

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

## WHAT IS THE COOPERATIVE PROGRAM?

IT IS MISSIONARIES AT WORK

IT IS TRAINED MINISTERS

IT IS THE SICK HEALED

IT IS THE NEEDY LOVED

IT IS THE GOSPEL PREACHED

IT IS BAPTIST CHURCHES  
DOING WORLD MISSIONS

LEBANON TENN 37087  
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## The Curse of Snap Judgments



Joseph W. McGehee, Ewing Church, Nashville

"He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13.

Someone has said it is much easier to be critical than correct. There surely were members of the mob who surrounded Jesus crying, "Crucify him!" just because he was arrested. Many of them had no idea why Jesus was in custody and cared even less. Their taunts were evidence that they had condemned him without judge, jury, or trial.



## BAPTIST AND REFLECTOR

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RICHARD N. OWEN.....Editor

JOSEPH B. KESLER, JR.  
Business Manager

RICHARD DAVID KEEL  
Circulation Manager

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## Democratic Platform Takes No Stand On 'Prayer' Bills

ATLANTIC CITY, N.J. (RNS)—The Democratic platform for 1964, as endorsed by the party's platform committee for submission to the convention delegates here—makes no stand on so-called "prayer" amendments to the Constitution.

The fact no mention was given, pro or con, on the controversial proposals was but another of the many contrasts or conflicts between the two party platforms. The Republican stand on this issue follows:

"Support of a constitutional amendment permitting those individuals and groups who choose to do so to exercise their religion freely in public places, provided religious exercises are not prepared or prescribed by the state or political subdivision thereof and no person's participation there is coerced, thus preserving the traditional separation of church and state."

The GOP plank is regarded as considerably weaker than the terminology of the so-called Becker amendment to override the U.S. Supreme Court and return Bible reading and prayers to the public schools.

Rep. Frank J. Becker (R.-N.Y.) sponsor of the amendment, was, according to an aide, not "altogether pleased with what the platform committee wrote, but all along he has said he would not be a stickler for the language involved in an amendment."

Most major denominations in the U.S. opposed the prayer amendment proposals.

In the platform prepared for the convention, the Democratic committee endorsed federal aid to education—which is opposed by the Republican party.

The Democratic plank states: "The de-

Lest we sit in on their condemnation too hastily, may we be reminded of our similar guilt. "Prejudice is a great time-saver. It enables one to form opinions without bothering to get the facts." All of us need a lesson from the former television series of Dragnet. The famous line of the detective was: "Just give us the facts, all we want are the facts." It seems to be our natural inclination to answer a matter before we have heard the facts.

If there ever was a person who ought to have the facts, it is a born-again child of God. A Christian cannot afford to answer a matter before he hears it. This leads to prejudice and dogmatism. Snap judgments are a curse to Christians and to the church. Christian courtesy alone should lead us to hear out the truth of a matter.

The innocent are often condemned and their reputations ruined because we listen to the accusers who bear false tales and fail to listen to the accused. Let us put into Christian practice the privilege that citizens of this land have been promised—namely: "A person is innocent until proven guilty." The Bible has plainly said that the shame and foolishness of doing otherwise belongs to us.

mands on the already inadequate sources of state and local revenues place a serious limitation on education. New methods of financial aid must be explored, including the channeling of federally collected revenues to all levels of education, and, to the extent permitted by the Constitution, to all schools.

"Only in this way can our educational programs achieve excellence throughout the nation, a goal that must be achieved without interfering with local control and direction of education."

The phrase, "to the extent permitted by the Constitution," is interpreted as foreclosing aid to church-related schools by implying the church-state separation principle. As such, it would continue the late President Kennedy's stand that such aid was unconstitutional.

The Republican nominee for President, Sen. Barry Goldwater, opposes all federal aid to schools. However, he is on record as stating that if federal aid is given to public schools it should also be granted to private and church-related schools.

## Forum

### ... Rural Voters More Moral?

● Recently a friend gave me a copy of the July 30, 1964, issue of *Baptist and Reflector* in which appeared an article entitled "Civic Righteousness and Civic Responsibility" by Jerry L. Glisson.

One aspect of this article was particularly distressing to me, especially since it was indicated that the article appeared upon the unanimous request of the Memphis Baptist Pastor's Conference.

Mr. Glisson apparently opposes the reapportioning of state legislatures on the basis of population because "there are more God-fearing men in the rural areas percentage-wise than in the big cities." In a democratic society, can we argue that our government should be dominated and our laws enacted by a minority of the citizens merely because "Baptists believe more like the rural people on moral issues"? Can Baptists consciously argue for minority rule merely because we agree more with the minority?

It might also be wise for us to examine the theological and biblical foundations for assuming that a certain part of our society is inherently more moral and more spiritually wise than another part merely because of their geographical location. Congressional reapportionment in Georgia gave us a new congressman from Atlanta. I, for one, believe that the city-elected congressman represents a far more sensitive and enlightened moral consciousness than the man who was perpetuated in office for so many years by the discredited county-unit system in that state.

Is it not possible that the rural voter maybe equally sinful in limiting his moral issues to such things as gambling, drinking, and communism? Could it not be that the city voter may at times be more sensitive to certain moral issues than is his country brother? Rather than sacrifice democratic rule for minority rule on the assumption that rural voters are more moral than city voters, would it not be well for us to remember that "all have sinned and come short of the glory of God"?—John William Laney, minister, Twinbrook Baptist Church, 1001 Twinbrook Parkway, Rockville, Md.



## Midwestern Embarks On \$750,000 Expansion

KANSAS CITY, MO. (BP)—A \$750,000 expansion program for Midwestern Baptist Theological Seminary here has been announced. Included in the project is a complex of apartments for married students and a child care center.

Construction is expected to begin in December with the two projects ready to be occupied in September, 1965, according to seminary president Millard J. Berquist.

Future projects, involving \$1-¼ million, are being planned but no target dates for construction have been set, Berquist added. These would include a \$200,000 classroom building, an \$800,000 chapel, and expenditure of about \$250,000 for a gymnasium, tennis courts and other sports facilities.

At the same time, the president reported two faculty members were added to the fall teaching staff. They are Patrick H. Hill, missionary to Nigeria, as visiting professor of missions, and John Goodwin, as assistant to the president in charge of field work and student recruitment.

Goodwin is a native of Texas and 1963 Midwestern graduate.

## New Orleans Seminary Gains Lee Library

NEW ORLEANS (BP)—Robert G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, and former president of the Southern Baptist Convention, has given his 5000-volume library to New Orleans Baptist Theological Seminary here.

President H. Leo Eddleman said, "The Dr. Robert G. Lee Collection is a valuable contribution to theological education and will be a permanent memorial to this generation's dean of pulpiteers."

The library will be received by the seminary in three segments. The first will be books read and studied by Lee during his 54 years in the ministry. A special room in the seminary library will house the collection.

The Lee acquisition comes at a time when the library is in an expansion program. To double existing facilities, a \$600,000 addition to the present library building is planned. A fund-raising campaign for the new wing is in its final stages, according to seminary officials.

As pastor of First Baptist Church, New Orleans, from 1921 to 1924, Lee became closely associated with the institution, then operated as Baptist Bible Institute. Lee, who was a trustee, explained he was both pastor and close friend of Byron Hoover DeMent, first president of the school.

Lee's library consists mainly of theological books. Some works were published in the 18th and early 19th centuries. Books of law comprise a major section of the pastor's library, since Lee has a doctorate in inter-

## Layman To Speak On "Church Of The Air"

Owen Cooper of Yazoo City, Miss., president of the Mississippi Chemical Corp., and a member of the Executive Committee of the Southern Baptist Convention, will speak on the Columbia "Church of the Air" Sunday, Sept. 20. Check your local radio log for correct time of broadcast in your area.

Cooper's message is entitled "The Layman and His Witness." In it he challenges Christian laymen to witness for Christ just as they expect their pastors to do. "To witness convincingly," Cooper says, "we must speak from conviction, from faith, and from belief."

An active Baptist layman and member of the First Baptist Church of Yazoo City, Cooper has served as president of the Mississippi Baptist Convention and as president of the Board of Trustees for New Orleans Baptist Theological Seminary.

Columbia "Church of the Air" has been a regular broadcast for the past 29 years. It is a weekly network radio production of the Columbia Broadcasting System. This program is being produced by Southern Baptists' Radio-TV Commission in Fort Worth for the network.

national law from Chicago Law School.

"I have faith that New Orleans Seminary will never depart from the faith once for all delivered to the saints," said Lee in making the donation.

"And I want my books to render service to all students who study at the seminary, that they may have some measure of the profit and pleasure my books—my great friends—were to me."

Engaged in the preaching ministry since 1910, Lee was for 33 years pastor of Bellevue church, presently the second largest in membership of 33,500 churches in the SBC. During that pastorate, he served three consecutive years as president of the Convention. A writer as well as a reader, Lee is author of 33 books.

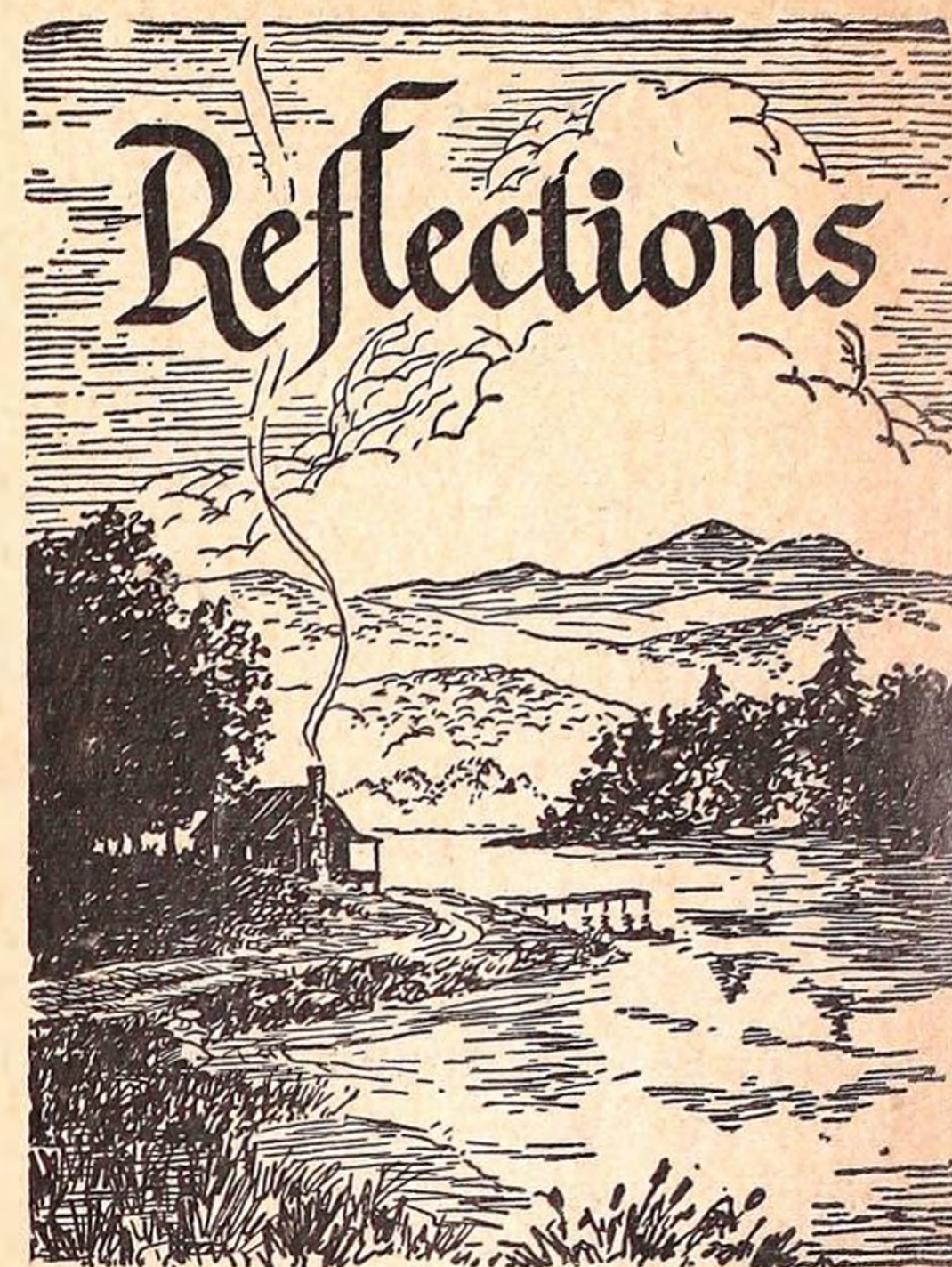
## Denies Sale Of Property To Black Muslims

