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LBJ Asks For Baptist Civil Rights Support

WASHINGTON (BP)—President Lyndon B. Johnson has challenged Southern Baptists to be as prophetic for the cause of civil rights as they have been for religious liberty.

"No group of Christians has a greater responsibility in civil rights than Southern Baptists," the President declared.

"Your people are part of the power structure in many communities of our land," he continued. "The leaders of states and cities and towns are in your congregations and they sit there on your board. Their attitudes are confirmed or changed by the sermons you preach and by the lessons you write and by the examples you set."

The President spoke to 175 Southern Baptists in the Rose Garden of the White House. They were in Washington attending the Christian Citizenship Seminar sponsored by the Christian Life Commission of the Southern Baptist Convention, of which Foy Valentine is executive secretary.

The appeal for Southern Baptist support was made in the face of the struggle now in progress in the United States Senate. The House of Representatives has already passed the strongest civil rights bill since the War Between the States.

Southern Senators are leading a filibuster against the bill with the avowed intent of killing it or of watering it down with crippling amendments. But, Johnson declared, "We are going to pass the Civil Rights Bill."

The President pointed out that "some of

our strongest allies are religious leaders who are encouraging elected officials to do what is right." He then appealed to Southern Baptists, "Help us to pass this Civil Rights Bill and establish a foundation upon which we can build a house of freedom where all can dwell."

Recognizing the long struggle for religious liberty in which "Baptists have been prophets" the President said, "your forebears have suffered as few others have suffered, and their suffering was not in vain."

"This cause, too," he continued, "this cause of human rights demands prophets in our time, men of compassion and truth, unafraid of the consequences of fulfilling their faith."

The President paid tribute to the role Baptists have played in the separation of church and state. However, he said, "The separation of church and state does not mean the divorce of spiritual values from secular affairs."

He appealed to the Baptists to apply their faith to the "great questions of war and peace, of civil rights and education, the elimination of poverty at home and abroad." "This principle, the indentity of private morality and public conscience, is as deeply rooted in our tradition and Constitution as the principle of legal separation," he said.

The President reported that "My own heritage is heavily weighted with Baptist influence." His great grandfather, George Washington Baines, Sr., was a Baptist minister who ministered in the early part of the 19th Century in Alabama, Arkansas, Louisiana and Texas. He was the editor of the first Baptist paper in Texas and was the second president of Baylor University. Johnson is a member of the Disciples of Christ.

The President read a letter that hangs on the wall of his office. It is a letter from General Sam Houston to his pastor, the President's great grandfather. It dealt with the renewal of a note of \$300 which "Brother Baines" owed the General.

In his letter Gen. Houston got off some of his philosophy about the financial support church members should give to the church. He said, "I allude to plain, old-fashioned honesty of paying what they subscribe. They ought to know that paper currency will not pass in Heaven. It must be the coin which is only issued from an honest heart. Cotton fields and cotton bolls will find no market in paradise."

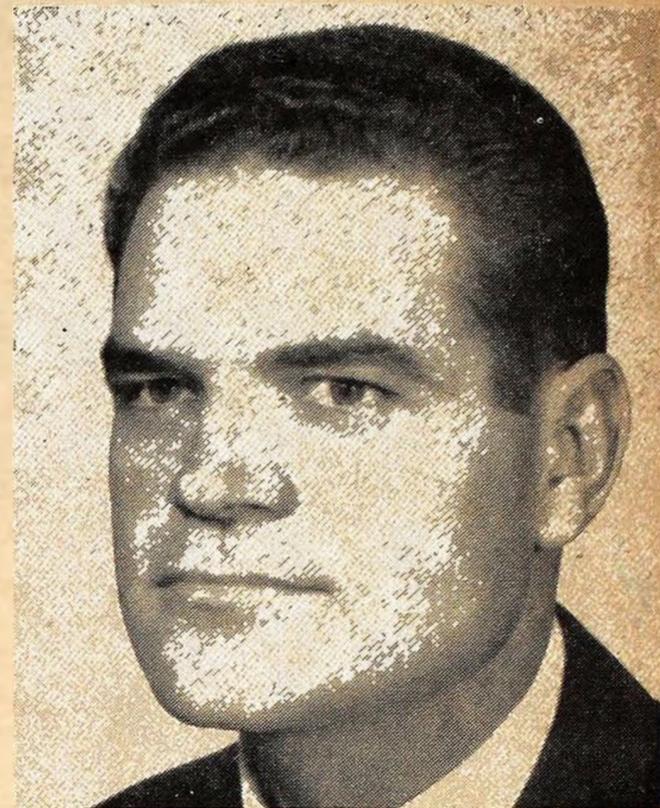
Following his speech the President stepped out into the crowd, to the consternation of the Secret Service body guards, and spent 15 minutes shaking hands with nearly everyone present. He then announced that he had given orders for the White House guides to conduct the group on a private tour of the White House.

Inside the White House the President

(Continued on Page 3)

Devotional

A Jailhouse Faith



L. Jack Criswell, Jr., Maplewood Church, Paris

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Tim. 1:12b.

If you knew that you were going to die very soon, what would you say to your closest friend? Could you say, "Live as I have lived. Do as I have done."? Paul was facing death in a Roman prison and it was a time of memory and reflection. He thought of Timothy whom he had led to Christ and bequeathed to him his ministerial role. He wrote not in tones of despondency and defeat, but in clear tones of hope and assurance. His was a do or die determination, "A Jailhouse Faith".

In this verse of his letter to Timothy, Paul mentioned three things of which he was sure. *He was sure of Christ*—"I know whom I have believed". *He was sure of the keeping power of Christ*—"I am persuaded that he is able to keep". *He was sure of his committal to Christ*—"That which I have committed unto him".

Even in the face of death Paul remained steadfast in his faith in Christ and wrote words of encouragement for his young friend to do the same. His was truly "A Jailhouse Faith".

Our twentieth century problems might not be death, as was the problem with Paul, but we have problems and anxieties in our lives that, were it not for the presence of Christ, we would be unable to bear. So it was with Fanny J. Crosby when she wrote:

"Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

Then let us so live that the light of Christ might shine before all men that they may know our assurance is in Him.



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Spiritual Values Not to be Divorced from Secular Affairs: The President

In his appeal for men of faith to lead the fight against bigotry, President Johnson referred to separation of church and state as a "principle to which Baptists have given personal witness for all their long history." The concept, he said, "does not mean the divorce of spiritual values from secular affairs."

Following are major portions of the President's remarks:

"It is not good to dwell on the past for faith is a personal power by which we live today and not a monument for the dead. The faith of our fathers . . . may become the folly of their children if individually we fail to see God face to face. No man knows that better than I do.

"As the Psalmist had done long ago, our nation passed through fire and through water in those dark days following that tragedy in November. I am convinced that we emerged stronger and more determined because millions of Americans sought to renew their faith in God. I know that I did.

"When the pressures were the heaviest and the need for strength from above was the greatest, Lady Bird and I sat down to eat a meal alone. No word or glance passed between us, but in some way we found ourselves bound together, and I found myself speaking the words of grace that I had learned at my Baptist mother's knee so many years ago. The occupant of the world's most powerful office, like the most private citizen, has nowhere to go for help but up, up to the secret place of the most high, where faith and spiritual power are abundantly available.

"I am not a theologian. I am not a philosopher. I am just a public servant that is doing the very best that I know how. But in more than three decades of public life, I have seen first-hand how basic spiritual beliefs and deeds can shatter barriers of politics and bigotry. I have seen those barriers crumble in the presence of faith and hope, insurmountable moral issues that we face at home and abroad today can be resolved by men of strong faith and men of brave deeds.

"We can only do this if the separation of church and state, a principle to which Baptists have given personal witness for all their long history, only if the separation of church and state does not mean the divorce of spiritual values from secular affairs. Today we

have common purposes. Great questions of war and peace, of civil rights and education, the elimination of poverty at home and abroad, are the concern of millions who see no difference in this regard between their beliefs and their social obligations. This principle, the identity of private morality and public conscience, is as deeply rooted in our tradition and Constitution as the principle of legal separation. Washington in his first inaugural said that the roots of national policy lay in private morality.

"Lincoln proclaimed as a national faith that right makes might. Surely this is so, and surely if we are to complete the great unfinished work of our society, spiritual beliefs from which social actions spring must be the strongest weapons in our arsenal. The most critical challenge that we face today is the struggle to free men, free them from the bondage of discrimination and prejudice. This Administration is doing everything it possibly can do to win that struggle.

"We are going to pass the Civil Rights Bill, but our efforts alone are not enough. I am proud to say that in this cause some of our strongest allies are religious leaders who are encouraging elected officials to do what is right. But more must be done, and no group of Christians has a greater responsibility in Civil Rights than Southern Baptists. Your people are part of the power structure in many communities of our land. The leaders of states and cities and towns are in your

congregations and they sit there on your board. Their attitudes are confirmed or changed by the sermons you preach and by the lessons you write and by the examples that you set.

