

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



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*Beginning a  
Christian  
Home*

Photo Max Tharp

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# Prayer Amendment Encounters Opposition

FRESNO, CALIF. (BP)—The executive board of the Southern Baptist General Convention of California has announced it opposes "any and all of the current attempts to amend the First Amendment to the Constitution of the United States."

The California Convention Board also adopted resolutions opposing "any form of aid to church-related educational and welfare institutions" and pleading "for Christian attitudes and actions in the current civil rights struggle in our nation."

The civil rights resolution made no reference to President Lyndon B. Johnson's appeals to a Southern Baptist seminar that the denomination help the civil rights bill to passage in the Senate.

On federal aid, the Board said it is "particularly concerned at this time that on the proposed "war on poverty" there be no federal aid extended to church-related institutions."

The California Board indicated it might memorialize the 1964 Southern Baptist Convention in Atlantic City, N. J., to adopt a resolution opposing such federal aid.

Concerning the prayer amendment, the California Board said proposed changes to the First Amendment, growing out of the Supreme Court decision, "are well-meaning but misguided actions."

It urged the First Amendment be held "inviolable" as "the guarantee of religious liberty in America."

It asked for a "careful study of the Supreme Court decision in the so-called Bible reading and prayer cases. These decisions, it continued, "have not taken the Bible and prayer out of the public schools."

"The Court simply said the schools may not require religious observances."

Recognizing "with gratitude the progress that has been made in civil rights matters," the California Baptist leaders deplored "existing practices and attitudes which are discriminatory."

They sought clear thinking, calm actions and application of the Golden Rule. They said transformation "by the saving power of Jesus Christ" is the "ultimate solution of our pressing social and moral problems."

## Christian Home Week Set For May 3-10

NASHVILLE—Many Southern Baptist churches will observe May 3-10 as Christian Home Week, using the suggested theme "Give Your Best in Marriage."

"The vows of a Christian wedding suggest the theme", said Dr. Joe W. Burton, secretary of the Sunday School Board's family life department.

"The purpose of the emphasis," Burton added, "is to help persons see how an attitude of giving rather than of getting offers the greatest promise of happiness in marriage."

Christian Home Week provides an opportunity for a church to evaluate its total family ministry and to provide special help for families.

Materials suggesting activities for the week have been sent to Southern Baptist pastors and denominational leaders by the family life department. Among the activities are film forums and discussion groups.

"All church organizations as well as the church library will have vital part in the week's observance," Burton stated.

## New Building Receives City's Award

NASHVILLE (BP)—The octagon-shaped Southern Baptist Convention building in Nashville has received an award for the contribution it makes to the attractiveness of the city.

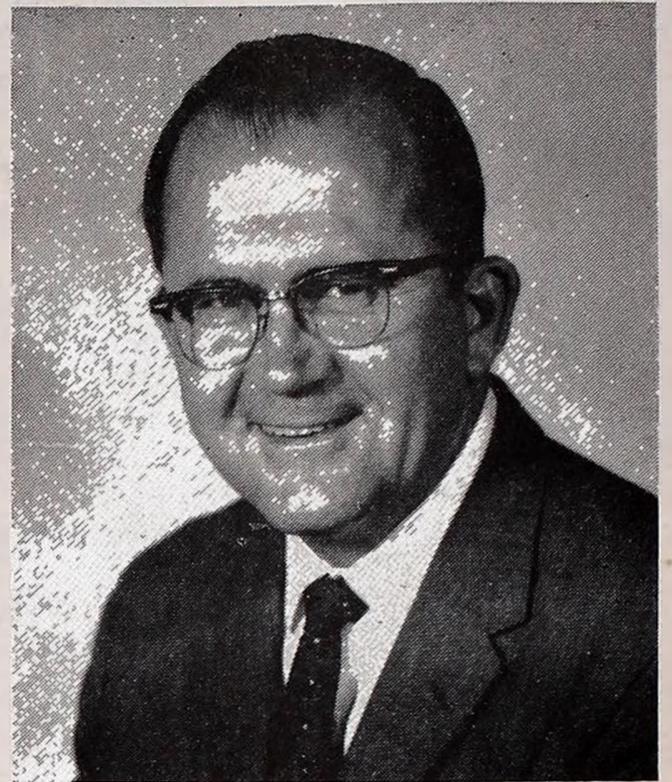
The building, which has three floors and a basement, is built of Virginia greenstone and is protected by an aluminum solar screen. It has been occupied since February 1963.

The Metropolitan Beautiful Commission's award of the "Meritorious Certificate" was presented to Porter Routh, executive secretary of the SBC Executive Committee. The scroll is signed by Metropolitan Mayor Beverly Briley.

The building is located on James Robert-

Devotional

## Redemption Or Good Works



R. E. Lee, First Church, Columbia

Some time back, I heard a minister, as he was standing in a pulpit, say, "Who knows but that the Mohammedan is finding God in his way. He may find his way to be good and wonderful and meeting his need for God just as those of us who call ourselves Christians." That same minister is standing in his pulpit and saying to his people, "The good way of life is letting Jesus be our great example, our teacher, and our duty is to mold our lives after him as the leader of mankind."

This is yielding to the temptation that Jesus faced near the beginning of His ministry, to forget the Cross as God's program and way of redeeming mankind.

With this thought in mind, let me say that Satan, as never before, is transforming himself into an angel of light. We are seeing him lead ministers to substitute the doctrine of good works for the story of redemption. These people are just as sincere as we. They have been led to believe that you can cover evil with fair forms and dazzling colors and thereby transform it. They will shrink from that which is loathsome just as quickly as the rest of us.

The doctrine of salvation by works, then, is the dominant theme of some pulpits all over our land. That is true, whether a man would lead another into the baptismal waters for the remission of his sins, or tell him to go work in the vineyard of God for his salvation.

son Parkway in downtown Nashville. It is near the Tennessee State Capitol and other government building.

The Southern Baptist Convention building houses the Executive Committee, the SBC Stewardship Commission, The SBC Education Commission, the SBC Christian Life Commission, the Southern Baptist Foundation and the Extension Department of Southern Baptist seminaries.



## BAPTIST AND REFLECTOR

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# BAPTIST IDEALS

The year 1964 is the one hundred and fiftieth anniversary of the organization of the first Baptist national organization in America.

In 1814 at Philadelphia, the Triennial Convention (The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions) came into being.

The observance of 1964 as the Third Baptist Jubilee is therefore a fitting occasion for a restatement of those ideals which, taken as a whole, distinguish Baptist from other Christian bodies.

Through the centuries Baptists have reformulated their beliefs and re-evaluated their practices. These statements were never intended to be final and authoritative, and that is also true of this report. It does not speak for all Baptists, nor does it include all their beliefs. An effort is made to restate in relevant terms only those historic principles of Southern Baptists which with certain emphases serve to make clear their unique position and mission.

Such a restudy must be made periodically if Baptists meet the challenging needs of a changing world. The contemporary world is a revolutionary world. The masses are restless; they are on the move. There is prevalent in our world a dynamic atheistic ideology attempting to provide leadership for the masses and to control the world. The space age with potentialities beyond imagination also requires the followers of Christ to expand their horizons and to examine objectively every phase of the Christian message, mission, and strategy.

The fact that Southern Baptists themselves are re-examining many aspects of their life and work is, in the opinion of the Committee on Baptist Ideals, further indication that the task assigned to them by the Southern Baptist Convention's Jubilee Advance Emphasis Committee is a timely one. There is

a feeling that our evangelistic methods, missionary strategy, motivation to stewardship, educational philosophy, institutional life, and even some of our theological concepts are challenged to a fresh accounting before God.

In spite of the strength and vitality of our denomination, many of our people fear that we are falling short in the quality of our work. Many church members are only superficially Christian. A distressing proportion of them have conformed to the culture of the community instead of becoming a transforming influence in it. The poor quality of our discipleship and the ineffectiveness of our witness indicate a serious weakness in our commitment to Christ. Our churches are handicapped by the creeping paralysis of materialism and secularism. They, and we who are members of them, tend to measure success too largely in material rather than in spiritual terms. Furthermore, we are still seeking proper balance between freedom and responsibility within the local church and also within the agencies and institutions of our Convention. It is possible that we are losing values that have been central and distinctive to us as a people.

One purpose of this report is to interpret ourselves. It is hoped that it may also enable others to have a more accurate image of Baptists as a people. The procedure in this report will be to state, first, those principles or "ideals" which in combination give to Baptists their distinctive position; and, second, to show their relevance to our continuing task.

We pray that this report may serve to exalt our ideals; to sound both clearly and concisely our basic convictions regarding them; to correct unwise or hurtful trends among us; to unify and inspire our people; and to point out guidelines for all who seek by God's grace to meet the years to come with the rich heritage of the past.

## BAPTIST IDEALS

### I. AUTHORITY

#### 1. Christ as Lord

The ultimate source of Christian authority is Jesus Christ the Lord. His lordship springs from his eternal deity and power—as the anointed Son of the sovereign God—and from his vicarious redemption and victorious resurrection. His authority is the expression of righteous love, infinite wisdom, and divine holiness. This authority applies to the totality of life. It supplies integrity and unity to Christian purpose, strength to Christian commitment, and motivation for Christian loyalty. It demands willing obedience to Christ's commandments, dedication to his service, fidelity to his kingdom, and the utmost devotion to him as living Lord.

*The ultimate source of authority is Jesus Christ the Lord, and every area of life is to be subject to his lordship.*

#### 2. The Scriptures

The Bible speaks with authority because it is the word of God. It is the final rule for faith and practice because it is the inspired and trustworthy witness to the mighty acts of God in self-revelation and redemption, all brought to fulfilment in the life, teachings, and saving work of Jesus Christ. It reveals the mind of Christ and teaches the meaning of his lordship. In its unique and unified disclosure of the will of God for mankind, the Bible is the final authority in pointing persons to Christ and in guiding them in all matters of Christian faith and moral duty. The responsibility must be accepted to study the Bible with an open and reverent mind, to seek the meaning of its

message through research and prayer, and to bring one's life under the discipline of its instruction.