ATLANTA, Ga. (BP)—A Southern Baptist church in Atlanta has strongly denied published charges that it considered selling its property to a Black Muslim group.

Pastor J. C. Embry of the Western Heights Baptist Church said: "Our people absolutely refused to even consider an offer for our property from a local Black Muslim temple. We would never consider selling to such an un-Christian, an-American and anti-white group."

"We will sell our property only to a group that will be a credit to the community. The amount of their offer was never a factor in our refusing to sell to the Black Muslims."

Western Heights is one of several white Atlanta churches that have been totally sur-



In George Orwell's satire, *Animal Farm*, he deflates some of the socialistic and confused ideas about equality. In that book, the animals revolt and take over a farm. At first, they set up seven commandments and the seventh is, "All Animals Are Equal." Soon, however, the pigs, who are more clever, start to run things, and, one day, the seventh commandment is changed to read: "All Animals Are Equal But Some Are More Equal Than Others." —Benjamin F. Fairless, "Quality Vs Equality."

In today's family, father has become a kind of public utility. Instead of being head of the house he has succumbed to the notion he must be a "friend" to his son or daughter . . . But the plain fact is that father doesn't need friends of kindergarten age, and kids don't need a middle-age pal. They need a *father*, a man to respect, to imitate, and to take orders from. They need a man who will *inspire* them, not just "understand" them. It is time to cut the hooey and put dad back at the head of the family, in charge of the minors, money and the mortgage.—Samuel Grafton, *Pageant*.

The love of wealth makes bitter men; the love of God, better men.—W. L. Hudson.

I do not like the safety slogan "The life you save may be your own." We're supposed to be a Christian nation. I think "The life you save is someone's loved one" would be much more appropriate.—Virginia Beardsley, *Minutes*

rounded by Negroes in socially-changing communities. The church has already bought property nearer where most of its members have re-settled and will move as soon as its present property is sold and a new building erected at the new site.



# Editorial

## Sobering Ifs

Here is a sobering realization. It's a supposition posed by Dr. Henry Smith Leiper. It puts in focus our relative place in respect to the total number of people in the world. Dr. Leiper puts it this way: "If the world were 1,000 people, there would be 60 Americans and 940 people representing the rest of the world." Furthermore, Dr. Leiper says the Americans would possess half of the total income of the world. The 940, the other half. Continuing, he points out: "500 would never have heard of Jesus Christ. More than 500 would be hearing about Karl Marx, Lenin, Stalin, Khrushchev."

Also he tells us the 60 Americans and about 200 others throughout the world would be relatively well off. But most of the others would be uneducated, poor hungry and sick. Then on top of that, Dr. Leiper tells us that "the American families would be spending at least \$850 annually for military defense, but less than \$4 to share their faith with the other people of the community."

These facts disclosed by Dr. Leiper should help us

By Authority Of God Himself



to see things in perspective.

Why haven't half of the world's people heard about Jesus?

Why is it that more than half are hearing about the apostles of communism?

What are we personally doing to rectify this situation?

What will we do?

What are our churches preparing to do in their 1965 budgets about the needs of the world beyond their own doors?

Will the committee now preparing its recommendations for next year's budget bring to your church a challenge for advance?

How will your church decide to distribute the money its members will contribute during the coming year?

Surely this is a time to enlarge our support of missions by increasing our giving through the Cooperative Program. This is the basic plan of support for world outreach. Even if we increased by only 2% during 1965 it would at least be some advance.

Dr. Baker James Cauthen, secretary of our Foreign Mission Board, proposed at the Convention in Atlantic City the challenging goal of 5,000 overseas missionaries at the earliest possible time. There is a growing missionary interest among the churches. There must be an enlarged support if additional missionaries are to be sent.

The Foreign Mission Board's treasurer has figured the cost-per-minute of the whole Foreign Board's program for the calendar year 1963. It cost \$39.12 per minute, inclusive of all the funds received through the Cooperative Program and the Lottie Moon Christmas Offering. This was about 65 cents per second. Dr. Cauthen says that the time-unit-cost for 1964 approximates \$42.00 per minute, or almost 70 cents per second. The cost in 1965 will be more. He concludes an editorial on "The Need for Enlarged Support" in the September *Commission* with this question:

"If the entire Foreign Mission program of Southern Baptists were to suddenly rely upon your church and its present rate of support, now long could the program continue?" These figures pull the matter down from the more than \$20 million a year total cost to the specific cost-per-minute and per-second to support the whole Foreign Mission Board program. It puts the question to us of how long that program could continue if it depended upon what we are now doing.

Well, these are some "ifs" that we should soberly consider.



## Cigarette Smoking On Rise; Label Regulation Under Fire

WASHINGTON, D.C. (RNS)—The "cigarette scare" appears to be all but over. For the first time this year sales are appreciably above the corresponding month of 1963, according to a report issued by the Internal Revenue Service.

Evidence of this stems from the fact that June's sale of cigarettes is 8.5 per cent higher than in the corresponding period last year.

And despite the scare and medical warnings which followed the report given by Surgeon General Luther L. Terry, in January, sales for the fiscal year, which ended June 30, are only 8 billion short of 1963's total of 495 billion.

In the House of Representatives, a special committee has attempted to delay a new federal rule which would require warning labels on cigarette packages and in other cigarette advertising, telling the smoker of possible health dangers.

The action came when the House group decided to urge the Federal Trade Commission for a six-month delay. It was to require the data to appear on the packages beginning Jan. 1 and in advertising by July 1, 1965.

FTC Chairman Paul Rand Dixon earlier had said that it would take more than a command from the committee to deter him from implementing the warning program. Only "a command from Congress," he said, would make him delay the rule.

Leading representatives of the tobacco industry said that they would seek court action to nullify the effects of the bill. This, they said, could tie the matter up for several years in litigation.

The American Cancer Society, which has labeled cigarette smoking a health hazard,

## BAPTIST BELIEFS

By Herschel H. Hobbs

# Christian Stewardship

The word "stewardship" (*oikonomia*) means "house management." It might well read "administration". The Greek word for "steward" is *oikonomos* or the manager of a house. In turn, it may also read "administrator". It was a term usually applied to a slave who had been entrusted with his master's house and/or goods.

The former is found seven times in the New Testament; four times it is translated as "dispensation" (I Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25 KJV), and three times it reads "stewardship" (Luke 16:2-4). The latter appears ten times; eight as "steward"

(Luke 12:42; 16:1, 3, 8; I Cor. 4:1-2; Titus 1:7; I Pet. 4:10), once each it reads "chamberlain" (Rom. 16:23) and "governor" (Gal. 4:2) respectively. The verb form (*oikonomeo*) is used once as "be steward" (Luke 16:2).

The basic meaning of all three words is found in Luke 16:1-4, 8 (cf. Luke 12:42). Note also that Erastus was the "administrator of the city" of Corinth (Rom. 16:23). This man of high political position had become a Christian. In Gal. 4:2 the "governor" was a slave who had been placed over his owner's minor child.

But Peter and Paul use these two nouns in a strictly Christian sense. Every Christian has been made a "house manager" or "administrator" of "the manifold grace of God" (gospel) to be used for God's glory (I Pet. 4:10; cf. Eph. 3:2; Col. 3:2). Paul avows that if he accepts willingly the privilege of preaching the gospel, he has a reward, namely, the joy of doing so without a thought of remuneration. Otherwise, he nevertheless has the responsibility as of a slave to whom his master has committed the house managership (I Cor. 9:17).

In Eph. 1:10, Paul speaks of God's own administration of history wherein He has determined the time when He would bring to a head "all things" (the universe) "in Christ". "Bishops" or pastors are to be without blame as administrators of all of God's work through the church. (Titus 1:7). This is the work of a bishop (pastor) as an overseer to see that God's work is done correctly.

Pastors or evangelists as "ministers" (underowers) of Christ are to be regarded as administrators of the mysteries of God, and are to "be found faithful" or trustworthy (I Cor. 4:1-2).

Noteworthy is the fact that while the basic meaning of these words involves one's use of the master's money as well as his other affairs, not one time do the spiritual usages refer to money as such. They refer to the gospel and/or other spiritual ministeries. This implies that while one's stewardship involves money, it involves much more. If one is a good steward he will include monetary values; but simply because one gives his money alone he is not necessarily a trustworthy steward. For stewardship involves not only one's material possessions but the whole of his life.

branded a report by the Council for Tobacco Research—USA, as "self-serving and published without regard for the public welfare."

"The unfortunate, indeed the tragic, aspect of publishing such a report," it added, "is that many people who smoke cigarettes and find it difficult to quit will seize on the report as justification for their continuing to smoke."

The tobacco research report said that 10 years of tobacco industry-supported research had produced no laboratory proof of a link between smoking and lung cancer or evidence that smoking contributes significantly to heart and circulatory ailments or stomach ulcers.

## Home Mission Leader Praises Rutledge

ATLANTA (BP)—The retiring executive secretary of the Home Mission Board of the Southern Baptist Convention predicts "the greatest era of home missions" under the leadership of his successor.

Courts Redford of Atlanta made the statement in formally presenting Arthur B. Rutledge to the administrative staff of the mission agency.

Rutledge, presently director of the missions division, was elected to succeed Redford who retires at the end of this year.

"America is in desperate need of the ministries which the Home Mission Board can provide," Redford said. "We have in Rutledge a leader that will lead us to victory."

