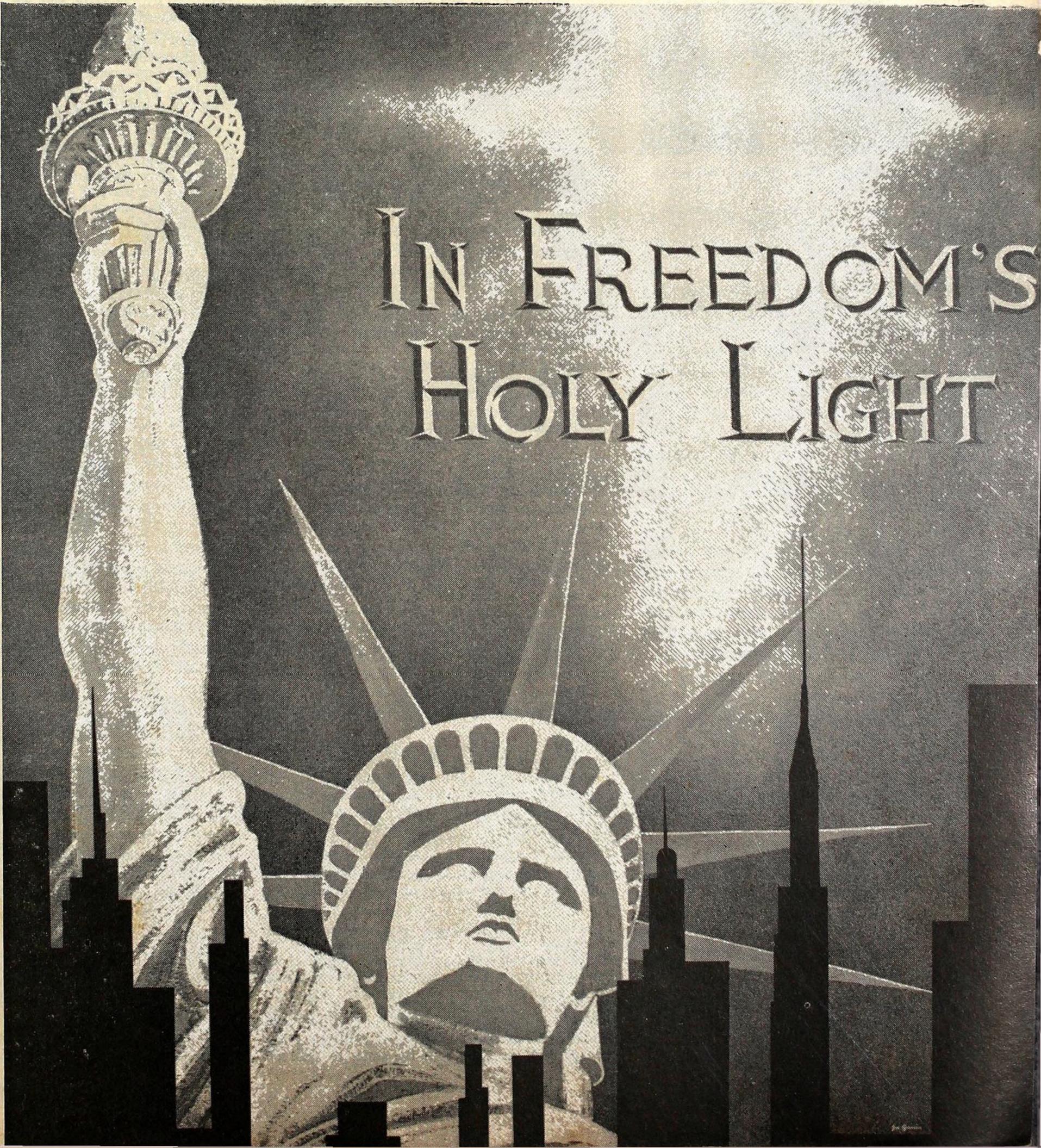


# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



IN FREEDOM'S  
HOLY LIGHT

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BGT FIRST

Week of  
Prayer  
For  
Home  
Missions  
March 1-8

VOLUME 130

✱

THURSDAY,  
FEB. 27, 1964

✱

NUMBER 9



# Editors Warn Freedom Loss In Aid Programs

HOUSTON (BP)—The Southern Baptist Press Association warned in a resolution adopted here that government aid programs aimed at fighting the evils of poverty might create conditions just as harmful, especially in religious freedom losses.

The editors of state Baptist papers urged in a lengthy resolution that state and national governments administer public funds and programs through public agencies rather than through church-related institutions and agencies.

The resolution commended "men of good will everywhere for their efforts to eliminate the evils of poverty, ignorance and disease."

It also resolved "that in efforts to improve the lot of people in America and the world, due and proper attention be given to other important values and principles, especially religious freedom and separation of church and state, lest in correcting one evil, we create other conditions that will result in harm to the people, the government and the churches."

During sessions of the three-day meeting here, W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs in Washington, D. C., told the editors that the present administration is not as strong on church-state separation as the

Kennedy administration for purely political reasons.

"Whereas President Kennedy, a Roman Catholic, needed the Protestant vote and was thus strongly in favor of church state separation, President Johnson, a Protestant, needs Catholic votes," Garrett told the editors.

Most of the program for the editors meeting was devoted to a technical study of religious journalism, editing, writing, layout, photography, and editorial content. Heads of the journalism departments for three universities in Texas were on the workshop-type program.

Elected president of the editor's association was host editor E. S. James, of the Baptist Standard in Dallas. James succeeds Reuben Alley, editor of the Religious Herald in Richmond, Va.

Jack Gritz, editor of the Baptist Messenger in Oklahoma, was elected vice president, and Gainer Bryan, editor of the Maryland Baptist in Baltimore, was re-elected as secretary treasurer.

The editors voted to meet jointly with the state executive secretaries at Athens, Ga., Feb. 14-16, 1966. Meeting site and dates for the 1965 session had previously been set in Edgewater Park, Miss., Feb. 15-17.

## Would Extend Public, Private School Aid

WASHINGTON (BP) — An expanded program of federal aid under the National Defense Education Act would be available to both public and private schools in a bill introduced in the U. S. House of Representatives.

Rep. Edith Green (D., Ore.) introduced a bill to amend and extend the National Defense Act of 1958. This is considered to be a substitute for an earlier, less extensive bill introduced by Mrs. Green in the first session of the 88th Congress. Mrs. Green is chairman of a House Education Subcommittee.

The new proposal would extend the provisions of NDEA, expiring in 1965, for two additional years. It would amend a number of titles in the act as well as add some new titles.

It would amend Title II, Student Loans, to extend the loan forgiveness feature to college teachers and teachers in "nonprofit private" elementary and secondary schools. Currently the cancellation of up to 50 per cent of the loan applies only to public elementary and secondary school teachers.

Present NDEA provisions make funds available to assist in providing laboratories and equipment to teach mathematics, science and modern foreign languages in public elementary schools (Title III). Mrs. Green would amend this to include history, geog-

raphy and English for students whose native language is not English.

Twelve per cent of the funds allotted to states for such laboratories and equipment is reserved for loans to private elementary and secondary schools. The U. S. Commissioner of Education is allowed to authorize loans directly to the private schools where state laws makes it necessary.

The new bill would write into NDEA a prohibition of graduate fellowships for study at a school or department of divinity or for study of religious or theological subjects. This is not a regulation in the act now but is generally followed as administrative procedure.

Title V, providing guidance, counseling and testing programs, would be extended to public elementary schools and to public junior colleges and technical institutes. The bill would further make testing programs available to nonpublic schools, where states permit, by providing such programs "if authorized by law, in other elementary and secondary schools and in other junior colleges and technical institutes . . ."

Separate provisions of the present act for institutes in counseling and guidance training and in languages would be pulled together under a new title in the proposed bill. "Title XI—Institutes" would permit the U. S. Commissioner of Education to

## Reflections

Actually the world changes but makes little progress. Technical developments do not mean that human nature had changed; it remains subject to the fears and guilts that afflicted our forefathers. We live more comfortably and pleasantly than they did, we have less arduous toil and more leisure, but our souls are not so hardy, our dispositions are more fragile, our personal convictions and loyalties are not as deep and our moral and spiritual responsibilities are more lightly held. With all their faults, we are not as much challenged as they were by desire for real greatness, nor as adequate in our judgments.—*Watchman-Examiner*.

Man attains exalted wisdom when he submits his actions to a spirit of dual control, letting God take an invisible hand in the destiny. Then, and only then does mundane existence soar into a sphere of divine symmetry.—P. K. Thomajan, *Good Business*.

I dare not ask for improved memory but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.—John W. Caunce, *This Week*.

I will think of the past only enough to remember the lesson it taught me . . . of the future only enough to plan for it . . . and remember that useless worries usually disappear in the face of constructive activity.—Bill Dumont, *Harvest Years*.

arrange directly with colleges and universities, through grants or contracts, for institutes for advanced study.

Eligibility to attend these institutes and to receive stipends would be extended to teachers, and counseling and guidance personnel in public or private elementary or secondary schools, institutions of higher education or technical institutes. The program would be further expanded to include institutes for teachers of history and geography in addition to modern foreign languages and English as a second language.

Also in a new title, the bill calls for an income tax deduction for college expenses of students. These expenses would include tuition and fees, books, supplies and equipment. The provision limits such expenses to \$1000 a year and requires that they be reduced by any amount received as a scholarship or fellowship under certain parts of the United States code.

No hearings are scheduled on the new proposal but recent hearings have been held on the earlier bill introduced by Mrs. Green.

# Editorials

## Fabulous And Spectacular

Fabulous and spectacular are the words for Houston. This was my impression of the dynamic Texas metropolis on seeing it again after a period of six years. I returned to find the population nearly doubled to some 1,200,000. Blocks that were then covered with slums are now soaring with skyscrapers. The city is undergoing the most amazing development perhaps in the United States.

A creative enthusiasm pervades Houston's atmosphere. This spirit is expressed in educational and religious life as well as in business and industrial development. Houston is the hub of the world's oil refining industry. It is experiencing an industrial chemical development exceeding all other sections of the USA. An inland city, Houston has pulled the sea to itself with a 50-mile ship channel open to all the sea lanes of the world.

Recently the Manned Space Craft Center was located nearby. This \$120 million complex will design, develop, evaluate and test space craft as well as train astronauts. Project Apollo will be engineered here to

make manned moon landings. Take-offs from Cape Kennedy will be controlled from Houston at the NASA.

