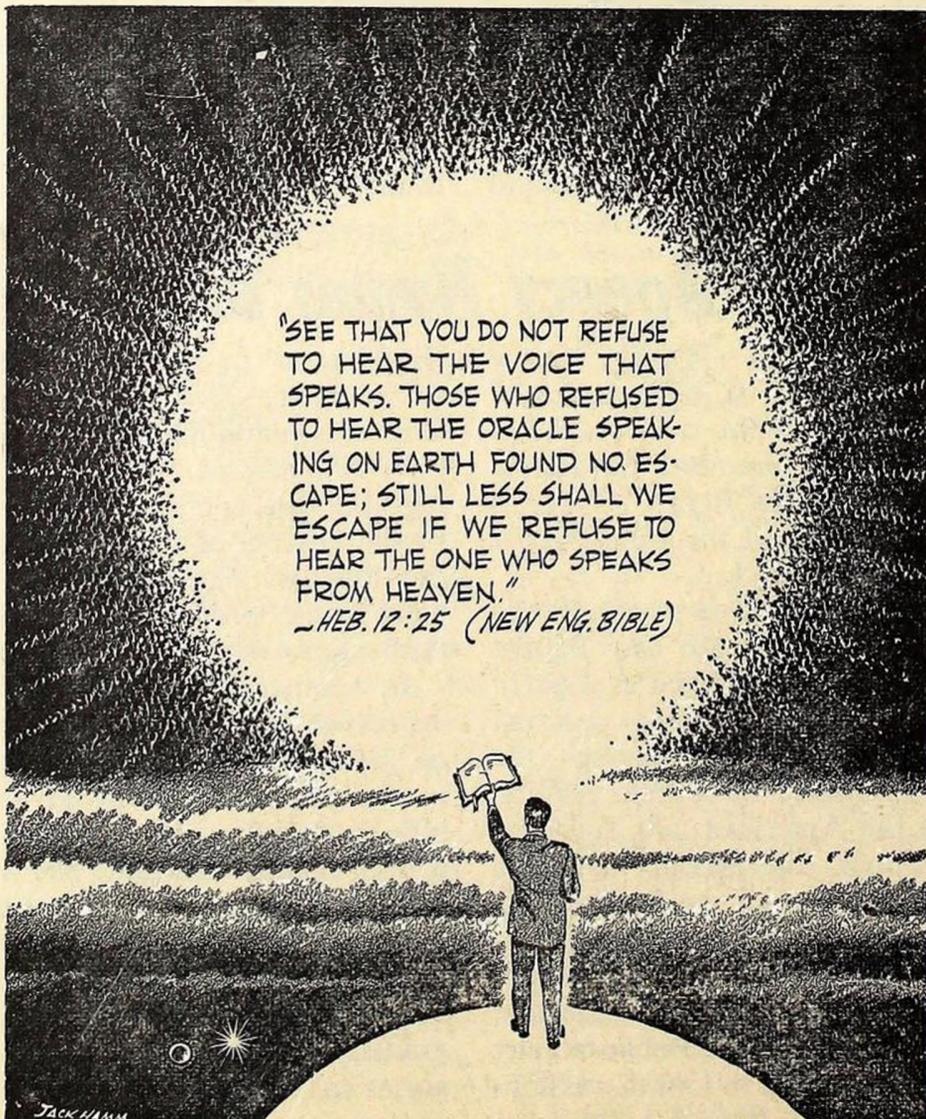
man must be married to be a deacon, it does say that (if married), he would be the husband of one wife, (and this is interpreted by most as meaning having only one living wife). We believe the inference is a deacon must be faithful to his one wife. There is no specific teaching of the Scripture which as such forbids a man serving as deacon who is married to a wife who has been previously divorced. But certainly the Bible does call for the right kind of relationship in the family, and we believe this is the stress of the Scripture. Deacons are not perfect, but they are to be above reproach, and their wives "be grave, not slanderous, sober, and faithful in all things" (I Timothy 3:11).

Looking For The Impossible

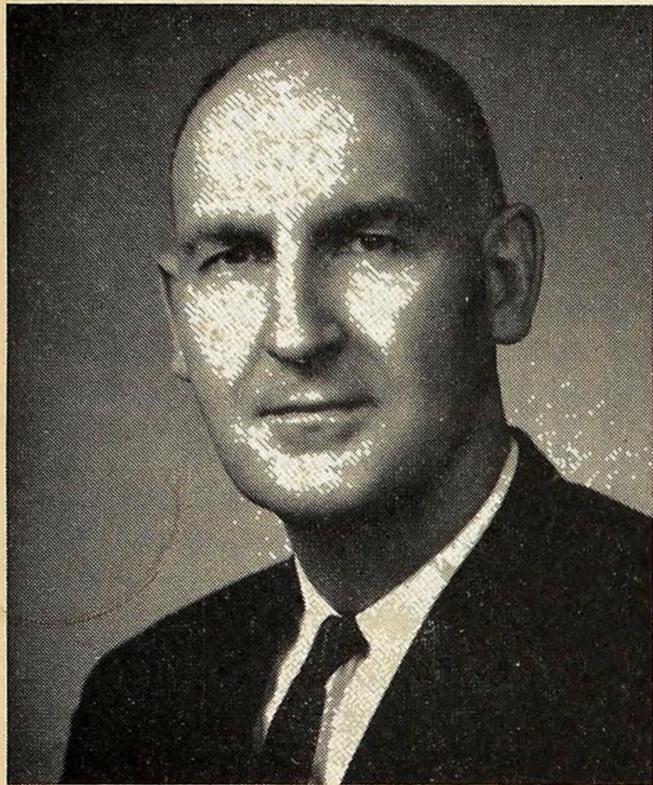
How many preachers would like to have top flight congregations? How many churches are looking for paragons of virtue and ability in the men that they call as pastors? There needs to be a lot of allowance in both directions for the facts of life. Neither churches nor pastors are perfect.

Perhaps too many churches are looking for impossible combinations of talents in their pastors. Atlanta's Pastor Robert E. Lee of Redeemer Lutheran Church lists the following which he says the average and even above-average congregation wants in its pastor: "a top-flight student of theology, scripture and public affairs—an educator and teacher—a genius in administration and public relations—an expert on finances—a trained and competent counselor, understanding the problems of youth and of old age—a courageous speaker with knowledge of legal procedures and the restaurant business—something of an architect, knowing about repairs and maintenance, and with understanding of good church music—a pleasing personality, able to get along with people including his critics, with the essence of tact and refinement, and concerned with civic and social problems—prosperous-looking without being prosperous, with a wife and children who are paragons of virtue—patient as Job, with the physical stamina of a workhorse—and ever mindful that he is ordained to do only two things: preach the Word of God and administer the Sacraments!"

ON THE GRAVITY OF THE BIBLE



Trustees Elect Wright To Head Union University



JACKSON—Union University's Board of Trustees elected Dr. Francis E. Wright as president in a special called meeting, Oct. 7, according to Dr. W. A. Boston of Memphis, chairman of the board.

Dr. Wright has served as acting president since the retirement of President Warren F. Jones, July 1. He was academic dean at Union for nine years, 1954-63.

Accepting the new post Dr. Wright said, "All the events of my life have pointed to this hour. With a deep abiding faith and commitment to the ideals of the founding fathers of Union University and the blessings of the Lord, Union will prosper and grow. The opportunities for Union University in the immediate future are large enough to stagger the imagination of any individual."

The 48-year-old educator received his Master of Arts and Doctor of Education degrees from George Peabody College, Nashville, and the Bachelor of Arts from

HMB To Enlist Students For Evangelism Effort

ATLANTA (BP)—One hundred Southern Baptist students will be asked to hold summer revivals in 1964 in pastorless churches which have reported no baptisms in 12 months.

The evangelism effort was revealed in a report of the goals for the 1964 Annie Armstrong Offering for home missions, sponsored each spring by Woman's Missionary Union, Auxiliary to the SBC.

The new offering goal of \$3,500,000 includes \$50,000 for the student evangelism effort.