*The Bible as the inspired revelation of God's will and way, made full and complete in the life and teachings of Christ, is our authoritative rule of faith and practice.*

#### 3. The Holy Spirit

The Holy Spirit is God actively present in the world and, particularly, in human experience. He is God revealing himself and his will to man. The Spirit therefore is the voice of divine authority. He is the Spirit of Christ, and his authority is the will of Christ. Inasmuch as the Scriptures came into being as men inspired by the Spirit spoke for God, the truth of the Bible expresses the will of the Spirit and is apprehended by the illumination of the Spirit. He convicts men of sin and of righteousness and of judgment, thus making effective for individual salvation the saving work of Christ. He abides in the heart of the believer acting as man's advocate with God and God's interpreter to man. He calls the believer to trust and obedience and thereby produces in his life the fruits of holiness and love.

The Spirit seeks to achieve God's will and purpose among men. He empowers Christians for the work of ministry and sanctifies and preserves the redeemed for the praise of Christ. He calls for a free and dynamic response to the lordship of Christ and for a creative and faithful obedience to the Word of God.

*The Holy Spirit is God actively revealing himself and his will to man. He therefore interprets and confirms the voice of divine authority.*

### II. THE INDIVIDUAL

#### 1. His Worth

The Bible reveals that each human being is created in the image of God—is unique, precious, and irreplaceable. Created a rational being, each person is morally responsible to God and his fellow man. Man as an individual is distinguishable from all other persons. As a person, he is bound with others in the bundle of life, for no one lives or dies to himself.

The Bible also reveals that Christ died for all men. The fact that man was created in the image of God and that Christ died for him is the source of his worth and dignity. He has the God-given right to be recognized and accepted as an individual regardless of race, color, creed, or culture; to belong with dignity and respect to his community; and to have the full opportunity to achieve his potentiality.

*Every individual is created in the image of God and therefore merits respect and consideration as a person of infinite dignity and worth.*

#### 2. His Competence

The individual, because he is created in the image of God, is responsible for his moral and religious decisions. He is competent under the leadership of the Holy Spirit to make his own response to God's call in the gospel of Christ, to commune with God, and to grow in the grace and knowledge of our Lord. With his competence is linked the responsibility to seek the truth and, having found it, to act upon it and to share it with others. While there can properly be no coercion in religion, the Christian is ever free to be neutral in matters of conscience and conviction.

*(Turn to next page please)*

## Baptist Ideals

(Continued from page 3)

*Each person is competent under God to make his own moral and religious decisions and is responsible to God in all matters of moral and religious duty.*

### 3. His Freedom

Baptists cherish freedom of conscience and full freedom of religion for all persons. Man is free to accept or reject religion; to choose or change his faith; to preach and teach the truth as he sees it, always with due regard for the rights and convictions of others; to worship both privately and publicly; to invite others to share in services of worship and church activities; and to own property and all needed facilities with which to propagate his faith. Such religious liberty is cherished not as a privilege to be granted, denied, or merely tolerated—either by the state or by any religious body—but as a right under God.

*Every person is free under God in all matters of conscience and has the right to embrace or reject religion and to witness to his religious beliefs, always with proper regard for the rights of other persons.*

## III. THE CHRISTIAN LIFE

### 1. Salvation by Grace

Grace is God's loving and merciful provision for the need of lost man. Man in his natural state is self-centered and proud; he is in bondage to Satan and spiritually dead in trespasses and sins. Because of his sinful nature, man is helpless to save himself. But God is graciously disposed toward all men in spite of their moral corruption and spiritual rebellion. Salvation is not the result of human merit or achievement but of divine purpose and initiative. It is not by means of sacramental mediation or moral training but by divine mercy and power. Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon repentance toward God and trust in and commitment to Christ the Lord.

Salvation, which comes by grace, through faith, brings one into a vital life-changing union with Christ, which is characterized by a life of holiness and good works. The same grace by means of which one has been saved is the assurance of God's continuing forgiveness and help in living the Christian life.

*Salvation from sin is the free gift of God through Jesus Christ, conditioned only upon trust in and commitment to Christ the Lord.*

### 2. The Demands of Discipleship

Christian discipleship begins with a commitment to Christ as Lord. It develops as one abides in Christ and obeys his commands. The disciple learns the truth of Christ only as he becomes obedient to it. This obedience demands the surrender of selfish ambitions and purposes and requires obedience to the will of the Father. Obed-

ience led Christ to the cross and requires that each disciple take up his own cross and follow him.

Cross-bearing or self-denial will be expressed in many ways in the life of the disciple. He will seek first the kingdom of God. His supreme loyalty will be to Christ. He will be faithful to the commission of Christ. His personal life will manifest self-discipline, purity, integrity, and Christian love in every relationship. Christian discipleship is all-inclusive.

*The demands of Christian discipleship, based on the recognition of the lordship of Christ, relate to the whole of life and call for full obedience and complete devotion.*

### 3. The Priesthood of the Believer

Every man is competent to go directly to God for forgiveness through repentance and faith. He needs neither individual nor church to dispense salvation. There is but one mediator of God and man, Jesus Christ our Lord. After one has become a Christian, he has direct access to God through Christ. He has entered into a royal priesthood and is privileged to minister for Christ to all men. He is to share with them the faith he cherishes and to serve them in the name and spirit of his Lord. The priesthood of believers, therefore, means that all members serve as equals under God in the fellowship of a local church.

*Each Christian, having direct access to God through Christ, is his own priest and is also under obligation to become a priest for Christ in behalf of other persons.*

### 4. The Christian and His Home

The home is God's basic unit in society. The building of enduring Christian homes should be of primary concern to all believers in Christ. Such homes are built upon the union of a Christian man and a Christian woman who are emotionally, spiritually, and physically mature, and who are bound by a deep and genuine love. The two should share similar ideals and ambitions and should be dedicated to the rearing of their children in the instruction and discipline of the Lord. This calls for regular Bible study and family worship in the home. In such homes, the spirit of Christ permeates all the relationships of the family.

Churches are under obligation to guide and prepare young people for marriage, to train and aid parents in their responsibilities, to help parents and children face adequately the tests and crises of life, to assist those who suffer from broken homes, and to help the bereaved and aged to find continuing significance in life.

*The home is basic in God's purpose for human well-being, and the development of Christian family life should be a supreme concern of all believers in Christ.*

### 5. The Christian as a Citizen

The Christian is a citizen of two worlds—the kingdom of God and the political state—and should be obedient to the law

of the land as well as the higher law of God. If a choice must be made, the Christian must obey God rather than man. He should be respectful to those who interpret and enforce the law; and he should participate actively in the life of the community, seeking to permeate social, economic, and political life with Christian spirit and principles. The Christian's stewardship of life includes such citizenship responsibilities as paying taxes, voting, and supporting worthy legislation. He should pray for those in authority and should encourage Christians to accept civic responsibility as a service to God and man.

*The Christian is a citizen of two worlds—the kingdom of God and the state—and should be obedient to the law of the land as well as to higher law of God.*

## IV. THE CHURCH

### 1. Its Nature

In the New Testament the term church designates God's people in their totality or in local assembly. The church is a fellowship of persons redeemed in Christ Jesus, divinely called, divinely created, and made one under the sovereign rule of God. The church as a local body—an organism indwelt by the Holy Spirit—is a fellowship of baptized believers, voluntarily banded together for worship, study, mutual discipline, Christian service, and the propagation of the gospel at home and abroad.

*The church, in its inclusive sense, is the fellowship of persons redeemed by Christ and made one in the family of God. The church, in its local sense, is a fellowship of baptized believers, voluntarily banded together for worship, nurture, and service.*

### 2. Its Membership

The church in local embodiment is a fellowship of regenerated and baptized believers associated by covenant in the faith and fellowship of the gospel. Properly, one qualifies for church membership by being begotten of God and by voluntarily accepting baptism. For such persons membership in a local church becomes a holy privilege and a sacred duty. Simply to be enrolled in the membership of a church does not constitute membership in the body of Christ. The utmost care should be exercised to see that persons are accepted into the fellowship of a church only on reasonable evidence of regeneration and true commitment to Christ as Lord.

*Membership in a church is a privilege properly extended only to regenerated persons who voluntarily accept baptism and commit themselves to faithful discipleship in the body of Christ.*

### 3. Its Ordinances

Baptism and the Lord's Supper are the two ordinances of the church. They are symbolic, but their observance involves faith, confession, self-examination, discernment, gratitude, dedication, fellowship, and worship. Baptism is to be administered by

the church under the authority of the triune God and is the immersion in water of those who by faith have received Jesus as Saviour and Lord. In that act the believer is portrayed as buried with Christ and raised with him to walk in newness of life.

The Lord's Supper, observed through the symbols of the bread and the cup, is a sober searching of one's heart, a thankful remembrance of Christ and his sacrificial death on the cross, a blessed assurance of his return, and a joyous fellowship with the living Christ and his people.

*Baptism and the Lord's Supper, the two ordinances of the church, are symbolic of redemption, but their observance involves spiritual realities in personal Christian experience.*

#### 4. Its Government

The controlling principle of government for a local church is the lordship of Christ. The autonomy of the church rests upon the fact that Christ is present in and is the head of each congregation of his people. The church cannot, therefore, be subordinate to the rule of any other religious body. Autonomy, thus, is valid only when exercised under the lordship of Christ.

Democracy, or congregational government, is proper to the extent that, led by the Holy Spirit, it provides and calls for free and responsible participation in the deliberations and work of the church. Neither a majority nor a minority, nor even unanimity, necessarily reflects God's will.

*A church is an autonomous body, subject only to Christ, its head. Its democratic government, properly, reflects the equality and responsibility of believers under the lordship of Christ.*

#### 5. Its Relation to the State

Both church and state are ordained of God and are answerable to him. Each is distinct; each has a divine purpose; neither is to encroach upon the rights of the other. They are to remain separate, but they are to stand in proper relationship with each other under God. The state is ordained of God for the exercise of civil authority, the maintenance of order, and the promotion of public welfare.

The church is a voluntary fellowship of Christians joined together under the lordship of Christ for worship and service in his name. The state is not to ignore God's sovereignty or reject his laws as the basis for moral order and social justice. Christians are to accept their responsibilities for the support of the state and for loyal obedience to civil authority in all things not contrary to the clear will of God.

The state owes the church protection and full freedom in the pursuit of its spiritual ends. The church owes the state moral and spiritual reinforcement for law and order and the clear proclamation of those truths which undergird justice and peace. The church is responsible both to pray for the

state and to declare the judgments of God as they relate to government, responsible citizenship, and the rights of all persons. The church must take seriously and practice consistently the principles which it declares should govern the relation of church and state.