"In the long struggle for religious liberty, Baptists have been prophets. Your forebears have suffered as few others have suffered, and their suffering was not in vain. This cause, too, this cause of human dignity, this cause of human rights demands prophets in our time, men of compassion and truth, unafraid of the consequences of fulfilling their faith. There are preachers and there are teachers of injustice and dissension and distrust at work in America this very hour. They are attempting to thwart the realization of our highest ideals. There are those who seek to turn back the rising tide of human hope by sowing half-truths and untruths wherever they find root. There are voices crying peace, peace, peace, when there is no peace.

"Help us to answer them with truth and with action. Help us to pass this Civil Rights Bill and establish a foundation upon which we can build a house of freedom where all men can dwell. Help us, when this bill has been passed, to lead all of our people in this great land into a new fellowship.

"Let the acts of everyone, in government and out, let all that we do proclaim that righteousness does exalt the nation.

"Thank you."

Baptists Challenged To Relate Faith To Life

WASHINGTON (BP)—Baptists attending the Christian Citizenship Seminar here repeatedly heard the challenge to make Christianity relevant to the totality of life.

The three-day seminar, sponsored by the Christian Life Commission, Foy Valentine, executive secretary, recognized the need for "preinformed Baptist leadership" in view of the political interest and activity prior to the 1964 national elections. Denominational leaders, educators and government officials led in the seminar sessions.

It was hoped the meetings would result in "clarifying some of the political issues from our Baptist viewpoint," and in "strengthening of our Baptist witness in the realm of citizenship." A strong point of emphasis throughout the sessions was the relating of Christianity to the problems of our day—race, liquor, war, poverty, church-state separation, general welfare of the people.

Theodore F. Adams, pastor of the First Baptist Church, Richmond, and former president of the Baptist World Alliance, told the group that "we have to choose between a culture religion and a religious culture."

"Religion is in danger of becoming just another culture God," Adams said, "unrelated to the deep problems of life."

He warned that there is danger of the

church becoming servant of the state in a secondary role "because we do not assert that its functions are primary." Baptists have used "separation of church and state" too long as a symbol, he continued, without recognizing that it does not mean separation of people from religion. "Separation of church and state does not mean that the church cannot be concerned," the Baptist leader stated.

Thomas Mann, Assistant Secretary of State for Inter-American Affairs, and a Baptist layman, spoke on the "International Leadership and its Christian Dimensions." He reminded the group that "as we work together for material progress we must not forget that 'man does not live by bread alone.'" Referring to a passage in Isaiah, Mann said "we must renew our strength, mount up with wings as eagles, run and not be weary—this is our challenge."

Brooks Hays, prominent Baptist layman and former President of the Southern Baptist Convention, pointed out that in all political issues "there must be compassion for people." "This," he said, "is related to our Christian mandate—our doctrine must be accompanied by our willingness to share."

Hays, now professor at Rutgers University and special White House consultant, said

(Continued on Page 5)

LBJ Asks For Baptist Support

(Continued from Page 2)

made another sudden appearance. He said that he had run across his 16-year old daughter, Luci, and he wanted the group to meet her. Luci was clad in blue jeans cut off above the knees, and an old shirt that was not tucked in. She was barefooted. She said that she hoped that the next time the group would find her more appropriately dressed.

Help Put An End To Inequalities

President Johnson made a forthright appeal to Southern Baptists to support the Civil Rights Bill. The occasion was in his greetings to a group gathered in the Nation's Capital for a Christian Citizenship Seminar. He took the opportunity as a sounding board to reach far beyond the small group present. Some feel the President may have overused his office in this particular instance. Yet none can deny he made a bold plea for courageous action by those in a position to declare themselves concerning a matter of great importance, not only to the South but to the entire nation and to all the world. As the President greeted the group of Southern Baptists in the White House Rose Garden, just a few feet from his executive office, he said, "There are not many roses in bloom outside, but there are a lot of thorns inside." One cannot but feel sympathetic for a man who bears such galling responsibilities surrounded by so many prickly problems.

The fate of civil rights in America is something from which we cannot isolate ourselves. It is time that we who cherish our Baptist heritage of a costly stand for

righteousness, justice, and freedom face up to how we individually can now give witness to the spirit of Jesus Christ in the daily affairs that touch so intimately the lives of us all. The President referred to our Baptist forefathers and the price they paid in suffering for religious liberty. Now as then, standing up for justice, liberty and truth must be done without shrinking from the consequences.

There will be no attempt by Southern Baptist pastors nor leaders to regiment members of their churches either for or against the particular expression of civil rights as phrased in the pending Civil Rights Bill, now so hotly contested. There must be no attempt, however, to evade our own responsibility as Christians to help put an end to the inequalities that unjustly press some people down. Laws cannot right all wrongs. But without some needed new laws too many wrongs will have sanction. We must translate Christian concern for the rights of others, as well as ourselves, into laws that will uphold those rights within a framework of freedom for all.

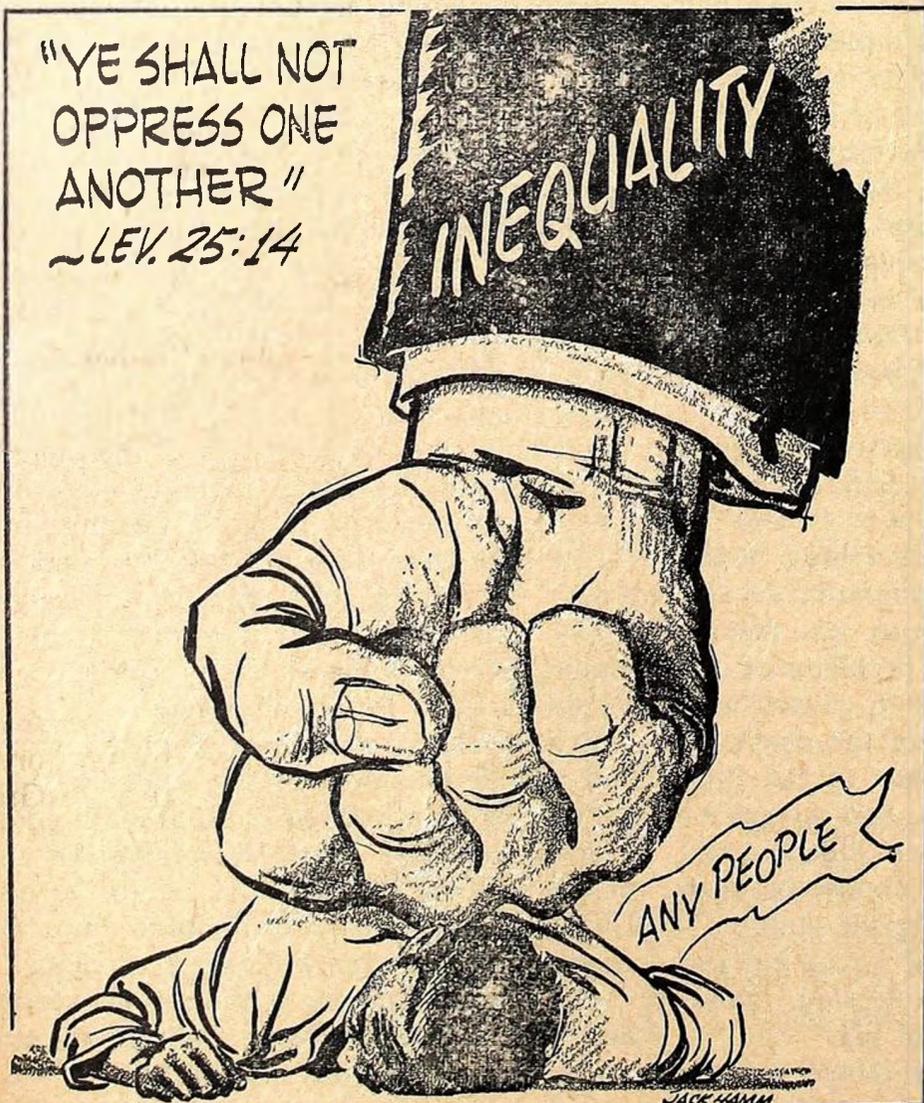
Criticism?

None of us should ever expect to stand for truth and escape criticism. Whether we are in the pulpit, in the editor's chair, a teacher, a parent, an office holder, a plain citizen—whatever we are if we be a sincere Christian and seek to bear witness to Him we should not expect to evade criticism.

If no one speaks against us, we cannot congratulate ourselves that all is well. If in standing for the truth we are maligned or bitterly assailed we should not be surprised. Amidst the difficult complex problems of the present the witness to the truth may miss the applause of his fellows. If one is always praised he may very well beware lest he have failed to speak up for the right. One of the hardest sayings of Jesus is "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26).

There is a close affinity between the role of the witness and that of the martyr. In fact, the word witness is basically the same as the word martyr. It may well be that an effective witness calls for the readiness to be a martyr for the sake of truth.