Baylor University. He is one of 16 educators in two generations including his late uncle, Dr. Joseph Roemer, dean at Peabody.

Union's campus has been a site of higher education for 138 years. The Tennessee Baptist Convention acquired the property in 1874. Dr. Wright becomes the 13th president since that date.

Prior to his coming to Union he was dean of men at Baylor University, and previously served as personnel counselor at Northwestern State College, Natchitoches, La.

His career as an ordained minister in-

cludes four years in the Air Force with 440th Troup Carrier Group and participation in seven major European campaigns. He was discharged with the rank of major and is eligible to wear nine different medals of honor.

Following his military service Wright served as pastor of First Church, West, Tex.

He is married to the former Mildred Cooper of Waco, Tex. She is a Reading Specialist at Highland Park School. They have a daughter, Kay, who is a senior at Union preparing for the field of kindergarten work.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Holy Spirit And Jesus

The New Testament clearly relates the Holy Spirit to Jesus' earthly ministry: birth (Matt. 1:20), baptism (Matt. 3:16), temptations (Matt. 4:1; Mk. 1:12), work (Lk. 4:14, 18-21; cf. Matt. 12:28), death (Heb. 9:14), and resurrection (Rom. 1:4). He continues the work which Jesus "began" (Acts 1:1f.), empowering the disciples for world evangelism (1:8). The Book of Acts and other New Testament writings abundantly testify to this fact.

But the purpose of this article is to examine Jesus' own words in this regard as set forth in John 14-16. One's own study may relate them to the remainder of the New Testament.

The Holy Spirit came at Pentecost in answer to Jesus' prayer to the Father (14:16a; 16:7). He is "another Comforter," "another" meaning another of like kind (*allos*) as Jesus (14:16b). He is "the other Jesus" (Carroll) or "Jesus' *alter ego*" (Marcus Dods), and is to abide with us "for ever" or "unto the age" (14:16c). As Jesus is "the truth" (14:6), so the Holy Spirit is "the Spirit of truth" (14:17a). He indwells the Christian (14:17b). Thus Jesus said, "I will not leave you comfortless (orphans, *orphanous*): I will come to you" (14:18) in the person of the Holy Spirit. Therefore, as Jesus was *with* His disciples for a few years, the Holy Spirit is *in* His followers "for ever." What a blessed privilege for us!

Furthermore, the Holy Spirit will convict "the world of sin . . . righteousness and . . . judgment" (16:8-11). Thus He propagates

that which the Father proposed and the Son provided. Therefore, the Holy Spirit works *with* the lost, as He works *in* and *through* the saved.

But what of the work of the Holy Spirit in the Christian? He brought to the remembrance of the early Christians all that Jesus had said (hence the Gospels), and taught them all things (hence the other New Testament writings which interpret Christ) (14:26). He continues to "guide you into all truth" (16:13). "Guide" (*hodēgēsei*) means "to lead the way." Jesus is the Way and the Truth (14:6), and the Holy Spirit is the Guide leading the way to the Truth and our understanding of Him.

The Holy Spirit does not reveal Himself. Hence our difficulty in understanding Him. Jesus said, ". . . he shall testify [bear witness] of [concerning] me" (15:26; cf. Acts 2:16-24; 3:14f.; 4:8ff.). Furthermore, ". . . he shall not speak of [from] himself; but whatsoever he shall hear, that shall he speak. . . ." (16:13; cf. John 12:49; 14:10). Therefore, the Holy Spirit does not call attention to Himself but to Jesus. ". . . he shall receive of mine, and shall shew it unto you" (16:14b).

The purpose of the Holy Spirit is not to glorify Himself. For Jesus said, "He shall glorify me . . ." (16:14a). Thus any teaching which tends to exalt the Holy Spirit above Jesus is not of the Holy Spirit. Doctor A. T. Robertson says, "This is the glory of the Holy Spirit, to glorify Jesus Christ" (*Word Pictures*, John, 16:14).

Tennessee Topics

Dr. George K. Schweitzer, chemistry professor at the University of Tennessee, Knoxville received International Youth's Distinguished Service Citation at the 47th International Christian Endeavor Convention in Washington, D. C. He is the tenth recipient of the honor.

Second Church, Union City, ordained Joe Turner, James Caldwell and Thomas Dowell as deacons.

A graduation service was held at Second Church, Union City, Sept. 29, when 45 members received their Christian Training Diplomas. Robert Benson is pastor.

First Church, Norris, ordained Billy B. Carroll, William J. Hobson, Hubert Hensley, Jr., Grover C. Bell and Mills B. Stocksby as deacons. Assisting Pastor H. W. Hargrove in the service were Allen Sharpe, Charles C. Hobbs, Jimmy Stroud, W. C. Summors, Ed McKamey and Gene Miller.

Robert Golmon is part-time minister of music at First Church, Selmer. A native of Mississippi, Golmon is a Junior at Union University. He is a mission volunteer in the field of music and education.

Pastor Hiram LeMay and Rugby Hills Church, Memphis, were assisted in revival services by Bill Haltom, pastor of Memphis' Greenlaw Church. There were nine professions of faith and five by letter.

First Church, Oneida, has called Neal Haworth as music director. A native of Powell, he is a graduate of Carson-Newman College.

With 75 students Tennessee has the fourth largest state group enrolled among Southwestern Seminary's 1,688 at Fort Worth for its fall semester.

Thomas C. Smith, recently resigned as pastor of Ramah Church, Wilson Association. He became pastor of Charlotte Road Church, Nashville, Oct. 6.

Ernest M. Cox who served churches in Upper East Tennessee for 10 years is now retired after 13 years as pastor of First Church, Bethany, Okla. Cox is available for revival meetings and for supply work. He has led revivals in 11 states and some two hundred churches in the Southern Baptist Convention. He continues to make his home in Bethany, Okla.

Miss Pauline Martin, missionary who had been on furlough, left the States September 17 to resume her work at Baptist Women's College in Nigeria. She may be addressed at the college, Box 84, Abeokuta, Nigeria, West Africa. She is a native of Kingsport, Tenn.

Guy D. Farris resigned as pastor of Wilhite Church, Stone Association. During the five years he served this church it became full time, there were 74 additions to the church by baptism and 31 by letter, auditorium was reconstructed with a choir loft and airconditioned, a basement with Sunday school rooms erected and the first unit of an educational building completed.

White House Church, White House, ordained Robert Cherry, J. C. Harper, Ralph Moulton and Billy Ray Wheeler as deacons. Harold D. Smith is pastor.

Some accomplishments made by Mt. Lebanon Church, Maryville, under the leadership of Thomas V. Wells include 246 members added to church, 128 of these by baptism; Cooperative Program gifts increased from \$2,085 to \$6,764; completed three story educational building costing \$85,000; and purchased 4¼ acres of land adjoining church property. Wells resigned effective Oct. 7 to become pastor of New Hopewell Church, Knoxville.

Dr. W. A. Keel is now Executive Secretary of the Tennessee Commission on Aging, with new offices in C2-209 Central Services Building, Nashville. He has been serving as program specialist with the Governor's Committee on Aging.

The new pastor of Tyner Church, Hamilton Association, is H. E. Campbell who succeeds Robert D. Hughes.

Raymond Kelley has resigned as pastor of Terra Vista Church near Chattanooga.

First Church, Algood, observed homecoming and dedication services Sunday, Oct. 6. At the morning service Pastor W. Truman Woods presided and messages were brought by H. S. Tallent, former pastor, and John Brown, former missionary of the association. Thomas E. Redford, former pastor, spoke at the afternoon service.

D. Perry Ginn, pastor of Sevier Heights Church, Knoxville, is co-author of a new Broadman Press book, *A Study of the Old Testament*. Eugene Chamberlain, an editor in the Sunday School Department of the Baptist Sunday School Board, Nashville, collaborated with Dr. Ginn in this book, written primarily for use in Bible study classes for 14 year-olds. A native of Atlanta, Ginn received the Th. D. degree from Southern Seminary. He served as pastor of churches in Kentucky before becoming pastor of Sevier Heights in Jan., 1962.