Redford said there was satisfaction in knowing "the responsibilities are passed on to one who is consecrated and well prepared for the work."

He said that in the five and a half years Rutledge has been with the board "he has found his way into the hearts of the members of the administrative and secretarial staff."

"Where he walks assurance and good will walk beside him. His sincerity is so genuine one feels at home with him in any situation. His faithfulness to his Lord and to his fellow Christians seems to challenge each to give his best cooperative efforts."

"As a friend of God, and a friend of man, he stands forthright as a Christian leader in our midst."

Redford paid tribute to Rutledge's ability to work with and to inspire others.

"His many contacts with other board's and agencies contribute to his very unique ability to analyze and evaluate the problems and the opportunities which will face him day by day," he said.



# Tennessee Topics

Clark Bryan is returning to his alma mater this fall to assume the post of director of student activities. According to Carson-Newman President, D. Harley Fite, Bryan will replace Joe R. Stacker, who has been called as pastor of First Church, Greeneville. Bryan, son of Mr. and Mrs. Clarence J. Bryan of Kingsport, is married to the former Shirley Ann Rich of Morristown. They have a daughter, Lisa Ann, age seven months. He comes back to Tennessee from Hattisburg, Miss., where he has been minister of music at First Church.

Pastor Jerry L. Glisson and Leewood Church, Memphis, had the services of Leonard Sanderson as evangelist in a revival Aug. 16-23. There were 17 additions by profession of faith and baptism, 25 by letter. Twenty-six rededicated their lives and three surrendered to full-time Christian service.

W. H. Pitt, secretary of Stewardship for Tennessee Baptist Convention, Nashville, was the evangelist for the revival at Fruitland Church, Gibson Association, Aug. 16-20. Charles Timberlake, pastor of New Hope Church, Dyer, led the singing. There was one addition to the church. Phillip Pitt, son of W. H. Pitt, is pastor. Sunday afternoon, Aug. 16, Kenneth Parrish and Thomas Allen were ordained as deacons. Plans are being arranged for a \$10,000 educational building adjoining the present building. The church went from half time to full time the first Sunday in June.

Herbert M. Radford, 74, of Memphis, died Aug. 27 after a long illness. He was a deacon in Seventh Street Church.

Albert M. Cartwright of 5202 Forest Hill-Irene Road in Irene community near Germantown died Aug. 27. He was 91. Cartwright was a deacon in Forest Hill Church and a superintendent of the Sunday school for many years.

Alford Woodrow Curtis of Brighton died Aug. 22. He was 44. Funeral services were held Aug. 23 at Brighton Church with Pat Landrum officiating. Curtis was a Sunday school teacher and deacon at the Brighton Church.

Mrs. Paul S. Mott of Memphis died Aug. 24 after a brief illness. She was a member of Speedway Terrace Church where she worked in the Sunday school and Training Union of the Intermediate Department.

Don S. Burnette of Madison is the new pastor of Kimball Church, Route 1, Jasper. He began his work Sept. 1.

Miss Anita Coleman and Miss Rennie Sanderson, missionaries to Japan, may be addressed at 11-798 Nishijin Machi, Fukuoka City, Japan. Miss Coleman is a native of Buena Vista, Tenn.; Miss Sanderson of Seminary, Miss.

Bill Webb, who has been called as pastor of Mitchellville Church, Bledsoe Association, was ordained by Elkins Avenue Church, Nashville, Aug. 30.

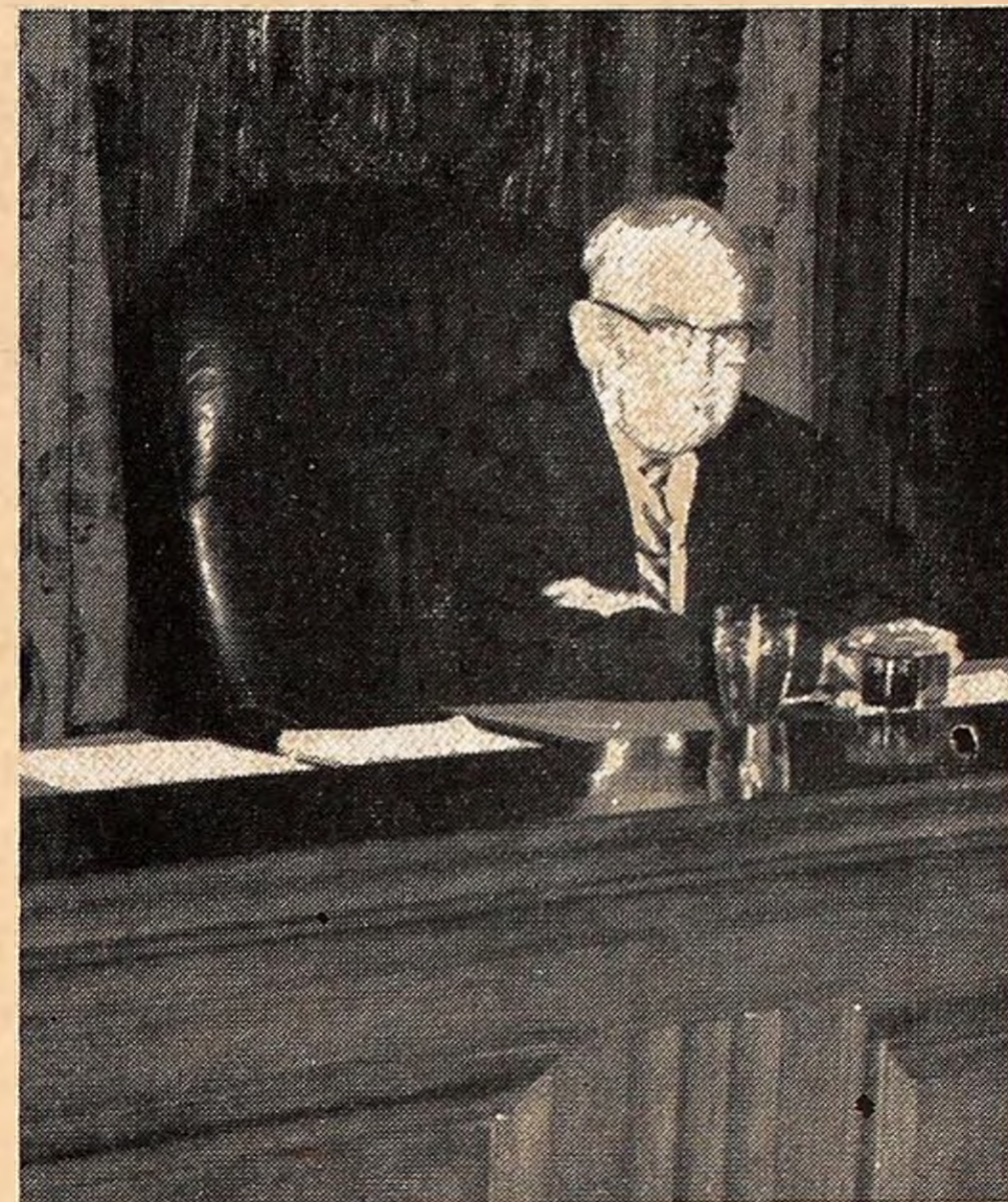
Jimmy Stroud, pastor of Bethel Church, Anderson County, for four years, has resigned as pastor to accept the call of Park Lane Church, Knoxville. He succeeds J. D. Griffin, who ended a two-year pastorate at Park Lane in June, when he went to Calvary Church, Oak Ridge. Stroud, a native Knoxville, was associate pastor of Broadway Church during the pastorate of Ramsey Polard and interim pastor there.



**NASHVILLE—DR. A. V. WASHBURN AND MRS. HAROLD MARSH examine first copies of the study course book "Reaching All Prospects for the Church" and the teaching guide, recommended for Sunday school preparation week Sept. 20-27. Dr. Washburn, secretary of the Sunday School Board's Sunday school department, compiled the text. The teaching guide was prepared by Mrs. Marsh, a Nashville resident, who is an avocational religious worker and writer for denominational publications. "Reaching All Prospects for the Church" shows how the Sunday school may function in discovering prospects, maintaining visitation, and leading prospects to enrol in Sunday school and other church activities. The text and teaching guide, both Convention Press books, are available at Baptist book stores.—BSSB Photo.**

## Alumni Limelight

### C-N Alumnus Named State Chief Justice



Hamilton S. Burnett, chief justice of the Supreme Court of Tennessee, graduated in 1916 from Carson-Newman College, and is a former trustee of the school.

His father, Dr. J. M. Burnett, was president of Carson-Newman from 1912-17.

Judge Burnett is a member of Knoxville's First Baptist Church and holds membership in the Tennessee and American Bar Associations, American Judicature Society, and Phi Delta Phi.

"I fully believe that a Christian education is essential in a well-rounded life of any person regardless of his business or profession in which he spends his life," Judge Burnett says.

"Religion points the way to eternal life and has an immeasurable part in softening the rude wills of men . . . I feel that the youth who has a Christian education will be far better prepared to meet the various exigencies of this world than one without such an education."

Carson-Newman College was founded in 1851 to meet the educational needs of East Tennessee. It has continued in this commitment. This past academic year 1,383 students received the benefits of a Christian education at Carson-Newman.

Edward G. Robinson, evangelist of Lebanon, led in revival services at Bartlebaugh Church, Hamilton Association, Aug. 1-14. "A record attendance averaging 110 for 15 services," states Pastor Samuel J. DePaul.

Maple Springs Church, Mercer, was led in revival services by H. B. Woodward, interim pastor, doing the preaching and Albert Hall directed the music. There were five additions by baptism.



## Planning Seminar Set For Oct. 12-16

Pastors and minister of education will gather in Nashville Oct. 12-16 for a long-range planning seminar sponsored by the Sunday School Board's Church Administration Department.

Participants will study step by step the nature and structure of the planning process. They will explore methods of organizing for planning; determining community needs; determining church objectives; planning long term action; and providing organization, leadership, facilities, and finances.

Participants will investigate plans and procedures to guide a church in planning five to ten years ahead.

The long-range planning seminar will be directed by Howard B. Foshee, secretary of the Church Administration Department, and Ralph C. Atkinson, director of field services.

For registration information, write: Church Administration Seminar Registrar, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

## Seminary Music School Names Acting Dean

Willian L. Hooper has been named acting dean of the School of Church Music at New Orleans Baptist Theological Seminary.

A member of the New Orleans Music faculty in the field of choral arranging since 1962, Hooper has published more than 30 compositions, including a new Christmas Cantata released lately by Broadman Press. He is also author of a Broadman book, "Church Music in Transition."

Hooper, who is a former minister of music at Old Hickory's First Church, succeeds Kenneth R. Hartley who was recently named professor and chairman of the Department of Fine Arts at Belmont College, Nashville.

Carson-Newman College, Jefferson City, has received a gift of \$115,000 from an alumnus earmarked for rebuilding Sarah Swann Home dormitory. Cost of renovating the building is estimated at \$400,000, according to C-N President D. Harley Fite. Work is due to start next January as a part of the college's \$7 million development program.