It's Wrong Anywhere!



. . . Whither Baptist Schools?

● To whom are we primarily obligated in institutional work? Perhaps it is time we, as Baptists, frankly look at the situation. A young person of my acquaintance with better than average High School grades was turned down for admission to a leading Baptist college next year. Yet, that college has enrolled in its freshman class for next year only 31% Baptists. The other 69% of the freshman class have no relationship at all to the people who support the school.

Two possibilities seem in evidence here.

The school itself has lost any sense of primary mission to the people who have given it birth and life. No one would object to anyone, whatever their religion, attending the school so long as their attendance did not deny a Baptist student admission. Nor can this "broadmindedness" be justified on the basis that the school is being "evangelistic" or "missionary" in its outreach. I have never known any student to be converted or become a believer in a college Bible course; not even a Baptist.

The other possibility is the feverish effort by our schools to educate only the highest intellects, thereby, gaining prestige for the school. This is unchristian and we Baptists of all people ought to be ashamed of ourselves. The not-so-intelligent and the not-intelligent-at-all are God's people too, and deserve whatever help we can give them. Most of them could do college work and profit by it. Professors and educators are not that much smarter

themselves than other citizens that they must have the high I. Q. people in order not to "waste their talents in teaching." Many of the professors themselves barely got through with passing grades. We are not attempting in our schools to educate people for the government, for science nor for education; we are educating them for service in Christ's kingdom. Else why do we call them Christian colleges and for what other reason do we have to ask Baptists to pay extra to support schools? Have our sophisticated professors lost sight of their "reason for being?"

What happened at this college, not in our state, is standard procedure for all of our schools. They are becoming more and more like the private school rather than a denominational institution. The denomination only lends the use of its name, promotional facilities and its money. In return it gets little or nothing for its involvement.

The time has come for us to honestly and sincerely re-evaluate our institutional work. Piety as a substitute for reality in this area will only lead us further down the wide road to trouble. Let us make our schools again serve our people and our Lord. Let us provide a wholesome Christian environment for young men and women to receive an education. But let us also demand that possibility be made available to any and every Baptist who desires it and can meet minimal requirements for accomplishing the work.

We have no obligation as Christians to provide secular education for atheists, Buddhists, Catholics, Methodists, etc. This can all be obtained through state schools which we support as citizens and to which they have equal access with Baptists. It also simply means that we have no right to expect them to educate a Baptist or Christian in their institutions. Let our people either attend our own Baptist schools or state schools which we all support.

This alarm is being sounded over our Convention. It is hoped that our leaders in education will realize how far from Baptist life they have drifted and begin to breach the gap before irreparable harm is done.—John E. Carter, Pastor, Okolona Baptist Church, 9301 Preston Highway, Louisville 19, Kentucky

In our own Bible, Romans 12:9-10 proclaims, "Let love be without dissimulation (hypocrisy). Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another."

According to Mr. McRae, we can love the colored Monday through Saturday but not on Sunday. This is clear when he maintains that we should not integrate the House of the Lord. I would like to re-emphasize that our churches are the HOUSE OF THE LORD and not just big, beautiful buildings for white, protestant Baptists to profess Christ by worshiping Him on Sunday.

Mr. McRae's reference to aid from Southern Baptists in the form of financial assistance to the Negro in building churches, schools and seminaries is sound in one respect—it's a nice jesture, that's all. As long as we don't have to sit next to the Negro, we feel our conscience is freed from all guilt by giving him something from our hip pockets-money. Why don't we start reaching for that something behind our breast pocket-our heart.

Mr. McRae supports the idea that, "for the good of all let us continue to keep our Churches segregated-remembering 'segregation does not mean discrimination.'" I propose that "for the good of all" let us open our Churches-remembering that segregation **does** mean discrimination.—Edward Frahme, 208 College Street, Jefferson City, Tennessee

Graham Speaks At Birmingham Rally

BIRMINGHAM—Nearly 50,000 voices proclaimed in unison here "All Hail the Power of Jesus' Name", during a mass rally where Billy Graham spoke at Legion Field on a beautiful Easter afternoon.

The huge audience came from every corner of Alabama, and many traveled from adjoining states to hear the evangelist say, "It's a wonderful thing to be together in the name of Jesus Christ." White and Negro members of all denominations joined in the city-wide effort under the leadership of a committee of Christian businessmen and church leadery.

Graham declared, "The problem of the world is that we are a planet in rebellion against God."

Mayor Albert Boutwell said, "This brings out the best of us and lets everyone else realize what's in our hearts."

Thousands of people from the audience responded at the close of the service when Graham called for the penitent to come forward.

Baptists Challenged

(Continued from Page 3)

19th century virtues cannot be applied to 19th, 20th century problems. He called for a commitment from Southern Baptists in a "resurgence of patriotism."

"Congress cannot do it all," Hays said, "there is still the need for men at the local level to interpret and carry out."

Charging Christians with "naivete in political affairs," William H. Crook, president, San Marcos (Tex.) Baptist Academy, said that Christians are a "conditioned people."

"Because we are a conditioned people," Crook said, "we are manipulated by a lot of forces." He said many issues are hidden by use of particular issues—pari mutual betting, liquor legislation, separation of church and state—to which Christians respond blindly and emotionally.

The average Christian, Crook continued, approaches politics "superficially," and "from a materialistic nature," concentrating on the "glamour in politics" rather than on the grass roots level.

He warned that Christians should not "rush in without a lot of preparation."

"If all we have to take with us in this leavening venture," Crook said, "is a sign or a slogan, we won't get very far. We must have a better product—we must take ourselves as redeemed men and women into this area."

The Baptist group also heard Penrose St. Amant, professor of Church History at Southern Baptist Seminary; Daniel R. Grant, political science professor at Vanderbilt University; and John Bennett, president of Union Theological Seminary. There were briefing sessions on areas of government with Rep. Oren Harris (D., Ark), Sen. Frank Carlson (R., Kans.), and Supreme Court Justice Hugo L. Black.

Readers Write

. . . Let's Open Our Churches To All

● I was quite disturbed and troubled when I read the remarks of Mr. L. J. McRae concerning his opinion of a previous article that appeared in this publication.

I am in total disagreement with Mr. McRae regarding his statement that he was proud that our Southern Baptist editors, for the most part, kept away from the segregation issue. I am rather inclined to believe that our Southern Baptist editors have failed their readers by not presenting the segregation issue with open minds and open hearts. How can any religious publication condone the conditions and circumstances the Negro, or for that matter any minority, has had to face in the United States?

It is hard for me to believe, first of all, that Mr. McRae represents what he calls a "large percent" of your readers being greatly disturbed about the previous publication. Did Mr. McRae take a poll of the feelings of the readers concerning their response?

Secondly, I am embarrassed to read such rebuttal from a fellow Christian who no doubt believes in God, believes in the dignity of man, believes in the Constitution and the Bill of Rights, and probably pledged allegiance to the flag all his life repeating "with liberty and justice for all."

What kind of Christ do we worship that would refuse to accept into his fold members of various races whether they be dark brown, yellow or white? We profess to be Christians, yet many times do not practice the teachings of Christ. I maintain that failure to do so is hypocrisy.

Tennessee Topics

First Church, Dandridge, observed its 178th Anniversary, Wednesday, Mar. 25. It was constituted three miles northeast of Dandridge in Coon's School House by Jonathan Mulkey and Isaac Barton, with 12 members. Present pastor is Robert D. McCray who is the 26th pastor of the 178 year old church.

Pastor Eugene M. Fleming recently baptized Mr. and Mrs. Raimundo Allende, Cuban refugees, who have relocated in Fayetteville, under the care of First Church. They came to the states about a year ago and while in Miami attended a Baptist mission and became Christians. Illness prevented their baptism, and relocation came almost before the illness was over. The second Sunday in Fayetteville they joined the church upon profession of faith. They were educated at the University of Havana. Allende speaks English and is teaching a class in conversational Spanish to interested people of all ages and doing odd jobs while waiting for a permanent position. Mrs. Allende is presently working at Jonathan Logan, inc. of Fayetteville.

Lockeland Church, Nashville, has purchased a house at 2701 Hody Drive for its minister of music and education.

Lawson Williamson began his ministry as pastor of Bible Grove Church, Jackson, Apr. 1. Pastor of Maple Springs Church for the past eight years, he previously was at Friendship Church, Medina. Dr. R. E. Guy served the Bible Grove Church as pastor prior to his death.

Sharing in the installation of new BSU Executive Council officers at Middle Tennessee State College, Murfreesboro, Apr. 9 were William Hall Preston and Charles Roselle and Buddy Phillips of Nashville. A. W. Powell was master of ceremonies. Eddie Barham is the new BSU president.

Westmont is the sixth mission sponsored by Memphis Cherokee Church which has grown into a fully cooperating church. Constitution services were held Mar. 15. Graydon B. Hardister is the pastor of Westmont, Ernest S. Owens, Jr., pastor of the sponsoring church.