TENNESSEE MISSIONARY COUPLE—The Donald Frazier family, missionaries to Nigeria, have moved into missionary apartments at Southern Baptist Theological Seminary, Louisville, Ky., where he will be studying while on furlough. The Fraziers are natives of Tennessee and graduates of Carson-Newman College. He is a past associational missionary in Grainger County. Their seven children are (front) Gail; and (second row, 1 to r) Scott, twins Brent and Beth; and (third row) Steven, Dale and Ken. The family is one of the largest to ever reside on the campus of Southern Seminary.

Why A Baptist Academy?

By Norman W. Cox

Baptist academies have always specialized in meeting unmet needs. Their record through nearly three centuries of service to the Baptists of America acclaim their amazing cultural contribution to their growing denomination and their nation. Without them, few Baptists prior to 1900 would have had access to a high school.

Probably not more than 10 per cent of the counties in America prior to 1900 had a tax supported public high school. Largely private schools furnished this educational service. They offered education that would qualify their graduates for college entrance. The majority of their pupils did not go to college but immediately entered their vocational careers.

Many of them immediately qualified to teach in what was then called "the common schools". The colleges and universities of that time generally offered no courses to prepare teachers for their professions. From about 1890 there developed what were called "normal schools", later named teachers' colleges to which many high school graduates went for their professional training.

From the Atlantic to the Pacific church groups and private individuals created schools of less than college level. Thousands of these academies served well in their days. The Baptists of America did their share. Frequently their pastors, who served their churches for none or little salary, earned their living by teaching a few months in the year. Sometimes they built a school house of their own. Along with these, churches, or associations and finally our Southern Baptist Home Mission Board created academies that served the local community and provided for nonresident students to attend.

As tax supported high schools were developed, these academies diminished. In Tennessee, until 60 years ago, there had been scores of these church and private schools.

With all the excellence of our modern public school systems there are still some thriving non public schools. These are owned by individuals, communities, or private groups. A few are sustained by church organizations. They are needed to meet needs that are unmet by our public schools.

Such a school is our *Harrison-Chilhowee Baptist Academy*. For approximately 90 years it has ministered to Tennessee boys and girls and others who came from states and nations far away.

Dr. Cox, former head of the SBC Historical Commission, is presently serving with the TBC Education Committee as a research editor.

Whom Do They Serve?

Seven groups of pupils have unmet needs that regular high schools cannot serve nearly as well as a Baptist academy. They are:

1. Adults who missed high school through no fault of their own. After they were grown, most of them with families, there came a day when they felt obliged to continue their interrupted education.

Many who have become devoted, capable pastors of churches are in this classification. They needed a school suited to their age and needs where they could rapidly prepare for college or finish high school with considerable Bible study as a part of their training. In this category there have been thousands in the last century and a half. Today there are others who need an academy who in the future will become excellent ministers of Jesus Christ.

Harrison-Chilhowee has and does receive many adult pupils, both men and women, who have a compulsive urge to finish their education for varied vocations.

2. There are those who dropped out of school for reasons good or bad. Later, before they are 21, they decide they must go on with their education. They would be embarrassed to go to a public school. In a boarding academy with others of their age and situation they can complete their unfinished high school years.

3. Children of our foreign missionaries frequently have to come to the states for their high school work. There is no home of relatives available or adequate. A Baptist academy furnishes them a Christian home and education until they are ready for college.

4. There are foreigners, citizens of other nations, who want a church school in the United States for their children's education. Some are children whose parents have been won to Christ by our missionaries. Others want their children to be educated in an American Christian school.

5. In Tennessee and further away there are working mothers who cannot adequately take care of their teen-age sons and daughters. A Baptist academy is God's answer to their need.

6. There are children of broken homes who would be embarrassed in the high school of their home communities. A Baptist boarding school opens the door to life and education in an environment where they have release from the handicaps that cannot be avoided in their home communities.

7. Then there are pupils who developed problems that became handicaps in the schools at home. They or their parents may or may not have been at fault or faultless,

NASHVILLE HOTELS AND MOTELS

Information for those attending State Baptist Convention, Nashville, Nov. 11-13.

Hotels	Rates
Allen 2004 West End	Single, \$6 Double, \$8-\$10
Clarkston 315 7th Ave. N.	Single, \$2.25-\$5 Double, \$3.50-\$7.50
Dinkler-Andrew Jackson 314 6th Ave. N.	Single, \$6-\$9 Double, \$8-\$11
Sam Davis 132 7th Ave. N.	Single, \$4.50-6.50 Double, \$6-\$9
Hermitage 231 6th Ave. N.	Single, \$5.50-\$11 Double, \$8-\$14
Noel 202 4th Ave. N.	Single, \$6-\$10 Double, \$8-\$12.50
James Robertson 118 7th Ave. N.	Single, \$4.50-\$6.50 Double, \$6.50-\$8.50

Motels	Rates
Alamo Plaza Courts 450 Murfreesboro Rd.	Single, \$6 Double, \$7-\$8
Albert Pick 320 Murfreesboro Rd.	Single, \$7.50 Double, \$12
Anchor 1921 West End Ave.	Single, \$8 Double, \$10-\$12
Belle Meade Harding Rd. (Route 70)	Single, \$6 Double, \$7.50
Biltmore 2400 Franklin Rd.	Single, \$6 Up Double, \$8 Up
Bozeman's 438 Murfreesboro Rd.	Single, \$7 Double, \$9
Capitol Park Inn 400 5th Ave. N.	Single, \$7 Up Double, \$9 Up
Colonial Courts 2820 Dickerson Rd.	Single, \$3.50 Up Double, \$6 Up
Colony Court 1608 Murfreesboro Rd.	Single, \$6 Double, \$7.50
Holiday Inn 1800 West End Ave.	Single, \$8 Double, \$12
Holiday Inn 981 Murfreesboro Rd.	Single, \$7-\$8 Double, \$9-\$11
Holiday Inn 710 Jas. Robertson Pkwy.	Single, \$7 Double, \$9
Nashville Downtowner 7th Ave. & Union St.	Single, \$8-\$10 Double, \$10.50
Howard Johnson's 536 Murfreesboro Rd.	Single, \$7.50 Double, \$9.50
Vanderbilt Plaza 1404 Dickerson Rd.	Single, \$6-\$7.50 Double, \$8-\$9

but the damage was done. Their need happily can be met in a Baptist boarding school.

Harrison-Chilhowee Baptist Academy is an institution sent from God to serve these seven groups. Our convention wisely is meeting their need with it. For many student generations it has been a city set on a hill whose life and light annually inspired new life and opportunity to those whose needs could not elsewhere be met.

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Attention WMU Members

TENN. 1963 B.S.U. SUMMER MISSIONARIES

Below is a list with addresses and field of service of all Tennessee B.S.U. students who participated in mission work during the summer of 1963. Please clip this for your files for future reference.