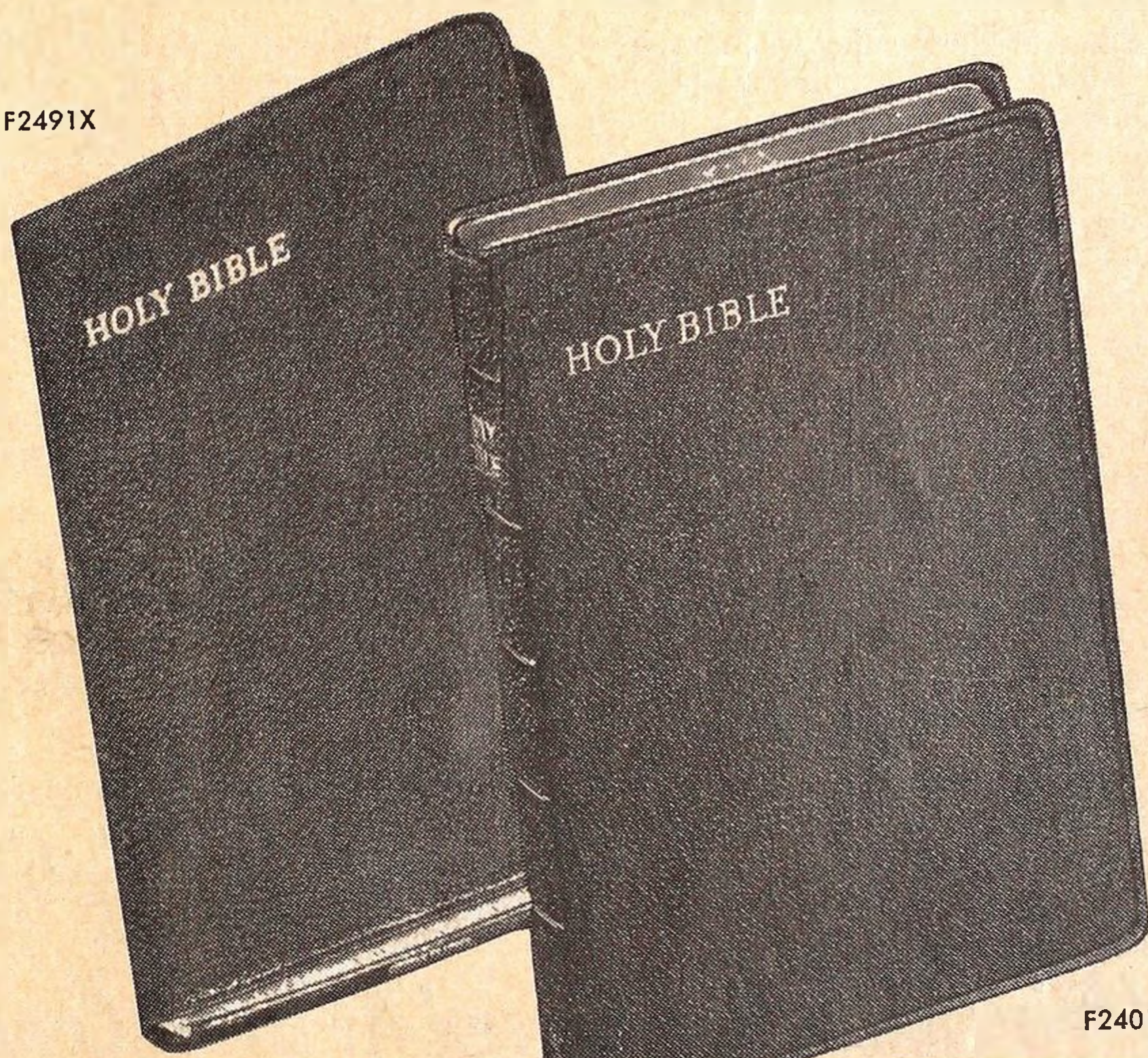
Michael L. Prowse has been called as associational missionary to Lawrence County Association. He comes to Lawrence County from First Church, Columbia, where he served for the past year as associate pastor and minister of education. Prior to this he was pastor of Palm City, Fla. Baptist Chapel. Education includes degrees from Oklahoma Baptist University (where his wife also attended) and New Orleans Seminary. He and his wife (Elizabeth) have three boys, Timothy, 7, David, 4, and Daniel, 2. Prowse began his work in Lawrence County, Sept. 1.

THURSDAY, SEPTEMBER 10, 1964

# BAPTIST BOOK STORE offers the COLLINS THRIFT SERIES

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16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. a Luke 2. 14.  
Rom. 5. 8.  
Titus 3. 4.

**F2491X**—This French morocco leather Bible is slim, flexible, and is printed on ultrathin India paper edged in gold. It has self-pronouncing text, 65,000 center-column references, 8 pages of full-color maps. Size, 4<sup>5</sup>/<sub>8</sub> x 6<sup>7</sup>/<sub>8</sub> inches; 7<sup>1</sup>/<sub>16</sub>-inch thick. (19c) **\$6.75**

**F3491X**—Same as F2491X, but with concordance. 9<sup>1</sup>/<sub>16</sub>-inch thick. (19c) **\$7.75**

**F2401**—Bound in long-wearing black leatheroid with flexible covers. Printed on fine Bible paper with red-under-gold edges. Contains references, maps, no concordance. Size, 4<sup>5</sup>/<sub>8</sub> x 6<sup>7</sup>/<sub>8</sub> inches; 3<sup>4</sup>/<sub>16</sub>-inch thick. (19c) **\$3.25**

**F2401R**—Red binding. (19c) **\$3.25**

**WF2401**—White binding. (19c) **\$3.25**



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# "Baptists and Lay Preachers"

By R. Paul Caudill

Baptist lay preachers are much in demand in Mexico, and much in use! And they are doing one of the grandest works to be found anywhere in the land.

According to Southern Baptist missionary Julian Bridges, the Immanuel Baptist Church in Mexico, though with a membership of only seventy-five, has nine preaching stations. All nine of these missions have lay preachers, and out of the group already one new church has been constituted.

In the Pueblo church, an American Baptist Church, with some 300 or 400 members, the situation is much the same. The church has twenty-three missions, and all of them, I was informed, have lay preachers.

And who are these lay preachers? They are men who have had a soul-shaking experience of God's grace in their hearts, and who have been so moved by that experience as to become involved in constant witness. Among these are professional men, men of the middle class, laboring men—just men who have come to know Jesus Christ, and who for their love of Him are giving themselves over to Him as lay witnesses.

As I think back over my mission journeys during the last few years, I recall that other lands display the same pattern. In Yugoslavia,

a little Baptist church Novisad, with a membership of some 90, as I recall, had nine preaching stations—some of them as much as 75 miles away—and all of them under the care of consecrated, Christian laymen who made the journey to the distant preaching posts each weekend at their own expense.

Thus, in Poland, I found the same picture as in Mexico. In Krynice, where we had the great outpouring of the Spirit at the early morning baptismal service on Sunday, the pastor is a lay preacher. In Poland, Baptists are very slow to ordain men to the full work of the gospel. Many years of witness and of preparation are required before ordination takes place. Consequently, they have in Poland a host of lay preachers, and much of the care of the churches rests in their hands.

When one considers what is happening here in our own beloved home land, it is not difficult to see the importance of leading our Christian laymen into a more complete involvement as witnesses.

While at Southwestern Seminary where I was preaching nightly in the Annual Pastor's Conference in June, I asked the librarian to obtain for me, if possible, the statistics

on the number of young men set apart to the full work of the gospel ministry in 1951, and again in 1963. The figures I obtained revealed that in 1951 Southern Baptists set apart to the full work of the gospel ministry some 1835 young men. Last year, I was informed, the figure had dropped to around 750!

In view of the population explosion here in our own land, and of the growing need for preaching stations, and therefore pastors and Christian workers, it is not difficult to see the importance of the role of lay preachers in projecting the work of the churches.

Of course the real answer to the problem concerning workers is the same that it has been from the beginning. Jesus gave the answer to His disciples in the long ago when He said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest" (Matt. 9:37, 38).

When the workers are too few, it is a sign that the followers of Christ have prayed all too little!

## Coggins of Christian Life Commission Has Book Published

NASHVILLE—Ross Coggins, director of Communications, Southern Baptist Christian Life Commission here is author of "To Change the World" to be released Oct. 1 by Broadman Press.

In his book Coggins, Southern Baptist missionary, emphasizes that Southern Baptists need to face up to their obligations as Christians "to change the world" to the limit of their ability and opportunity. He says too many Christian and churches seem to have forgotten that the intentions of God in Christ was world redemption. "To Change the World" will be available in general and religious book stores for \$1.50.

It is one of three selections in Broadman Readers Plan, fourth quarter. Subscribers to the plan pay \$3.00 for each of the four sets or \$10.50 cash for a year's subscription.

Inquiries about the plan should be sent to: Broadman Readers Plan, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

## Father Of Three Ministers Dies

HATTIESBURG, Miss.—Funeral services for J. H. Cothen, Sr., retired Baptist minister, were held at Hattiesburg Aug. 31.

Survivors include his widow and three Baptist ministers. Joe H. Cothen, of Jackson, Grady Cothen, of Fresno, Cal., and Aubrey Cothen of Bogalusa, La.

Mr. Cothen accidentally killed himself with a shotgun on Aug. 27. The corner reported that he was accustomed to going out behind his home and shooting birds that raided worms he raised for fishbait and that apparently was what he was doing when the accident occurred.

## Racial Discrimination Barred At BWA Congress

HAMBURG, GERMANY (BP)—No racial discrimination will be practiced when the 11th Baptist World Congress meets in Miami Beach, Baptist World Alliance leaders were assured here. The Congress meets June 25-30, 1965.

Conrad Willard, of Miami, told the Alliance Executive Committee in its annual meeting that there would be no discrimination in accommodations. Registration cards do not indicate race, hotel rooms will be assigned without regard to race, and restaurants will be open to all, he said.

Thomas Smith, convention bureau director for Miami Beach, said there had been no discrimination for convention groups for 15 years. He cited a June 1964 meeting of Miami area Baptists as an example.

"... And the Truth Shall Make You Free" (John 8:32) is the proposed theme for the Congress, according to Theodore F. Adams. Adams is chairman of the program committee. Evening sessions will take place in the Orange Bowl, Miami. Morning sessions will be in Miami Beach convention hall.

The oratorio "What Is Many?" will be a feature of the program. The oratorio was written for the Baptist Jubilee. It had its premier performance at the Baptist Jubilee celebration, Atlantic City, in May.

Billy Graham, Montreat, N.C., and John Soren, Rio De Janeiro, Brazil will be featured speakers at the Congress. Soren is president of the Baptist World Alliance.

The Baptist World Congress meets every five years, sponsored by the Baptist World Alliance. Josef Nordenhaug is general secretary of the Alliance.

Invitations for the 1970 Congress were received from Sydney, Australia, Tokyo, Japan, and Hong Kong. Reports on these possibilities are to be presented to the executive committee meeting at Miami Beach. The Congress itself will determine the meeting place.