Pastoral Care Institute Set At Woodmont, Nashville

Approximately 100 pastors from the Middle Tennessee area are expected to attend the first annual Institute on Pastoral Care to be held Monday, Apr. 13, at Woodmont Church, Nashville.

Theme of the Institute is "Communicating the Gospel through Pastoral Relationships." Dr. Myron C. Madden, Chaplain director of Southern Baptist Hospital in New Orleans, and Gene Kidd, Administrator, Baptist Hospital, Nashville, will be featured speakers. The Institute is sponsored by Baptist Hospital, Nashville, Middle Tennessee Baptist Pastors' Conference, Baptist Hospital Association of Hospital Chaplains.

The program which opens at 10 a.m. and adjourns at 3:30 will use the date for the regular quarterly meeting of Middle Tennessee Pastors' Conference. Bob Mowrey of Park Avenue Church, Nashville and Chaplain Fred Bell of Baptist Hospital, Nashville, are the program committee's co-chairmen.

Cecil McGee heads a faculty of drama consultants for the Church Drama Festival Apr. 9-11, at First Church, Jefferson City. The festival is sponsored by the church, Carson-Newman College and the BSSB Drama and Recreation Service. The program is featuring Mrs. Agnes Pylant, Mrs. Sarah Miller, Mrs. Doris Monroe, John Lee Welton and Mrs. Dorothy Murphree. Included are one-act plays, conferences on lighting, make-up, directing, drama on a shoe string and improving assembly type programs. A special feature is a workshop for children workers.

Margaret Lois Bordwell, infant granddaughter of Rev. and Mrs. Hubert R. Tatum, Southern Baptist missionaries to Hawaii, died March 12 (she was the child of the Tatum's daughter Connie Ruth). Mr. and Mrs. Tatum may be addressed at P. O. Box 1017, Kailua, Oahu, Hawaii. He is a native of Cornelia, Ga.; she is the former Margaret Gasteiger, of Johnson City, Tenn. (she was born in Bramar, Tenn).

Miss Rebekah Lambert, Southern Baptist missionary, recently returned to Korea after furlough in the States. Medical technologist at Wallace Memorial Baptist Hospital, Pusan, she may be addressed, Baptist Mission, APO 59, c/o PM, San Francisco, Calif. She is a native of Lewisburg, Tenn.

Rev. and Mrs. Charles A. Bedenbaugh, Southern Baptist missionaries who had been on furlough, left the States March 16 to begin their second term of service in East Africa, where they work among people of Indian descent. They may be addressed at Box 2731, Dar es Salaam, Tanganyika, East Africa. He is a native of Greenville, S.C.; she is the former Betty Marshall, native of Mt. Vernon, Ill. (she lived in Kingsport, Tenn., when a teen-ager).



TULLAHOMA—First Church here and two missions, Center Grove and Hickerson Memorial, broke ground Mar. 22 for building programs involving all three—a \$70,000 enlarging and remodeling on First's auditorium, a \$28,000 first unit for Center Grove, a project to add a new colonial front and refurbish the Hickerson Memorial auditorium. Shown (with shovels from left), are the three pastors: K. V. Holt of Center Grove, Tom Madden of First Church, and James Alderson, of Hickerson Memorial. Building and Missions Committee of the mother church and the missions, along with Leslie Baumgartner of TBC Missions Department, Nashville, are also seen here.

Messenger Cards Ready

NASHVILLE (BP)—Messenger registration cards for the 1964 Southern Baptist Convention are now available, according to John H. Williams of Nashville, manager of convention arrangements for the SBC Executive Committee. Cards may be secured from state Baptist offices. Williams urged churches to ask for enough cards to certify all whom they elect as messengers.

First services of a new Alcoa-Way Church were held Apr. 5 in the Power Equipment Co. building near South Gate, according to the organizing pastor, James B. Dotson. Beech Grove Church, Chilhowee Association, is sponsoring the congregation. Dotson, a native of Monroe County, is a graduate of Harrison-Chilhowee Baptist Academy, San Francisco Baptist College and Golden Gate Seminary. He served eight years in Alaska in mission work and has also done some work in Europe and the Orient. He is teaching world history and psychology at Central High School in Fountain City and taking further graduate studies at UT. Mrs. Dotson, is the former Gladys Longley, a graduate of Carson-Newman and Golden Gate Seminary. They have six children.

Clitus Riherd who died Mar. 19 at Cave City, Ky. had two sons in the ministry: James E. Riherd, pastor of West Paris Church, Paris, Tenn. and Leslie Riherd, pastor of West Batesville Church, Ark.

Mr. and Mrs. Murphy Minga of 1061 South Cox, Memphis, celebrated their Golden Wedding Anniversary Apr. 5, at the home of their son, Thomas Minga of 640 Valleybrook. They have been members of Bellevue Church, Memphis, about 20 years.

G. C. Puckett who has been pastor of Rutledge Church, Grainger County, 11 years was assisted in a revival by B. Frank Collins who did the preaching with John Kelley of Jefferson City, leading the singing. There were 19 decisions, 12 joining the church. Collins is former pastor of First Church, Goodlettsville, and lives at Route 1, New Market, Tenn.

Trace Creek Church, Denver, had the services of W. Terry Davis, Nashville, as evangelist, Joe Parker, First Church, Waverly, music director, and Walter Kennon, First Church, Union City, as personal witnessing. Herman J. Ellis, pastor, reported 35 decisions, eight of these by baptism and five by letter.

March 15-22 West Paris Church, Paris, had four additions to the church by baptism and two rededications in revival services led by J. R. Covington, pastor of First Church, Union City. Richard Wakefield, pastor of Jones Chapel Church, Paris, had charge of the music. James E. Riherd is pastor at West Paris.

Middle Tennessee Student Spring Retreat

Middle Tennessee Baptist students who attend the annual Spring Retreat, Apr. 17-19, at Camp Linden, will hear messages by Charles L. Norton, State Training Union Secretary, and Carroll C. Owen, pastor, First Church, Paris.



Norton

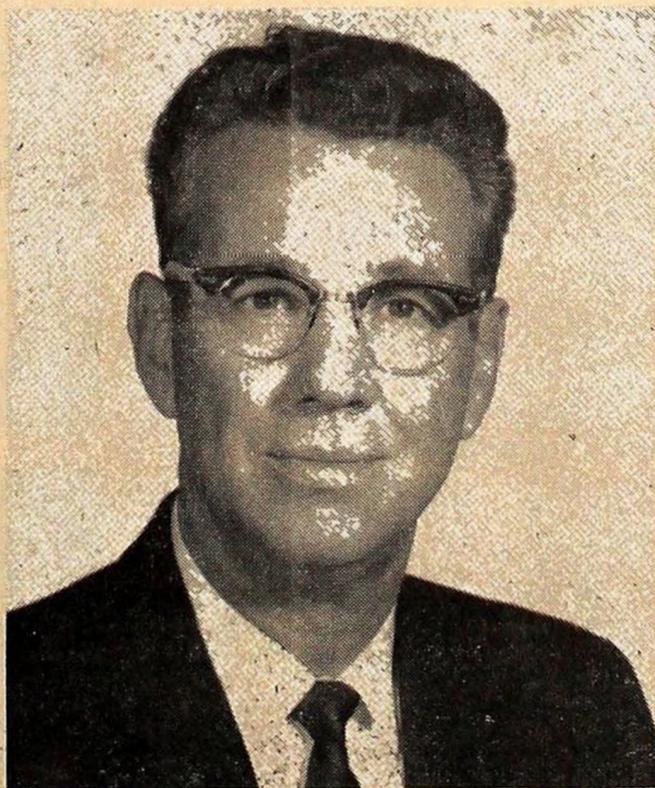
Owen

Norton, a graduate of Carson-Newman College and Southern Seminary, has been in his present position as State Training Union Secretary for 21 years. He will speak Saturday morning on "Committed to Discipleship".

Owen, a native Missourian, was graduated from Southeast Missouri State College and Southern Seminary. He has held various associational offices and has served on the Board of Trustees for several Baptist institutions, including Southern Seminary and Union University. He will speak Friday night on the retreat theme, "Commitment in the Present Tense".

Price for attending the entire retreat is \$6.00 per student, including meals. Program for the weekend includes Bible study, B.S.U. officer training, and other keynote messages.

Training Union Department



W. Walter Warmath, vice-president of Union University will speak at the banquet on Friday evening and worship service Sunday morning of Christian Career Conference, May 1-3, Camp Linden.

Sunday School Department

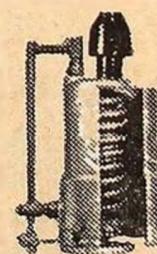


Miss Frances Kinamon, for three years Superintendent of Intermediate and Young People's work in the Sunday School Department of the Tennessee Baptist Convention, has resigned her position, effective April 1.

Miss Kinamon's resignation came about as a result of ill health following surgery in November of last year.