Name and School Address	Home address	Field of Service
Miss Ann Bagley Belmont College Nashville, Tennessee	540 Power Avenue Buford, Georgia	Good Will Center, New Orleans
Doug Bryant Belmont College, Nashville	Box 1, Jackson, Georgia	Ghana
Miss Patricia Currie University of Tennessee Martin Branch, Martin	600 Church Street Trenton, Tenn.	Oregon-Washington
Alvin Edwards U.T. Martin Branch Martin, Tenn.	2100 Jefferson Ave. Knoxville, Tenn.	Hawaii
Miss Janice Good Union University Jackson, Tenn.	875 Maury Memphis 7, Tenn.	Mississippi Indians
Tommy Harrell Union University Jackson, Tenn.	Box 114 Decaturville, Tenn.	Taiwan
Miss Cheryl Hicks Carson-Newman College Jefferson City, Tenn.	P. O. Box 81 Whitesburg, Tenn.	Hawaii
Miss Joan Jeffers Tennessee Tech. Cookeville, Tenn.	Route 2, Box 187 Oneida, Tenn.	Good Will Center Pensacola, Fla.
Bill Johnson Tennessee Tech. Cookeville, Tenn.	3315 Berkley Drive Chattanooga, 15, Tenn.	Arizona
Miss Joyce Mayes Carson-Newman College Jefferson City, Tenn.	4614 Sylvan Road Richmond 25, Va.	Student Work Camp, Texas
Jim Phillips Austin Peay State College Clarksville, Tenn.	1021 Locust Street Paris, Tenn.	Indiana Revival Team
Bob Pugh Carson-Newman College Jefferson City, Tenn.	1730 West Washington St. Petersburg, Va.	Indiana Revival Team
Miss Patricia Rainey Main St. Elementary School Yazoo, Miss.	Route 1 McCool, Miss.	California
Miss Gloria Recce Memphis State University Memphis, Tenn.	Route 1 Brownsville, Tenn.	California
Robert Y. Sandford Memphis State University Memphis, Tenn.	203 Joyce Ave. Chattanooga, Tenn.	Ohio
Miss Mary Lou Stewart Mid-State Baptist Hospital c/o Nurses Residence Nashville, Tenn.	Route 2 Antioch, Tenn.	East Africa
Miss Becky Webb Vanderbilt University Nashville, Tenn.	1491 Lambuth Jackson, Tenn.	California
John Wilkerson Memphis State University Memphis, Tenn.	Route 1 Selmer, Tenn.	New England
Miss Vicki Wood Carson-Newman College Jefferson City, Tenn.	114 Sunset Drive Griffin, Ga.	Michigan

TENNESSEE STUDENT WORK CAMP PERSONNEL

Name and School Address	Home Address
Miss Janice Jones East Tenn. State College Johnson City, Tenn.	415 Holly Street Johnson City, Tenn.
Miss Patricia May East Tenn. State College Johnson City, Tenn.	Route 7 Elizabethton, Tenn.
Miss Carolyn Hay Middle Tenn. State College Murfreesboro, Tenn.	Rockvale, Tenn.
Thomas Edward Webb Vanderbilt University Nashville, Tenn.	1521 Riverside Drive Nashville 6, Tenn.
Russell D. Weatherwax Austin Peay State College Box 867, Clarksville, Tenn.	2511 Faulkner Drive Hopkinsville, Ky.
Larry N. Keaton Carson-Newman College Jefferson City, Tenn.	419 Noelton Drive Knoxville, Tenn.
Alford H. Vaughn Carson-Newman College Jefferson City, Tenn.	102 Marchant Street Greer, S. C.
Arthur J. Herron 201 Carnegie, Maryville, Tenn.	Box 507 Springvale, N. C.
Robert P. Jackson University of Tennessee New Melrose Hall Knoxville, Tenn.	179 S. Mission Ridge Rossville, Georgia
Larry C. Melton Central Missouri State Col. 401 S. College Warrensburg, Missouri	7338 Flora Kansas City, Mo.
Don Dobbins Furman University Greenville, S. C.	1103 Cherokee Ave. Rock Hill, S. C.
George Holmes Furman University Greenville, S. C.	414 W. St. Catherine, Apt. 3 Louisville 8, Ky.
Thomas G. Woodson Campbellsville College Campbellsville, Ky.	207 N. Cherry Greenville, Kentucky
Robert M. Davis 201 Carnegie Maryville, Tennessee	Route 2 Johnson City, Tenn.



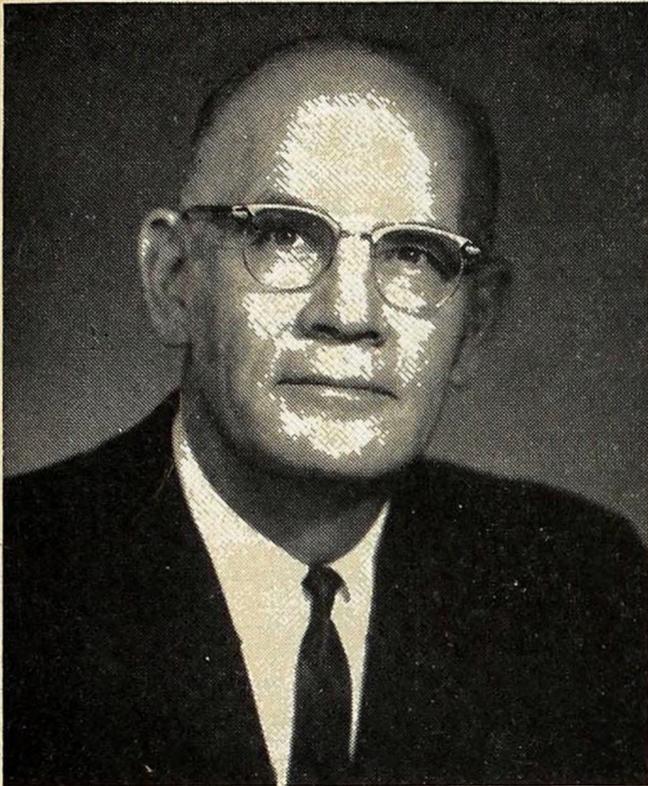
with
each
new
dawn

"HIS COMPASSIONS FAIL NOT.
THEY ARE NEW EVERY
MORNING: GREAT IS THY
FAITHFULNESS" — LAM. 3:22,23

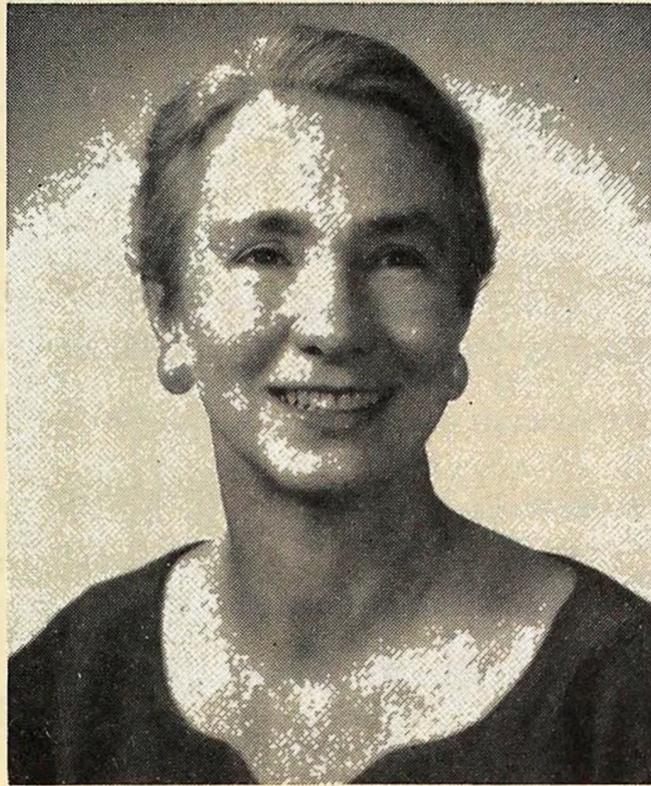
Tennessee Baptist Student Convention

First Baptist Church, Clarksville

November 1-3



Special features of the Tennessee Student Convention this year will include a luncheon honoring program personnel on Saturday, November 2. Dr. James L. Sullivan, Executive Secretary, Baptist Sunday School Board, will bring greetings to the 250 students who will attend the luncheon. Dr. Sullivan will bring a message to the entire Convention on Saturday morning.



A period of meditation at each session of the convention will be led by Mrs. Owen F. Herring, housewife, lecturer, and writer from Winston-Salem, N. C. She will also speak during the convention on "The Christian Home".



Music for the convention will be directed by Rev. John Preston, Associate Pastor, McElwain Baptist Church, Birmingham, Ala. B.S.U. Choirs from across the state will sing at each session.

Religious Recordings Offer 6 New Christmas Albums

Six new Christmas Albums will be of interest. All are RCA and may be secured in either mono or stereo.

Christmas Hymns and Carols by Mario Lanza CAL-777. This is truly great music. With the velvet voice that made Lanza unique, he reverently rendered the great Christmas hymns and carols. Here are fourteen very beautiful songs.

The Many Moods of Christmas LM-2684. Here are seventeen selections by the Robert Shaw Chorale that depict joyous, thrilled, awed moods of Christmas by the RCA Victor Symphony Orchestra and organ. This album shows the latest advances in recording.