### PULPIT FURNITURE

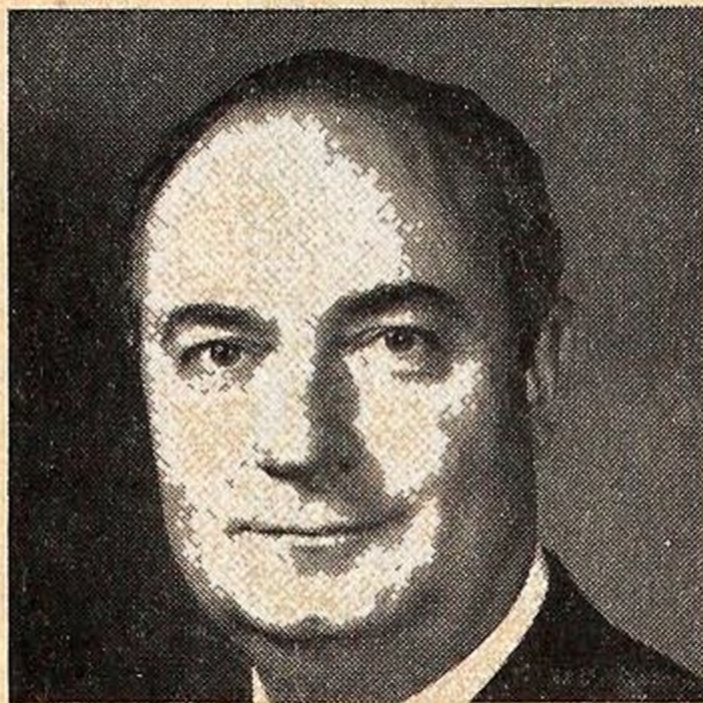
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Recreation . . . . . Saturday afternoon

Baptist Book Store for sales and browsing

Saturday evening Session . . . . . 7:30 o'clock

Closing hour Sunday morning . . . . . 11:30 o'clock

**Special Guests:**

Mrs. Robert Fling, President, Woman's Missionary Union, SBC, Cleburne, Tex.

Miss Kate Ellen Gruver, Missions Book Editor, Home Mission Board, Atlanta, Ga.

Mr. Thomas O. Lane, Director of Bellevue Church and the Baptist Memorial Hospital Nurses choirs, Memphis

Miss Juliette Mather, Former Young People's Secretary and Editor for Woman's Missionary Union, SBC, who has just returned from volunteer mission service in the Orient where she served seven years after retiring.

Dr. Porter Routh, Executive Secretary of the Executive Committee, SBC, Nashville

Dr. V. L. Stanfield, Professor of Preaching, New Orleans Baptist Theological Seminary, New Orleans, La.

**Our Missionary Guests:**

Miss Olive Allen, Thailand

Irene Chambers, Home Missions

Mrs. Buford E. Cockrum, Jr., Nigeria

Mrs. W. R. Medling, Japan

Georgia Mae Ogburn, Chile

**Conferences for Church WMU Officers**—9:00 a.m. Saturday until 12:30 p.m.

*Woman's Missionary Union*

**WMU**

# Retreat Program Features

**Gatlinburg, October 9-11**



# My Responsibilities As A Church Member

(This speech was delivered at the Southern Baptist Youth Assembly, Ridgecrest, N.C. by Tennessee's representative, Don Madaris. Don had been chosen first place participant in the State Speakers' Tournament. He represented Mt. View Church, Concord Association.)

By Don Madaris



In simple mathematics, pupils learn that  $2+2=4$ . Many never get beyond this phase of addition. In Christian mathematics, many people never get beyond the beginning stage in adding to their initial Christian experience.

This is difficult to understand, for to grow physically we insist on feeding our bodies proper foods. Spiritual growth is also a matter of proper diet. The main course is discipline. Oh, we attend church maybe twice a week, read our Bibles and pray occasionally, but we must discipline ourselves to carry out our full responsibilities as church members.

One of these is weekly worship. Not just attending a church service, for the physical act of worship is only the beginning. Once inside the sanctuary, we must help create that worshipful atmosphere which is so often

overlooked by the talkative, visitive, well-dressed participants. We must not allow minor distractions to take the focus of our minds away from the true meaning of what is said and done in this service. For it is in this service that we are reminded of deeper things of life, and are constantly reminded of God, who seems so easily forgotten in our world today.

The steps which led us to this service are important ones, but are not the steps leading to our main responsibilities as church members. Harold G. Sanders indicates in an article from *The Baptist Student* that the steps leading out of church lead to our obligations. He says, "The service we enter out of church . . . reaches more than the sermon preached in church. For what non-Christian would not rather see than hear such sermons anyway." <sup>1</sup>

But let me not minimize the spoken word. An average pastor speaks 120 words a minute. In a twenty minute sermon, he speaks 2400 words. Multiply this by 500 church members, who for sake of example, speak only 20 minutes a week for Christ. In one week, over a million words would be spoken for Christ. Realizing that John 3:16 includes only 25 words, how much witnessing could be done in a million words for Christ. <sup>2</sup>

Yet many church members shirk these responsibilities and expect the pastor to do the entire ministering of the church flock, while they want their church to become an emotional padded cell; a place where they can get a spiritual soothing and an easing of their own emotional selves. <sup>3</sup> Other Christians sit like bottles of ink—good ink, but good for nothing until someone else puts them into a spiritual pen.

Surely we don't carry out our responsibilities as church members only for what we can get out of it. If so, our Christianity won't stand against the persecutions of today. But in our modern world, are there

persecutions? Not being beheaded, or burned alive, or thrown to the lions, but economic pressures, social pressures, ridicule—very real persecutions which demand courage from some who profess Christianity.

But we in this country do not even have to possess courage in order to be a seemingly responsible church member. We in this country have the religious freedom to speak out on important issues, but no one wants to speak out on issues such as Bible reading and praying in the schools, liquor laws, and other matters which require church members to display courage. Duke McCall says, "In the United States, the church may succeed without courage, but it will not be the church of Jesus Christ." <sup>4</sup>

Therefore our responsibilities as church members are more than simply going to church. We must have time, discipline and courage. But we must also have compassion and concern for all people. We must be so educated in our beliefs and ideals and convictions that we can clearly present our church to anyone.

So, the mathematics of being a church member are not complex, but they do involve more than  $2+2$ . To assume these responsibilities is not an easy task, but we must never stop trying. If you feel as some do that one person cannot accomplish much, listen to this quote from Albert Spray, for it sums up our individual responsibility as church members: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do. What I ought to do, by God's grace, I will do." <sup>5</sup>

- 1 - *The Baptist Student*, "The Student Churchman's Service", April, 1958
- 2 - Idea from a sermon by James Harris, pastor, Grandview Church, Nashville
- 3 - *The Baptist Student*, "Do you get anything out of church?" by Christine Heffner, April, 1958
- 4 - *The Baptist Student*, "The Church courageous in today's world", February, 1958
- 5 - *Our Times Magazine*, p. 29, June, 1964

## Baptist Hospital Head Elected To High Post

CHICAGO (BP)—The American College of Hospital Administrators meeting here has named the administrator of a Baptist hospital in Dallas as president-elect of the nationwide organization.

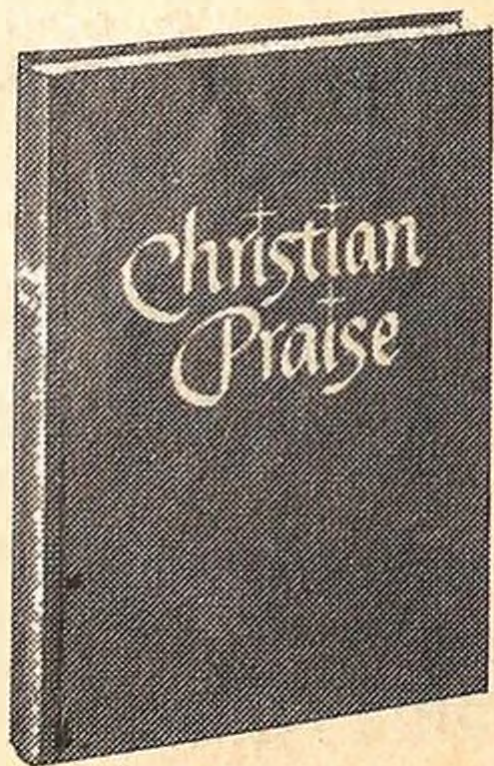
Boone Powell, administrator of Baylor University Medical Center in Dallas, will become a member of the organization's 11-member governing board, and will serve as its president next year.

Another Baptist hospital administrator, Gene Gidd of the Mid-State Baptist Hospital in Nashville, was elected to the group's council of regents.

The American College of Hospital Administrators is composed of nearly 6,000 hospital heads from throughout Canada and the United States.

Powell will preside over the professional society's sessions next year in San Francisco. He assumes the high position at the exact time he begins his 20th year at Baylor University Medical Center in Dallas.

## Just look what's happened to hymnals!



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# 130 Standard Vacation Bible Schools, 1964

Continued from last week, we list below those churches which reported Standard Vacation Bible Schools to date this year. These churches, pastors, principals, workers, and boys and girls are due our sincere congratulations. If you have not yet reported your school, please do so immediately. Citations are being sent to schools reporting.

Association	Church
Indian Creek	First, Collinwood
Indian Creek	Green River
Jefferson	First, Dandridge
Knox	Black Oak Heights
Knox	Central, Fountain City
Knox	Corryton
Knox	South Knoxville
Lawrence	First, Lawrenceburg
Lawrence	Highland Park
Lawrence	O. K.
Loudon	Kingston Pike
McMinn	Antioch
McMinn	Central
McMinn	Eastanallee
Madison-Chester	Calvary
Madison-Chester	Hillcrest
Madison-Chester	West Jackson
Madison-Chester	Westover
Maury	First, Columbia
Maury	Williamsport
Nashville	Freeland
Nashville	Lakewood
New Duck River	Shelbyville Mills
New River	Winfield
Nolachucky	Alpha
Nolachucky	Fernwood
Nolachucky	First, Morristown
Nolachucky	Kidwells Ridge
Nolachucky	Manley
Nolachucky	Warrensburg
Polk	Benton Station
Polk	Smyrna

Association	Church
Riverside	Allons
Riverside	First, Jamestown
Robertson	Eastland Heights
Robertson	Rock Springs
Sequatchie Valley	Baptist Hill
Sequatchie Valley	Grace
Sevier	Alder Branch
Sevier	Covemont
Sevier	First, Gatlinburg
Sevier	First, Sevierville
Sevier	New Era
Sevier	Richardson's Cove
Sevier	Wear's Valley
Shelby	Ardmore
Shelby	Ellendale
Shelby	Forest Hill
Shelby	Greenlaw
Shelby	Hickory Hills
Shelby	Jackson Avenue
Shelby	Lamar Heights
Shelby	Longview Heights
Shelby	Oakville Memorial
Shelby	West Frayser
Shelby	Woodstock
Shelby	White Station
Sweetwater	Cedar Fork
Sweetwater	Lakeside
Sweetwater	Rocky Springs
Sweetwater	Vonore
Sweetwater	Westside
Tennessee Valley	Smyrna
Watauga	Biltmore
Watauga	Butler
Watauga	Calvary
Watauga	Cobb's Creek
Watauga	First, Elizabethton
Watauga	Pleasant Grove
Watauga	Rittertown
Watauga	Stoney Creek
Watauga	Union

## Missionaries Study For Assignments

BEIRUT, Lebanon (RNS)—Eleven Southern Baptist missionaries have arrived here to study Arabic for a year before beginning assignments in Lebanon and Jackson.