For the past three years, Miss Kinamon has done a very effective work in the areas of Intermediate and Young People's work across the state. In addition to working with the regular Sunday School Department program, she has pioneered in initiating the Student Summer Program for Vacation Bible School work. Last year, this program proved very effective in providing assistance to missions and churches in Vacation Bible Schools across the state.

Miss Kinamon has endeared herself to a host of friends across the state, who join the personnel of the Sunday School Department in bidding her God's speed as she returns to her home in Chattanooga for recuperation.



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THURSDAY NIGHT

7:25 o'clock (Doors closed)

Music Prelude 7:15 o'clock
IN GOD WE TRUST—Soloist Mr. Thomas P. Lane
Royal Ambassadors

Rodney James
Russell Griffin

Devotional Theme "Our Homes, Under God"
I MUST WORK Mrs. Wilfred C. Tyler
Prayer Dr. R. Paul Caudill

Organization
May We Help You Miss Virginia Martin
Special Music: Baptist Bell Choir

Mr. Shelby L. Collier, Director

MEETING OUR RESPONSIBILITY IN INDONESIA
Dr. and Mrs. Ralph C. Bethea and Family

Hymn: "O God, Our Help in Ages Past"
THE MISSISSIPPI CHOCTAW NEEDS GOD

Mrs. R. L. Mefford

Prayer Mr. Joseph B. Kesler

FRIDAY MORNING

Music Prelude 9:15 o'clock
Worship in Song: "To God Be the Glory"
THE WORKS OF HIM THAT SENT ME

Mrs. Wilfred C. Tyler

Call to Prayer Mrs. Homer Laws
WE ARE GLAD YOU CAME Mrs. Chester H. Hart
Between the Bookends Miss Virginia Martin

Business
A Love Gift for Our Missionaries
A BACKWARD GLANCE AND FORWARD LOOK

Miss Mary Mills

LEST WE FORGET Mrs. Wayne Dehoney
Solo: "Eternal Life" Dungan Mrs. Ramon Davis

THE CHRISTIAN'S RESPONSIBILITY . . . NOW
Dr. W. Fred Kendall

LITTLE THALLY THUNBEAM . . . Miss Jannie Engelmann
Hymn

SPIRITUAL GROWTH IN A SHRINKING WORLD
Rev. Buck Donaldson

Prayer

FRIDAY AFTERNOON

Music Prelude 1:45 o'clock
Presiding Mrs. W. J. Fallis
Vice-President

Tennessee Woman's Missionary Union

Worship in Song
WHILE IT IS DAY Mrs. Wilfred C. Tyler

Prayer Rev. Chester H. Hart
JAPAN AND THE RISEN SON . . . Rev. Robert Sherer

Hymn
MUDDAH . . . FADDAH . . . PET TURTLE

Miss Beulah Peoples

TODAY'S YWAs Miss Frances Sullivant
Solo: "The Ninety and Nine"—Campion . . .

THE ARAB WORLD FOR CHRIST . . . Mrs. Vernon Newman, Jr.
Prayer

Prayer



Kendall



Peoples



Mills



Coley

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FRIDAY NIGHT 7:25 o'clock (Doors Closed)

Music Prelude 7:15 o'clock
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 Royal Ambassadors

Rodney James
 Russell Griffin

THE NIGHT COMETH Mrs. Wilfred C. Tyler
 Prayer

WE ARE SAVED TO SERVE Mrs. Sam Lott
 MY PEOPLE SAY, "THANKS" Rev. Coolidge Coley
 Special Music Nurses Ensemble

Baptist Memorial Hospital
 Memphis

BUILDING A NATIONAL MEMORIAL

Dr. Courts Redford

Prayer

SATURDAY MORNING

Music Prelude 9:15 o'clock
 Worship in Song

WHEN NO MAN CAN WORK . Mrs. Wilfred C. Tyler

Call to Prayer Mrs. Julius Watson

WHAT GOD HATH WROUGHT Miss Crea Ridenour

Hymn

Report of Committees:

Appreciation Mrs. C. M. Puckett

Time and Place Mrs. W. T. White

Registration Mrs. Poston Cox

Nominating Mrs. Joe W. Burton

Solo: "One World" Mr. Thomas P. Lane

BAPTISTS AND THEIR WORLD MISSION

Dr. R. Paul Caudill

Benediction: "Blest Be the Tie That Binds"

(Congregation Singing)



Donaldson



Falls



Sullivan



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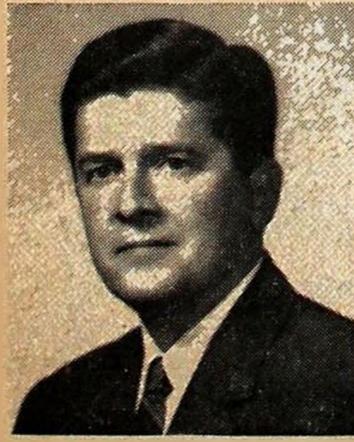
Granam



Redford



Duncan



Bethea



Lott



Caudill



Tyler



Sherer

Why Churches Without Baptisms?

By Courts Redford, Executive Secretary-Treasurer, Home Mission Board, SBC

Why are there so many Southern Baptist churches that report no baptisms?

In 1962, the latest year for which we have reports, there were 5,189 or about one of six of our churches that reported no baptisms.

There were 1,733 more without baptisms than there were without pastors. Five times as many as reported no mission gifts; 13 times as many as reported no Sunday schools; 18 times as many as reported no gifts for local work. About 25 per cent of the rural churches, 19 per cent of the village churches, 7 per cent of the town churches, and 3 per cent of city churches were without baptisms.

It took about 29 members in rural churches, 27 members in village and town churches, and 25 members in city churches to win one person to the Lord and to church membership. Why such an indifference and apathy toward the lost multitudes?

There are now more lost people in the United States than ever before, yet apathy and indifference toward evangelism and soul winning seems to increase. Why?

Many reasons are being suggested. One will likely not accept the validity of some of the reasons listed below, but since each

is often mentioned they all merit consideration.

The reasons are not listed in any special order, but I should like to challenge each reader to indicate for himself those that are most important. Place the figure (1) before the most important reason why churches report no baptisms; the figure (2) before the next in importance; etc., until at least five of the reasons are numbered. You may rank all ten if you desire. Think of others that should be added.

- A Practically no prospects in our community.
- B Day of revival meeting and public appeal for people to accept Christ is ebbing.
- C Worldliness and prevalence of sinful practices among church members make it more difficult to win the lost.
- D Little or no personal witnessing and personal soul winning on the part of church members.
- E Tendency to minimize the emphasis given evangelism as an important function and task of the church.
- F Many pastors seldom preach on themes designed to bring conviction and they fail to exhort sinners to accept Christ.

- G Failure to emphasize "revivals" in many churches, thus neglecting one important evangelistic opportunity.
- H Too many conflicting interests that distract the attention and concern of lost people from the claims of the gospel.
- I Many of the pastors and church leaders are untrained in the fine art of soul winning.
- J Lack of a conviction that people are lost without personal faith in Christ results in church members having little concern and compassion for them.

A consensus of three polls from a church, the staff of the Home Mission Board, and a group of Baptist office workers ranked these reasons in the following order: A—10, B—8, C—3, D—1, E—5, F—6, G—9, H—4, I—7, J—2.

Another Question

There is another question that bothers me. We expect to have funds from the Annie Armstrong Offering for Home Missions that will help to provide assistance for some of these baptismless churches. In cooperation with the seminaries, and the directors of evangelism in the various states, the Home Mission Board hopes to support teams of seminary students to assist in revival meetings during a ten-week period this summer in churches that have reported no baptisms recently.

The plan provides that two seminary students spend five or six days in a community visiting, helping in a survey or census, participating in prayer services, doing personal work among the lost, and then on Sunday start the revival meeting which will continue for eight days through the following Sunday. Thus, two weeks will be spent in each church. One member of the team will preach; the other will lead the singing. While in the community they will do everything possible to help the pastor, encourage church leaders in their respective tasks, and seek to strengthen every phase of church life; but the major emphasis will be on preaching and soul winning.

It is thought that hundreds of churches may thus be revived, many souls may be won, and the participating students may receive blessings that will strengthen their ministry throughout the years to come.

Thus far, we have not had enough seminary students to volunteer for this work to serve all of the churches that desire help. Certainly this offers a great opportunity and challenge and will give our seminary students helpful experience and cause them to have a new appreciation for some of our struggling churches.

"Christ came to seek and to save that which was lost" (Luke 19:10). Surely our pastors today desire to do likewise. The help rendered baptismless churches will not only bear fruit this summer but throughout the coming years.