The Spirit of Christmas with the Living Strings CAL-783. The arrangement and conduction is by Johnny Douglas in medley form with twenty mood songs of the well-known carols of the past to present-day popular numbers including "Mary's Boy-Child", "Home for the Holidays," and "The Little Drummer Boy."

Twelve Songs of Christmas by Jim Reeves LPM-2758. From the reverent to the catchy holiday tunes. This arrangement was conducted by Chet Atkins and recorded in Nashville. Jim Reeves is a Texan transplanted in Tenn.

The Happy Hits of Christmas by Dick

Leibert, senior organist for Radio City's great organ at Rockefeller Center. This is LPM-2771. Here are thirteen holiday tunes mostly expressive of the merry side of the Christmas season. Along with "Jingle Bells", "Santa Claus is Coming to Town", and "Sleigh Ride" are such numbers as "I Heard the Bells on Christmas Day," and "It Came Upon the Midnight Clear."

Bonanza—Christmas on the Ponderosa, LPM 2757 is by the original TV cast. It depicts a kind of old fashioned party at the Cartwright ranch house with Christmas songs, laughter, Christmas legends and stories.



Dr. W. Fred Kendall, Executive Secretary, Tennessee Baptist Convention, will begin the Saturday evening program of world missions emphasis. He will be reporting on his observations of Japanese University students during his participation in the Japanese New Life Movement last spring.

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The Sunday School Witnessing Campaign

by Bob Patterson

Where are the best prospects for evangelism? They are the lost members of your Sunday School. And they are lost relatives of your Sunday School members.

Constant study has revealed that—of the lost people enrolled in Sunday School, one out of three is won to Christ in a year's time. Of lost people not enrolled in Sunday School, only one out of 240 is won to Christ in a year's time.

Time and experience have proven that the Sunday School is a harvest field for evangelism. Eighty-five to ninety per cent of our baptisms are people who were first enrolled in Sunday School. Through enrolment studies it is discovered that a number of prospects equal to 26 to 34% of the Sunday School enrolment is discovered when we list the lost people enrolled and the lost relatives of Sunday School members.

Who are the best soul-winners in the church? Potentially, at least, they are the officers and teachers in the Sunday School. They are dedicated people who have ample opportunity to be close to lost pupils and their families. When these officers and teach-

ers are properly trained, motivated, and directed to the best prospects, the Holy Spirit has full opportunity to do His work of regeneration.

Through use of these principles, there has been developed and proven a very fine plan for winning the lost to Christ through the Sunday School.

1. Prospect lists are prepared.
2. Schedules are set for analysis meetings.
3. Instruction is given by the pastor to Sunday School workers.
4. Analysis meetings are conducted.
5. Visits are made.
6. Souls are won.
7. Prayer pervades.

In the analysis meetings a prayerful study is made of each prospect. His needs and circumstances are discovered by those who have an interest in his spiritual welfare.

It is decided who is the best person to witness to this prospect. Then instruction is given, Scripture is studied, and plans are made for reaching and winning this prospect.

The analysis meeting is composed of workers from one or more departments.

Two or more analysis meetings are scheduled when needed. The analysis meeting becomes a time of spiritual preparation and prayer for the specific task of soul-winning.

Does the plan produce results?

Says one pastor, "We are having families united in the church where homes were about to break up. It is like being pastor of a brand new church with the enthusiasm and the work that is going on around here."

Says another, "The effect of the Sunday School Witnessing Campaign in our church was tremendous. It did more to enlighten our people to their soul-winning responsibilities than anything I have ever seen or used. We used this campaign in preparation for our revival which resulted in 28 additions to our church."

Next week—"How your church can participate in a Sunday School Witnessing Campaign."

**One Additional Association for
Children's Homes Food Pounding
GILES, November 4, 1963**

**Franklin Home Truck
Pick up stations:**

Elkton, Pulaski and Waco

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GOT
AN
IDEA "**



TO THE TRAINING UNION REGIONAL PLANNING MEETING

October 28	Southwestern Region	Brownsville Baptist Church
October 29	Northwestern Region	First Church, Martin
October 31	South Central Region	First Church, Lewisburg
November 1	Central Region	First Church, Hendersonville
November 4	North Central Region	First Church, Smithville
November 5	Southeastern Region	First Church, Cleveland
November 7	Northeastern Region	First Church, Greeneville
November 8	Eastern Region	First Church, Clinton

6:45 to 9:00 P.M.

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603—Boys and girls everywhere prefer this gift Bible. Full-color covers of sturdy cloth, the Lord's Prayer, 23rd Psalm, and full-color illustrations of biblical scenes, plus memory gems—make this a wonderful first Bible. (33w) **\$2.75**

8531B—New! At a low price, here's a Bible with illuminated 23rd Psalm, read-aloud guide to stories of Jesus, full-color maps, and words of Christ in red. Black imitation leather binding. (5n) **Only \$1.98**

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Attendances and Additions

Churches S.S. T.U. Add.

October 6, 1963

Alamo, First	252	78	
Alcoa, First	551	282	14
Alexandria	196	87	
Ashland City, First	135	66	
Athens, Central	157	86	
Clearwater	170	39	1
East	417	149	
First	666	227	2
West End Mission	81	39	
Niota, First	140	38	
Riceville	140	82	
Auburntown, Prosperity	148	72	
Bolivar, Dixie Hills	104	52	
Brownsville	662	169	4
Bruceton, First	201	71	
Camden, First	319	123	
Centerville, First	119	44	
Fairfield	101	31	
Chattanooga, Brainerd	1033	324	4
Calvary	295	121	
Central	606	235	
East Ridge	321	196	2
First	1156	279	7
Morris Hill	317	134	2
Northside	445	110	
Oakwood	440	154	
Red Bank	1280	322	4
Ridgedale	611	258	6
St. Elmo	419	98	
White Oak	507	138	1
Woodland Park	364	162	5
Clarksville, First	1044	235	5
New Providence	276	88	
Pleasant View	256	134	
Cleveland, Big Spring	387	201	
First	546	202	
Stuart Park	157	80	1
Clinton, First	661	181	
Second	483	109	
Collierville, First	328	104	5
Columbia, First	433	131	
Highland Park	494	232	
Pleasant Heights	273	130	
Cookeville, First	611	152	8
Eastwood	84	38	
Steven Street	152	79	1
West View	149	66	
Washington Ave.	166	87	7
Mission	42	31	
Wilhite	113	62	1
Corryton, Fairview	214	91	
Crab Orchard, Haley's Grove	195	110	10
Cowan, First	155	50	2
Crossville, First	222	69	
Fredonia	123	94	
Oak Hill	111	70	
Daisy	365	106	1
Dayton, First	300	89	8
Denver, Trace Creek	155		7
Dickson, First	213	53	
Dresden, First	256	101	
Dunlap	178	62	
Dyer, New Bethlehem	198	138	
Dyersburg, First	675	227	
Hawthorne	184	126	1
Cumberland Mission	25	26	
Southside	179	95	
Mt. Vernon	79	61	
Springhill	138	86	1
Elizabethton, Immanuel	254	114	2
Oak Street	198	84	
Siam	257	132	
Etowah, First	353	133	3
North	331	129	
Fayetteville, First	504	129	
Gleason, First	183	62	
Goodlettsville, First	508	231	18
Grand Junction, First	132	87	1
Greenfield, First	244	99	8
Greeneville, First	497	176	6
Greenbrier, Bethel	160	110	
Greenbrier	386	145	2
Harriman, South	575	219	1
Trenton Street	411	154	
Walnut Hill	296	130	
Henderson, First	292	110	1
Hendersonville, First	451	85	5
Holiday Heights	33		
Hixson, First	359	109	
Central	317	196	1
Memorial	343	157	
Pleasant Grove	142	73	
Humboldt, Antioch	233	109	
First	569	197	
Huntingdon, First	322	131	
Jackson, Calvary	660	301	11
East Union	106	79	
First	1067	294	14
Parkview	362	110	3
West	901	456	5
Jefferson City, First	737	388	15