*Church and state are both ordained of God and are answerable to him. They should remain separate, but they are under the obligation of mutual recognition and reinforcement as each seeks to fulfill its divine function.*

#### 6. Its Relation to the World

Jesus Christ came into the world, but he was not of the world. He prayed not that his people be taken out of the world but that they be kept from evil. His church, therefore, is to be responsibly in the world but not of the world. The church and individual Christians must oppose evil and work toward the elimination of all that corrupts or degrades the life of man. It must take a positive stand for righteousness and work earnestly to bring about mutual respect, brotherhood, justice, and peace in all the relationships of men and races and nations. It looks forward with confidence to the ultimate fulfilment of God's purpose in Christ for the world.

*The church is to be responsibly in the world; its mission is to the world; but its character and ministry are not to be of the world.*

### V. OUR CONTINUING TASK

These ideals, which have brought to focus the distinctive witness of Baptists, impinge on the current situation with crucial significance. Forces in the world challenge them. Trends in our churches and in our denomination endanger them. If these ideals are to inspire Baptists with a sense of mission worthy of the present hour, they must be related with dynamic reality to every aspect of our continuing task.

#### 1. Centrality of the Individual

Baptists historically have placed emphasis on the worth of the individual, giving him a central place in the work of their churches and denomination. This distinctive, however, is endangered in this day of automation and pressures to conformity. Alert to these dangers within their own ranks as well as in the world, Baptists should make sure that the individual's integrity is preserved.

The individual's high value should be reflected in our worship services, evangelistic work, missionary labors, stewardship emphasis, teaching and training program, and Christian education. Programs are justified by what they do for persons reached by them. This means, among other things, that the individual should never be used as a mere means, never manipulated, and never treated simply as a statistic. This requires, rather, that we give primary consideration

to his supreme worth, his moral freedom, his urgent needs, and his potential for Christ.

*The individual and his worth, his needs and moral freedom, and his potential for Christ should have primary consideration in the life and work of our churches.*

#### 2. Worship

The worship of God, whether personal or corporate, is the highest expression of Christian faith and devotion. It is supreme both in privilege and in duty. Baptists face an urgent need to improve the quality of their worship so that they may experience corporately a renewal of faith, hope, and love from communion with a great and loving God.

Worship must be in keeping with the nature of God as the Holy One. Therefore, it must be an experience of adoration and confession expressed with reverential awe and humility. Worship is not mere form and ritual but an experience of the living God through holy meditation and self-giving. It is not merely a religious service but communion with God in the reality of praise, in the sincerity of love, and in the beauty of holiness.

Worship becomes most meaningful when in reverence and orderliness it combines the inspiration of the presence of God, the proclamation of the gospel, and the freedom of the Spirit. The result of such worship will be a stronger awareness of the holiness and majesty and grace of God, greater devotion to him, and fuller commitment to his will.

*Worship—which involves an experience of communion with the living and holy God—calls for a new emphasis on reverence and orderliness, on confession and humility, and on awareness of the holiness and majesty and grace and purpose of God.*

#### 3. The Christian Ministry

The church and all of its members are in the world to serve. In one sense, every child of God is called to minister as a Christian. However, there has been widespread failure to emphasize adequately the uniqueness of the call to vocational Christian service. An emphasis at this point is particularly pertinent in view of the pressure on highly competent young people to enter scientific and related fields and also because of the decreasing number of young people who are responding to God's call to vocational Christian work.

Those who have been called by the Lord into the Christian ministry should realize that their basic call is a mandate to serve. They are in a special sense slaves of Christ and are his ministers in the churches and to the people. They should magnify their responsibilities rather than their special privileges. Their distinctive functions are not for the purpose of vainglory but are means whereby they serve God, the church, and their fellow men.

*(Continued on page 7)*

Julian S. Suggs of Murphy, N. C., is the new minister of music and education at First Church, Lenoir City. He has a BA degree in Religious Education and attended Southeastern Seminary, Wake Forest, N. C. During the two years Suggs was at First Church, Murphy, N. C., he served as associational VBS superintendent and regional Training Union officer. He has represented North Carolina State Baptist Convention as regional music director for two years and had been elected to serve as a Southern Baptist Convention worker in an associational school of music this fall. The Suggs have two sons, David, age 3½, and Dickie, age 1.

E. L. Smothers, First Church, Milan, did the preaching in revival services Mar. 29 - Apr. 8 at First Church, Loudon. O. C. Rainwater, pastor. There were 13 professions of faith, one converted but did not join a church, and 40 rededications.

Mrs. Wilson Pitt, 94, walked several blocks to attend a pre-revival prayer meeting at the home of Mr. and Mrs. James Walton in Springfield. Mrs. Pitt has been a member of the Springfield Church 50 years. W. R. Parrish, deacon of the church, led the service.

T. D. Jones, pastor of Cross Roads Church, Duck River Association, had the services of J. Otis King of Huntsville, Ala. as evangelist. The church received three by letter and baptized nine. Two others made professions of faith and will join other churches. King brought a devotional at the school which resulted in 14 professions of faith. Several of the students have joined churches of their choice.

## New Orleans Alumni Breakfast

Alumni of New Orleans Baptist Theological Seminary will gather for a breakfast meeting, May 21, during the Southern Baptist Convention in Atlantic City, announced Julius Thompson, Nashville, Tennessee alumni president.

The annual gathering will begin at 7:30 a.m. in the Renaissance Room of the Ambassador Hotel. Convention-wide New Orleans Seminary alumni president Lewis Rhodes, pastor of Broadway Church, Knoxville, Tenn., will conduct the business meeting, which will include the election of new officers.

Thompson urges Tennessee alumni to purchase breakfast tickets now from the Seminary alumni office at \$2.50 a piece.

Funeral services were held Apr. 17 at First Church, Alcoa, for Rev. W. D. Hutton, 79, a retired minister, who made his home at 639 Wrights Road, Alcoa. Hutton retired after more than 50 years' service as pastor at Madison Avenue Church, Maryville, and several Knox County churches.

Ben S. Catlett, 51, a Jefferson City lawyer and civic leader, died Apr. 16 at Milligan Clinic. Funeral services were held at First Church, Apr. 18, where he was a member. He also served as a trustee of Carson-Newman College.

Miss Nancy Carolyn Carter began her work as church secretary and youth director at Island Home Church, Knoxville, Apr. 13. She received her BA degree from Carson-Newman College last January.

Pine Crest Church, Johnson City, had Ernest Pippin, missionary to Argentina (presently on furlough in Elizabethton) as evangelist in revival services which resulted in eight professions of faith, four by letter and a number of rededications. J. Cohen Arms is pastor at Pine Crest.

James C. Coates, pastor of First Church, Middlesboro, Ky., will become director of religious education of Knox County Baptist Association, May 1. He received his AB degree from Georgetown College, (Ky.), his MRE from Southwestern Seminary in 1950, and his DRE from Southwestern in 1957. Coates served pastorates at Licking Valley, First Twelve Mile, and Pleasant Ridge Churches of Alexandria, Ky.; County Line Church, Rogers, Tex., and Ringgold Church at Ringgold, Tex. From Jan. 1952 until Dec. 1958 he was associate pastor of First Church, El Dorado, Ark. In 1959 he went to Tyler Street Church, Little Rock, Ark., as pastor.

Pastor Ralph Clevenger and Garrison Church, Tennessee Valley Association, were assisted in revival services Mar. 29-Apr. 8 by Glenn A. Toomey, missionary for Nola-chucky Association, evangelist. Music was under the direction of Clifford Arnold with Patricia Arnold serving as organist. The Sunday school had a record attendance on March 29 with 212 and the closing Sunday night the Training reported a record attendance of 86. The revival resulted in 27 additions by baptism, two by letter and one by statement and 43 rededications.

## George W. Schroeder To Speak At HCBA Commencement

Dr. George W. Schroeder, executive secretary of the Brotherhood Commission of the Southern Baptist Convention, Memphis, will be commencement speaker of Harrison-Chilhowee Baptist Academy's graduation exercises at 8 p.m. Thursday, May 14.

Student speakers at commencement time will be David C. Lingerfelt of Bahia, Brazil, valedictorian; and Rosemary Wagner of Whitwell, salutatorian.

The complete commencement program is as follows:

Music Recital, May 11, 8 p.m.

Ministerial Meeting, May 12, 4:30 p.m.

Alumni Dinner, May 12, 6 p.m.

Class Night, May 12, 8 p.m.

Commencement Service, May 14, 8 p.m.

Graduation, May 15, 10 a.m.

## 10 Tenn. Assn. Clerks Earn Outstanding Ratings

Clerks of ten associations in Tennessee won "outstanding" ratings in the Better Minutes Contest in 1963 sponsored by the Sunday School Board's Research and Statistics Department. According to Martin B. Bradley the past contest was the best ever with 307 clerks participating, 26 from Tennessee. The following Tennesseans were given "outstanding" ratings:

Miss Ruth M. Carrington, Beech River Association; Rev. L. D. Kennedy, Big Hatchie Association; Paul C. Watson, Bradley County Association, Wilburn C. Hogle, Chilhowee Association; Mrs. John D. Cunningham, Duck River Association; Rev. Robert H. Dills, Dyer Association; Rev. Robert D. McCray, Jefferson County Association; Miss Cecile Smith, Nashville Association; Rev. E. D. Dorris, Robertson County Association; and Mrs. Berniece Goodwin, Union Association.

There will be a conference for associational clerks during the Bible Conference weeks at Glorieta and Ridgecrest Baptist Assemblies this year.

## 12 Openings Left For Historic Tour

Nashville (BP)—Twelve more places are available on the Baptist Historical Tour from New York City to the Boston area May 25-26, according to Lynn E. May Jr., tour director.

May is research director of the Southern Baptist Convention Historical Commission here, sponsor of the two-day tour following the Baptist Jubilee Celebration in Atlantic City, N. J.

Interested parties should write at once, and send a \$15 deposit with their letters of reservation. The Historical Commission offices are located at 127 Ninth Ave., North, Nashville, Tenn. 37203.