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God's Will and Your Life	<i>T. B. Maston</i>	\$1.95
Growing with Your Children	<i>Ray Koonce</i>	\$2.95
The Bible Story Book	<i>Bethann Van Ness</i>	\$4.95
The Tinker's Armour	<i>Gladys H. Barr</i>	\$2.50
Ropes to Burma	<i>Saxon Rowe Carver</i>	\$2.50
Now I Am Two	<i>Ryllis E. Linday</i>	
	Cloth, \$1.00 ; Board, 60¢	
This Is My Family	<i>Furn Kelling</i>	
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OCCUPATION _____			SEX _____
CHURCH AFFILIATION (if any) _____			HEIGHT _____
			WEIGHT _____

(Please print full names of members whom you wish to include in this policy)

FIRST NAMES	MIDDLE NAMES	LAST NAMES	AGE	SEX	HT.	WT.
1. _____						
2. _____						
3. _____						
4. _____						
5. _____						
6. _____						

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above received any medical or surgical attention within the past 3 years? (Give full details, dates, doctors' names and addresses, etc.)

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 Signature of applicant

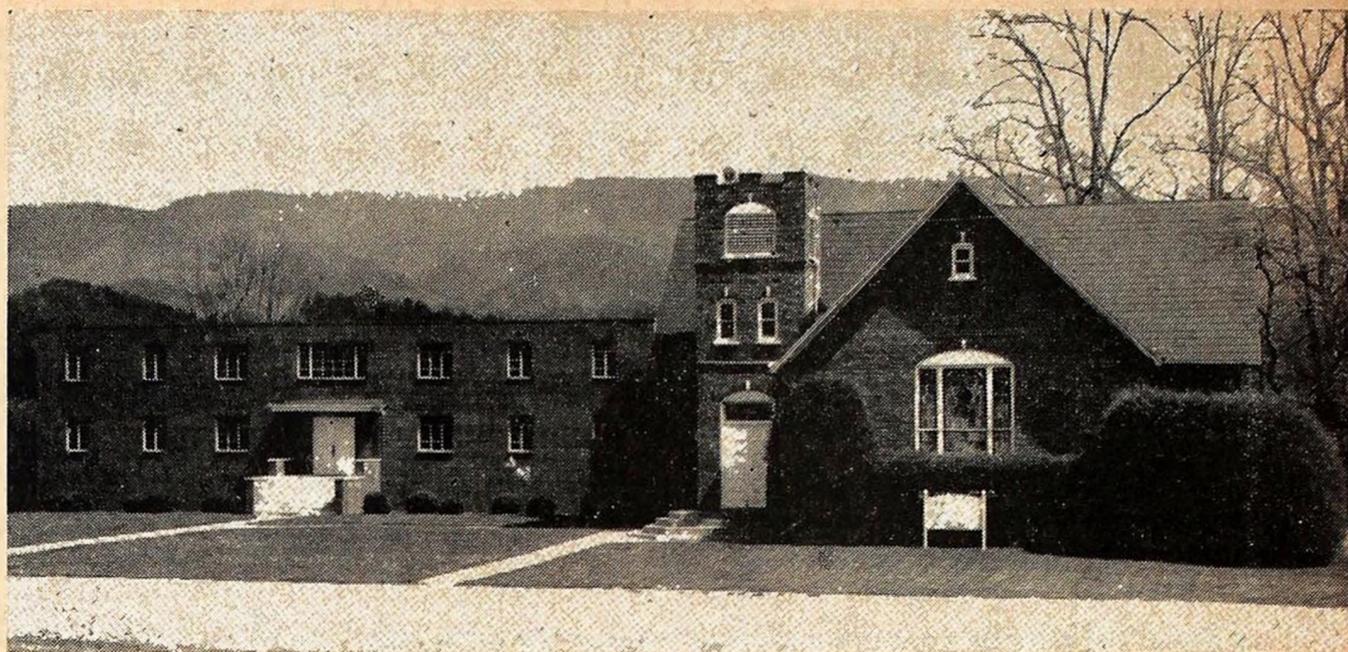
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Outstanding Church Recognized

Pleasant Grove Church, Shouns in Wat-
auga Association, has been chosen by the
Missions Department of the Tennessee Bap-
tist Convention for recognition as the 1963
outstanding church of the year. The church
was selected from those participating in the
Church Development Ministry, a program
sponsored jointly by the Missions Depart-
ment of the Tennessee Baptist Convention
and the Home Mission Board of the South-
ern Baptist Convention. The church will be
awarded a special certificate in recognition
of its achievement.

Evaluation of the progress of the church
was based upon its pictorial record of prog-
ress book, which was submitted at the end
of the year. Plans were made, responsibilities
assigned, and a record of progress kept in
the areas of "Toward a Better Church,"
"Toward a Better Community," and "To-
ward a Better World."

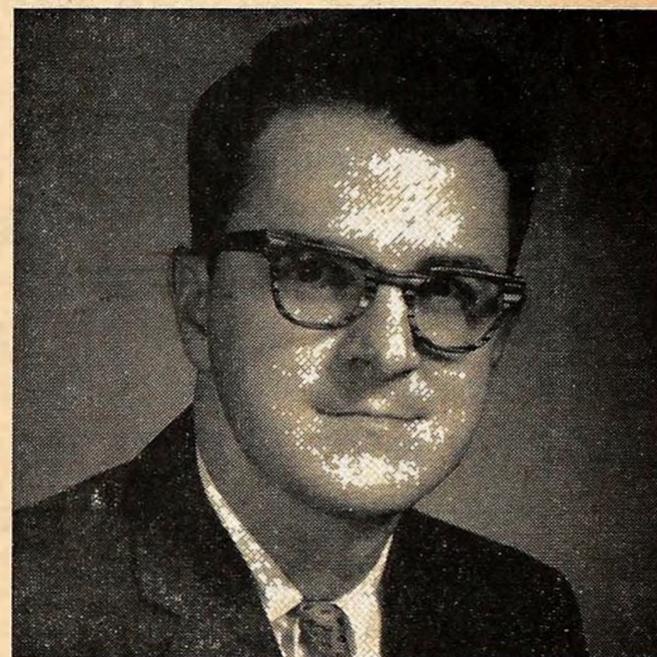
Among the activities and achievements
"Toward a Better Church," indebtedness on
the educational building was paid off; a
natural baptismal pool was created in a
creek near the church by excavation and
landscaping; a historical room was estab-
lished and a church history published;
church training was stepped up with five
study courses conducted, including a course
for deacons; and Sunday School attendance
was increased by choosing a young man each
month to serve as Sunday School promotion
director.



Pleasant Grove Church, Shouns

Under the category of "Toward a Better
Community," the pastor and church mem-
bers participated regularly in community
organizations and activities, with the pastor
serving as advisor to the County Develop-
ment Commission. Special recognition was
given in the church bulletin to members
participating in community activities. The
pastor published in the local paper a feature
article entitled "Portrait of a Farmer" in
observance of Soil Stewardship Week. The
Brotherhood of the church provided guid-
ance for a Friday night recreational pro-
gram, and the church recreational area was
made available for many community activi-
ties. A written survey was made to deter-
mine what the church members considered
to be the most serious social problems of the
day and leaders in the church used this in-
formation in planning for the future ministry
of the church.

Among the church's endeavors "Toward
a Better World," a skit was presented on a
Sunday evening showing how the average
Southern Baptist tithe supports our world
missions work through the Cooperative Pro-
gram; a missions cantata was prepared and
presented as a special program; a study of
foreign mission work was conducted by the
pastor on Wednesday evenings after prayer
meeting; the weeks of prayer for Home and
Foreign Missions were observed; a mission

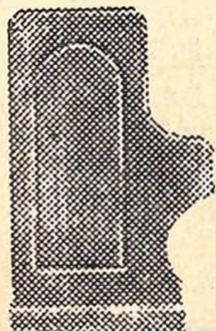


Ernest Carrier

was sponsored in a neighboring community
and the church Brotherhood was given re-
sponsibility for needed improvements in the
mission building; and the church was led to
participate in associational activities and mis-
sions projects and emphases.

While the church is located in a com-
munity of declining population, its progress
during the past year was reflected in in-
creases in baptisms, church membership, and
gifts to missions through the Cooperative
Program. Its pastor, Ernest Carrier, a gradu-
ate of Southern Seminary, is finding a great
deal of satisfaction in serving in a rural
field. Commenting on the church and the
Church Development Ministry, he writes:
"We are very happy about the progress that
is being made. This program has meant
much to the life of our church."

The Church Development Ministry fea-
tures a house-to-house survey of the church
community, a self-inventory of the church's
program and needs, the planning of a defi-
nite program of work in the light of the
needs, the acceptance of responsibility for
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War On Poverty Would Use Church Agencies

By W. Barry Garrett, Baptist Press Staff Writer

WASHINGTON (BP)—A careful study of President Lyndon B. Johnson's "War On Poverty" reveals serious church-state problems. His program calls for a mass attack on poverty through a combination of federal, state and local governments, plus private and nonprofit agencies.

In an obvious effort to avoid the religious issue of federal aid to church schools the President's program would administer educational programs through public agencies. However, he would provide a variety of aids to private nonprofit agencies. Church schools and agencies could develop parts of the program provided they do not involve "sectarian instruction and religious worship."