Jellico, First	207	132	
Mission	17		
Johnson City, Antioch	226	173	13
Central	751	225	4
Clark Street	327	84	1
North	181	85	3
Pine Crest	219	89	
Unaka Avenue	419	171	1
Kenton, First	257	85	
Macedonia	102	69	
Kingsport, Cedar Grove	196	82	
Colonial Heights	394	148	2
First	910	219	2
Litz Manor	240	138	5
Lynn Garden	436	149	
State Line	216	103	
Kingston, First	556	260	40
Cedar Grove	283	119	
Shiloh	182	126	
Knoxville, Beaver Dam	311	137	
Bell Avenue	834	244	2
Black Oak Heights	243	90	
Broadway	957	310	2
Central, (Ft. City)	1328	481	6
Fifth Avenue	836	260	2
First	1079	311	17
Fort Hill	270	89	
Grace	398	198	10
Lincoln Park	1150	310	8
McCalla Avenue	877	294	14
Mt. Carmel	158	61	
Mt. Harmony	204	115	
Meridian	807	260	7
Riverdale	134	66	
Smithwood	908	308	2
Wallace Memorial	803	286	6
Wallace Memorial Chapel	250	130	
West Hills	268	106	
LaFollette, First	345	132	1
Lawrenceburg, First	204	95	3
Highland Park	313	164	1
Immanuel	125	47	
Lebanon, First	665	170	1
Hillcrest	204	89	1
Immanuel	370	188	
Rock Valley	121	66	
Lenoir City, Calvary	234	74	2
First	524	159	
Kingston Pike	143	47	
Oral	126	69	
Lewisburg, First	420	128	3
Lexington, First	417	108	
Madisonville, First	322	126	
Malesus	232	95	1
Manchester, First	392	139	3
Martin, Central	365	97	15
First	461	166	3
Southside	115	55	9
Maryville, Broadway	854	384	4
Stock Creek	210	125	
Maury City	124	48	
McEwen, First	83	34	
Medon, New Union	104	65	
Memphis, Ardmore	755	394	3
Bartlett	400	170	2
Barton Heights	229	77	2
Bellevue	1611	781	16
Boulevard	507	158	1
Broadmoor	311	142	11
Broadway	723	333	10
Brunswick	143	50	
Buntyn Street	257	114	9
Cherokee	1429	578	8
Westmont Mission	184	76	3
Cordova	134	64	
East Park	249	118	
Ellendale	173	65	4
Eudora	1085	433	11
Fairlawn	601	306	3
Frayser	908	423	3
Georgian Hills	468	180	4
Graceland	716	221	1
Havenview	369	122	2
Highland Heights	1337	688	4
Kennedy	578	259	1
Kensington	400	137	
LaBelle Haven	727	311	6
LeaClair	472	190	1
Leawood	1059	401	4
Longview Heights	404	145	1
Lucy	142	102	2
Macon Road	204	84	1
Mallory Heights	282	160	
McLean	607	217	3
Merton Avenue	494	146	4
Millington, First	574	319	7
Mt. Pisgah	167	102	

Oakhaven	529	213	
Park Avenue	746	266	4
Oakville Memorial	367	103	4
Parkway Village	420	150	25
Peabody	179	117	1
Prescott Memorial	522	186	2
Range Hills	148	65	9
Richland	369	137	
Rugby Hills	346	149	
Second	488	176	11
Sky View	402	206	3
Southland	181	61	1
Southmoor	299	148	2
Speedway Terrace	903	380	12
Temple	1040	351	3
Trifhaven	745	375	17
Trinity	646	375	22
Union Avenue	987	240	14
Vanuys	131	56	3
Wells Station	731	224	
Westwood	447	141	4
White Station	197	116	1
Middleton, First	111	47	
Milan, First	434	149	
Northside	195	78	1
Mission	30	24	
Morristown, Alpha	122	61	2
Bethel	193	109	
Brown Spring	85	28	
Buffalo Trail	261	97	
Calvary	686	289	5
Manley	156	82	
First	906	254	4
Pleasant View	110	40	
Russellville	117	43	
Westview	201	73	
Whitesburg	85	36	
Murfreesboro, First	660	165	10
Calvary	109	49	
Holly Grove	59	28	
Southeast	193	91	8
Third	400	144	1
Woodbury Road	261	117	
Nashville, Bakers Grove	153	58	1
Belmont Heights	1072	337	10
Madison Street	121	42	
Westview	61	42	
Brook Hollow	470	169	3
Crievewood	743	223	7
Dalewood	491	158	2
Dickerson Road	451	136	2
Donelson, First	896	245	1
Eastland	617	172	3
Eastwood	189	75	
Elkins Avenue	139	75	
Fairview	236	94	
Fern Avenue	57	36	3
First	1460	556	31
Carroll Street	188	63	
Cora Tibbs	56	27	
T.P.S.	329		
Freeland	115	43	
Gallatin Road	480	200	3
Glenwood	311	77	4
Grace	807	224	
Harsh Chapel	208	65	
Haywood Hills	423	196	2
Hermitage Hills	320	168	7
Hill Hurst	220	85	7
Immanuel	432	127	1
Immanuel Chapel	24	18	
Inglewood	924	288	3
Cross Keys	52	47	
State School	100		
Joelton	260	149	5
Lincoya Hills	253	98	
Lockeland	555	218	3
Lyle Lane	96	36	
Neelys Bend	132	59	3
Park Avenue	884	283	
Riverside	383	115	1
Valley View	71	13	
Rosedale	201	107	
Saturn Drive	355	164	5
Third	242	60	
Tusculum Hills	475	146	1
Two Rivers	188	99	5
Woodbine	522	230	
Oak Ridge, Robertsville	766	258	
Old Hickory, First	458	179	

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Church Bonds in denominations of \$100, \$250, \$500 and \$1,000 Interest semi-annually, Maturities from one to 13½ years.

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Carpenter, Leader Of Chaplains, Dies

ATLANTA (BP)—Alfred Carpenter of Atlanta, a retired leader of Southern Baptist chaplains, died here three years following his retirement.

At retirement he was director of the division of chaplaincy for the Home Mission Board of the Southern Baptist Convention, a post he had held for ten years. He was succeeded as director by George W. Cummins of Atlanta.

When World War II broke out in 1941, the Convention turned to the Home Mission Board to deal with the government in enlisting Southern Baptist chaplains. The Board turned to Carpenter.

He left the pastorate and became a major force in establishing and developing the Chaplains Commission, leading in the formation of policies which have guided the Commission since 1941. Today some 875 Southern Baptists serve as chaplains, and all quotas for the denomination are filled.

After the war, Carpenter also served as secretary of direct mission work in Panama, Cuba, in mission centers, and among language groups. But he kept the chaplains commission functioning.

He went back into the chaplaincy work fulltime just before the Korean War and rebuilt the Commission's status for the conflict.

The Commission was then led into new dimension in the chaplaincy. Added to the military work were efforts in hospital, industrial, and institutional chaplaincy, plus a ministry to military personnel by churches and state Baptist conventions.

In 1959 the National Military Chaplains Association cited him "For Strengthening religion and morality . . . in American life." He had a Presidential Citation, Medal of Merit, and certificates of appreciation from the army and navy departments.

Service for George H. Schroeder, of Pinckneyville, Illinois, father of George W. Schroeder, Executive Secretary of the Baptist Brotherhood Commission, were held October 7. Schroeder, locomotive engineer, died October 5 at Pinckneyville Hospital after an illness of four months. His son, a leader of Baptist laymen, lives at Memphis, Tennessee, where offices of the Brotherhood Commission are located.

Robert Moore (Bob) Williams, 35, Memphis, was killed recently in a car accident. Rugby Hills Church, where he was a deacon, Sunday school superintendent and active Brotherhood worker, suffered a great loss in his passing. He had been invited to participate in the West Coast Laymen's Crusade, next July.