Most will be engaged in educational work. Their arrival brings to 45 the membership of the Arab Baptist Mission.

A new project in medical work has begun in Yemen. Dr. James Young, who has served in Gaza since 1955, will open an outpatient clinic there in or near the city of Taiz.

## TENNESSEE TOPICS

First Church, Charleston, ordained Sam Bettis, Bill Ivy, Layton Humbred and Orval Crawley as deacons. C. E. Tutor is pastor.

Rev. and Mrs. H. Jerold Palmer, Jr., missionaries to Nigeria, have moved from Kontagora to Zaria, where they will attend language school (their address: Baptist Language School, P. O. Box 194, Zaria, Northern Nigeria, West Africa). He is a native of Dyersburg, Tenn.; she is the former Grace Powell, native of Tarboro, N.C. (she lived in Portsmouth, Va., when a teenager).

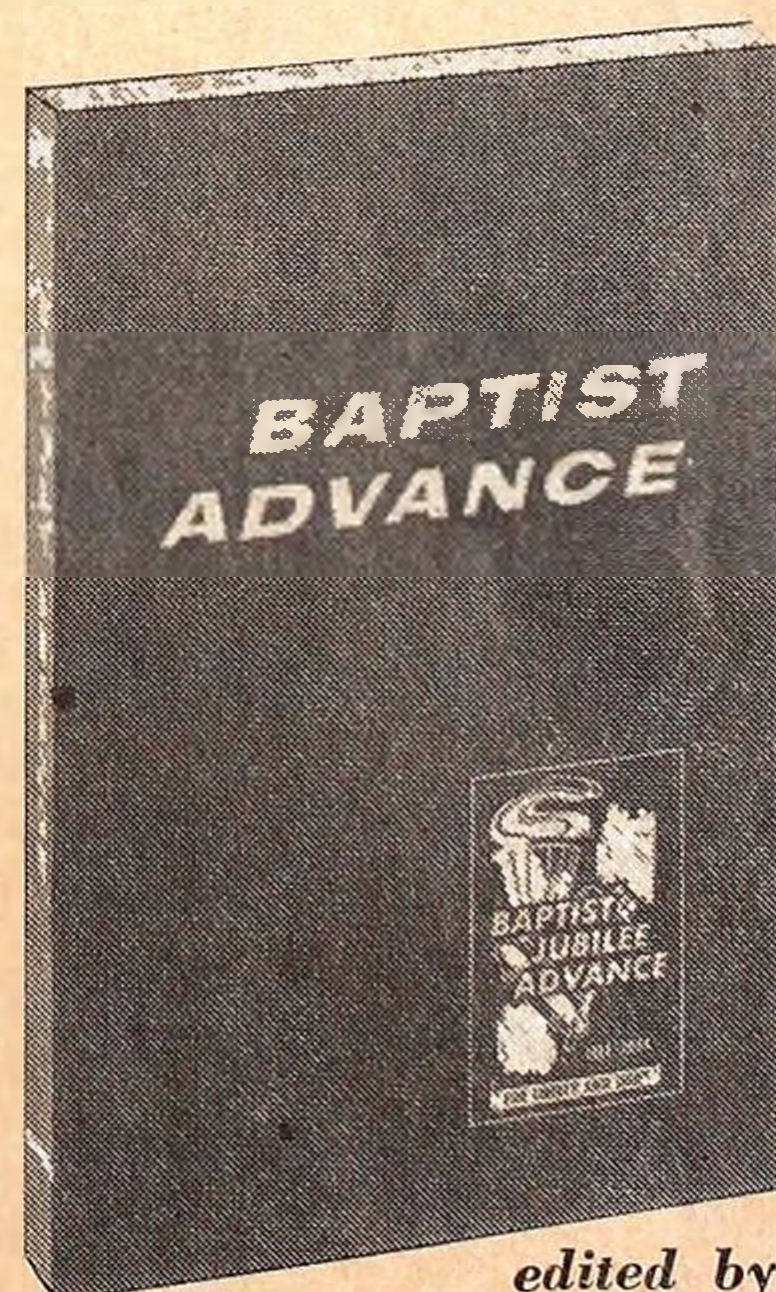
## Baptists Assist With New Civil Rights Law

WASHINGTON (BP)—Ten Baptists are among the 456 men and women appointed by President Johnson to a special advisory committee on civil rights.

The national citizens committee for community relations has representatives from 42 states and the District of Columbia. Its purpose is to help smooth the way for carrying out the new civil rights law in the states.

The committee will be asked to consider matters of concern to the community relations service, headed by LeRoy Collins. Collins is a former governor of Florida and past president of the National Association of Broadcasters. The agency was established under the new law and will operate under the Department of Commerce.

Baptists serving on the committee are: Wayne Dehoney, Jackson, Tenn., president of the Southern Baptist Convention; Brooks Hays, New Brunswick, N.J.; Billy Graham, Montreat, N.C.; Steel Hays, Little Rock, Ark.; H. E. Williams, Walnut Ridge, Ark.; William B. Hartsfield, Atlanta, Ga.; Bert Combs, Lexington, Ky; W. W. Finlator, Raleigh, N.C.; and Luther Holcomb, Dallas, Tex.



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# Attendances and Additions

August 30, 1964

Churches S.S. T.U. Add.

Alamo, First	260	84	
Alcoa, Calvary	163	85	
First	429	221	2
Alexandria, New Hope	61	34	
Antioch, Mt View	222	122	2
Rocky Fork	35	29	
Ardmore, First	153	75	1
Athens, Central	141	73	
East	412	181	
First	590	228	8
West End Mission	110	51	
Riceville, First	134	60	
Auburntown, Prosperity	139	70	
Bemis, First	320	68	
Bolivar, Dixie Hills	84	50	
First	412	103	1
Brownsville	604	161	2
Camden, First	312	93	
Natchez Trace	40		
Carthage, First	198	60	
Chattanooga, Brainerd	969	306	10
Calvary	312	129	
Central	603	201	7
Meadowview	32	18	
Concord	482	187	8
East Brainerd	232	111	4
East Ridge	735	195	
First	1022	183	4
Morris Hill	300	99	1
Northside	386	101	
Oakwood	402	165	
Ooltewah	160	60	
Red Bank	1183	294	11
Ridgedale	486	204	
St. Elmo	378	126	
White Oak	568	151	
Woodland Park	313	137	1
Clarksville, Calvary	121	59	
First	1042	297	11
Pleasant View	285	90	
Cleveland, Big Spring	328	157	
Maple Street	118	71	
Clinton, First	620	154	
Pleasant View	173	102	
Second	424	90	
Collierville, First	330	89	5
Columbia, First	423	123	2
Highland Park	395	144	
Northside	110	65	2
Pleasant Heights	206	83	1
Cookeville, First	454	97	
Eastwood	68	40	
Washington Avenue	154	71	
Bangham Mission	61	51	
West View	117	54	
Corryton, Fairview	172	75	
Crab Orchard, Haley's Grove	160	77	
Cowan, First	147	58	7
Crossville, First	218	47	
Oak Hill	112	61	4
Denver, Trace Creek	132	64	
Dresden, First	204	57	
Dunlap, First	167	57	
Dyer, First	198	103	
Dyersburg, Calvary Hill	113	47	2
First	658	220	1
Hawthorne	269	121	12
Elizabethton, First	474	149	
Oak Street	186	71	
Siam	201	95	
Erwin, Clear Branch	80	29	
Etowah, First	316	93	
North	389	111	
Fayetteville, First	496	123	
Flintville	170	51	
Galloway	93	50	
Gladeville	184	77	
Gleason, First	200	52	
Goodlettsville, First	503	214	
Grand Junction, First	146	73	
Greenbrier, Ebenezer	149	58	
First	339	124	
Greeneville, First	441	123	
Second	137	50	
Harriman, South	475	124	2
Woody Street	60	21	
Trenton Street	366	104	
Henderson, First	217	64	
Hixson, Central	338	195	
Memorial	297	133	6
Pleasant Grove	168	74	
Humboldt, First	520	151	
Iron City, First	150	112	4
Jackson, Calvary	530	211	4
East	106	59	11
First	923	202	
Parkview	338	79	
West	803	359	1
Jellico, First	162	84	
Mission	11		
Johnson City Central	547	145	1
Clark Street	283	62	

North	176	58	
Pine Crest	224	91	
Unaka Avenue	314	95	
Kenton, Macedonia	107	78	2
Kingsport, Colonial Heights	391	155	
First	787	176	4
Litz Manor	214	91	1
Lynn Garden	450	114	
State Line	189	90	
Kingston, First	626	284	
Knoxville, Beaver Dam	267	112	1
Bell Avenue	524	137	
Black Oak Heights	193	70	3
Broadway	781	287	
Central (Ft. City)	1090	367	
Cumberland	340	185	
First	790	217	3
Immanuel	336	99	
Lincoln Park	946	262	
McCalla Avenue	840	265	
Mt. Harmony	172	118	3
Meridian	607	152	3
New Hopewell	280	135	
Sevier Heights	486	260	8
Smithwood	689	290	
West Hills	265	75	4
LaFollette, First	292	100	1
Lawrenceburg, First	220	58	
Highland Park	308	138	2
Meadow View	74	41	
Lebanon, First	507	149	
Immanuel	383	175	5
Rocky Valley	114	46	
Lenoir City, Calvary	231	69	
First	474	161	
Oral	111	66	
Lewisburg, First	384	112	1
Lexington, First	364	88	3
Loudon, New Providence	139	112	
Union Fork	100	75	
Madisonville, First	289	117	
Malesus	227	70	3
Manchester, Trinity Mission	145	105	
Martin, First	372	129	
Southside	112	37	
Maryville, Armona	181	72	1
Broadway	552	329	8
First	732	264	
Stock Creek	203	120	
McEwen, First	80	26	
McKenzie, First	309	101	
McMinnville, Magness Memorial	294	87	2
Forest Park	66	39	
Shellsford	202	100	
Medon, New Union	116	90	
Memphis, Ardmore	712	277	1
Bartlett	416	162	2
Bellevue	1461	628	8
Boulevard	460	138	1
Brunswick	138	42	1
DeSota Heights	389	152	1
Ellendale	169	53	
Eudora	940	334	
First	1398	275	1
Graceland	688	229	12
Highland Heights	1253	511	4
LaBelle Haven	702	282	9
LeaClair	519	248	6
Lucy	132	102	
Macon Road	222	102	
Park Avenue	642	183	2
Peabody	217	117	2
Rugby Hills	272	152	11
Second	561	208	8
Sky View	378	191	1
Speedway Terrace	604	308	3
Temple	955	286	
Trinity	640	284	7
Union Avenue	862	210	3
Wells Station	585	158	1
Whitehaven	766	168	1
Milan, First	600	153	23
Morristown, Alpha	115	56	
Bethel	170	95	
Buffalo Trail	203	72	
Bulls Gap	91	48	
Calvary	350	140	
First	616	175	2
Manley	164	108	
Montvue	172	70	
Westview	126	69	
Witt	69	78	
Murfreesboro, First	600	119	3
Calvary	123	64	6
Immanuel	69	49	
Southeast	180	93	
Third	319	111	
Nashville, Alta Loma	312	165	
Antioch	201	73	
Crievewood	569	152	6