# Baptist Ideals

(Continued from page 5)

Churches are responsible under God for those whom they ordain. They should maintain high standards for those seeking ordination as to Christian experience, Christian character, and the conviction of a divine call. They should also encourage those ordained to seek adequate training for their work.

*Every Christian is under obligation to minister or to serve with complete self-giving, but God in his wisdom calls many persons in a unique way to dedicate their lives to a full-time church-related ministry.*

## 4. Evangelism

Evangelism is the proclamation of God's judgment on sin and of the good news of God's grace in Jesus Christ. Evangelism is the response of Christians to persons in the bondage of evil and to the charge of Christ that his followers are to be his witnesses to all men. It declares that the gospel and the gospel alone is the power of God for salvation. The task of evangelism is primary in the mission of the church and in the vocation of every Christian.

Evangelism thus conceived calls for a firm theological foundation and for unflinching emphasis on the basic doctrines of salvation. New Testament evangelism is evangelism by means of the gospel and by the power of the Spirit. It aims at the saving of the whole man. It confronts the lost with the cost of discipleship and the claims of the lordship of Christ. It magnifies divine grace, voluntariness of faith, and reality in the experience of conversion.

Invitations to unsaved persons should never minimize these imperative realities. The manipulation of individuals, use of the tricks of mass psychology, cheap substitutes for conviction, and all vainglorious schemes are a sin against God and a sin against lost persons. The constraining love of Christ, the doom of the unsaved, and the strength of sin constitute a compelling urgency.

Personal and mass evangelism, church-centered evangelism, the use of sound methods and every worthy medium, the witness of personal piety and a Christ-like spirit, agonizing intercession for the mercy and power of God, and utter dependence on the Holy Spirit point the way to the kind of evangelism desperately needed for this critical time.

*Evangelism, which is primary in the mission of the church and the vocation of every Christian, is the proclamation of God's judgment and grace in Jesus Christ and the call to accept and follow him as Lord.*

## 5. Missions

Missions, as we use the term, is the extension of God's redemptive purpose through evangelism, education, and Christian service beyond the local church. The lost masses of the world constitute a stirring challenge to Christian churches.

Since Baptists believe in the freedom and competence of each person to make his own decisions in matters of religion, it is our responsibility under God to see that each individual has the knowledge and opportunity to make the right decision. We are under the compulsion of the divine commission to proclaim the gospel to every person of every race and nation. The urgency of the present world situation, the aggressive appeal of competing faiths and ideologies, and our concern for the lost call us to dedicate our utmost in men and money to proclaim the redemption of Christ to the world.

Co-operation in world missions is imperative. We must use every means at our disposal, including the modern media of mass communication, to give Christ to the world. We cannot rely exclusively on a small, specially trained and dedicated group of missionaries. Every Baptist is a missionary, no matter where he lives or what his position or vocation may be. Our personal and group acts and attitudes towards those of other nations, races, and religions are part of our testimony for or against Christ. Our witness in every realm and relationship of life must lend credence to our proclamation that Jesus Christ is Lord of all.

*Missions seeks the extension of God's redemptive purpose in all the world through evangelism, education, and Christian service and calls for the utmost dedication on the part of Christians to this task.*

## 6. Stewardship

Christian stewardship is the responsible employment under God of one's life, talents, time, and material substance in the proclamation of the gospel and in Christian service. In the sharing of the gospel, stewardship finds its highest meaning. Stewardship is based on the acknowledgement that all we are and have comes from God as a sacred trust.

Material possessions in themselves are neither good nor evil. The love of money rather than money itself is the root of all kinds of evil. In Christian stewardship, money becomes the means to spiritual ends both for the one who gives and for those who receive. Accepted as a sacred trust, money becomes not a threat but an opportunity. Jesus was concerned that man be free from the tyranny of material things and that man use material things to serve his own needs and the needs of others.

The responsibility of stewardship applies not only to the individual Christian but also to each local church, convention, agency, and institution of the denomination. What is intrusted to each individual or institution is not to be hoarded nor spent selfishly but administered wisely in the service of mankind and to the glory of God.

*Christian stewardship conceives the whole of life as a sacred trust from God and requires the responsible use of life, time, talents, and substance—personal and corporate—in the service of Christ.*

## 7. Teaching and Training

Teaching and training are central in Christ's commission to his followers. The nature of the Christian faith and the nature of Christian experience constitute a divine imperative to teach and train. Teaching and training are necessary to the development of Christian attitudes, the demonstration of Christian virtues, the enjoyment of Christian privileges, the fulfillment of Christian responsibilities, and the achievement of Christian certainty. Teaching and training should begin at birth and continue throughout life. They are divinely ordained functions of the home and the church. They are the way toward Christian maturity.

Since faith must be personal and every response to the lordship of Christ must be voluntary, teaching and training are prerequisites to responsible Christian discipleship and to a vital Christian witness. This means that the educational task of a church is central. The test of the teaching and training ministry is the extent to which it results in Christlikeness and in the ability to deal effectively with the moral, social, and spiritual issues of the contemporary world. We must teach and train that persons may know the truth that makes them free, experience the love that makes them servants of mankind, and achieve the faith that imparts hope in the kingdom of God.

*The nature of Christian faith and Christian experience and the nature and needs of persons make teaching and training imperative.*

## 8. Christian Education

Faith and reason stand together in true knowledge. Genuine faith seeks intelligent understanding and expression. Christian schools should keep faith and reason in proper balance. This means that they should not be satisfied with anything less than the highest academic standards. At the same time, they should provide a distinctive type of education—an education thoroughly infused with the Christian spirit, permeated by the Christian perspective, and dedicated to genuine Christian values.

Our Christian schools have a responsibility to train and inspire men and women for effective lay and vocational leadership in our churches and in the world. The churches, in turn, have a responsibility to support adequately all their educational institutions.

The members of our churches should be interested in those who teach in their own institutions and in what they teach. It should be recognized that there are limits to academic freedom; it should also be recognized that teachers in our institutions should have adequate freedom for creative scholarship. This freedom can be and should be balanced by a deep sense of personal responsibility to God, to the truth, to the denomination, and to the constituency they serve.

(Continued on page 8)

# Baptist Ideals

(Continued from page 7)

Christian education grows out of the relation of faith and reason and calls for academic excellence and freedom that are both real and responsible.

## 9. Self-Criticism

Both the local church and the denomination, if they are to remain healthy and fruitful, must accept the responsibility of constructive self-criticism. It would be damaging to our churches and to our denomination to deny the right to differ or to consider that our methods and policies are final and perfect. The work of our churches and of our denomination needs frequent re-evaluation to prevent the sterility of traditionalism. This is particularly true in the area of methods, but it also applies to historic principles and practices as they relate to contemporary life. This means that our churches and denominational institutions and agencies should defend and protect the right of our people to question and to criticize constructively.

Healthy self-criticism will center on basic issues and will thus save us from the disintegrating effects of accusation and re-primination. For one to criticize does not necessarily mean that he is disloyal; his criticism may stem from a deep commitment to the welfare of the denomination. Such criticism will aim at growth toward full maturity both for the individual and the denomination.

Every Christian group, if it is to remain healthy and fruitful, must accept the responsibility of constructive self-criticism.

As Baptists review the progress made across 150 years, they have every reason to rejoice in the evidences of God's favor upon them. They do well to sing with gladness, "To God be the glory, great things he hath done!" They do well also to remember that those who are privileged to enjoy such a legacy, by the same token, must pass it on enriched by their own sacrifices.

Prepared by Committee on Baptist Ideals (Ralph A. Herring, chairman, and eighteen Southern Baptist Convention leaders and scholars)

## Scudder Heads Christian Ethics Dept. At Southwestern Seminary

FORT WORTH, Tex (SWBTS)—C. W. Scudder, professor of Christian ethics, Southwestern Baptist Theological Seminary here, has been named head of the department of Christian ethics, announces Robert E. Naylor, seminary president.

He was elected by the trustees to succeed T. B. Maston, Southwestern professor for 41 years, who retired last year.

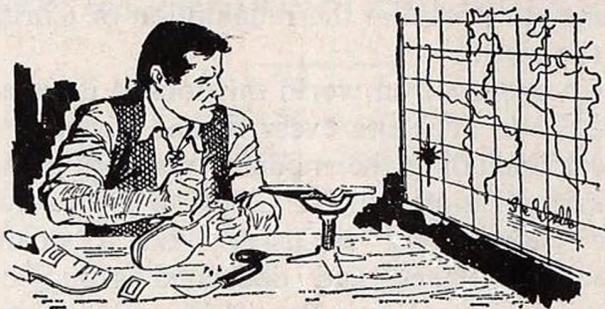
Native of Illinois, Scudder has been teaching at the seminary since 1954. He is a

## TRAINING UNION DEPARTMENT

Shown here are line drawings depicting eight outstanding events in Baptist history. Identifying these should become significant to all Baptist church members during this year in which we celebrate our third Jubilee, or 150 years of organized Baptist work in America.

Identifications are found on page 14 of this paper. Complete answers and fascinating studies of the events are found in the Training Union Adult quarterlies (in which the test appears as a learning aid) being used this quarter in Adult unions.

## WHAT IS HAPPENING IN THESE PICTURES?



1. \_\_\_\_\_



2. \_\_\_\_\_



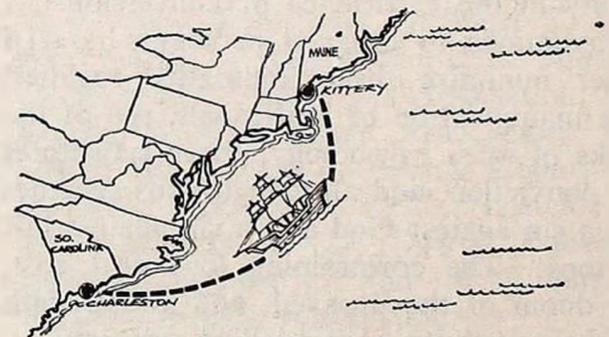
3. \_\_\_\_\_



4. \_\_\_\_\_



5. \_\_\_\_\_



6. \_\_\_\_\_



7. \_\_\_\_\_



8. \_\_\_\_\_

graduate of George Peabody College and holds the B.D. and Th. D. degrees from Southwestern. He also has done graduate study at Boston University in 1960-61.

A prolific writer and contributor to Baptist publications, he is the author of *Danger Ahead*, and *The Family in Christian Perspective*.