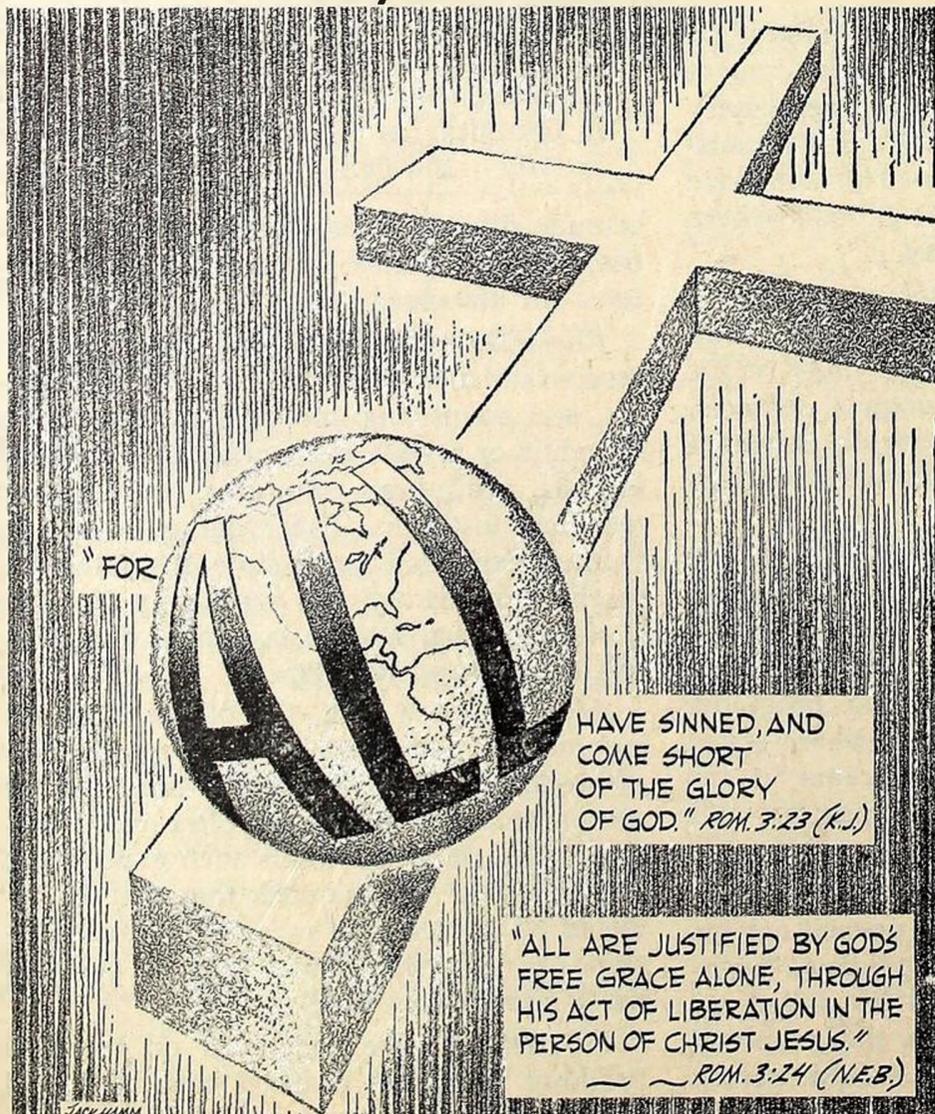
One of the factors in bringing the space center to Houston is its educational potential with 11 universities and colleges. It is also a great medical center. Its impressive coordination of health-education, health-research and patient-care units are brought together in the Texas Medical Center. Here are more than 17 great medical buildings representing 16 institutions and 14 medical organizations, including Baylor University College of Medicine which was moved from Dallas to Houston.

Houston will make a bid for more large conventions. Its new air-conditioned plastic-dome stadium, now under construction at a \$25 million cost will seat 55,000. The Southern Baptist Convention met in Houston six years ago in the now outgrown Sam Houston Coliseum which seats 13,000. Houston is inviting the Southern Baptist Convention again in 1969.

Baptist life is vigorous in Houston. More than 200 Baptist churches dot the city. The Memorial Hospital system, with satellite hospitals in the suburban areas tied into the mother hospital in the downtown section, is a unique system to provide hospital service to the rapidly growing, sprawling metropolitan area. Houston is the home city of the president of the Southern Baptist Convention. Dr. K. O. White is pastor of First Baptist Church.

The occasion of our visit recently to Houston was the annual meeting of the Southern Baptist Press Association attended by editors of state Baptist papers over the country. At the same time, executives of state Baptist conventions met in their annual session in Houston. The cordial hospitality extended to these groups made the occasion a very pleasant one. But the sober consideration of problems common to all filled the conference with seriousness. Solutions to these problems were sought for the advancement of our cooperative work.

### A Way Back Provided



## Keep Our Thinking Straight

Poverty, ignorance and ill health are liabilities to any people. They must be eradicated insofar as possible. Men who recognize them as sources of weakness, insecurity, and degradation and who do their best to remove them are to be applauded. Our state and our national governments have programs to eliminate them.

## SBC Moves Toward \$100 Million Gift Mark

NASHVILLE (BP) — Southern Baptists continue to press toward the \$100 million mark in annual mission gifts and benevolences, according to the release of 1963 Southern Baptist Convention statistics by the research and statistics department of the SBC Sunday School Board.

Mission gifts through churches totalled \$96,077,109, an increase of \$4,643,264 over the 1962 figure. Total gifts for all causes climbed to \$556,042,694 in 1963, a 2.8 per cent increase. On a per member basis, mission gifts were \$9.24 and total gifts were \$53.49.

Membership of Convention churches again rose, according to Martin Bradley, secretary of the research and statistics department, who serves as the denomination's statistician.

Although the rise was less than that for the preceding year, membership was reported to be 10,395,940, or 202,888 greater than in 1962.

By location, the 1963 membership was distributed as follows: open county, 2,508,228; village, 754,032; town, 1,175,002; and small city (2500-9999 population) 1,745,683; large city (10,000 or more population) "downtown," 1,180,045; large city "neighborhood," 2,084,872; and large city "suburban," 948,078.

Latest statistics of The Methodist Church placed that denomination's total membership at 10,234,986. There is a five-month difference in reporting times of Methodists and Southern Baptists.

Methodists reported their latest membership figure in September, 1963. Southern Baptists release their annual statistics in February for the preceding year.

There are Southern Baptist churches in all 50 states, and in the District of Columbia. The number of churches topped the

33,000 mark for the first time, reaching 33,126.

These churches are classified into seven categories: open country, 15,243; village, 4,387; town, 3,651; small city (2,500-9,999 population), 3,418; large city (10,000 or more population) "downtown," 890; large city "neighborhood," 3,260; and large city "suburban," 2,277.

The largest church reported was First Baptist, Dallas, Texas, with a membership of 13,142 and total gifts of \$1,459,921.

Practically all churches reported having a Sunday school, accounting for an enrolment of 7,610,727. With an increase of 40,000, the Convention's Sunday school enrolment maintains its position as the largest in any denomination in the United States. Vacation Bible school enrolment was 3,176,307.

Training Union, Southern Baptists' Sunday evening study group for all ages, had an enrolment of 2,748,553, a very slight gain

over the previous year's total. Woman's Mission Union enrolment veered upward to 1,505,413, exceeding 1962 enrolment by 16,061.

Men's Brotherhood enrolment registered an increase of 4,000 to reach 389,995. The number of Royal Ambassadors (boys) climbed to 244,656, a gain of 2,490.

Enrolment in the music ministry zoomed to a record 859,608, or 68,131 more than in 1962. Counted in this enrolment are members of choirs, ensembles, instrumental groups and other activities for all ages.

The estimated value of property of churches (buildings and land) hit the \$2-3/4 billion mark in 1963, a step up of more than \$183 million over the 1962 figure.

Approximately 17,000 churches own the home occupied by their pastor. "The upward spiral of church building and remodeling begun in recent years shows no sign of letting up," Bradley said.

## 1963 Southern Baptist Statistics

	1963	1962	Numerical change	Percent change
Associations	1,172	1,162	10	.9
Churches	33,126	32,892	234	.7
Baptisms	355,325	381,510	-26,185	-6.9
Additions by letter	549,049	569,540	-20,491	-3.6
Total membership	10,395,940	10,193,052	202,888	2.0
Sunday school enrolment	7,610,727	7,570,455	40,272	.5
Vacation Bible school enrolment	3,176,307	3,176,559	-252	-.01
Training Union enrolment	2,748,553	2,747,581	972	.03
Woman's Mission Union enrolment	1,505,413	1,489,352	16,061	1.1
Men's Brotherhood enrolment	389,995	385,897	4,098	1.1
Royal Ambassador enrolment	244,656	242,166	2,490	1.0
Music Ministry enrolment	859,608	791,477	68,131	8.6
Value church property	\$2,751,429,716	2,567,836,860	183,592,856	7.1
Total gifts	\$ 556,042,694	540,811,457	15,231,237	2.8
Total mission gifts	\$ 96,077,109	91,433,845	4,643,264	5.1

Research and Statistics Department  
Sunday School Board, Southern Baptist Convention

It is possible, however, in trying to get rid of one evil to bring on evils that are worse. This would be true if in trying to be rid of poverty we should sacrifice freedom. Careful thought needs to be given to recognize the perils lurking in some of the proposals that are now being suggested for the "war on poverty". Church and state must be kept separate. Tax money channeled through religious institutions in an attempt to deal with poverty will hurt both government and the churches that share in such tax paid programs.

Let's keep our thinking straight. Southern Baptist editors meeting recently at Houston called upon our national government and state governments to administer public funds and public programs through public institutions and avoid the error of turning tax money over to church controlled institutions.

## Another Ruling On Voluntary Prayer

It is interesting to note that Kentucky's new attorney general, Robert Matthew, considers voluntary prayer legal in the public schools of his state. His predecessor had considered all Bible reading and prayer, including that which was voluntary, illegal. Two weeks ago, on this page, we took note of some states whose attorney generals ruled against voluntary prayer in the public schools. In some cases attorney generals' opinions have the effect of law. But an appeal can be made going beyond the attorney general's opinion.

We are pleased with the opinion of the new attorney general in Kentucky. We cannot see why voluntary prayer and Bible reading should be forbidden in any school.

# Tennessee Topics

Norma Faye Myers, native of Blount County, has joined the staff of Northwest Baptist Church, Oklahoma City, Okla., as elementary director. She has been church secretary at Everett Hills Church, Maryville. She is a graduate of Carson-Newman College and New Orleans Seminary and formerly served as secretary of Youth and Visitation at Fifth Avenue Church, Knoxville.

Fred Evans has been called as pastor at Piney Mission of First Church, Hohenwald. He will begin his work Mar. 16.