Peytonville	43	41	..
Temple	288	142	1
Oliver Springs, Middle Creek	165	83	..
Parsons, First	213	78	1
Philadelphia, Cedar Fork	146	150	..
Pigeon Forge, First	291	119	..
Portland, First	332	122	..
Ramer Gravel Hill	143	77	..
Rockwood, Eureka	112	67	..
First	544	188	..
Pond Grove	154	47	..
White Creek	91	62	1
Rogersville, Henard's Chapel	124	97	..
Savannah, First	315	108	..
Selmer, Falcon	87	48	1
First	298	110	..
Sevierville, First	505	169	2
Seymour, First Chilhowee	199	63	1
Shelbyville, First	493	146	2
Shelbyville Mills	224	84	..
Somerville, First	284	143	..
South Pittsburg, First	264	87	..
South Fulton	140
Sparta, First	168	58	2
Springfield	565	161	..
Summertown	125	69	..
Sweetwater, First	515	110	1
Trenton, First	545	191	1
Tullahoma, Highland	251	169	1
Spring Creek	26	12	..
Union City, First	633	176	1
Second	309	122	..
Waverly, First	295	138	..
Waynesboro, Green River	150	116	..
White House	195	85	..
Whiteville, First	164	62	..
Winchester, First	266	53	..
Southside	77
Oaklawn	146	69	..

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— Christian Responsibility —

TEXTS: I Corinthians 8 to 11:1 (Larger)—I Corinthians 10:23-11:1 (Printed)—I Corinthians 10:24 (Golden).

A study of the larger text, indicated above, will convince one that the Apostle Paul was much concerned about the matter of the Christian's assumption of responsibility for others; and that this concern comes into sharp focus in the printed text of the lesson, noted in some detail in the comments furnished below. It is fitting, therefore, that careful study be given to the larger lesson before giving particular attention to the printed lesson.

Paul would have the Christians of Corinth, then, listen to Christ instead of Cain in this regard. It is true that one becomes a Christian on an individual basis when one person came face to face with the Person. The Bible teaches that this is the only way of accomplishment. But it is

also true that right conduct upon the part of each Christian must take into account the well-being of all influenced by it, that it is social as well as personal both in its nature and in its results. We must turn way from Cain who asked in the long ago, "Am I my brother's keeper?" We must heed Christ from whom Paul had learned to write, in the language of the Golden Text: "Let no man seek his own, but every man another's wealth". Three things may be noted concerning Christian responsibility, as observed in the printed text.

The Meaning (vv. 23-26)

The meaning, or purpose, of Christian conduct can be summed up in Paul's word here: edification. Let everything we do, he says, be of such a kind that it edifies or builds up those about us. While certain deeds may not be wrong within themselves the doing of them is wrong if they "edify not". Paul's teaching in the final half of chapter eight of the larger lesson text is that the Christian sins against Christ if he wounds the weakened conscience of his brother. His concluding statement is that he will desist from all that so offends.

Alexander Maclaren gives a pertinent word of comment on the verses before us. "We are all bound together by a mystical chain of solidarity. Since every man is my neighbor, I am bound to think of him and not only of myself in deciding what I may do or refrain from doing. I must abstain from lawful things if, by doing them, I should be likely to harm my neighbor's building up of a strong character".

The Motive (vv. 27-31)

The motive of all that the Christian does can also be summed in a single word used

here by the Apostle: glorification. "Do all for the glory of God", he writes. In eating and drinking, in work and play, in earning and spending, in planning and achieving—"or whatsoever ye do"—the Christian reveals proper concern for others, and thus manifests an attitude of wholesome responsibility for their eternal welfare, if he is motivated solely by Paul's admonition. It is clear. It is positive. It is comprehensive. The motto of the Jesuits comes to mind at this point. When translated from the Latin, it says: "For God's greater glory". Surely this formulation deserves wider practice upon the part of each and every Christian. All deeds should call attention to God and His matchless grace rather than to ourselves. All ambitions and aspirations should become captive to His supreme will and plan. All thoughts and words should be reflections of His marvelous glory.

The Model (vv. 32-1)

The model, or the ideal, for each Christian in all that he does can be summed in another of Paul's expression found here in these verses: conformation. "Be ye followers of me, even as I also am of Christ". We, along with Paul, are to be conformed or made similar to Christ. Our lives are to be lived in harmony with what He taught. Let us be true disciples of Jesus Christ. Let us be reminded that a disciple is a learner and that a Christian disciple is one who desires and tries to be as nearly like Jesus as is humanly possible. And it is totally unthinkable that He would by any act or word cause one to stumble or err in his attempt to be conformed to His way of life. What better model could we wish?

New Books

The Teen-age Slant by Chester E. Swor assisted by Jerry Merriman; Broadman.

Moments of Meditation from Matthew Henry compiled by Fredna Bennett; Zondervan; \$3.95. 366 Daily Devotions Gleaned from the Greatest Devotional Commentary of All Time.

Daily Gospel by Paul B. Smith; Zondervan; \$1.95. 365 One-Minute Daily Devotions.

Steps to the Sermon by H. C. Brown, Jr., H. Gordon Clinard and Jesse J. Northcutt; Broadman; 202 pp.; \$4.50. A thorough, practical guide for pastors into the what, how, and when.

Bible Personalities by Mary Jane Haley; Broadman; 192 pp.; The weekday Bible study series (Teacher's Book).

Meet the American Jew compiled and edited by Belden Menkus; Broadman; 164 pp.; \$3.75. An interpretation of contemporary American Judaism by eleven of its leaders.

Pen-ultimates by Martin E. Marty and Dean Perman; Holt, Rinehart and Winston; 110 pp.; \$2.95.

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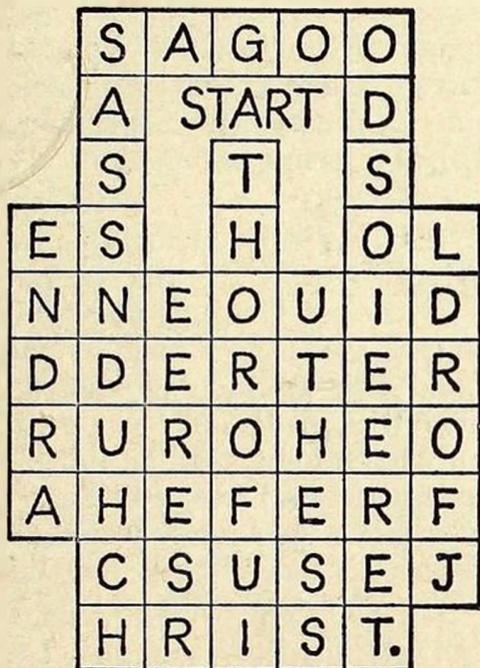
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The Upward Way*

By Carrie I. Quick

To spell the words in this Bible verse, start with the letter *T* in the middle column. Move letter by letter until you come to the *T* followed by a period. You should not cut corners or skip letters. The first word is "Thou."



ANSWER

Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Timothy 2:3.

Animals Aid Science*

By Leona Meals

Do you know that the world's largest, as well as the smallest, creatures are helping scientists solve some of the problems in today's electronic world? Because Nature has given certain animals unusual talents, scientists are studying them. These men are applying the resulting knowledge in their search to understand the mysteries of space, earth, and the oceans.

The whole is the largest animal to aid in this project. Because some whales can dive deeper than a submarine, plans have been made to attach a tiny sonar transmitter to a whale's back to learn about his underwater habits. The transmitter will act as a noisemaker. It will be attached to a surfaced whale by a low-flying, small airplane. Then the floating laboratory, the *Sea Quest*, will follow the whale. Scientists aboard the ship will record the results of the transmitter on the whale's back. The facts thus discovered may be applied to submarines.

At a scientific station in California, located at an altitude of 12,470 feet, the secret of hibernation is studied to further our space program. The animals used for this study are marmots. They are kept in steel cages because, when not hibernating,

they are dangerous. They have chisel-like front teeth and fierce, sharp claws. Their hibernating period is from October to May.

Marmots at this place never had it so good. Outside, the weather is from 20° to 30° below zero and winds howl without stopping. But the marmots sleep comfortably in darkened rooms and warm bunks.