# Nursing Scholarship Contest

Five Baptist hospitals in the Mid-South will each award three tuition scholarships to their schools of nursing beginning with the 1964 fall term.

Young ladies who are interested in nursing careers may enter the scholarship competition by writing an essay of not more than 500 words on "WHY I WANT TO BE A NURSE." Contestants must meet the admission requirements of the school to which they submit essays.

First place awards by each school will be full tuition scholarships. Second place winners will receive two-thirds of their tuition and third place winners will earn one-third of their tuition.

Entries should be submitted BEFORE JUNE 1, 1964 to the NURSING SCHOLARSHIP CONTEST at the School of Nursing in care of one of the following participating hospitals:

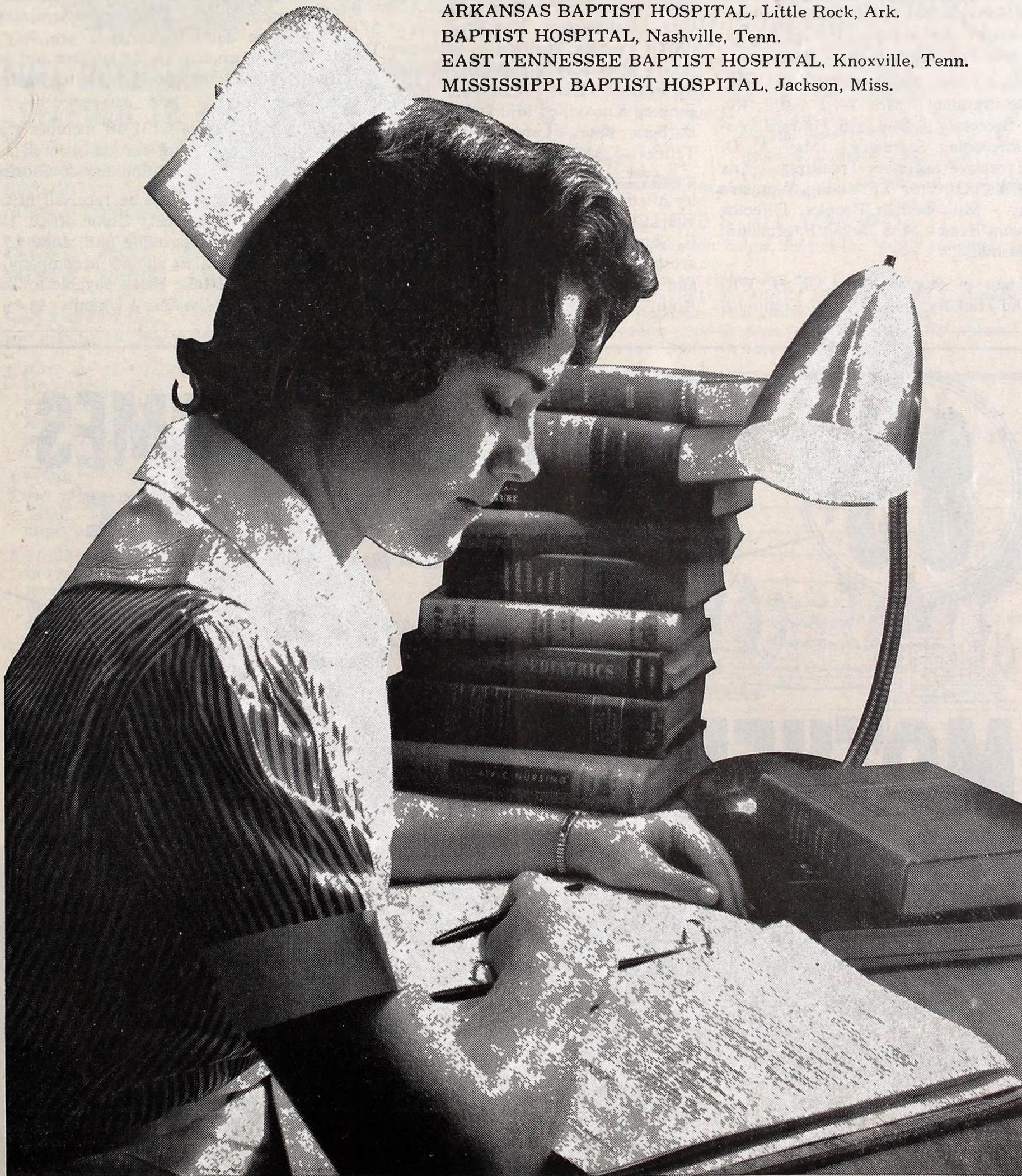
BAPTIST MEMORIAL HOSPITAL, Memphis, Tenn.

ARKANSAS BAPTIST HOSPITAL, Little Rock, Ark.

BAPTIST HOSPITAL, Nashville, Tenn.

EAST TENNESSEE BAPTIST HOSPITAL, Knoxville, Tenn.

MISSISSIPPI BAPTIST HOSPITAL, Jackson, Miss.



## Tennessee WMU Officers For 1964-65

Mrs. Bradford Duncan of Jackson was re-elected as president of Tennessee Woman's Missionary Union for the fourth year. All other officers with the exception of two were re-elected. Mrs. Merrill D. Moore of Nashville succeeds Mrs. Dillard Massa of Cookeville as Community Missions Chairman, and Mrs. W. C. Summar of Oak Ridge succeeds Mrs. D. Isbell of Chattanooga as Mission Study Chairman. Following is the list of officers elected at the Saturday morning session of the Annual Meeting held in Memphis at First Church, Apr. 16-18.

President - Mrs. Bradford Duncan, Jackson; Vice-President - Mrs. W. J. Fallis, Recording Secretary - Mrs. Ed Howard, Assistant Recording Secretary - Mrs. A. O. Buck, Executive Secretary-Treasurer - Miss Mary Mills, Director of Young Woman's Auxiliary - Miss Beulah Peoples, Director of Sunbeam Band - Miss Jannie Engelmann, all of Nashville.

Chairman of Prayer - Mrs. L. H. Williams, Old Hickory; Chairman of Commu-

## State YWA Council Officers Elected

Officers for the first State YWA Council were elected at the State YWA Banquet. Coming from all parts of the state, 400 YWA members, their directors and counselors attended the state YWA banquet at First Church, Memphis. The banquet was held on Friday evening, Apr. 17, between sessions of the Annual Meeting of Woman's Missionary Union at the same church.

The YWA members who attended elected the following officers for the first State YWA Council: President - Miss Audra Blevins, Chattanooga; Vice-President - Miss Gwyn Vaughn, Shelbyville; Secretary-Treasurer - Miss Kay Waggoner, Memphis; Representatives-East Tennessee, Miss Susan Seager, Knoxville; Middle Tennessee, Miss Barbara Bates, Lawrenceburg; and West Tennessee, Miss Linda Taylor, Memphis.

ity Missions - Mrs. Merrill D. Moore, Nashville; Chairman of Mission Study - Mrs. W. C. Summar, Oak Ridge; Chairman of Stewardship - Mrs. Robert H. Dills, Dyersburg; and Graduate School Representative, Miss Ruth Calvert, Memphis.

## Mission Tour To WMU Conference, Glorieta

The WMU Mission Tour to the WMU Conference at Glorieta this summer will leave Nashville at 7:00 o'clock Saturday morning, July 18. The tour will be conducted by Miss Jannie Engelmann, state Sunbeam Band Director. A few of the stops on the way will be the Woman's Missionary Union headquarters in Birmingham, the Spanish Publishing House, Radio and TV Commission, Carlsbad Caverns, and Southwestern Baptist Theological Seminary. Conference dates at Glorieta are July 23-29. The return trip via Oklahoma and Missouri will bring the group back to Nashville on Aug. 1.

The price of \$138.50 includes transportation and lodging enroute as well as room, meals and registration fee at Glorieta.

Reservations will be received in the state Woman's Missionary Union office, 1812 Belmont Blvd., Nashville until June 15. A deposit of \$15.00 should accompany the reservation. Make check payable to Tennessee Woman's Missionary Union.



**OPERATES THE HOMES  
FOR ONE MINUTE**

*Will you Help?*

# MOTHER'S DAY OFFERING

**TENNESSEE  
BAPTIST  
CHILDREN'S  
HOMES**

**FRANKLIN • MEMPHIS  
CHATTANOOGA • MIN-TOM**



*Now!*  
**ONLY \$100**  
**WILL START**  
**YOUR ENTIRE**  
**FAMILY ON**

# NON-DRINKERS: LOW COST HOSPITALIZATION PAYS UP TO \$5,000.00 EACH HOSPITAL STAY

## FULL HOSPITALIZATION PROTECTION OFFERED TO NON-DRINKERS ONLY

The Original Gold Star Policy is designed specifically for non-drinkers only! And was created by CENTRAL SECURITY Life Insurance Company, an Old Line Legal Reserve Company.

**HERE ARE 10 GOOD REASONS  
 WHY YOU SHOULD HAVE THE  
 ORIGINAL GOLD STAR POLICY**  
 for complete family hospitalization protection:

1. PAYS up to \$5,000 EACH HOSPITAL STAY! Pays \$100 weekly from the very first day you enter the hospital. And this is important—PAYS up to \$5,000 for EACH hospital stay.
2. NO MEDICAL EXAMINATION. Simply fill in the short application.
3. FIRST MONTH'S premium only \$1. After the first month, you pay only the low monthly premiums shown on your application.
4. PLUS ONE MONTH FREE each year simply by stating you are a non-drinker.
5. LOW PREMIUMS. As an example children through age 18 pay only \$2 monthly for complete protection! Men under 40 only \$3 per month. A real family plan!
6. The Original GOLD STAR policy even pays you should you be hospitalized by Cancer, Heart Disease or Accidents.
7. You do not have to pay Federal Income Taxes on benefits paid by your GOLD STAR Policy!
8. PAYS YOU IN ADDITION TO ANY OTHER INSURANCE YOU MAY HAVE!
9. ALL PAYMENTS MADE DIRECTLY TO YOU IN CASH. Spend as you wish to meet household needs.
10. NO LIMIT ON NUMBER OF TIMES YOU CAN COLLECT!

## SEND YOUR APPLICATION IN TODAY

Enjoy the peace of mind that comes with having hospitalization protection that offers you up to \$5,000 for each and every hospital stay!