Gaylon H. Glover is the new minister of music at White House Church, Robertson Association. He is a student at Belmont College.

The Home Mission Board of the SBC, Atlanta, has named Gene Edward Moffatt of Nashville as its photographer-technician. In Nashville he has done special assignments for Broadman Films Department of the Sunday School Board and he served in a number of missions in the city. A native of Memphis, Moffatt is a graduate of Union University and Southern Seminary. Mrs. Moffatt is the former Joyce E. Arnold of Forrest City, Ark. They have three children.

John A. Henderson has resigned as pastor of Allen Church, Big Hatchie Association.

Dewey Pierce is the new pastor of Pleasant Valley Church, Shelby Association.

George Adams is the new pastor of Sequatchie Church, Sequatchie Valley Association. He was for several years pastor of Grace Church.

First Church, Bemis, ordained Raymond Brasher, James Hardy, Guy Newman, and Ronald Wyatt as deacons.

Ivan N. Raley of Coosawhatchie, S. C., will become pastor of Zion Church, Brownsville, Mar. 8.

Jerrell Bunn, a native Alabamian, is the new minister of education and music at LaBelle Haven Church, Memphis. Before coming to Memphis, he served as minister of education and music at Sheffield, Ala. He graduated from Howard College in Birmingham in 1957 with the Bachelor of Music degree.

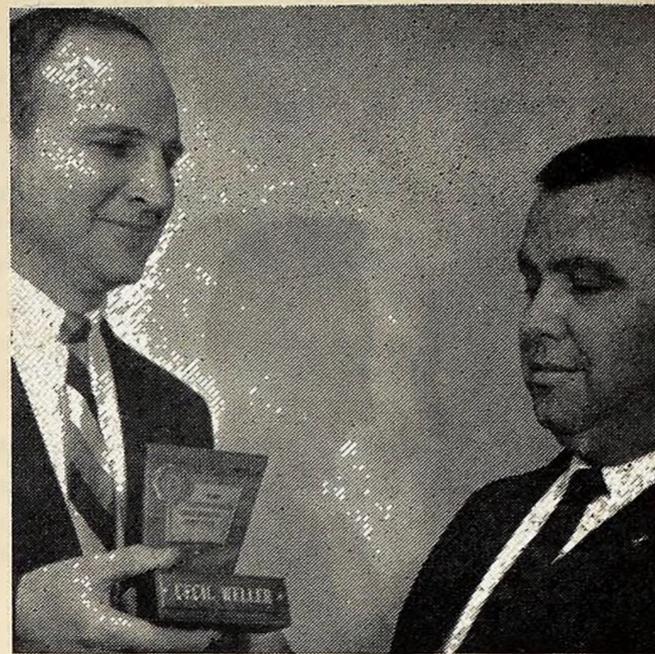
Union Avenue Church, Memphis, has called Don Henley of Anniston, Ala., as associate pastor and youth director. Henley received his Bachelor of Science Degree from Jacksonville State College and his Master's Degree from New Orleans Seminary. He is married and has one daughter, Donna, age 3.

Dr. L. S. Sedberry is convalescing at his home at 926 Fairwin Avenue, Nashville, following surgery at Baptist Hospital, Feb. 2.

Work has started on Carson-Newman College's new men's dormitory and construction is to be completed in time for use this fall. The structure of contemporary design will be air-conditioned and include living quarters for 156 boys, the head resident, a recreation room, study room, and a laundry room. Total cost will be about \$400,000.

Mr. and Mrs. Orvil W. Reid, missionaries to Mexico, will be in Nashville, Mar. 24 thru Mar. 26. They will speak at Eastland Church on Tuesday, Mar. 24, and Belmont Heights Church on Wednesday, Mar. 25, at 7:30 p.m., both evenings. The public is invited. Mrs. Reid was the former Alma Irvin of Nashville.

First Church, Friendsville, has purchased a large Baldwin organ for the sanctuary and walled and paved the parking facilities. Willis R. Allen is pastor.



**HONORS LAYMAN**—The Brotherhood of Memphis' Parkway Village Church through Nick Deck presented a trophy to Cecil Weller (right) for outstanding Christian service. The award was made at the annual awards banquet sponsored by the church Brotherhood attended by 84 persons. Harold Brown is pastor. (Photo by Ken Everett)

The Deacons of Brownsville Church drew up resolutions concerning the late Will Coffey in which they stated "he was faithful and consistent church member, and longtime trustee."

Funeral services for John Anderson Elmore, 81, were held at First Church, Cookeville, Feb. 8, with George Capps officiating. He was a member of First Church where he had served as a deacon and Sunday school teacher for many years.

Paris G. Gault, 91-year-old retired carpenter and farmer, died Feb. 16. He was the oldest deacon in Sharon Church, Knox County. Funeral services were held Feb. 18 at the Sharon Church with W. Stuart Rule and Nick Warren officiating.

Funeral services for Marion Boyd Henry, 56, of Orlinda were conducted Feb. 10 at Orlinda Church with Gene Turner, pastor, officiating. Henry died Feb. 7 in Dothan, Ala. of a heart attack while enroute to Florida for a vacation. He was Sunday school superintendent of the Orlinda Church and a member of the choir.

LeRoy Peterson, professor of Bible at Clear Creek Baptist School, Pineville, Ky., baptized two persons whose ages total almost 164 years at First Church, Burnside, Ky., where he is serving as interim pastor. The church sponsors a mission at a rest home where the two converts live—Mrs. Sally Pitman, 90 years old in March, and Lige Coffee, 74. Coffee, partly paralyzed, was baptized seated in a chair. Peterson was formerly pastor of Ashport and Golddust Churches in Big Hatchie Association in West Tenn.

Frances Willard, 24-page biography by Mildred Gates, 870 Birch, Memphis, Tenn., \$1.00, plus postage (paper Decor cover). Includes Frances Willard Day Program, her sayings, poster mottoes, future reading list.—For individuals, school and church libraries. Order from author.

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# FM Board Employs Special Project Nurses

The Southern Baptist Foreign Mission Board, in its February meeting, employed the first two nurses to come under a special short-term project calling for 10 experienced nurses to meet emergency needs in mission hospitals. Miss Ava Nell McWhorter, of Minden, La., will work in Baptist Hospital, Gaza, and Miss Dorothy Scott, of Dothan, Ala., in Baptist Tuberculosis Hospital, Mbe-ya, Tanganyika. Each was employed for two years.

Miss McWhorter has taught nursing in the Shreveport branch of Northwestern State College of Louisiana for 12 years, and Miss Scott has taught fundamentals of nursing in Birmingham (Ala.) Baptist Hospitals School of Nursing for two years. Both have also had hospital nursing experience.

Their employment gives the Foreign Mission Board an overseas staff totaling 1,797 (1,770 missionaries, 25 missionary associates, and the two special project nurses).

## Mission Churches Baptized 41, 147

Dr. Baker J. Cauthen, executive secretary, told the Board that the overseas churches related to Southern Baptist mission work reported a total of 41,147 baptisms during 1963. This is 5,638 more than the year before.

"The number baptized represents only a portion of those won to Christ," Dr. Cauthen said. "Usually on mission fields those who make some manifestation of their faith in Christ exceed manyfold those who come to baptism in a particular year. Many circumstances enter into one's moving on into church membership after making his initial demonstration of faith.

"We believe there will be an annual increase in baptisms on the mission fields in the years ahead. The work in mission lands is cumulative and, with the increase in the number of churches and Christian workers, the number of those who follow Christ in baptism increases."

Dr. Cauthen had just returned from Mexico where he participated in a conference for missionaries in the north field of Latin America. He went to Chile February 25 for a similar conference for the south field.

Reporting on the meeting in Mexico, he said: "I was deeply impressed as the missionaries expressed their longings for greater advance in the days ahead. Their major recommendation is that every effort be made to bring a larger number of workers to the field. They emphasized the importance of this matter as being above anything else that could be done, with the exception of our joining them in prayer for greater spiritual power in the ministry of the Word.

"It is urgent that we lay large plans for

sustained advance in the appointment of missionaries. We recognize that these plans will call for larger resources, and we look hopefully to Southern Baptists to share liberally of that which God has entrusted to them. The extent to which we can go in missionary advance is defined both by the amount of money available and by the number of people who have responded to God's call."

## New Staff Members Welcomed

The Board welcomed three new members to its headquarters staff: Dr. Harold G. Basden, associate secretary for promotion, and Dr. R. Keith Parks and Rev. William W. Marshall, associate secretaries for missionary personnel.

## Goerner Notes Problems, Opportunities in Africa

Dr. H. Cornell Goerner, secretary for Africa, summarized reports of the January troop mutinies in East Africa and the early-February anti-American disturbances in Ghana, West Africa, assuring the Board that none of the missionaries were harmed and no mission property was damaged.

He also reported that, in view of the dissolving of the Federation of Rhodesia and Nyasaland on December 31, the missionaries in Central Africa have decided to organize into three separate Missions, one for each of the Rhodesias and one for Nyasaland. This action is scheduled for April.

Dr. Goerner closed his report with a note of reassurance: "The vast majority of African countries are favorably inclined toward the Western economic bloc and are friendly toward Christianity. Most of the more than 30 new nations formed in Africa within the past 13 years have assumed self-government with orderliness and without violence."

Three of the area secretaries were overseas at the time of the Board's February meeting. Dr. Frank Means left the States February 3 to participate in the Latin-American missionary conferences and attend to other mission business. He will return March 10. Dr. Winston Crawley left on a month-long trip to the Orient February 8. And Dr. John D. Hughey, Jr., new secretary for Europe and the Middle East, is maintaining an office in Ruschlikon, Switzerland, until late summer and visiting the countries where he has responsibility.



# Phony "African Prince" Touring United States

Anyone approached by an individual who claims to be sponsored by the Southern Baptist Foreign Mission Board should get in touch with the Board at once—before giving him any funds or engaging him as a speaker for a church group, warns Dr. H. Cornell Goerner, the Board's secretary for Africa.

A young man has been traveling about the United States representing himself as an African Prince on a scholarship program sponsored by the Foreign Mission Board. He goes by various names and claims to be from either Angola, Mozambique, or Tanganyika. He has learned the names of several Baptist missionaries and says he was converted by one of them and had contact with Baptist work in Africa.

Southern Baptists have no work at all in Angola or Mozambique, and the Foreign Mission Board is not sponsoring any student from Tanganyika, Dr. Goerner says.

The young man's usual procedure is to run up a large bill in a hospital—he says he is suffering from kidney trouble—and then appeal to the hospital or to local churches or individuals to pay his expenses.

"Although he is not actually from Africa, he has evidently read about the three countries and can speak very convincingly and persuasively," Dr. Goerner says. "When he has been invited to speak to church groups, he has given very colorful talks about conditions in the African country from which he claims to have come."