Their habits during hibernation are closely observed. Their slowed heart-beat is measured. Oatmeal is sprinkled on the animals to tell the scientists how often they move in their sleep. It has been proved that hibernating animals live longer than others. Possibly the crews of future space-ships will take turns working and hibernating to save energy, food, and oxygen.

Even the frog's eyes are being studied by scientists. They have discovered that a frog's optical nerves send signals to the brain if a curved object passes within a certain distance in front of the eyes. Each group of optical nerves tells the brain only one thing.

The way a frog sees is being applied to an electronic machine. It will process information on a printed letter the same way a frog's optical nerves work. The machine will recognize letters of different styles and sizes.

Maybe the most unusual thing the scientists are doing is catching microscopic insects and plants and minute particles of minerals. This is done by installing a specially built tube on an airplane. The tube sticks out into the air from the window of the flight engineer's cabin. It is connected to a cylinder inside the cabin.

When the plane is in flight, air rushes from the tube into the cylinder and out again through a tube sticking out through a rear window. Insects, mineral particles, and plants carried in the air collect in a container in the cylinder.

This container can be removed and its contents studied. Information thus obtained gives scientists a better understanding of air currents involved in spreading of insects and other matter. Specimens were trapped as high as nineteen thousand feet.

Don't you think it's exciting to be a scientist today? No matter how big or how small an animal is, it cannot escape a scientist's curiosity.

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Keeping a secret from some people is like trying to smuggle daylight past a rooster.

Two fish were swimming along together in the river when the little fish asked the much larger fish, "How did you manage to grow so big?"

"My friend," he replied, "when I was about your size I learned to keep my mouth shut, so here I am."

Three year old Joey Fleck of Milwaukee thinks that grocery shopping is a game played by adults, the object being to fill up the cart as fast as you can. And Joey is a dandy helper. Whenever he used to go to the supermarket with his grandmother, Mrs. Beck, she would always find several surprise items in the cart at the checkout counter. But not any more.

The store manager noticed Joey struggling along bravely and asked: "What's the matter, sonny? Lose your belt?"

"No," Mrs. Beck replied for Joey. "I took it off when we came in here—so that he has to keep his hands busy holding up his pants."

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Jackson Doesn't Want Santa Claus Boycott

NASHVILLE (BP)—The president of the largest Negro Baptist group in America declared here members of his race should not endorse a proposed boycott of Santa Claus.

This has been suggested by a few Negro leaders, in memory of the church bombing in Birmingham where four Negro girls died.

Joseph H. Jackson of Chicago, president of the National Baptist Convention, U. S. A., Inc., told predominantly Negro audience in Nashville the boycott of Santa Claus was suggested because Santa Claus "is a white man's idea."

In a joking aside, he remarked, "How many of my little pleasures are you fellows going to take away?"

Resuming the main theme, Jackson continued, "Negroes have never had a white Santa Claus. We may have put on a white face but that was a false one. Always we have had a colored Santa Claus."

"There's no use to boycott the whole Santa Claus idea, just pull off the false face."

Speaking at the installation of a new

president—Charles E. Boddie—for American Baptist Theological Seminary, Jackson proposed Negroes set up scholarships "for several young folks in the Ku Klux Klan."

"Give them a bonus to attend classes in political science, religion and ethics," he said. "If they come out the same, then I'm ready to give up on them."

He said he'd been approached in Chicago by a man who asked why Negroes in the U. S. did not go back to Africa. "He forgot Africa is now crowded, there's no place for us over there," he jested.

"I said I would be perfectly willing to sponsor a program for people to go back to where they came from if you'll let it apply to the white people too." This drew laughter.

Jackson added, "Any Negro who doesn't let himself be an American has segregated himself internally and this is worse than external segregation."

He said he, as a Negro preacher, must assume some of the blame for events in Birmingham and "for the great unrest in our nation."

He continued, "National Baptists (an estimated five million Negroes in America belong to this convention) who are dedicated to freedom are partly responsible. For something we have not said or have not done, we are partly responsible."

The pastor of Olivet Baptist Church in Chicago, Jackson said he had preached on the radio in Birmingham earlier this year. "Maybe if I'd said the right thing the man who planted that bomb might not have done that deed," he declared.

He told his audience Negro "religious leaders must have a sense of redemptive responsibility." This sense should go along with their quest for "first class citizenship" and civil right.

"No people become great only by conquering those who oppose them. We must take our responsibilities and rise to the occasion. Let's release the greatness that is in us," Jackson went on.

To the seminary students present preparing to preach, Jackson warned, "It doesn't matter how many books you read, you can't preach unless you know Christ."

K. Owen White, Houston, president of the Southern Baptist Convention, attended Boddie's inauguration. The seminary here is jointly operated by Southern and National Conventions.

White drew applause when he said, "It's a pleasure to sit on the platform next to the president of the National Baptist Convention and to know we have one Master, and that we all are brethren."

Southern Baptists were represented at the inaugural by several persons employed by SBC agencies in Nashville and elsewhere, by members of the Commission on Ameri-

Baptist Newsmen Will Report Vatican Council

WASHINGTON (BP)—A Baptist news reporter will be sent to the Second Vatican Council in Rome by the Baptist Joint Committee on Public Affairs, according to action taken in its semi-annual meeting here. C. Emanuel Carlson is executive director of the Baptist agency.

Since religious liberty will be considered by the Council, the Public Affairs Committee felt that it should have an "on-the-spot" newsmen present to provide first-hand reports to the Baptists of America. The Committee made it clear that this step is not in response to an invitation from the Vatican for an "observer." It was taken solely to secure information for better understanding of developments within Roman Catholicism.

The Public Affairs Committee said that by having a Baptist reporter on hand "we can provide our Baptist communications channels with objective analysis and interpretation." The decision to send a Baptist newsmen was made after conferring with those in charge of communications in both the American and Southern Baptist Conventions. Each said they would welcome such a source of news from the Vatican.

W. Barry Garrett, Washington regional editor for Baptist Press and associate director of the Baptist Joint Committee on Public Affairs, was selected to go to Rome. He is accredited in the press galleries of the House of Representatives and the Senate of the U. S. Congress and is an accredited White House news correspondent. Prior to going to Washington in 1958 Garrett was for 11 years editor of The Baptist Beacon in Arizona.

The date of Garrett's departure for Rome and the length of his stay there have not yet been determined.

Bishop Must Pay Inheritance Tax

Denver, Colo. (RNS)—Auxiliary Bishop Fulton J. Sheen of New York must pay a tax of \$575 on an inheritance of \$7,454 left him by a 93-year-old Denver woman.

Denver County Judge David Brofman ruled the bequest listed in the will of Barbara C. Bach, who died Jan. 21, 1961, was made to the Roman Catholic prelate personally and not to a religious organization.

can Baptist Theological Seminary, by presidents of some Southern Baptist colleges and by local pastors and laymen.

Boddie came to the presidency of American Seminary from a public relations office with the American Baptist (convention) Foreign Mission Societies. Several American Baptist Convention agency leaders and educators were also present.

Baptist Church Votes Against Color Bar

FORT WORTH, Tex. (RNS)—One of Fort Worth's largest Southern Baptist congregations voted here to accept persons for membership regardless of race or color.

University Baptist church, acting on a motion put forward by its 27-member board of deacons, went on record by a vote of 340 to 3 to accept non-whites.

The church has 2,000 members and is adjacent to the campus of Texas Christian University. Its resolution stated: "Be it resolved that we affirm the unwritten but generally accepted policy of University Baptist church, that all applicants for membership are and will be welcome, regardless of color."

Action followed a four-month study by a committee of the congregation; the deacons and committeemen were unanimous in favoring membership for all racial groups.

The congregation had been told by its pastor, Dr. James Harris to "face it head-on and set a policy . . . or wait until a person presents himself for church membership and face it another Wednesday night."

"It is my idea that if we wait, we will not feel any different than we do tonight."

Dr. Harris pointed out that Negro students now attend Texas Christian University and some may wish to join the University church.

Another Fort Worth congregation, James Avenue Baptist church, recently accepted a Negro for membership. It has a membership of about 1,500.