**\$100**  
**ONLY**

PAYS FOR YOUR ENTIRE FAMILY'S FIRST MONTH'S PREMIUM PLUS

an extra month FREE each year simply for stating you are a non-drinker!



**CENTRAL SECURITY**  
 LIFE INSURANCE COMPANY  
 FORT WORTH, TEXAS

Central SECURITY—the company that pays you most when you need it most!

### OUR GUARANTEE

NO SALESMAN WILL CALL!

If you are not completely satisfied with your GOLD STAR POLICY, just return it within 10 days and I will cheerfully refund your \$1.

*Ralph G. Campbell, Sr.*

Ralph G. Campbell, Sr.  
 President

### HERE'S ALL YOU DO:

1. Fill out application below. List every family member to be insured.
2. Enclose in an envelope with only \$1.
3. Mail to CENTRAL SECURITY Life Insurance Company, 1418 W. Rosedale, Fort Worth 4, Texas. You will receive your Original GOLD STAR POLICY immediately by return mail. No Salesman will call!

Application for **AF-30**

### GOLD STAR NON-DRINKERS\* Hospital Policy

FULL NAME OF APPLICANT \_\_\_\_\_  
first middle last

MAIL ADDRESS \_\_\_\_\_  
zone state

CITY \_\_\_\_\_

OCCUPATION \_\_\_\_\_

CHURCH AFFILIATION (if any) \_\_\_\_\_

AGE
SEX
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. _____						

Are you and all persons above in whole and sound health to the best of your knowledge and belief? \_\_\_\_\_ Have you or any persons listed

State Yes or No

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

Need more space? Just use a blank sheet of paper.

\*I HEREBY CERTIFY THAT NEITHER I NOR ANY MEMBER LISTED ABOVE USE ALCOHOLIC BEVERAGES. I hereby apply to the Central Security Life Insurance Company for a policy based on the understanding that the policy applied for does not cover conditions specifically excluded and that the policy is issued solely and entirely in reliance upon written answers to the foregoing questions.

DATE OF THIS APPLICATION \_\_\_\_\_

WRITE YOUR NAME HERE \_\_\_\_\_

Signature of applicant

	MONTHLY PREMIUM				
	Age 19 to 40	41 to 50	51 to 60	61 to 65	Over 65
Men	3.00	4.00	5.00	6.00	7.00
Women	4.00	5.00	6.00	7.00	8.00
Children age 0-18 (full protection) \$2.00 each, monthly.					

# Attendances and Additions

April 12, 1964

Churches	S.S.	T.U.	Add.
Alamo, First	268	69	2
Alcoa, Calvary	223	98	
First	569	267	4
Alexandria	198	64	
New Hope	67	30	
Athens, Central	181	72	4
East	457	181	
First	593	203	
West End Mission	67	37	
Riceville, First	144	57	
Auburntown, Prosperity	157	70	
Bemis, First	349	87	
Bolivar, First	442	121	
Brownsville	625	162	3
Bruceton, First	218	70	
Calhoun	141	52	
Carthage, First	182	53	
Chattanooga, Brainerd	935	313	1
Calvary	333	119	11
Central	612	196	4
Meadowview Chapel	45	21	
Concord	526	192	1
East Lake	504	165	2
First	1050	241	8
Morris Hill	327	111	
Northside	427	105	2
Oakwood	439	150	2
Red Bank	1206	297	3
Ridgedale	525	219	1
St. Elmo	410	138	
Stuart Heights	115	38	4
Second	190	68	
Stuart Heights	115	38	4
Second	190	68	
White Oak	537	126	1
Clarksville, First	1062	238	
Cleveland, Big Spring	381	176	1
Maple Street	124	66	3
Stuart Park	144	91	1
Clinton, First	665	130	
Pleasant View	181	80	3
Second	537	99	
Collierville, First	286	93	
Columbia, First	437	138	1
Highland Park	453	172	
Pleasant Heights	198	68	2
Cookeville, First	570	142	2
Steven Street	142	54	1
West View	162	69	
Wilhite	140	60	
Corryton	241	127	
Fairview	170	62	
Crab Orchard, Haley's Grove	155	77	1
Crossville, First	243	63	2
Oak Hill	119	56	
Daisy	381	97	2
Dayton, First	273	69	3
Garrison	129	40	
Dresden, First	220	74	
Dunlap, First	171	60	
Dyer, New Bethlehem	180	93	
Dyersburg, First	664	180	
Springhill	144	60	
Elizabethton, First	501	173	1
Immanuel	239	125	
Oak Street	185	79	
Siam	256	115	
Erwin, Clear Branch	109	44	
Etowah, First	353	100	
Flintville	163	70	
Galloway	136	93	
Goodlettsville, First	509	205	
Grand Junction, First	131	93	
Greeneville, First	499	157	1
Second	233	70	2
Greenfield, First	226	72	
Halls, First	236	42	
Harriman, South	559	177	2
Trenton Street	417	98	
Walnut Hill	312	118	2
Henderson, First	290	87	3
Hixson, Central	295	168	
First	360	92	2

## NOTICE

Attendance reports must be in our office by early Wednesday morning of each week. We must have the name of the church and town where church is to be listed. Otherwise the reports can not be used.

Also please note that the Sunday date is always used and only the additions for that day are to be sent for this page and not revival totals. This report *only* carries the additions for *Sunday*.

Memorial	325	130	
Pleasant Grove	160	82	
Humboldt, Antioch	243	89	
First	558	161	4
Huntingdon, First	305	137	3
Jackson, Calvary	565	231	3
East Union	90	52	
Parkview	357	97	
West	1024	428	
Jefferson City, First	614	254	
Jellico, First	172	89	9
Mission	18		
Johnson City, Antioch	200	99	
Central	632	173	4
North	157	50	
Pine Crest	214	86	
Unaka Avenue	369	138	2
Kenton, First	218	79	
Macedonia	92	64	
Kingsport Colonial Heights	370	121	
First	968	213	4
Litz Manor	229	111	
Lynn Garden	399	123	6
State Line	220	87	
Kingston, First	611	239	3
East Hills	25		
Knoxville, Beaver Dam	320	109	5
Black Oak Heights	264	77	
Broadway	958	311	3
Central (Ft. City)	1366	378	1
Cumberland	323	145	
Fifth Avenue	782	250	1
First	942	243	5
Grace	436	185	2
Immanuel	424	114	
Inskip	605	186	2
Lincoln Park	1080	275	3
McCalla Avenue	949	339	13
Mt. Harmony	195	127	
Meridian	679	158	1
New Hopewell	308	144	3
Sevier Heights	683	346	14
Smithwood	827	279	3
Wallace Memorial	762	235	
West Hills	258	81	2
LaFollette, First	305	90	
Lawrenceburg, First	225	94	1
Meadow View	100	51	
Highland Park	321	127	
Lebanon, First	608	149	
Hillcrest	171	80	10
Immanuel	380	162	1
Rocky Valley	130	68	
Lenoir City, Calvary	270	61	
First	475	163	4
Kingston Pike	103	68	3
Oral	118	71	
Lewisburg, First	390	152	
Loudon, New Providence	160	112	
Union Fork Creek	104	82	
Madison, Parkway	221	77	1
Madisonville, First	301	103	6
Martin, Central	319	79	
First	305	139	
Southside	111	58	
Maryville, Armona	168	95	1
Broadway	632	296	1
Mt. Lebanon	252	111	
Stock Creek	204	94	
McEwen, First	124	54	2
McKenzie, First	335	113	
McMinnville, Magness Memorial	345	84	4
Forest Park	47	31	
Medon, New Union	106	67	
Memphis, Acklena	100	49	1
Ardmore	698	298	1
Bartlett	422	147	
Bellevue	1605	700	5
Beverly Hills	562	205	5
Boulevard	422	138	3
Broadway	672	234	4
Brunswick	130	62	
Buntyn Street	238	94	5
Calvary	348	177	2
Cordova	133	63	
Dellwood	415	125	1
East Park	249	104	3
Fairlawn	625	319	13
First	1411	319	7
Georgian Hills	450	189	2
Graceland	618	213	1
Havenview	150	63	
Highland Heights	1358	629	4
Kennedy	554	234	1
Kensington	343	110	
LaBelle Haven	643	207	
Leawood	894	304	3
Longview Heights	462	120	
Lucy	146	100	2
Merton Avenue	460	130	
Millington, First	577	302	1
Millington, Second	106	82	
Mountain Terrace	164	125	3
Oakhaven	530	185	1
Oakville	404	122	4
Park Avenue	688	237	8

Peabody	235	208	7
Rosemark	57	38	4
Rugby Hills	304	134	3
Second	516	162	7
Seventh Street	432	121	2
South	641	225	12
Southern Avenue	744	258	7
Southland	211	109	
Southmoor	302	118	
Speedway Terrace	635	274	3
Temple	911	298	1
Union Avenue	895	254	
Vanuys	104	43	
Wells Station	693	177	
Westmont	174	73	1
Westwood	437	124	2
Whitehaven	770	176	2
Beacon Hill	63	33	4
Milan, First	486	145	1
Northside	189	70	
Mission	27	11	
Minor Hill	84	45	
Morristown, Bethel	191	100	
Buffalo Trail	273	80	25
Bulls Gap	131	34	4
Fairview	126	48	
First	820	216	
Montvue	218		7
Russellville	126	48	
Westview	167	70	5
White Oak	201	76	3
Murfreesboro, First	642	132	3
Calvary	116	65	
Immanuel	74	37	
Southeast	169	90	
Third	403	103	
Nashville, Antioch	165	55	1
Bordeaux	169	50	
Brook Hollow	465	150	7
Crieveview	677	166	2
Mission	215		
Dickerson Road	404	110	4
Donelson, First	835	217	
Eastland	579	139	3
Elkins Avenue	173	84	1
Ewing	149	67	
Fairview	203	85	
First	1394	437	9
Carroll Street	216	69	
Cora Tibbs	60	28	
T.P.S.	409		
Gallatin Road	439	151	5
Grace	810	221	
Harsh Chapel	196	64	
Haywood Hills	440	172	
Hill Hurst	300	90	4
Inglewood	845	217	1
Cross Keys	36	22	
Training School	98		
Joelton	268	162	2
Judson	559	122	
Benton Avenue	95	20	
Junior League Home	20		
Lincoya Hills	229	52	
Lockeland	525	148	2
Lyle Lane	104	49	
Neelys Bend	123	47	
Park Avenue	832	197	2
Riverside	374	92	
Rosedale	207	87	1
Third	214	44	1
Tusculum	469	150	1
Two Rivers	149	65	
Woodbine	554	207	
Berea	46	16	
Niota, First	147	45	
Oak Ridge, Central	545	184	1
Robertsville	654	207	1
Old Hickory, First	480	168	
Parsons, First	211	61	2
Pigeon Forge, First	303	90	
Portland, First	295	93	
Pulaski, First	334	95	
Mission	42	20	
Ramer, Gravel Hill	165	84	
Rockwood, Eureka	120	75	
First	573	199	
Rogersville, Henard's Chapel	145	71	
Savannah, First	273	84	
Selmer, First	356	106	
Sevierville, First	523	151	
Seymour, Dupont	145	72	
Shelbyville, First	492	142	
Shelbyville Mills	223	70	2
Somerville, First	310	118	4
Sparta, First	192	63	
Springfield	619	144	
Summertown	149	56	7
Sweetwater, First	459	110	
North	200	26	
Trenton, First	554	182	2
Tullahoma, First	554	174	2
Center Grove	27	13	
Hickerson Memorial	72	19	
Highland	212	113	
Spring Creek	29	17	2
Union City, First	691	162	4
Samburg	67		
Second	312	143	
Watertown, Round Lick	188	77	
Waverly, First	249	103	5
Waynesboro, Green River	176	88	
White House	206	85	
Winchester, First	239	53	2
Southside	58		
Oaklawn	147	64	3