## Foreign Mission News Briefs

**Chile:** Southern Baptist Missionary Evan F. Holmes, secretary of evangelism for the Chilean Baptist Convention, announces that evangelistic campaigns will be held in tents throughout the country this year. "We certainly would like to be remembered in prayer during these campaigns," he says. The dates are March 18-29, April 13-26, May 11-24, June 8-21, August 31-September 13, October 5-11 and 18-25, and November 9-22.

**Germany:** On January 5 the English-language Baptist congregation in Mainz, Germany, organized into Salem Baptist Church and voted to sponsor a mission at Kassel, Germany. The church welcomed five additions to its membership, two on profession of faith and three by letter. Rev. Donald H. Rose, Southern Baptist missionary associate, is pastor. Salem Church grew out of a mission begun in March, 1961, by Immanuel Baptist Church, Wiesbaden. The Kassel congregation will be known as Mountain View Baptist Mission.

# Southern Baptist Churches And Segregation

Henlee H. Barnette

Some editors of our state Baptist papers, along with a few other denominational leaders, are beginning to speak prophetically to the problem of racial injustice. Until recently only a few voices among us were crying in the wilderness against racial discrimination and segregation.

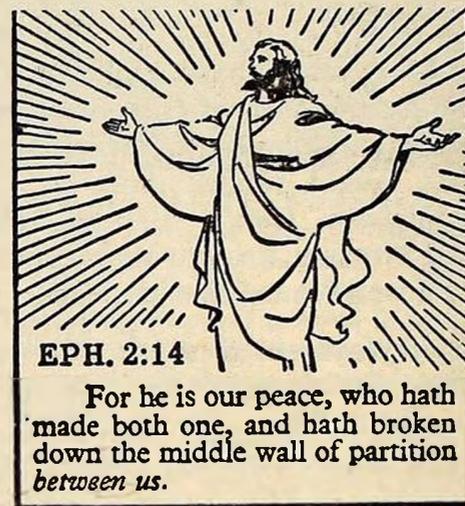
However, most pronouncements about race relations by Southern Baptists have been too general and call for racial justice and integration somewhere other than at the level of the local church. It has been my observation that the vigor of our pronouncements on critical ethical issues is usually in inverse proportion to our distance from them.

In the light of Holy Scripture, Christian love and plain justice, Southern Baptists must declare unequivocally that the local churches of which they are members should be open to all sincere worshipers regardless of color. In our church bulletins we profess to welcome all persons, but deny it in actual practice. When one of my sons was eight years old, he saw a bulletin board in front of a church stating "Everybody Welcome." Looking up to me, he asked, "Daddy, do they really mean it?"

Southern Baptists claim to be a people of "The Book." "What saith the Scriptures" about the nature of composition of church membership? Jesus specifically stated that

his house is the "house of prayer for all nations" (Mark 11:17). But the Jews had made God's house a den of thieves. We have made it a congregation for whites only.

The Holy Spirit made it crystal clear at Pentecost that there was to be no segregated church. He came upon all worshipers without discrimination, male and female, Parthians, Medes, Egyptians, Arabians, Jews, etc. (Acts 2:1-12). These people were "in place" sharing a common worship experience, "attending the temple together and breaking bread in their homes" (Acts 2:46).



Peter learned that God shows "no partiality," no favoritism, albeit the revelation had to come to him in a vision (Acts 10). Paul set aside sex, social status and race, teaching that all become one new humanity in Christ (Galatians 3:28; Ephesians 2:11-22). Hence, all—"red and yellow, black and white"—who have come under the redeeming love of Christ belong to the Body of Christ, where there is no distinction before God.

The apostle James has clearly warned us against snobbery and class distinctions in the church (James 2:1-7). In God's house, race, nationality, and social status are not the grounds for membership, the test of fellowship or of special treatment.

Secular forces have outstripped our churches in the struggle for full citizenship on behalf of a large segment of our American people. Dr. E. S. James relates how he and two hundred and forty-nine others, representatives of all major religious denominations, met at the White House at the request of the late president John F. Kennedy. The President reminded them that the present race problem is a moral one. Dr. James felt ashamed that the representatives of religion had to be reminded of their moral duty by the representatives of the government. (*The Baptist Standard*, June 26, 1963, p. 4). All of us share, or should share, his feeling of embarrassment.

Had our churches implemented the Christian spirit at the local level by opening their doors to all Christians, the racial issue would not have become so critical at the national level. Let judgment begin at the house of the Lord.

*Henlee H. Barnette is Professor of Christian Ethics at Southern Baptist Theological Seminary, Louisville, Ky.*

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# In Freedom's Holy Light

During the week of March 1-8 women of the Woman's Missionary Unions, SBC, honor the memory of Miss Annie Armstrong, of Baltimore, their first corresponding secretary, by studying, praying, and giving that our United States may be Christian. Because of her intense concern for the needs of lost people in her city and in the whole country, she gave herself to many years of dedicated service without salary that many groups could learn about the needs and be brought to serve and to give that others might be saved! Read her biography, *Annie Armstrong*, by Elizabeth Marshall Evans.

It was Miss Annie who led in starting the port ministry in Baltimore, along with other ministries (see picture). She practiced and taught three basic mission principles—The study of missions, prayer for missions, and commitment to missions. She believed that study of missions led to intelligent prayer for missions, and that study and prayer led to commitment to missions. These basics remain the heart of Woman's Missionary Union work and the plans for the 1964 Week of Prayer for Home Missions. Every Woman's Missionary Union organization should observe a week of prayer. The offering named for Miss Annie Armstrong is to be promoted as an *over and above* love offering. Keeping in mind that the Cooperative Program gifts through our churches are the life line of all our mission work, Woman's Missionary Unions, pastors, and churches should promote the Annie Armstrong Offering as *over and above* gifts. Dr. Courts Redford, Executive Secretary of the Home Mission Board, says:

"The Annie Armstrong Offering provides one-half of the operating budget of the Home Mission Board. This means that because of the prayers, the love and sacrifice of our people during this time of home mis-

sion emphases, we are able to double our mission work here at home. It takes \$10.25 per minute to support the work of the Home Mission Board—all of its ministries except the building programs."

The Convention goal for 1964 is \$3,500,000. Tennessee's goal is \$198,700. Tennessee has not reached its goal for the last two years. This goal is a 15 per cent increase over receipts of the previous year. Perhaps your Woman's Missionary Union would like to adopt a goal of "so many minutes." Since your goal is already set, why not figure it in terms of "so many minutes" to support the whole Home Mission Board program?

Dr. Courts Redford will be retiring in the fall. Let us make this last offering during his service a special tribute to him, to Miss Annie, and to Christ! This will help all of us to remain "In Freedom's Holy Light."—Mary Mills



Annie Armstrong



BALTIMORE—David Nyquist carries on a ministry to seamen

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## What We Believe About The Atonement

Last week we studied about salvation and what it means. This week we study a truth which is at the very heart of the plan of salvation. In fact, it is God's provision which makes man's salvation possible. It is a doctrine which has not been studied as much as it should have been by modern Christians. Theologians have debated about it for centuries and there have been many theories of the atonement.

The word atonement is used only once in the New Testament. Paul uses it in Rom. 5:11. It is well that we study his statement beginning with verse 8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

The Greek word which is translated "atonement" means to change from enmity to friendship or to reconcile. Someone has said that this English word really means "at-one-ment" which has the idea of restoring fellowship and friendship. The problem which it deals with is that of restoring a sinful man to a holy God. It is the problem of finding means to declare a sinner righteous or just before the judgement of God. Theologians speak of this as the doctrine of Justification.

As we observed last week, all men are guilty of sin. Read Ps. 53:3; Rom. 3:10; I John 1:8,10. Man comes under the penalty of death and is under the condemnation of the law. He is separated from God and is alienated from God. Where there is a severing of fellowship there must be a removal of the guilt and a pardon and forgiveness. This is the only basis for reconciliation and the restoration of divine fellowship. In our study of salvation, we saw how the sinner is born again and becomes a child of God. In this experience he is restored and God truly becomes his Father.

The Bible shows the need for sacrifice. Cain and Abel brought offerings to God. Abel brought a sacrifice. From earliest history sinning man felt the need for sacrifice to atone for his sins. It is significant that even the pagan religions and idol worshippers often made sacrifices to their gods. Human sacrifice was even made. This shows the deep sense of guilt and the knowledge that it was not an easy matter to atone for one's sins.

The sacrificial system of the Old Testament was established to meet man's need for atonement. In the very beginning of the nation the Israelites had this at the very heart of their worship. Noah and Abraham

and the patriarchs had all felt the need of sacrifices. The blood of the lamb or other animals was shed and offered as a substitute for the sinner. It seems to have had this vicarious meaning. This principle is set forth in Lev. 17:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The writer of Hebrews says, "and without shedding of blood is no remission" 9:33b.

There have been many ideas as to the purpose and meaning of sacrifice. It seems clear that it is to meet the curse of sin under the law and the condemnation to death. It is a way by which the sinner judges his old life and spiritually puts it to death. He does it vicariously through a substitute since he cannot die and continue to fulfill God's purpose in his life. He is seeking the basis for a new life with God. He seeks to meet God's demand for justice.

The need for sacrifice pointed out that the law established man's guilt. It pointed out the rebellion of sin. It also pointed out the requirements for righteousness. Paul spoke of the great battle within his soul.

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by W. Fred Kendall

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With his mind he knew how he ought to live and what was right and what he ought to do to please God and to fulfill his will. His sinful nature rejected what his mind desired to do. He cried out for deliverance. The law was helpless. Old Testament sacrifices were but a promise of that which was to come. They could not satisfy man's need.

The great answer of God came in Christ. He came to provide deliverance for man from the prison of a sinful nature. It is well for us to note the difference here between sins and sin. Sins are individual acts coming from a sinful nature. Sin is the way of life of the old man of sin which is in rebellion against God. It is the depraved mind and the hardened heart. Paul discusses it so fully in Romans, Galatians and Ephesians.

Christ came to be man's substitute. This is the heart of the atonement. His cross, his death, his resurrection all confirm the great sin offering which he made. As we have already seen, Christ came in his incarnation to become the second Adam, the Son of Man, as representative man, to make the sin offering which man could not make because he was a sinner. There are so many passages which show this substitution that we cannot begin to cite them all. Use a reference Bible and study them. It will be rewarding. Begin with II Cor. 5:21 and Gal. 3:13. See also I Cor. 15:3, 22.

Isaiah has one of the most beautiful and touching passages in all of the Old Testament in which he describes the Suffering

Servant. This passage is a vivid picture of vicarious suffering for sins. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on the iniquity of us all" Isa. 53:4-6. This is the true meaning of sacrifice.