The President launched a program that, he said, "strikes at the causes, not just the consequences of poverty." "Our goal," he continued, "is an America in which every citizen shares all the opportunities of the society, in which every man has a chance to advance his welfare to the limit of his capacities."

One-fifth of the nation's population is in need, the President declared. He said that the "struggle to give people a chance" must be pursued because it is right, wise and possible to conquer poverty.

Calling on Congress for immediate action Mr. Johnson proposed the Economic Opportunity Act of 1964. It calls for \$962.5 million the first year and "thereafter such sums as may be necessary."

In a 2800-word message to Congress and in a 39-page bill the President proposed a number of sweeping programs to eliminate poverty in America. Sargent Shriver, at present director of the Peace Corps, will be appointed by the President to direct the new Office of Economic Opportunity.

No time was wasted in getting the poverty legislation before Congress. Hearings were begun before the Committee on Education and Labor in the House of Representatives the day after the President's message.

Illustrations of the church-state problems in the poverty program are:

Job Corps Program: The director would be authorized to enter into agreements with any federal, state or local agency or private organization for the provision of such facilities and services "as are needed." This program would provide "residential centers" for "education, vocational training, and useful work experience."

Work-Training Programs: Both public and private nonprofit agencies would be aided in work programs for young people. However, projects "involving the construction, operation or maintenance of any facility

used or to be used for sectarian instruction or as a place for religious worship" would be prohibited. The "non-religious" projects of private agencies could be aided.

Work-Study Programs: Students in institutions of higher education would be aided in work programs to enable them to attend school. Such programs could not involve those facilities of the school used for "sectarian instruction or as a place of religious worship."

Community Action Programs: Both public and private agencies could be aided. If elementary or secondary education programs are involved they must be administered by the public educational agency or agencies in the community. The act requires that "no child shall be denied the benefit of such a program because he is not regularly enrolled in the public schools."

Family Farm Development: Both public and private nonprofit corporations would receive aid in programs to develop family farms.

Volunteers For America: The director would be authorized to "recruit, select, train and refer" volunteers for a wide variety of domestic programs involving both public and private nonprofit agencies. Many of these, no doubt, would be church agencies, but the restrictions against "sectarian instruction and places of religious worship" would apply.

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TENNESSEE TOPICS

At the conclusion of youth week at Big Rock Church, Stewart County, there was one profession of faith, 15 for Christian service, two by letter and several rededications. Kendall Allen, member of Big Rock Church and a student at Austin Peay College, Clarksville, did the preaching. W. Tom Stewart is pastor.

Robert W. Bailey, president of the student government at Carson-Newman College, has been awarded the Luther Rice scholarship for study at Southern Seminary, Louisville, Ky.

Gallaway Church, James R. Jones, pastor, reports one of the best revivals in its history. William R. Whitlow, pastor of First Church, Whiteville, was the evangelist. There were 21 additions to the church by baptism and three by letter, also 29 rededications.

Revival at Indian Ridge Church, Blaine, resulted in 19 additions to the church, 14 for baptism and five by letter, also a number of rededications. Assisting Pastor Ancil F. Garrett in the meeting was Oscar C. Garrett, pastor of Lea Springs Church.

Services for Mrs. Wallace C. McGill, Sr. were held Mar. 4 at Springfield Church with Grant L. Jones officiating. She was the widow of Rev. Wallace C. McGill, Sr., minister for 43 years who died in 1955. A son, Wallace C. McGill, Jr., is pastor of Oakwood Church, Chattanooga.



The remarkable story of Dr. Mary Verghese, the young physician in India

who conquered her own fear and pain to become an inspiration to her patients, to other handicapped persons, and to the world.

TAKE MY HANDS

by Dorothy Clarke Wilson
 author of *Dr. Ida*
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—Man's Place In God's Universe—

TEXTS: Genesis 1:26-30; Psalm 8; Luke 12:4-7 (Larger)—Psalm 8 (Printed) Psalm 8:6 (Golden).

"What Am I Doing Here?" This is the suggested topic for one of the departments. It is indeed a stimulating question, and one that has no doubt confronted many persons at one time or another. It may indicate an attempt to discover meaning and purpose to one's life, or it may serve to check on the values of a person's conduct. Both alike are helpful if answered in the light of the larger text. indicated above. The passage from Genesis tells of man's being created in God's image. This means, among other things, that God made man with the capacity to have fellowship and communion with his Creator. The passage from Luke, some of Jesus' teachings, gives words of courage and strength for all who know and follow Him. It reminds of God's love and protection. Three key-words, derived from the three Scripture passages, may be seen: Creation (Genesis); Crown (Psalm); Care (Luke). The notes that follow deal only with the printed passage or text.

Praise (Ps. 8:1,9)

Some creatures praise the Creator instinctively. The song of the bird is an illustration, perhaps. Sensitive persons see evidences of praise to God in a glowing sunrise or even in a quiet sunset. His majesty and power, maybe in a violent storm, can be glimpsed by those who have known Him in other ways. But men who resemble the Psalmist

rejoice to praise God from a heart that overflows with gratitude. They consider it a rare privilege to offer worship in His blessed presence. Thus they do so voluntarily and joyously. They sing songs of His love and mercy. They give thanks for His marvelous gifts, even for life itself. They hear and treasure His word as it is found in the Holy Bible. They bring material offerings to further the growth of His rule and reign among men.

Reverence (Ps. 8:25)

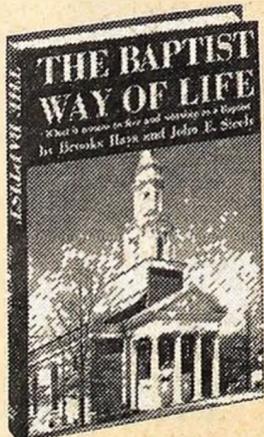
To contemplate God and His works is to be filled with a sense of awe which should lead to reverence. Let it begin, it is suggested in these verses, by coming before a helpless infant. Pity that person who, by chance, has not done this! Let it continue, the verses go on to indicate, by a consideration of the starry universe. The vast and unlimited heavens surround this earth upon which we now live. The Psalmist refers to them as "the work of thy fingers". But the writer does not feel lost in the midst of such vastness when he recalls that the Creator has been mindful of man and has apparently made him the object of His special protection. God has made him "a little lower than the angels (or God, as other translations have it)"; and gave to him "glory and honor". Man is a person, endowed with capacities to become like God. Such endowment was given in his original creation. The endowment becomes an achievement in and through the New Creation, by faith in Jesus Christ as Saviour and consequent walk in His way of life. Genesis points ultimately to such an achievement. Psalms sing of it. Luke, as does the rest of the New Testament, describes it in detail.

Dominion (Ps. 8:6-8)

God intends that man shall have dominion over all parts of His creation. He is to rule over all of it, except of course other men. He must never seek to rule over his Creator, for this would be rebellion. God is and must ever be acknowledged as sovereign. Men are to bow only before Him in reverence and submission. He alone is worthy of worship. But man is to subdue and bring under subjection, for God's glory and all of mankind's benefit, all else. Herein lies the august challenge for new conquests in every realm, even in some of the outer regions of space (about which we now hear much). Both the telescope and the microscope have helped to extend man's vision in the directions. Let the efforts continue, with energy and humility upon man's part. This is a part of God's great plan and purpose. He commissioned man to have dominion and to cause all creation to become man's blessing and not his curse.

A TIME TO REMEMBER WHO WE ARE

In observance of Baptist Jubilee Year and National Library Week, April 12-18, 1964, BAPTIST BOOK STORES are featuring this new Prentice-Hall book:



THE BAPTIST WAY OF LIFE

by Brooks Hays and John E. Steely

A valuable insight into Baptist belief and practice, history, and attitude toward moral and social problems. One reviewer says, "The chapter on religious liberty is worth the price of the book."

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Our Cover

Dr. Courts Redford, executive secretary of the Home Mission Board of Southern Baptist Convention, will be the honored speaker on Friday evening, Apr. 17, Woman's Missionary Union Annual Meeting at First Church, Memphis. Dr. Redford will be retiring at the end of this year after serving the Board 10 years as assistant executive secretary and 10 years as executive secretary.

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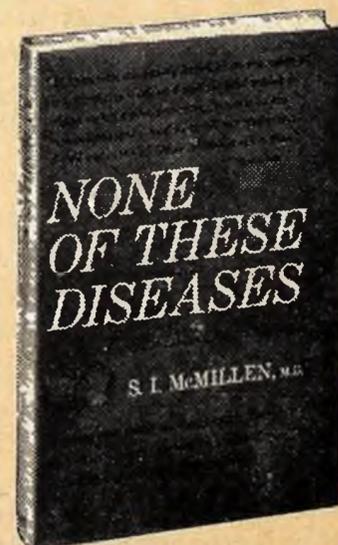
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Order this REVELL book from your BAPTIST BOOK STORE during National Library Week.

Five Books*

By Veda Group

Adele sang softly as she dressed for Sunday school. The church was only five blocks from her house.