# Fifth Annual Youth Choir Festivals

May 8, 9 - Camp Linden

May 9 - C-N College

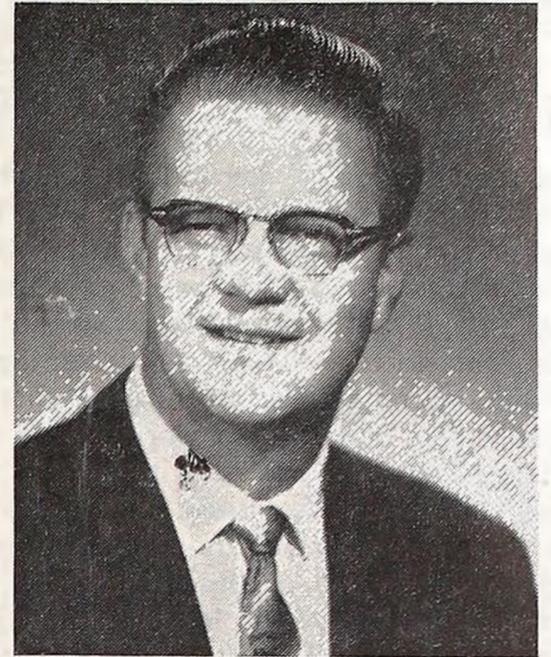
May 15, 16 - Camp Linden



**James D. Woodward**  
Guest Conductor  
**Dr. John Hughes**  
Festival Director



**James C. Berry**  
Guest Conductor  
**Dr. Louis Ball**  
Festival Director



**Paul Bobbitt**  
Guest Conductor  
**Robert E. Mulloy**  
Festival Director

Registration time at Carson-Newman College is 9:00 Saturday morning. Eight to nine hundred participants are expected to sing in a combined choir concert at 2:00 p.m., directed by Guest Conductor James C. Berry, minister of music at Myers Park Church, Charlotte, N. C.

For the first time Youth Choir Festivals for Middle and West Tennessee will be held at Camp Linden in form of over-night retreats. Evening meal will be served Friday at 6:00 p.m.

Guest conductors for the weekend retreats are James D. Woodward, minister of music, First Church, Tulsa, Okla; and Paul Bobbitt, Junior-Intermediate Consultant with the Baptist Sunday School Board Music Department.

Choirs attending the Linden Retreats will need to bring their own linens, and must be chaperoned. The \$3 per person cost must be received in the State Music Department by May 1.

## Sunday School Dept.

### Program For 3 State Sunday School Conventions

May 4-5, 1964  
Knoxville, First

May 7-8, 1964  
Memphis, Temple

May 11-12, 1964  
Nashville, First

Convention Theme: "SUNDAY SCHOOL—WHY?"

Excellent provisions will be made for Nursery and Beginner children for all convention sessions.

#### SESSION I—(FIRST NIGHT)

"To Teach the Word of God"

##### Presentation

- 7:00 Teaching the Word—a dramatic feature
- 7:15 Welcome

##### Implementation

- 7:30 Conferences
- 8:30 Reassemble

##### Foundation

- 8:35 Worship in Song
- 8:45 The Biblical Basis for Bible—teaching—Dr. W. Fred Kendall

#### SESSION II—(MORNING)

"To Reach the People"

##### Presentation

- 9:30 Reaching the People—A Panel
- 9:50 Briefing

##### Foundation

- 10:00 Worship in Song
- 10:05 The Biblical Basis for Reaching People—Dr. W. Fred Kendall
- 10:30 Break

##### Implementation

- 10:45 Conferences
- 12:15 Adjourn

#### SESSION III—(AFTERNOON)

"To Witness"

##### Presentation

- 2:00 Witnessing (an audio-visual feature)
- 2:20 Briefing

##### Foundation

- 2:30 Worship in Song
- 2:35 The Biblical Basis for Witnessing . . . Dr. W. Fred Kendall
- 3:00 Break

##### Implementation

- 3:15 Conferences
- 4:30 Adjourn

#### SESSION IV—(NIGHT)

"To Minister"

##### Presentation

- 7:00 Ministering (Dramatic feature)
- 7:10 Highlighting Tennessee Sunday School Work

##### Implementation

- 7:30 Conferences
- 8:30 Reassemble

##### Inspiration

- 8:35 Worship in Song
- 8:45 The Biblical Basis for Ministering . . . Dr. W. Fred Kendall

# -Christian Principles In Daily Work-

TEXTS: Luke 12:13-34; 16:1-13; I Thessalonians 4:9-12 (Larger)  
Luke 12:22-31; I Thessalonians 4:10b-12 (Printed) - Colossians 3:23 (Golden or Memory).

A sound economy demands that each individual shall work in order to live. This may involve his saving his earnings so that he shall retire in case of illness or when he reaches old age. A healthy personality results, other factors being equal, when the individual so enjoys his occupation that he actually lives in order to work. There is a certain dignity associated with honest toil, clearly taught in the Bible, that needs repeated emphasis in our time when so many opposite views are encountered. There are certain Christian principles that should be incorporated in one's daily work. The notes that follow, based only upon the printed text, make mention of four items that are related to these principles.

## The Useless Distraction (vv. 22, 23)

Our Lord here teaches that anxiety not only is unbecoming of the true follower of His but suggests that it may become a serious impediment or distraction. Our experience and observation clearly confirms this. One cannot do his best work if he is continuously anxious or worried. Food and clothing are necessary, to be sure, but life is more than food and the body is more than the clothing that covers it. If this truth is obscured, induced by a spirit of anxiety, poor work is sure to result. The provision of the material should be done with a view to the enlargement and enrichment of the

spiritual, for to this end was man created in the first place.

## The Helpful Examples (vv. 24-28)

Jesus here called attention to the examples of the birds and the flowers. He bids us learn from them, also. In the case of the birds (ravens) industry as well as divine providing is suggested. Observe a bird work for his food. Diligent search is one of the characteristics readily noticeable, often accompanied by satisfying chirps or cries. It is indeed a gladsome sight! In the case of the flowers (lilies) beauty and symmetry emerge because they grow from within, supplied by water and sunshine and food from the soil. The processes of life go on so that, even here, "work" may be said to transpire. The person who is guided by Christian principles will industriously give his best to his work, whatever it happens to be, and at the same time manifest a certain inner harmony that frequently can be seen by those about him.

## The Unifying Concept (vv. 29-31)

The one unifying concept, which gives meaning and value to the daily tasks of the Christian, is the Kingdom of God. Let these tasks be performed in such a manner so as to contribute, in some manner either direct or indirect, to the furtherance of the Kingdom and life's necessities are promised. The person who digs a ditch or directs a business or helps his fellow-man, doing his work thoroughly and for Divine approval, can and should discover genuine satisfaction if not sheer joy in the process. This may prove difficult in our age, especially for the worker on the assembly-line (for instance) but a careful and earnest perusal of the Word of God makes it less so. Boredom and monotony disappear when one's daily work is glimpsed through Biblical understandings. Perspectives are clarified and lengthened when considered in the light of God's will and purpose both for the individual and the society of which he is a vital part. For this is what the Kingdom of God involves.

## The Apostolic Injunction (vv. 10b-12)

Because many of the Christians in Thessalonica believed so strongly that the Lord was going to return immediately to the earth, the Apostle wrote in condemnation not simply because they believed this but that they had actually stopped work in anticipation of the event. He warns them against idleness and enjoins them to "work with your own hands." It is right to look for His return but it is wrong to loiter, refusing to work because of the same. The best way to be ready for His coming is to be busy in the doing of His will.

(See Page 8)

## Answers to WHAT IS HAPPENING IN THESE PICTURES?

1. William Carey considers missions.
2. John Leland talks with James Madison.
3. Isaac Backus at the Continental Congress.
4. Obadiah Holmes "whipt" publicly.
5. James Ireland (or others) preaching from jail.
6. William Screven sails south.
7. Haystack Prayer Meeting.
8. Roger Williams in the wilderness.

## Radio-TV Consultant To Be Available In Atlantic City

Luther Adkins, assistant manager of Station WBAP-AM-FM-TV in Fort Worth, Tex., will be available for conferences on radio and television production during the Southern Baptist Convention in Atlantic City. He will be stationed at the display of the Radio and Television Commission in the Exhibit Hall.

All pastors, educational directors and laymen interested in better radio-television production techniques can avail themselves of this opportunity at Booth No. 11, Tuesday, May 19 through Friday, May 22.

Adkins, a graduate of Southwestern Baptist Theological Seminary in Fort Worth, has worked with the station for the past 11 years in a variety of jobs. He teaches a course in radio and television at the seminary.