Mission	135		
Dalewood	382	104	2
Donelson, First	623	173	4
Eastland	532	151	
Elkins Avenue	142	62	
Fairview	222	73	
First	1280	405	10
Cora Tibbs	70	27	
T.P.S.	169		
Freeland	125	32	
Grace	790	219	
Harsh Chapel	217	96	
Haywood Hills	403	168	2
Hill Hurst	229	91	
Inglewood	808	183	1
Joelton	289	154	14
Lakewood	526	128	2
Lockeland	531	142	4
Lyle Lane	96	34	
Park Avenue	771	221	4
Riverside	327	93	3
Rosedale	200	81	
Third	201	40	
Two Rivers	92	43	
Woodbine	473	162	
Berea	42	11	
Niota, First	121	28	
Oak Ridge, Robertsville	643	196	4
Old Hickory, First	419	151	
Temple	282	158	
Paris, First	565	140	4
Parsons, First	217	78	
Pigeon Forge, First	244	111	3
Portland, First	354	111	
Pulaski, First	323	57	
Mission	43	8	
Quebec, Bethel	22	20	
Rockwood, Eureka	124	76	
Rogersville, Henard's Chapel	113	106	
Savannah, First	306	91	
Selmer, Falcon	84	49	2
First	262	74	
Sevierville, First	419	156	
Seymour, Dupont	118	54	
First Chihlowee	169	95	5
Shelbyville, First	498	138	6
Shelbyville Mills	155	64	
Southside	97	24	
Smyrna, First	343	105	
Somerville, First	321	119	
South Pittsburg, First	239	76	4
Sparta, First	190	54	
Springfield	567	147	
Summertown	140	79	3
Sweetwater, First	395	83	1
North	186	32	2
Trenton, First	547	53	3
Tullahoma, Highland	237	114	3
Spring Creek	34	9	
Union City, First	604	139	1
Samburg	60	30	
Second	304	140	
Watertown, Round Lick	212	92	3
Waverly, First	207	86	
Waynesboro, Green River	152	98	
White House	181	83	
Winchester, Oaklawn	132	60	
Woodbury	223	42	

## Harris, Carson-Newman Teacher, Heads Group

RIDGECREST (BP)—Douglas J. Harris, professor of Bible at Carson-Newman College (Baptist), Jefferson City, Tenn., has been elected president of the Association of Baptist Professors of Religion.

He succeeds Page H. Kelley of Southern Baptist Theological Seminary, Louisville, as president of the Association. The group includes teachers at Southern Baptist seminaries and colleges. Thirty-five attended.

Robert Crapps, Furman University, Greenville, S. C., was elected vice-president, and W. T. Edwards, Howard College, Birmingham, secretary-treasurer.

The Association will also hold its 1965 meeting at this Southern Baptist Convention summer assembly site, Aug. 26-27.

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## BWA Committee Proposes Changes, Calls Goulding

HAMBURG, GERMANY (BP)—The Baptist World Alliance executive committee, meeting in annual session here, elected a new associate secretary and approved proposed constitutional changes for fuller representation of the Baptist bodies.

C. Ronald Goulding, pastor of the Haven Green Baptist Church, Ealing, London, was elected to succeed Erik Ruden as associate director of the Alliance. Ruden resigned, effective June 30, 1965, to become general secretary of the Baptist Union of Sweden.

Goulding will supervise the London office of the Alliance, beginning July 1, 1965. He is a former president of the European Baptist Federation. His previous pastorates include historic Carey-Fuller Baptist Church at Kettering.

The proposed constitutional changes would enlarge the executive committee and would alter membership requirements for the Baptist World Alliance. These will be presented at the 11th Baptist World Congress meeting at Miami Beach, June 25-30, 1965.

Every member convention would be represented on the executive committee by one or more members. Representatives would be nominated by the member conventions themselves.

The membership requirements would provide that member conventions and unions have identity apart from any other convention, and that they must have been a "stable organization" for three years. They would also be required to contribute regularly to the Alliance budget.

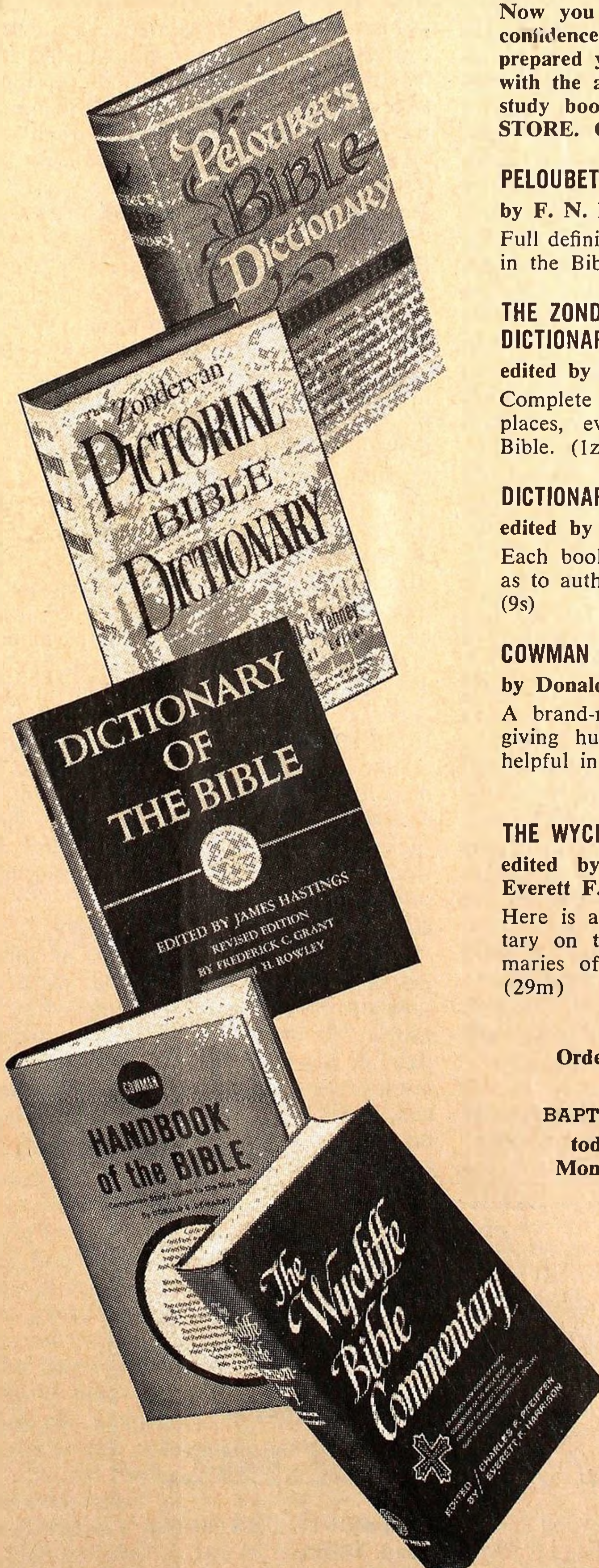
Josef Nordenhaug, general secretary, reported that world developments since the founding of the Alliance in 1905 have served to make the international Baptist fellowship more necessary and meaningful for the outreach of Baptist churches around the world.

Relief and rehabilitation projects in the Congo, Burundi, Assam, Haiti and several countries in Europe were approved, subject to available funds.

Two new conventions were admitted to Alliance membership. This brings the number of constituent groups in the Alliance to 81, representing approximately 23 million Baptists. The new groups are the progressive National Baptist Convention, Inc., in the United States, and the Ghana Baptist Convention, in West Africa.

An operating budget of \$147,000 was proposed for 1966. The 1963 proposed budget was \$139,500, while the 1964 budget was \$136,000.

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# — A Spokesman For God —

TEXTS: I Sam. 1 to 7 (Larger)—I Sam. 3:19, 20; 7:5, 6, 10-17 (Printed)—Prov. 3:5, 6, (Golden).

This is the first of three lessons on Samuel, one of the great men of all time and especially so for the people of Israel. He is seen in this lesson as the Lord's representative, closing one era and opening another. His life and ministries constitute a sort of bridge between the "dark ages" of the period of the Judges and the coming of the monarchy for the chosen nation of God. In this particular respect, he resembles John the Baptist. Samuel was a man of integrity, deep religious fervor, and he enjoyed the confidence of his people. It will be recalled that he had the rare privilege of anointing two kings, Saul and David. His chief fault was in not seeing to it that his sons followed him in his honesty before the people and his fidelity to God. It may have been that this failure was in part due to the low moral and spiritual life so characteristic of his age. We observe him, in this lesson, in some four roles as "A Spokesman for God". The comments are confined to the printed texts, as indicated above. Let Samuel be a worthy example for all to follow.

## Growing To Maturity (vv. 19, 20)

Back of Samuel, as with so many like him, was a Godly mother. Hannah was a dedicated mother who gave him early in life to the Lord's service. He grew to maturity, under the care of Eli the priest, and appears in the role of a prophet. The Lord was with him from his earliest childhood. His name became well-known throughout the entire land as one of God's faithful spokesmen. He was one of the first of such men in the long line that would follow (see Heb. 11:32ff.). The dawn of a new day for the people of Israel was foreshadowed by the coming of this great man of God. As time passed, he was listened to and obeyed by the hosts. His integrity no doubt had much to do with their acceptance of him as their leader and guide.

## Gathering For Prayer (vv. 5, 6)

In chapters six and seven of I Samuel there is the record of a great revival at Mizpah. In the two verses given here for

the printed text, notice is called to Samuel as he appears in the role of a priest. He gathers the people and intercedes to God for them in earnest prayer. Water was poured out and fasting was observed as symbols for repentance and renewed faith in the Lord. The man of God led the people in confession of their sins. What better evidence can there be of one's genuine piety than when he gathers a group of people and leads them in sincere prayer and confession? His example in this regard needs widespread repetition in our world at present.

## Girding For Battle (vv. 10-14)

Samuel appears in these verses in the role of a warrior. The Philistines came upon the Israelites to engage them in battle even while they were in the act of worship. The Lord intervened "with a great thunder" and brought confusion to them. It frequently happens today that revivals are hindered by the forces of evil until the Lord similarly intervenes. Samuel, who encouraged Israel in her fight with the Philistines, sets up a stone in commemoration of the victory and calls it Ebenezer. The name is significant for it means, "Hitherto hath the Lord helped us". Numerous churches bear the name at present. In many lives such a name has deep meaning. Samuel is seen later in life as a stern and uncompromising older man, similar to his role here as a warrior, when he rebukes Saul for his gross disobedience and then hews to pieces Agag the king of the Amelkites (I Sam. 16:32, 33). God's spokesman must be just as well loving. Occasions may arise when only a strong hand can be used.