The death of Christ for our sins is seen in I Pet. 2:24, 25 "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls."

Perhaps one of the greatest passages on the work of Christ in the atonement is seen in Hebrews, chapters nine and ten. Here it is seen that Jesus offered himself without spot to God. He offered his own blood in the presence of God on a heavenly altar. He made one offering which is sufficient forever. When he had finished, he sat down at the right hand of God. The writer speaking of the finality and adequacy of his offering says, "For by one offering he hath perfected for ever them that are sanctified" 10:14. To stress the finality of this sacrifice which Christ made he says, "Now where remission of these is, there is no more offering for sin" 10:18.

It is through the sin-offering which Christ made in his sacrificial death that man may become righteous. Paul wrote Romans to explain this wonderful plan of the "God kind" of righteousness. This righteousness is made available through Christ. It is by faith that sinful man can appropriate it. "But now the righteousness of God without the law is manifested, . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: : : To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the law" Rom. 3:21,22,26,28.

Through repentance man dies with Christ. He judges and condemns the old life of sin. He accepts what Christ did as his own sacrificial death. This is what we mean by "accepting Christ." We accept his atoning death. When we do this, God declares us righteous. It is what is called imputed righteousness on the basis of what Christ has done for us and in our stead. There is only one way for man to become righteous before God. There is only one hope for man to get out of sin as a spiritual prison. That is through what Christ has done. It must be by faith that we make it our own. There is no other way nor any other hope.

## Children's Workers And Revival

by Bob Patterson

"Who me?" may be the immediate reaction of a Nursery, Beginner, or Primary Sunday School worker when confronted with revival responsibility. It may be easy to assume that those who have lost people in their classes have chief responsibility for soul-winning. And certainly their responsibility is major.

But children's workers may find revival an opportune time for intensive home visitation and ministry to lost and unenlisted parents. So in preparation for revival it would be well to check up to see if every home has been visited and to see if we know and have a record of the spiritual condition and church relationship of every parent.

Then, in cooperation with the church's revival visitation plans, the children's workers may make special efforts to pray for and to visit and win to Christ those lost parents of Nursery, Beginner, and Primary boys and girls.

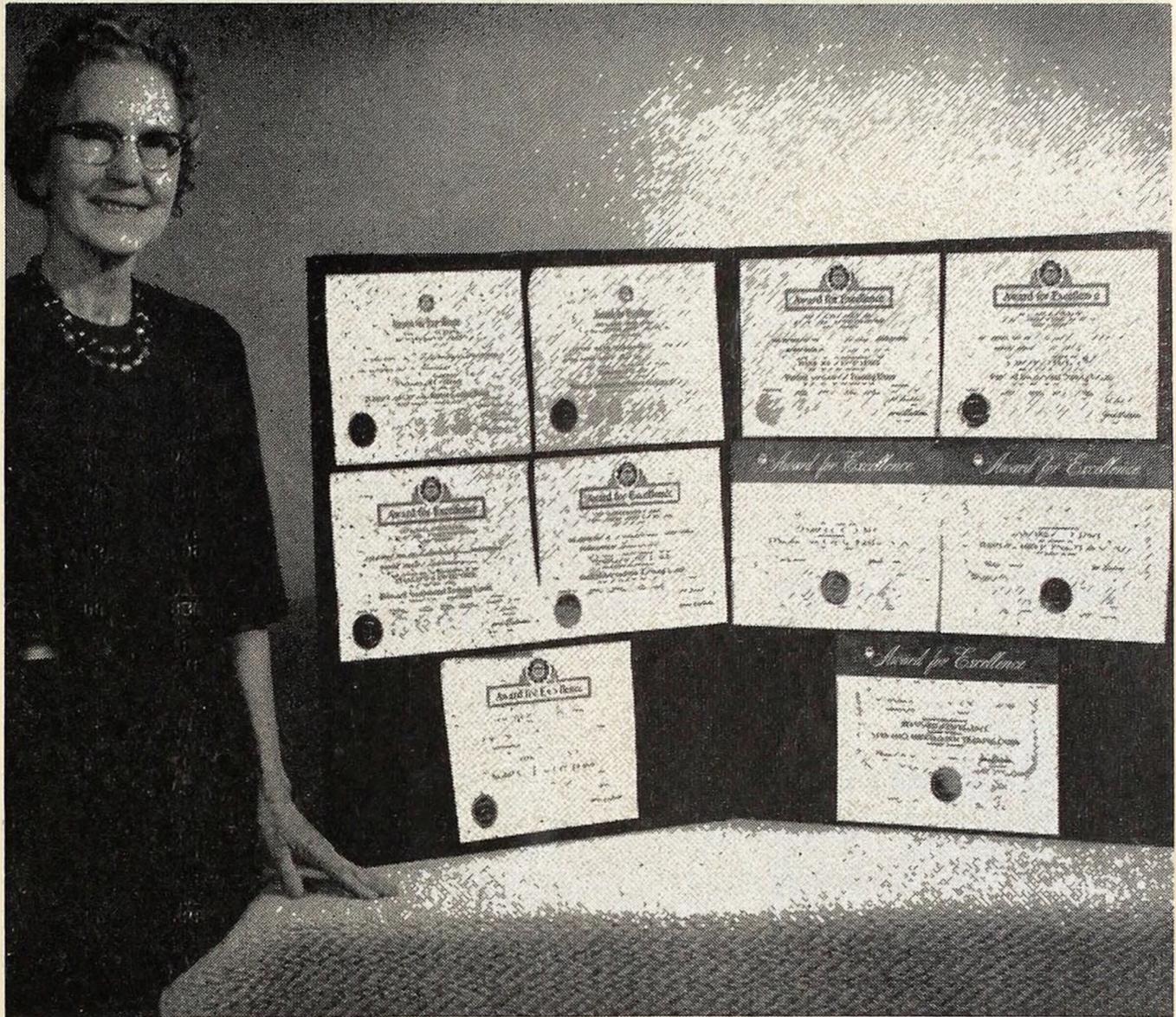
In a special effort for revival preparation, it may be well to have a parent-workers' meeting to present to the parents the revival plans and provision for the younger children. Such a meeting would be an ideal time to present to parents the child's need for a Christian home. And since most parents of younger children are acquainted with other couples, or can become easily acquainted through mutual interest in their children, it will be well to enlist the aid of the Christian parents in winning to Christ their lost friends. The parents-workers' meeting may present an ideal occasion for initiating meaningful acquaintances and follow-up.

There is great need for cooperation between departments in soul-winning efforts. When there is a Beginner child in the home, there may also be in the same home a Nursery and a Primary child. When workers from two or more departments are visiting in a home to minister to the needs of parents how helpful if they could work together and keep one another informed as to needs and progress toward commitment.

It would be an especially helpful procedure for children's workers to be able to communicate with Married Young People and Adult leadership in order to share in efforts to reach parents in whom there is mutual interest. The children's workers may ask themselves this question: "What other Sunday School workers are interested in this family?" A pooling of information and a commitment to prayer for each other would be a blessing at this point.

One of the most necessary and least glamorous services rendered during revival is provision for younger children during the services.

# Ten Years Of Standard Work



There is profound satisfaction in accomplishment whether it is getting a new home, catching up on some long delayed correspondence or darning that huge pile of socks. The joy of accomplishment generates a warm, joyous feeling which nothing else can quite attain. This was the experience of Nola-chucky Association Training Union at the close of 1963 at which time 10 years of standard work was completed. Nola-chucky association had attained standard recognition for 10 years.

The question has been asked, "Of what value is this achievement?" The value is two-fold. First, the unity and cooperation of the entire association in striving together toward this one aim creates a feeling of brotherhood, makes the responsibility personal and brings about a genuine fellowship as we become "laborers together with God."

Second, the assurance and dedication with which we devote ourselves to the suggested program of training makes us realize this is the best system of educating the people in the Baptist faith and of training them for spiritual service in the Kingdom's work.

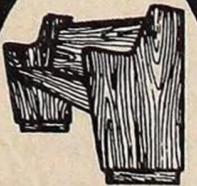
We become more conscious of the Church Study Course. Many churches have several studies each year, whereas, before they didn't even conduct one.

The Associational Officers are better prepared to lead, after studying together each fall the Associational Officers Handbook and after purposeful monthly meetings, as outlined in the Standard.

A greater vision and spiritual development is evident in our Association, for which we give God the Glory.—Mrs. Cleo Johnson, Training Union Director, Nola-chucky Association

Please:

1. Make the best provision possible;
2. Make it learning experiences—not baby-sitting;
3. Let parents know about provisions through publicity, assemblies, etc.;
4. Relay pertinent information to other children's workers;
5. Frock, smock, or what-not—be a witness!



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# Attendances and Additions

Churches S.S. T.U. Add.

## February 16, 1964

Alamo, First	218	76	
Alcoa, First	493	247	1
Alexandria	153	59	
New Hope	56	35	
Ashland City	112	47	
Athens, Central	143	86	
East	381	157	1
First	500	203	
West End Mission	57	37	
Riceville	107	59	1
Bemis, First	324	99	1
Bolivar, Dixie Hills	107	60	
First	446	115	2
Brownsville	624	139	3
Bruceton, First	187	71	
Camden, First	301	99	
Carthage, First	182	52	
Chattanooga, Brainerd	897	308	2
Brainerd Hills	141	62	
Calvary	313	108	3
East Brainerd	193	108	
East Lake	501	172	4
East Ridge	698	204	
First	988	231	1
Morris Hill	278	126	3
Oakwood	360	129	
Red Bank	1057	287	2
Ridgedale	488	196	2
St. Elmo	392	141	3
Second	154	72	
White Oak	516	147	
Woodland Park	321	137	
Clarksville, First	885	209	
Pleasant View	231	79	
Cleveland, Big Spring	333	173	3
Stuart Park	143	89	
Clinton, First	598	168	
Pleasant View	159	90	
Second	361	92	
Collierville, First	293	102	2
Columbia, First	418	174	2
Highland Park	453	179	2
Pleasant Heights	185	78	3
Cookeville, First	475	113	
Washington Avenue	144	76	
Mission	44	26	
West View	143	64	
Wilhite	99	42	
Corryton, Fairview	158	69	
Crab Orchard, Haley's Grove	146	83	
Cowan, First	108	54	
Crossville, First	222	55	
Dayton, First	248	81	3
Denver, Trace Creek	121	52	
Dresden, First	194	71	
Dunlap, First	146	62	
Dyer, New Bethlehem	200	108	
Dyersburg, Calvary Hill	73	29	
First	664	204	
Hawthorne	179	102	1
Cumberland Mission	35	27	
Mt. Vernon	75	51	
Elizabethton, First	397	176	
Oak Street	134	71	
Siam	169	105	
Etowah, First	286	87	
North	389	126	
Flintville	177	73	
Galloway	96	57	
Gladeville	167	62	3
Gleason, First	182	60	1
Goodlettsville, First	482	215	1
Grand Junction, First	121	87	
Greeneville, First	361	148	3
Second	170	78	1
Greenbrier	366	125	1
Greenfield, First	237	61	1
Harriman, South	445	160	
Trenton Street	300	101	
Hixson, Central	299	189	
First	315	93	2
Memorial	282	138	
Pleasant Grove	163	83	
Humboldt, First	531	187	
Jackson, Calvary	510	225	1
East	110	36	
East Union	88	41	
First	1033	295	
Parkview	303	106	1
West	821	402	1
Jefferson City, First	493	280	
Jellico, First	140	100	
Mission	18		
Johnson City, Antioch	161	124	
Central	578	155	
North	133	61	
Pine Crest	173	82	3
Unaka Avenue	273	139	1
Kenton, Macedonia	88	60	
Kingsport, First	749	235	3
Litz Manor	223	114	
Lynn Garden	331	140	
State Line	167	94	