Adkins also serves the Commission as a consultant on workshops and related activities. Last year at the Convention in Kansas City, he held personal conferences.

## Identified By The Book

When Dr. Armando Silverio, missionary of the Southern Baptist Home Mission Board for work among Italian-speaking people, was leaving for language study in Perugia, Italy, he wrote Rev. James E. Hester, Southern Baptist foreign missionary studying there. But in the excitement of meeting a "real live" home missionary (and getting his family of six off) Mr. Hester forgot the letter giving flight number and arrival time. "All we remembered as we drove to the huge, busy Rome airport was that he would arrive Thursday morning," Mr. Hester says.

They also had the problem of recognition with thousands of people hurrying about; the Hesters and Dr. Silverio had never met nor seen pictures of each other. "I wish I had told him to be carrying a red carnation between his teeth," Mr. Hester remarked to his wife.

Dr. Silverio had a better idea. The tall Italo-American was holding his large Bible above the heads of the priests, tourists, and airport workers. "We knew the man because we knew the Book," says Mr. Hester.

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## The Gentle Soldier\*

By Art Curtis

Gen. Robert Edward Lee, commander of the Army of Northern Virginia of the Confederate States of America, was tired as he sat relaxing in the shade of an apple tree. He was enjoying the golden rays of the bright spring sunshine.

Nearby, officers and men were hurriedly making preparations for a battle. General Lee, however, made no motion to leave. He had given the necessary orders to prepare for the attack, and he had faith in the ability of his men to carry them out.

The general gazed out over the meadow. It was emerald green in the bright sunlight, and he marveled at its beauty. Along the far edge of it, he saw figures of men scurrying here and there. He knew they were soldiers of the Union Army, who were making the same general battle preparations as his own men. His thoughts were interrupted when one of his officers galloped up to him on a prancing, nervous black horse.

"Begging your pardon, sir, but you had better be moving back now," said the officer. "The battle may begin at any minute, and this is the worst possible place for you to be when it starts."

"I'll be along, Captain. Don't worry about me. I can see the other army from here," General Lee answered quietly.

"Yes, sir," the captain responded with a snappy salute and rode back to see about his men.

As General Lee sat motionless under the tree, he heard a commotion in the lower branches just over his head. He looked up and saw a bird's nest. Just then a baby bird fell out and landed on his hat, which was lying beside him on the ground. The mother bird was chirping excitedly and flying as near to the man and her baby as she dared.

The great commander, who bore the title of the Gray Knight, looked with compassionate eyes upon the helpless baby bird and its worried mother. He gently picked up the little one from his hat. When he looked at the branch where the nest was, he realized he could not quite reach it.

Suddenly the captain again rushed up to him. "General Lee, sir, you must hurry. They're forming their lines across the meadow and will rush upon us any second now."

"Captain, I've found this bird. It fell out of its nest," General Lee started to explain.

"Never mind the bird, sir. Hurry to safety," the captain urged.

"Please bring me my horse," said the general.



"Yes, sir. Right away."

The captain urged his mount to greater speed. Soon he was back with the general's gray horse. By now the loud boom of cannon sounded.

General Lee mounted Traveler, his horse. By standing in the stirrups, he was able to reach the bird's nest. He gently deposited the baby bird with the others in the nest and watched as the mother flew up to the branch.

"In a few minutes this plain will see enough trouble without having a little family separated and a mother's attention divided. I admire devotion, Captain, both in humans and in animals."

"Not many would have bothered, sir, with such a small member of God's creatures," the captain spoke humbly. "Please hurry now to safety."

The men glanced behind them and saw the other soldiers advancing rapidly toward them. They spurred their horses to a gallop for a dash to their own lines.

## God's Wondrous World\* Banana Shrubs

By Thelma C. Carter

Do you know that bananas grow on shrublike plants? The banana plant is really a gigantic herb, springing from an underground stem or rhizome, similar to the rhizome of iris plants.

The stem grows to form a false trunk ten to twenty feet high. It has strong leaf sheaths, crowned with rosettes of ten to twenty oblong or very narrow leaves.

The reddish-tinged, brownish-yellow blossoms that come out on the large flower spike, smell like bananas. The long spike of blossoms grows at the top of the stem or false trunk. It bends downward to become the bunch of 50 to 150 banana fruits or "fingers." These fingers are grouped in clusters or "hands" of ten to twenty fruits. We buy these hands of bananas in our supermarkets.

Once the plants have borne their fruit, they die and are replaced by other plants

which grow from the underground stem. One clump of banana plants or rhizomes may continue for many years.

Although the banana came originally from Asia, its name is an African name. Since ancient times bananas have been among the staple foods of many people.

Bananas grow best in humid, tropical climates where the temperature never falls below 50°. For hundreds of years, banana plants have been cultivated in India, China, Central America, Jamaica, and the islands of the Pacific. Today bananas are grown in Brazil, Africa, the Canary Islands, Florida, and California.

## Scrambled Word Quiz\*

By Dorothy O'Brien

Unscramble the Bible names, and place the letters in the blanks at the right. The letters in the parentheses spell out a message.

1. AILTHOG
2. HONA
3. INEALD
4. IEL
5. AULS
6. UAMELS
7. EOBD
8. DDIVA
9. RAZE

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### ANSWERS

1. Goliath 2. Noah 3. Daniel 4. Eli, 5. Saul, 6. Samuel, 7. Obed, 8. David, 9. Ezra
- Message: God is love.

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# Foreign Board Adopts New Program of Advance

The Southern Baptist Foreign Mission Board climaxed its three-day April meeting with the adoption of a program of expansion calling for 5,000 missionaries and an annual income sufficient to support them and their work. The new program will be presented to the Southern Baptist Convention when it meets in Atlantic City in May.

"Southern Baptists will grow or fail to grow partly in terms of our concern for the world," Dr. Baker J. Cauthen, executive secretary of the Board, said. "God has not given us our current resources that we may use them upon ourselves. God's purposes will go on regardless of Southern Baptists, but the question for us is, 'Will we go where God wants us to go?'"

The number of missionaries and the financial resources for the work have about trebled since Southern Baptists launched their earlier advance program in 1948. (The overseas staff now totals more than 1,800; the Board's income last year exceeded \$22,000,000.) The new goals are just less than treble the current missionary forces and resources.

Though the Board did not set a date for reaching them, Dr. Cauthen said: "In my heart I believe that as God led the last advance to reach its fulfilment in 16 years it would be realistic to hope and pray that within another 16 years Southern Baptists may have 5,000 missionaries."

Plans include a consultation on foreign missions in 1965 to give impetus to the new thrust.

An innovation of the program is a category of special overseas service for unmarried college graduates through the age of 26. This will consist of a two-year, non-repeatable term on the mission field, preceded by three months of preparation. The participants will be chosen on the basis of requests from the Missions (organizations of missionaries) for special tasks. The Board hopes to send 50 young people in this category during 1965.

"We believe Southern Baptist young people are going to respond to this project even as young Americans have responded to the Peace Corps," Dr. Cauthen said.

In addition to missionaries and money, the new program, outlined in detail, calls for geographical advance to additional countries and new sections of countries already entered. It calls for advance in depth through strengthened programs of direct evangelism, church development, publications, medicine, education, leadership training, relief, literacy, student work, agriculture, community service, and international exchange. Efforts will be made to capture the current opportunities of witnessing

through media of mass communications: radio, television, audio-visual materials, and the press.

"In looking ahead to the new program of advance, the Foreign Mission Board is focusing particular attention on the open doors for evangelism and church development," Dr. Cauthen said. "Without any apology, we assert that the primary objective in foreign missions is to make disciples and bring them into the fellowship of New Testament churches where they can be taught to observe all things our Lord has commanded."

Special projects, such as preaching missions, simultaneous evangelistic crusades, evangelistic conferences, city-wide revivals, and central crusades in major cities, will be undertaken upon the recommendation of Missions and national Baptist conventions on the fields and the approval of the Foreign Mission Board. These projects will be organized and correlated through the office of the Board's consultant in evangelism and church development and in close co-operation with the area secretaries.

"The Foreign Mission Board stands ready to appropriate funds to implement special projects in evangelism and church development as resources may permit," Dr. Cauthen said. "Missions and conventions will recommend these projects with confidence that the Board will as readily provide funds for them as for any other undertaking recommended after consideration and prayer."

## 17 Missionaries Appointed

Also in its April meeting, the Foreign Mission Board appointed 17 missionaries, bringing its overseas staff to 1,820 (including 27 missionary associates).

## Madison-Chester Association Sponsors Cuban Family

Madison-Chester Association rented and furnished a house at 215 West King Street, Jackson, and is sponsoring a Cuban Refugee family, Mr. and Mrs. Hilario J. Gonzalez, their daughter, Edilia, 14, and son, Jose, 11. They arrived in Jackson, Apr. 1.

In Cuba Gonzalez was an automobile salesman and owned his own automobile agency. Since leaving Cuba he has trained to be a radio and television technician. He is also an automobile mechanic specializing in electrical and carburetor work. Mrs. Gonzalez taught mathematics and Spanish in the public and private schools of Cuba. She holds a doctor's degrees in Pedagogy from the University of Havana.

The committee in charge of bringing this family to Jackson is Wade Paris, chairman; W. A. Elliott, Vance Marberry, and James A. Nunnery.



Rev. and Mrs. William N. McElrath of Nashville were appointed missionaries to Indonesia during the April meeting of the Foreign Mission Board in Richmond, Va. He expects to serve at the Baptist Publishing House in Bandung, Java. McElrath joined the staff of the Baptist Sunday School Board in June, 1959, as editor of Junior Sunday school lesson courses. Mrs. McElrath has written Junior Training Union programs and leadership materials for the Board, taught piano lessons, and served as organist at Brook Hollow Church. They have one son, Timothy, two years old.

## Oates To Direct Theology Graduates

LOUISVILLE (BP)—Wayne E. Oates, professor of psychology of religion at Southern Baptist Theological Seminary here, has been appointed director of graduate studies in the school of theology.

Oates succeeds Ray Summers, director of graduate studies since 1948, who has resigned to become chairman of the department of religion at Baylor University, Waco, Tex. Oates' appointment is effective June 1.

Noted for his writings in the field of pastoral psychology, Oates joined the seminary faculty in 1958.

He will continue his teaching responsibilities at the seminary, in addition to directing the graduate program.

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