"Good-by, everybody," she called. "I'm going early to check out some books in the church library."

"All right," answered her mother from the bedroom, where she was busily getting the younger children ready.

Adele's class at school was studying Mexico. She knew some of the books she wanted were in the church library. She hoped she could get there before all were checked out.

"Adele," called somebody.

Wheeling around, she saw Tim Wood. She liked him all right, but what did he want when she was in a hurry?

"Come on, Fay," she heard Tim saying.

From the house across the street, a girl came out timidly.

"This is Fay West," explained Tim. "She's visiting her aunt, but the baby's sick and her aunt can't go this morning. Because Fay would be in your class, I told her I knew you'd let her go with you."

"Yes, of course," smiled Adele.

In a few minutes the girls reached the church. "Let's go to the church library a minute . . ."

"Adele," called a voice.

Adele saw Mrs. Clark with her four children.

"Will you take Patsy and Billy to their room, Adele, while I get these other two settled where they belong?"

Of course Adele would. Patsy and Billy liked her. They liked her so much that she had to do some petting and coaxing before she could leave them satisfied.

"We'll have to hurry," she told Fay.

As they reached the library door, she saw Christine go down the hall with several books under her arm. Christine was in Adele's class at school.

I hope she didn't check out all the books, thought Adele.

"If you're looking for something on Mexico, here's a book that has just been returned, Adele," said the helpful librarian.

"Oh, thank you," said Adele. "I'm glad I did get one. Not a book is left on that shelf."

Quickly she checked out the book.

"Come on," she said, hurrying down the hall.

As the girls entered the classroom, Adele saw Christine across the room. She had five books!



"Adele, we're glad you have a visitor," said her teacher.

Adele introduced Fay. Then the girls joined in the activities already going on. These were so interesting that Adele almost forgot her disappointment about the books.

Christine came hurrying to her as soon as Sunday school was over.

"Did you find any books on Mexico in the church library?" she asked.

How could I, thought Adele, when you got there first and checked out everything yourself. If I hadn't been stopped so much . . .

But all she said was, "Well—I found one."

"Look," said Christine, "I checked out five when it looked as though you were going to be late. I want you to have two of them. Take your choice."

"Oh, thank you," said Adele.

She was surprised and pleased and a little bit ashamed.

"You choose first," she said. "Then I'll take one. Then you take your second choice, and I will, too."

"All right, and with the one you have, we'll each have three."

"Thank you so much for doing that for me," said Adele as the girls made their way to the auditorium for the morning service.

"Oh, I was glad to do it," answered friendly Christine.

God's Wondrous World*

Birds In Flight

By Thelma C. Carter

Have you ever taken a moment to watch the birds flying about your yard? A sparrow flutters from a branch to the ground. A wren darts from a roof to a branch. A bluebird whirls in flight. A robin flies swiftly from the ground to a tree. They all move through the air in different ways.

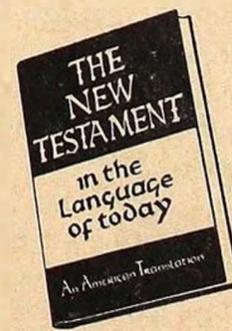
All birds that fly are able to some extent both to flap their wings and to soar, or at least to glide. They are able to maneuver in and out of tight places, between crowded trees, buildings, and telephone wires in almost unbelievable ways.

Most small birds lift themselves from the ground and move through the air by flapping their wings to provide the necessary speed. Woodpeckers and finches flap their wings as they mount in the air. Then with wings folded, they soar or glide.

Soaring birds, such as the big falcon, vulture, eagle, and hawk, fly by alternately beating their wings and then gliding. These birds usually have large wings.

The bald eagle, with a wingspread of seven to eight feet, is able to soar for long periods of time while looking for food. The speed with which big birds can dive down to trees and the earth for their prey is amazing. The Bible reminds us of this ability: "As swift as the eagle flieth" (Deuteronomy 28:49).

Small birds are able to fly between twenty and forty miles per hour. Larger birds fly up to fifty miles per hour. The mallard duck, golden plover, and hummingbird have been recorded at around sixty miles an hour. Teals can fly over seventy miles an hour. An amazing bird, the American swift, flies at around eighty miles per hour.



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Foundation Trust Funds To \$7 Million

NASHVILLE (BP)—At the close of 1963 business, trust funds held by the Southern Baptist Foundation amounted to \$7,055,000, Executive Secretary J. W. Storer of Nashville told the members of the Foundation at their annual meeting here.

He said the \$4.7 million in the general fund brought a rate of return of 5.17 per cent last year. The \$286,000 in the annuity fund had a yield of 5.94 per cent.

In addition, the Foundation holds \$1 million from other Southern Baptist Convention agencies for which it acts as custodian, and \$1 million more in other types of funds.

Approximately \$750,000 was received during the year for investment, including more than \$200,000 from settlement of estates, the largest type of source, Storer continued.

The rest of the estate of a Chicago railroad official came in during 1963. It amounted to \$194,000, and income off this trust goes to Southern Baptist Theological Seminary, Louisville.

This does not include \$14,000 previously reported in an insurance trust from the same person.

Storer said stock and bond appreciation amounted to more than \$700,000 at year's end.

Oil was struck on 640 acres in New Mexico to which the Foundation has one-sixteenth oil, gas and mineral rights. The first revenue from this arrived in December, Storer said. Foreign Missions is beneficiary.

An insurance policy made out to the Foundation, worth \$100,000, was received. The donor pays the premiums.

During 1963, the Foundation distributed \$300,000 to Southern Baptist causes from income off investments, the executive secretary noted. More than \$32,000 was channeled to the SBC Education Commission for scholarships.

Stirton Oman, Nashville contractor, was elected to his ninth term as president of the Foundation and his sixth term in a row. Walton N. Smith of Clarksville, Tenn., a realtor, was reelected vice-president and Noble C. Caudill of Nashville, business executive, continues as recording secretary.

Baptist Deaf Hold Glorieta Conference

JACKSONVILLE, Fla. (BP)—“Liberty and Light” will be the theme for the Southern Baptist Conference of the Deaf August 1-5 at Glorieta Baptist Assembly, Glorieta, N. M.

The conference will meet during Home Mission Week at the assembly, holding separate sessions for the deaf during the day and participating through interpreters in the mission program nights.

Clifford Bruffey of Jacksonville, president of the conference, made the announcement. Bruffey serves as a Home Mission Board missionary to the deaf in Jacksonville.

The conference, an annual meeting, is expected to attract 125 deaf people and workers with the deaf. Most will have their expenses paid by their churches.

For the last two years the conference met at New Orleans and Louisville, but before that had met during Home Mission Week at Glorieta or Ridgecrest.

There is a close tie to the mission agency, which employs in cooperation with states and other groups more than 20 missionaries to the deaf.

NEW BOOKS

The Testament in Four Versions; Christianity Today Edition; 831 pp. This comparative New Testament lists identical passages in four versions (King James, Revised Standard, Phillip Modern English and New English Bible) in parallel columns on facing pages.

Tell el Amarna and the Bible by Charles F. Pfeiffer; Baker; 75 pp. ; paper; \$1.50. Second in the series by Pfeiffer, this is the fascinating story of the archaeological findings at Tell el Amarna, and the bearing of this discovery on our knowledge of the Bible and Bible times.

Preaching Values from the Papyri by Herschel H. Hobbs; Baker; 123 pp. ; \$2.95. Dr. Hobbs presents a number of key Greek words, points out their usage in the papyri and also something of their usage in the New Testament.

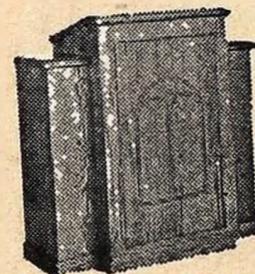
1964 Convention Nursery Care Planned

ATLANTIC CITY (BP)—Provisions are being made for care of children, nursery through primary ages, at the 1964 Southern Baptist Convention here.

Nursery children should be brought to the Ambassador Hotel (room 115) and beginner and primary children to Convention Hall (room 15). The hours will be 9 a.m. until 12:30 p.m., and 2 until 4 p.m. from Monday through Saturday, May 18-23.

The cost will be \$1 per day plus \$1 for insurance, payable only once. Baby sitters are available at all hotels for evenings at \$1 per hour.

The child care program is jointly sponsored by the Southern and American Baptist conventions. Since facilities are limited, parents must pre-register their children by writing John D. Raymond, Box 567, Willingboro, N. J., by May 1.



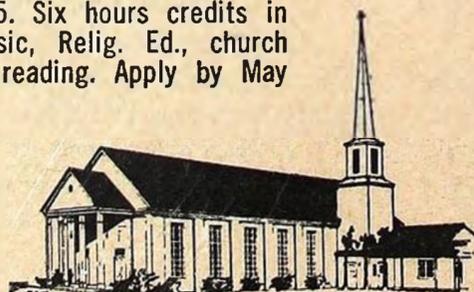
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