Kingston, First	450	234	
East Hills Mission	27		
Shiloh	170	137	
Knoxville, Bell Avenue	672	206	
Black Oak Heights	198	63	
Broadway	836	295	2
Central (Ft. City)	1114	415	2
Cumberland	277	125	3
Fifth Avenue	694	219	
First	895	408	2
Fort Hill	244	79	3
Grace	387	211	
Immanuel	340	99	4
Mt. Carmel	128	59	
Meridian	584	162	
Smithwood	723	293	1
South	571	211	
Wallace Memorial	665	491	2
West Hills	216	95	
LaFollette, First	246	110	
Lawrenceburg, First	188	90	
Highland Park	281	115	
Meadow View	64	45	
Lebanon, First	615	163	
Hillerest	170	82	
Immanuel	343	159	6
Lenoir City, First	434	139	
Kingston Pike	112	63	
Oral	107	72	
Pleasant Hill	160	90	
Loretto	115	47	
Loudon, New Providence	135	93	1
Madisonville, First	278	117	1
Malesus	216	79	1
Manchester, First	312	96	2
Mission	102	76	
Martin, First	383	138	
Southside	102	47	
Maryville, Aroma	158	79	
Broadway	640	336	1
Stock Creek	185	98	1
McEwen, First	86	28	
McKenzie, First	316	88	
McMinnville, Magness Memorial	348	102	1
Shellsford	190	124	
Medon, New Union	101	71	
Memphis, Acklena Mission	87	50	9
Bellevue	1606	696	15
Beverly Hills	647	200	
Boulevard	412	148	2
Broadway	630	258	6
Brunswick	138	50	2
Buntyn Street	200	85	2
Calvary	361	166	
Cnerokee	1278	405	
Cordova	125	64	2
Denwood	424	123	10
East Park	220	79	1
Ellendale	176	68	
Eudora	997	340	4
Fairlawn	607	303	4
First	1688	335	2
Forrest Hill	144	62	
Frayser	763	329	1
Graceland	654	210	
Kennedy	568	228	2
LaBelle Haven	653	227	1
LeaClair	475	200	2
Leawood	952	297	1
Longview Heights	346	119	
Lucy	140	82	3
Malcomb Avenue	164	60	
Mallory Heights	292	148	
Millington, First	536	286	2
Mountain Terrace	160	109	
Range Hills	163	64	2
Rugby Hills	293	127	4
Second	488	163	
Scenic Hills	194	50	3
Southern Avenue	773	232	3
Southland	185	79	2
Southmoor	273	103	
Speedway Terrace	638	277	2
Temple	1024	336	5
Union Avenue	901	265	2
Vanuys	124	45	
Victory Heights	148	108	1
Wells Station	709	183	4
Westmont	160	45	
Westwood	447	169	3
Whitehaven	788	172	3
White Station	179	92	
Milan, First	435	162	
Northside	166	58	1
Mission	16	13	
Oak Grove	134	144	
Murfreesboro, First	600	135	2
Calvary	107	68	
Southeast	162	70	

Third	382	130	3
Woodbury Road	234	107	
Nashville, Belmont Heights	1009	278	
Madison Street	114	34	
Brook Hollow	464	148	
Crieveewood	600	165	2
Dalewood	418	134	
Dawson, First	812	220	2
Eastland	535	142	
Eastwood	175	68	1
Elkins Avenue	124	67	2
Ewing	129	56	2
Fairview	214	89	
First	1300	471	4
Carroll Street	202	78	
T.P.S.	408		
Freeland	125	23	1
Gallatin Road	396	169	2
Greenwood	209	63	3
Grace	770	210	1
Harsh Chapel	166	53	1
Haywood Hills	309	152	2
Hill Hurst	237	72	4
Inglewood	853	231	1
Cross Keys	51	36	
Training School	90		
Joelton	232	122	
Tusculum Hills	392	127	1
Lakewood	525	178	4
Lincocya Hills	211	50	
Lockeland	479	159	
Lyle Lane	92	40	
Neelys Bend	132	47	
Park Avenue	816	242	2
Riverside	358	87	
Rosedale	175	75	
Saturn Drive	294	74	
Third	199	69	
Una	269	124	
Woodbine	501	176	
Woodmont	643	207	
Niota, First	133	33	
Oak Ridge, Central	483	175	
Robertsville	628	229	
Old Hickory, First	422	147	
Peytonville Mission	35	26	
Rayon City	240	82	2
Temple	255	155	2
Parsons, Calvary	77	32	2
First	190	45	
Philadelphia, Cedar Fork	136	115	
Pigeon Forge, First	268	107	
Portland, First	308	98	
Pulaski, First	253	84	
Mission	22	14	
Rockwood, Eureka	101	73	
First	430	166	
Rogersville, Henard's Chapel	131	84	
Savannah, First	260	90	
Selmer, First	259	103	
Sevierville, First	481	153	
Seymour, First Chilhowee	171	43	
Shelbyville, First	503	153	
Somerville, First	274	132	
South Pittsburg	226	81	1
Springfield, First	516	127	
Summertown	111	56	
Sweetwater, First	442	124	
North	183	42	
Tiptonville, First	182	70	1
Trenton, First	547	189	
Trevant, First	164	52	
Union City, First	621	176	1
Samburg	70	41	1
Second	290	113	
Watertown, Round Lick	187	80	
Waverly, First	226	89	
Waynesboro, Green River	189	111	
White House	198	89	
Whiteville, First	157	60	
Winchester, First	213	50	
Southside	70		
Oaklawn	151	57	
Woodbury	212	86	
Plainview	73	60	

### Brown To Be New Broadway Pastor

J. Victor Brown will become pastor of Broadway Church, Maryville, effective Mar. 23. He succeeds David Walker who is now pastor of First Church, Cleveland. Brown has served Saturn Drive Church, Nashville, the past seven years. He has been a member of the Executive Board of the Tennessee Baptist Convention eight years. Broadway Church has approximately 1300 members.

### NOTICE

Reports must be in our office by early Wednesday morning of each week. Be sure the name of the church is given and the town under which you prefer it listed.

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## Mission Workers Study Association Purposes

ATLANTA (BP)—More than 100 superintendents of missions recently studied the purposes of the association and plans for effective association work at two Southern Baptist seminaries.

The workshops, and expansion of sessions held the last two years, were sponsored by the Home Mission Board and Southern Baptist Theological Seminary in Louisville and Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

According to M. Wendell Belew of Atlanta, the workshops were refresher courses and in-service training in mission techniques for both experienced and inexperienced personnel.

Belew is secretary of the associational administration services a church extension department of the mission agency.

The study, which gave seminary credit to participants, viewed associational work from its history and definition, purpose, and program, organization and administration and the personnel involved.

Practical problems, such as the relation of the association to the state convention staff, were reviewed and studied through panel discussions.

At Southern Seminary, the workshop was supervised by Allen W. Graves, dean of the school of religious education. At Golden Gate Seminary, R. F. Royal, field guidance director, supervised the project.

Conference leaders in Louisville were state executive secretaries Fred Hubbs of Detroit, Mich., and Noel Taylor of Carbondale, Ill.; Belew from Atlanta, and James Chatham and Clifford Holcomb, consultants in associational work from the Baptist Sunday School Board in Nashville.

Conference leaders in Mill Valley were Foy Rogers of Jackson, Miss., state secretary of the cooperative missions department; Belew of Atlanta; James V. Lackey of Nashville, director of stewardship development for the Stewardship Commission, and Harold Halsell of Nashville, superintendent of new work for the Sunday School Board.

## State Secretaries Elect Polhill As President

HOUSTON (BP)—Lucius Polhill, executive secretary of the Baptist General Association of Virginia, was elected president of State Executive Secretaries Association, an organization of state Baptist administrative heads.

The secretaries, meeting at the Sheraton-Lincoln Hotel here, also elected Fred Kendall, executive secretary of the Tennessee Baptist Convention, as vice-president, and re-elected Fred D. Hubbs, secretary of the Baptist State Convention of Michigan, as secretary.

Polhill succeeds Noel M. Taylor of the Illinois Baptist State Association as president of the group.

The annual three-day meeting is a fellowship gathering of state Baptist administrative officials in which they discuss mutual problems. Next year they will meet in Edgewater, Miss., and in 1966 at Athens, Ga.

## Dean, Hoggard Receive Standing Ovation

LOUISVILLE—Talmage W. Dean and Lara Hoggard, composer and conductor of the oratorio "Behold The Glory Of The Lamb," received a standing ovation after its premiere Feb. 13 at the first Nation-wide Conference of Southern Baptist Musicians.

Approximately 6,000 conventioners and Louisville residents were on hands for the performance.

The massed chorus of nearly 1,000 singers, with the Louisville Orchestra in the midst, stretched across the width of the convention Center Auditorum. It was a colorful spectacle as the singers wore the choir robes of the 19 Southern Baptist colleges and seminaries and the Louisville churches they represented.

Dr. Dean, professor of theory and composition and director of graduate studies in the school of church music at Southwestern Baptist Theological Seminary, Fort Worth, was commissioned by the Sunday School Board in 1961 to write an oratorio for the occasion. The conference marked the anniversary of 20 years of organized music work in the Southern Baptist Convention.

Soloists for "Behold The Glory Of The Lamb" were: Mrs. Cecilia Ward, soloist in concert, oratorio and opera from Alexandria, La., and Dr. Claude H. Rhea, chairman of the division of fine arts, Houston (Tex.) Baptist College.