## Guiding Towards Justice (vv. 15-17)

Samuel became one of the first of "circuit judges", traveling from place to place and seeing to it that justice was enjoyed by the people. He was fair in his dealings and upright in his decisions. He was free from bribery (see I Samuel 12). The hosts testified, in his old age, that he had been faithful and just before them. Seldom does one encounter one of his stature today.



ON MATTERS OF  
*Family Living*

By

Dr. B. David Edens  
319 E. Mulberry  
San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

## The Christian's Use Of Leisure

Never before in history has a nation possessed so much time free from the necessity of labor; yet one of the constant physical complaints I, as a counselor, hear is, "Doctor, I feel tired all the time." Why is this? First, many persons do not know how to use their leisure constructively. Second, other persons because of the pressure to get ahead materially will not take time off to relax. The Christian use of leisure demands that we master these two factors in our lives. For what shall it profit a man if he shall gain the whole world and lose his own child and self?

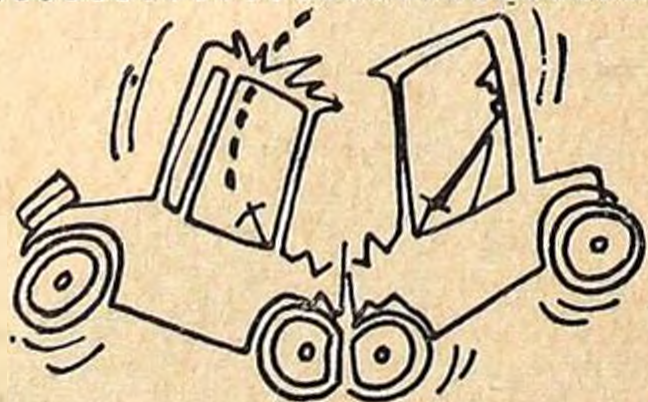
Some people feel so guilty about taking a vacation they can not enjoy it. This was not intended to be so.

Jesus said, "Come ye yourselves apart into a desert place, and rest a while."

It is a helpful prescription—rest in a quiet place to regain depleted physical and mental strength. The Christian use of leisure includes filling this prescription in the way best suited to our need. It could be said, "Come ye apart and rest a while" or come ye apart. If we are too busy to rest, then we are too busy.

When we have come aside and caught our emotional breath, then we can come back to the crowds without being spiritually crushed by them.

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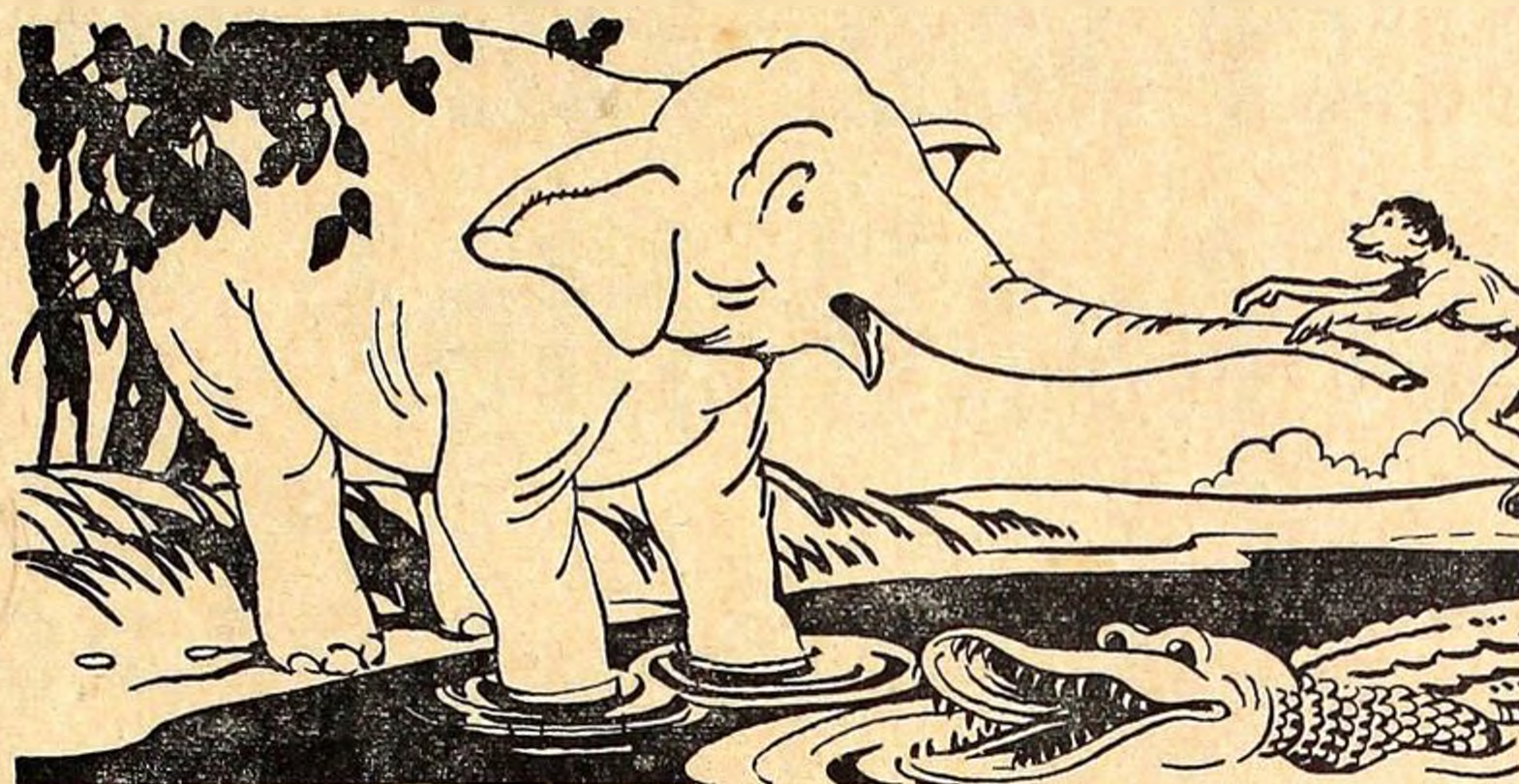
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## God's Wondrous World\*

### The Baggy Elephant

By Thelma C. Carter

Have you ever watched elephants in a parade? They walk in single file, keeping the same distance from one another throughout the parade.

Most of the elephants we see come from India. They are small and easily trained according to elephant trainers. Although most African elephants are larger than Indian elephants, some pygmy elephants also are found in Africa.

An elephant has been described as looking the same at both ends. Not only its amazing trunk and tail give this effect, but also its all-over saggy coat.

On the hot plains and jungle areas of Africa and India, herds of elephants make their homes. Their favorite food consists of leaves, grasses, and wild fruits. One elephant may eat several hundred pounds of food per day.

Elephants drink barrels of water every day. A herd of these big creatures, drinking at a water hole, can lower the water level in

a stream in a matter of minutes. They not only enjoy drinking water, but also they delight in throwing water with their long trunks over themselves and other elephants.

The amazing trunk of an elephant serves as arm, hand, and fingers. The strength of the trunk is unbelievable, making it possible for an animal to lift and carry heavy objects. In India and Africa, elephants are trained for use in hunting as well as for carrying heavy loads of hay, logs, and other items.

In ancient times, elephants played an important part in warfare, performing a service similar to that of giant tanks. They made their way through areas of trees and shrubs by mowing them down and tramping into the earth everything that lay before them.

In the world of nature we find no mother more devoted than an elephant cow. If a baby elephant disobeys, the mother will give it a hard slap across its back reminding the youngster that, "Mother means what she trumpets."

Looking at this huge, amazing animal, we are reminded that it is another of God's creatures. "Every beast of the forest is mine" (Ps. 50:10).

## Little Widow\*

By Doris Taylor

Farmer Brown, of the Shetland Islands of northern Scotland, was delighted to receive a fine present of two guinea fowl, a type of pheasant. They were the first of their kind ever to be seen in the district.

The farmer and his family loved the birds, and they tried to tame and pet the shy creatures. The guinea fowl, however, were badly frightened by the long voyage from their native Africa. They refused to mix with the other fowl in the farmyard. Creeping into a thicket, they lived there in isolation. They approached the house or farmyard only when extremely hungry. Farmer Brown was keenly interested in the lovely pair, but he wisely allowed them to

return to a state of nature.

Two years after their arrival at the farm, a severe winter compelled the guinea fowl to seek food among the other poultry. Timidly they approached the farm.

The king of the farmyard was Buster, a gamecock. He protected all the poultry from enemy attack by dogs, cats, or birds of prey. After one look at the newcomers, Buster decided they were friendly. He allowed them to pick up grain with the other fowl.

Then one morning Farmer Brown found the guinea cock dead at the far end of the barnyard. He examined the body carefully. It had been struck on the head by the sharp talon of an eagle, a fierce eagle. Although it had been grasped by the eagle's beak and claws, for some unknown reason it had not been carried away.

Two ducks were gazing at another duck who had just left them. "Doesn't she simply slay you?" said one. "She walks like a woman wearing slacks!"

Husband: "But, darling, haven't I always given you my pay on the first of the month?"

Wife: "Yes, but you never told me you were paid twice a month."

At last the long-staying-guest was ready to depart. "Goodnight," he said. "I hope I haven't kept you up too late." (Host, yawning): "Not at all. We would have been getting up soon anyway."

The father was down at the college having a little visit with his son. One day he met one of the professors his son had in his course.

"I'm delighted to meet you. My son took math under you last year, didn't he?"

"Pardon me," said the professor. "He was exposed to it, but he didn't take it."

"You're the first college girl I ever liked," said the young man. And when she asked him why, he said, "All the ones I ever met knew so much!"

The farmer could not find the guinea hen. Buster, the gamecock also was missing. Frantically the farmer searched. He feared that they, too, had been killed.

The farmer called Buster by a peculiar clucking sound, which the bird understood. At once, Buster stepped out from behind a haystack. He was a crestfallen cock, with torn feathers and bedraggled wings. He looked far less bossy than usual. Cowering close by his side and sheltered beneath his plumes was the terrified guinea hen.

Farmer Brown understood what had happened. When the guinea cock had been attacked by the eagle, the gamecock had flown bravely to the rescue, as he had done at other times when protecting his poultry. He had succeeded in scaring the eagle away, but he had been wounded in the fray. The guinea hen had seen everything and had flown to the gallant Buster for protection.

From that day the guinea hen never left Buster's side, although she was terrified when he approached some friendly human hand for a titbit. Buster seemed to understand that she was a lonely little widow. He accepted her adoration and close companionship and, being a real gentleman, he protected her to the end of her days.

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