William Mootz, music critic for the Louisville "Courier-Journal," said: "It's no mean feat to master such unwieldy forces with limited rehearsal time. Lara Hoggard, conductor of the Midland-Odessa (Tex.) Symphony and Chorus, handled a difficult job with dignity."

Commenting further on Hoggard, Mootz

said: "Much of the oratorio's success can be attributed to the skillful way the conductor kept the music reasonably light in texture, despite the gargantuan band of singers at his command."

The text for the oratorio was taken from the King James Version of the Book of Revelation. Included are four chorales based on hymn tunes.

The Fort Worth Symphony will join the Southwestern Seminary Choir in performing the work later this winter. Performances of the oratorio will be held at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist assemblies during music leadership weeks this summer.

## Seminary Benefactor, Trustee Fatally Hurt

LOUISVILLE (BP)—George W. Norton III, senior member of the trustees of Southern Baptist Theological Seminary here, died in Jamaica Feb. 14 of injuries received in an automobile accident there.

The 62-year-old president of a Louisville television and radio station was a member of the Norton Family prominent in Southern Seminary life for many years. He had been a trustee since 1924 when he was appointed to succeed his father.

Father and son together served the seminary as trustees 79 years.

The Norton Family has been a benefactor of the Seminary since it moved to Louisville from Greenville, S.C. Norton Hall, administration building on the campus here, is named for the family. In 1911, the family established the Norton Lectureship still conducted yearly.

## African Political Changes Basically Good—Goerner Says

LOUISVILLE, Ky.—Dr. H. Cornell Goerner, secretary for Africa of the Foreign Mission Board, described the changes taking place in that country as "not evil, but basically good" in a missionary day address at Southern Baptist Theological Seminary here recently.

Since 1950, Goerner said, 33 African nations have achieved independence. The "Golden Year" for the continent was 1960, when 15 new nations came into existence.

"The most important thing for us Americans to realize is that this political change is basically good," the area secretary said. "The spirit of revolution and freedom born in America has at last reached the people of Africa."

Dr. Goerner said political and social changes are causing a corresponding religious shift in Africa. As people move into the cities where they touch new industrialized cultures, they turn their backs upon witch doctors and primitive religious practices.

"Thousands of Africans are now in the process of switching religions," he continued. This creates a challenge for us to witness as never before."

The Foreign Mission Board official was professor of missions and comparative religions at Southern Seminary from 1938 to 1957, when he joined the Board as secretary for Africa, Europe and the Near East. He chose to become secretary for Africa when the large area was divided last year into two areas of mission responsibility—Africa, and Europe and the Middle East.

# — Mary, Martha And Lazarus —

**TEXTS:** Luke 10:38-42; John 11:1 to 12:11 (Large)—Luke 10:38-42; John 11:5, 20-27; 12:1-3 (Printed)—John 11:27 (Golden).

The Golden Text is the confession of Martha concerning Jesus, uttered in His presence. "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of the living God, which should come into the world." It is one of the very earliest confessions of faith ever made concerning Him. It is comprehensive. It is simple, but brief. It sprang from a heart filled for the moment with grief, while reaching up for solace and comfort. It furnishes a worthy example for all who know and would follow Him.

## A Welcome Guest (Lu. 10:38-42)

In this home of Bethany, just outside of Jerusalem, Jesus was always welcome as a guest. Here lived two sisters and their brother. Mary, Martha and Lazarus counted it an honor and a privilege to have Him in their midst. Their cordial hospitality was extended to Him. It appears that Martha was the older of the three although the Bible does not say. Her chief concern, according to these verses, was to see to it that the house was orderly and the food was good. And this is certainly a very necessary part of a desirable home. But Mary, on the other hand, was chiefly concerned with fellowship and conversation with their Great Guest. And this is even more important. Lazarus' name is not mentioned in these verses but it is presumed that he was an active part of the lovely circle. Jesus chides Martha and commends Mary, the former for her over-anxiety and the latter for choosing the better part. One obvious lesson here is that Christ should always be a welcome guest in all of our homes. One recalls the old-fashioned mottoes often seen in homes which read, "God Bless Our Home". Conduct and conversation within the home should reflect such mottoes. If such is indeed the case they are heavens on earth as well as spiritual havens for all concerned.

## A Sympathetic Friend (Jn. 11:5, 20-27)

Death and sorrow had entered the home in Bethany. Lazarus had become ill and had died. Jesus had been informed of the illness but had not arrived before the brother was buried. His concern for their grief was genuine but His delay in coming seemingly was to test their faith and thus cause it to grow stronger. And this is today frequently the case. Martha meets Him with what appears to be a bit of impatience when she suggests that Jesus might have prevented Lazarus' passing if only He had hurried to their home when He got word of the brother's serious condition. But she hastens to add that even yet He could remedy the pathetic

situation through prayer to God. Meanwhile Mary remains within the house. When Jesus promises Martha that her brother shall rise again she surmises that He is referring to the final resurrection at the last day, but Jesus positively teaches her that He is in reality the resurrection and the life. Here He expands and exalts her conception of what is involved. He further teaches her all who place their faith and trust in Him will never die spiritually. And then follows the Golden Text of the lesson. Both the printed text and the larger text clearly indicate that Jesus was sympathetic and understanding as He ministered to these two bereft sisters. In the shortest verse in all of the Bible we find this concept formulated in the words, "Jesus wept". It has brought unmeasured comfort to thousands since their writing.

## A Revered Lord (Jn. 12:1-3)

Jesus is again in Bethany. Some think He was eating in the home of Mary, Martha and Lazarus as He had often done. The Cross is slightly less than a week away. Jesus knows it and some of the others seem to suspect it. Martha served the table around which Jesus and Lazarus were seated. Mary anoints His feet with costly ointment. The act was a symbol of her undying devotion to Him as her Lord. After Judas Iscariot had called her act one of wastefulness Jesus quietly announced that she had anointed Him against the day of His burying. He again commends her, as He had done before on another occasion. The house was filled with the pleasant odor. More important, the atmosphere was deeply reverent.

## NEW BOOKS

*Words of Triumph* by Ronald S. Wallace; John Knox; 95 pp. ; \$2.50.

*The Three R's of Christianity* by Jack Finegan; John Knox; 125 pp. ; \$1.75; paper. The book lists Revelation, Redemption and Redeemer as the three R's.

*Memorial Messages* by R. Earl Allen; Broadman; 96 pp. ; \$1.95. Comfort and praise in the presence of death.

*God's Will and Your Life* by T. B. Maston; Broadman; 92 pp. ; \$1.95. This book was written primarily for Christian youth who are seeking the will of God for their lives.

*Messages on Stewardship* by K. Owen White, Herschel H. Hobbs, J. Ralph Grant and Others; Baker; 141 pp. ; \$2.95.

## Men Of 2 Conventions Announce May Session

By The Baptist Press

A special fellowship and inspirational session for Baptist men the afternoon of May 22 has been added to the big Baptist celebration planned in Atlantic City, N. J.

The event in the grand ballroom of Convention Hall between 2 and 4:30 P. M. is expected to attract about 5,000 men, said George W. Schroeder, Memphis, executive secretary of the Brotherhood Commission of the Southern Baptist Convention.

The meeting is sponsored by the SBC Brotherhood Baptist Convention.

Theme of the fellowship will be "The Witnessing Role of Men in Christianity."

Highlights of the meeting include addresses by two laymen from the two Baptist conventions.

Also participating will be John A. Dawson of Chicago, president of the men's department of the Baptist World Alliance; Roy Collum, Jr., of Philadelphia, Miss., chairman of the SBC Brotherhood Commission; and Charles Smith of Springfield, Ill., president of American Baptist Men.

Among the men attending will be messengers from at least five other Baptist bodies—Baptist Federation of Canada; National Baptist Convention of America; National Baptist Convention, USA, Inc.; North American Baptist General Conference, and the Seventh Day Baptist General Conference.

The Baptist celebration will last a week.

It opens on May 18 with the annual meetings of the National Council of American Baptist Women, Southern Baptists' Woman's Missionary Union, and Southern Baptist Pastors' Conference and other features.

American Baptists and Southern Baptists then start their annual conventions in separate sections of Convention Hall.

After the men's fellowship, all attending Baptists will gather in 40,000-seat Convention Hall for the three-day Third Baptist Jubilee Celebration, commemorating 150 years of organized Baptist work in North America.

*The Second Coming* compiled by H. Leo Eddleman; Broadman; 112 pp.; \$2.75. Nine illuminating messages on the Second Coming of Christ.

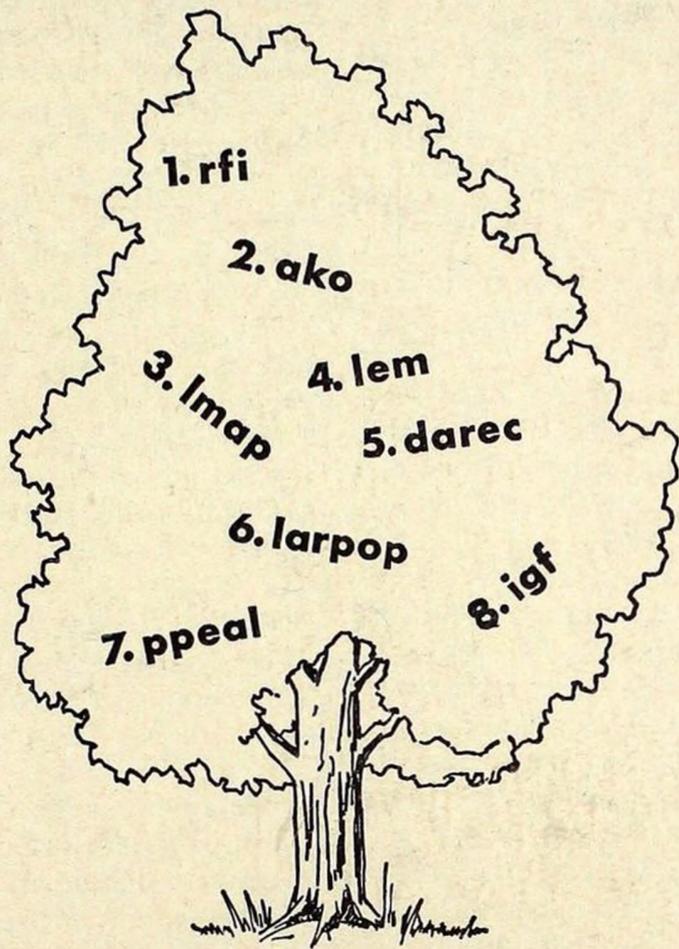
*Champions of Religious Freedom* by Davis C. Woolley; Convention; 125 pp. Revised in 1963 from the book *Champions of Religious Liberty* by Rufus W. Weaver.

*Rose Among Thistles* by Jean A. Rees; Zondervan; 216 pp.; \$2.50.

*The High Place* by Margaret Jessup Van Briggie; Zondervan; 152 pp.; \$2.50.

*Interrupted Melody* by Sallie Lee Bell; Zondervan; 151 pp.; \$2.50.

# Children's Page



## Bible Trees\*

By Earl Ireland

Unscramble the letters on the tree to spell out the names of eight trees that are mentioned in the Bible.

## ANSWERS

1. fir (Isaiah 14:8), 2. oak (Genesis 35:4), 3. palm (Exodus 15:27), 4. elm (Hosea 4:13), 5. cedar (Song of Solomon 1:17), 6. poplar (Hosea 4:13), 7. apple (Song of Solomon 2:3), 8. fig (John 1:48)

## How They Are Cared For\*

By Enola Chamberlin

God made the world and everything in it. In doing so, he made it possible for each plant to grow and to mature its seeds, which become more plants in the future. He made it possible for each animal to live and grow. Each produces young of its kind and cares for these young until they are able to care for themselves.

In some instances, like the colt, the calf, and the chick, the young can walk as soon as they are born. Then care is not too difficult. In many other cases, an egg must be hatched, and the young must have special care to live. These factors are problems which the animals cannot solve for themselves.

Think of the emperor penguin. It lives where there is no material for the making of nests. The egg, if it lay on the frozen ground, even though the mother or father were sitting on it, would stay too cold to hatch. The all-wise Creator has prepared for this.

On the top of the father penguin's right foot is a slight depression. Here the egg is deposited after the mother penguin has laid

it. The father then sits on it, covering it with his warm body until it hatches. No, Papa Penguin cannot move around, nor does he eat during these incubating days. Something inside him has warned him of this fasting time. He has stored up enough fat to live on. When the baby is hatched, Papa is free. The mother takes over its care.

Mammals are those animals which suckle their young. Among them, the marsupials give us some of the most striking examples of God's care. Marsupials are animals that carry their young in pouches.

Think of a kangaroo mother. She may be as tall as a man and weigh two hundred pounds. Yet her baby is only an inch long at birth. Mother Kangaroo would have difficulty caring for this tiny baby if God had not given her a pouch for her joey to crawl into. There he is kept warm, protected, and fed until he is able to climb out on his own.

The opossum, another pouched animal, is not so large, but the babies, six or seven of them, are about the size of bees. Like the joey, they stay in the warm pouch, protected, and fed, until they are too large for the pouch to contain them. When the time

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

comes that they are forced out, they cling to their mother's back, gripping their claws in her hair. In this way they continue to go with her in her search for food.

We all know how helpless a human baby is. We also know that God has given mothers and fathers, nurses and doctors minds and intelligence to deal with the problems of its care. This shows how completely our Heavenly Father thought of everything when he made the world and everything in it.

## God's Wondrous World\*

### Padded Feet

By Thelma C. Carter

A cat moves so softly that it scarcely makes a sound. If you have a pet cat, take a moment to observe how the animal glides almost silently from place to place. This is true of all members of the cat family. They all have the same noiseless movements.

A fox also walks softly. When a fox wants to capture a mouse or other small animal, it goes through grass and shrubs with scarcely a sound.

The reason these animals can move along softly is that they have padded feet. In fact, many of the larger members of the cat family, the lion, tiger, leopard, ocelot, and wildcat or bobcat, have heavily cushioned footpads. In jungles or on the plains, these cushion-soled animals move through tall grasses, brush, and tree foliage with such ease that they have been called phantom animals.

In Bible times, shepherds were always on the alert for lions, tigers, and wolves. The wild animals lurked in thickets and rocky crevices, following noiselessly the herds of sheep.

If wild animals are to survive, they must have special means for getting food, protecting their families, and fleeing from danger. Thus, God has given all members of his wonderful natural world certain equipment, such as keen sight, speed, and ways to conceal themselves.

In the early days of our country, Indians were well known for their ability to stalk game barefoot. They moved noiselessly through grasses and brush in much the same manner as wild animals.

## Laughs

Income tax deadline is almost here, and who was it said "you can't be wounded by a blank."

The high school age is when boys notice that girls notice boys who notice girls.

In government service

You won't find my name,  
But I work for the government  
Just the same.

# The Bridge Builder

By Harry Harrison Kroll

University of Tennessee, Martin, Tennessee

I remember the first time I read Will Allen Dromgoole's lovely poem "The Bridge Builder." I was tramping through the wastelands of the Alabama piney woods, and had stopped at a shaded spot on the sandy road by a spring to refresh my thirst and let the cool breeze percolate through my sweaty shirt. There was a Hostetter's Stomach Bitters almanac stuck in the caked mud beside the spring branch, and I pulled it out and read. While I sat there in the loneliness of that gay morning, by that lonely road that led nowhere, I memorized the poem, for the sheer joy of making my mind work instead of my legs walk. In some after years I met Will Allen Dromgoole, and instead of a 'he' she was a 'she' and she was small and tart and redheaded, and quite frankly gave me the low-down on a book manuscript I even then had started writing. What I shall hereafter remark about bridge builders bears no malice. Miss Dromgoole was accustomed to speaking her mind about literary matters.

She ran the book page of the Nashville Banner, and books were no treat to her. She arbitrated the society section of the Banner, and engagements and weddings held no novelty for her jaded vocabulary announcing. But the authority to say whose picture should be run in the social page, or whose book should be reviewed in a book page was a formidable benediction and she wore it with becoming recognition of the obligation it carried.

Follows the beloved poem:

An old man, going a lone highway,  
Came at evening, cold and gray,  
To a chasm, vast and deep and wide,  
Through which was flowing a sullen tide.  
The old man crossed in the twilight dim—  
The sullen tide had no fears for him;  
But he turned, when he reached the other side,  
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,  
"You are wasting strength in building here.  
Your journey will end with the ending day;  
You never again must pass this way.  
You have crossed the chasm, deep and wide,  
Why build you the bridge at eventide?"

The builder lifted his old gray head.  
"Good friend, in the path I have come," he said,  
"There followeth after me today  
A youth whose feet must pass this way.  
This chasm that has been nought to me  
To that fair-haired youth may a pitfall be.  
He, too, must cross in the twilight dim;  
Good friend, I am building the bridge for *him*."

These years I have carried the poem in mind, thinking only of the sentiment. It was 40 years and more ago that I sat beside a pineywoods road and memorized it. But as I have grown old, like this old man, and have crossed a number of sullen tides of various sorts, and seen fair-haired youths

trail after me breathing down my neck, paying scant heed to such bridges as I have built, I have come to have a certain philosophy about old men, fair-haired youths, and bridges.

The pilgrim was right, when he told the old man he was wasting his time and strength throwing up that bridge lest it be a pitfall for the youth following after. Do you know what that youth did? He invented a flying machine and hopped that sullen tide and hardly saw it was down there below him. Least of all did he see that shakly bridge built by a tired old man. The youth did need a bridge. But he did not build it where the old man crossed. He built a brand new highway across the land, cut straight across the chasm 50 miles below, and erected a bridge of steel and concrete for the thousands, the millions of fair-haired youths, and even the old men, who followed after him. If we interpret the poem literally, which of course the poet did not mean us to do, quite, it is wasted effort to build a bridge and leave it behind us for future fair-haired boys to avoid the pitfalls. Each generation has the privilege, the joy, the inalienable right to build its own bridges, for the vehicles it will invent. You may be sure the tides will be crossed the chasms spanned. At this writing we are sending space capsules to the moon. The lone highway I have come has no comprehension for such carryings on. But they will be carried on, I wot.

Yet there are two enduring things the old men can pass along to the fair-haired youths following after, and the first, if not wholly the most important, is education. We have a vast pile of lumber known as book-learning. It's a mixed up kind of building materials: part can be used directly, like timbers and nails and wood, such as the old man used in the poem to throw up a hasty bridge in the late afternoon; some of it can't be used directly at all, but is made up of rules, philosophy, theory, half of which probably is wasted but, as one great educationist once said, "Nobody knows which half to throw away," so our fair-haired youth have to stuff their heads with all of it, or some measure of all of it, and later when he starts building his bridges he can discard the part that he finds useless. In a general way this is our math and engineering and construction courses, in high school and college. But there is also a tremendous volume of purely aesthetic materials, such as art and literature and music, that increase the stature of men without anybody knowing to what degree or in what manner. Once a college student said to me, apropos to

English Literature we were studying, "This won't be worth a *dime* to me!" The shock made me tingle.

I said, "I didn't know great literature, the great thoughts of our great men of the great past, was a commodity like what you buy in the dime store."

But we do know the doctor, the lawyer, the preacher, the engineer, all our fair-haired one-time youth, are better men for knowing art and music and literature. In the bridges these men build across the chasms and sullen tides there will be more of beauty and satisfaction than would be true of mere utility.

"Education," as George Peabody, the great philanthropist once remarked, "is a debt due from one generation to another." It's more than a debt. It is a tool by which the oncoming generation builds its bridges.

Education does not build bridges for on-rushing fair-haired youths to get over the tides. It puts into the youth's hands the materials for building his own.

The second enduring thing, upon which even the first is erected, is God—religion, character. No fair-haired youth can ever grow to his stature without the body of philosophy we know as religion, by which he will have in his hands the rule and guide for all his building. Just as we start the boy in school when he is around 6 years of age, so we must also pack him off to church and Sunday school when he is even younger. He should grow up saying his abc's and multiplication tables to the blessings of his Maker. We can read between the lines of the poem and know our old man had been raised up in the fear of God and reverence for Him, for the "sullen tide had no fears for him." Some old man long ago had taught our old man well in God and life and death; and I've often thought the bridge builder should have paused and waited for the youth and they would have sat together in the twilight dim and shared a can of pork and beans, a sack of nails, a job of work, and God together. The youth probably would have laughed and said, "Old man, I've got the blue-print of a flying machine in my hip pocket," or perhaps he'd have suggested, "This is no place to build the kind of bridge I need. I'm fixing to invent the gas buggy and we need the bridge 50 miles down the river."

So let us have our sentiment. When we are young and fair-haired we youths need it. That steaming morning was gayer for the poem, the cold spring water, and the fifteen minute rest it took me to memorize it. The wastelands seemed less bitter for the sweetness of the rhymes. No old man had built a bridge for me in the sunsets. I'd even have to work for my own education. But God was there in the deep sky, and God was in my being when I picked up the tools to build my own bridges. In the end I think it is better that we give the youth just the tools and our blessing, and pause to work a spell with him before we pass on into the twilight and night.