

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN 37087
BGT FIRST

Recognizing
Service

VOLUME 131

✱

THURSDAY,
JAN. 28, 1965

✱

NUMBER 4



An Empty Name



Ray Fowler, Ivy Memorial Church, Nashville

"I know your works; you have the name of being alive and you are dead."—Rev. 3:1 (RSV).

The church at Sardis had the name of being alive, but death's processes had already rendered it lifeless. The smell of death was upon the soiled garments of the church.



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37212
Phone 254-5681

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Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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Offering To Strengthen Witness To Unchurched

ATLANTA—Southern Baptists' study of mission needs in the United States and their attempt to raise \$3,690,000 for missions at home will strengthen their churches' witness to the 75 million unchurched in the nation.

Arthur B. Rutledge, executive secretary-treasurer of the Southern Baptist Home Mission Board, made this statement in discuss-

Jesus knew the church was dead. The community looked upon its activity and announced that the church was very much alive. She had no more life than the tail twitchings of a dead snake.

The world has not the ability to act as a coroner. At the inquest the world would have pronounced the church very much alive. Physically, the church at Sardis was as "busy as bees". But spiritually, rigor mortis had set in. Physical movement may be indicative of physical life. It is not, however, indicative of spiritual life.

What chance does a lost sinner have of being spiritually reborn in such an environment of a dead church, or churches? His world has tumbled in. He needs help, but finds none.

Are some of our churches like the one at Sardis? Have they the name of being alive, but are dead? Are not some of us like Samson of old who "wist not that the Spirit of God had gone out of him?"

God, through His messenger, delivered a divine ultimatum to this church: "Repent . . . be watchful, and strengthen the things which remain, that are ready to die." May God not have to deliver such an ultimatum to us today!

Baptist Hour Radio Topics Announced

During February, sermons preached on "The Baptist Hour" by Dr. Herschel H. Hobbs will continue to enlarge the theme, "Life's Common Denominators." Dr. Hobbs is pastor of First Church, Oklahoma City, Okla.

On Feb. 7, "Thorns Among Roses" will take up the fact of tribulation, the fortitude of the Christian and fellowship in Christ.

"The Blossom of Blessedness" on Feb. 14 will survey the proof, failure, and reason behind the love of Christians.

Feb. 21 brings an intriguing title—"Turning Question Marks Into Exclamation Points." It will treat the fact and function of doubt and faith grounded in truth.

The last Sunday, Feb. 28, will bring the first of seven sermons on the last words of Christ on the cross. Its title—"A Word of Forgiveness."

ing the Annie Armstrong Offering for Home Missions.

The annual spring home mission emphasis includes a study of the new home mission books, the Week of Prayer for Home Missions, and the offering. Dates for the week of prayer are Mar. 7-14.

"Serious spiritual problems exist all across our nation. The number of unchurched people in the United States exceeds 75 million, and the figure grows by one million a year," said Dr. Rutledge.

"Millions of lost people will never be confronted with the gospel forcefully unless our churches reach out to establish a gospel witness in the immediate area of need," he added.

The new executive secretary, who assumed his office Jan. 1, said the emphasis on home missions helps alert the churches to opportunities in missions as well as providing "extremely significant support for home mission work."

The 1965 budget for the Home Mission Board exceeds \$6¾ million, the largest budget in the history of the agency.

The funds come almost entirely from the Cooperative Program and from the Annie Armstrong Offering.

Rutledge said the Home Mission Board selected special mission projects which the offering will provide when more than \$2,910,000 is given.

These include (1) support for the first year's operation of the Navajo Training School near Farmington, N. M., (2) new mission centers in pioneer cities and (3) funds for mission pastoral aid, including \$25,000 for Los Angeles.

In addition, the offering will provide \$250,000 for mission buildings, then \$150,000 for church sites, and the last \$290,000 will be for additional mission buildings and church sites.

Plane Crashes Take Toll

James H. Drake, field director of the Broadway Plan of Church Finance for the California Baptist Foundation, was killed instantly when his Cessna plane crashed into a vineyard near Caruthers, Calif., Jan. 10. Drake who came to the foundation in 1964 was on his way to fulfill two preaching engagements and hold a church finance conference when the accident occurred. He is survived by his widow.

Corky Farris, former SBC missionary to Japan and associate in the Texas Baptist evangelism division, was found badly injured Jan. 14 from a plane crash near Woodville, Tex.

The plane crash killed the pilot, Lynn Rogers, a Baptist deacon from Dallas.

Twin Perils In The President's Proposals

by Glenn L. Archer, Executive Director Americans United

The proposed program of Federal aid to education is one that needs to be examined with the greatest caution. It is to be hoped that Congressional Committees will not merely rubber stamp the program but will subject it to the complete legislative process. The legislation as presently drafted would appear to pose two dangers.

First: it would seem to threaten the public schools. The Federal school bureaucracy which it envisages would, in effect, create a new school system. Because of the vast sums to be expended by these officials, and the immense power which they would possess, they might well supersede local boards of education as the effective agency of control. This burgeoning of competitive educational bureaucracies would make for confusion and inefficiency in local communities. Proposals to provide aid for schools which co-mingle public and church control would add to the confusion. Such an arrangement would, moreover, tend to reduce public schools to institutions for vocational and

manual training.

The Federal agency could effectively override state laws and constitutions in regard to educational policy. The kind of aid-to-education projected here would tend to undermine and destroy the American public school system.

Second: the educational program which the Administration proposes would erode the United States tradition of separation of church and state. The plan seeks to slink under, around and about the constitutional barrier against public subsidies to church schools. It would even make possible under some circumstances the setting up of public agencies on the premises of churches or their schools.

The legislation would seem to provide specific methods whereby Federal funds could be channeled to parochial schools. It is true that these would not be general grants to the school, but rather in the form of allocations for specific purposes deemed to be in the public interest. The effect would be the same, however. The school is aided. A financial tie between state and church is established. Once this kind of procedure is begun, experience shows that it tends to expand and develop until separation of church and state disappears altogether.

Pertinent questions need to be asked as Congress analyzes this legislation. Will these proposals undermine the public schools? Is this Administration succumbing to sectarian pressures in making provision for public assistance to parochial schools? Is the Administration embarking upon a policy of providing Federal aid to parochial schools in ways designed to circumvent the Constitution? What safeguards does the proposed legislation carry against such results?

Students Need Not Fear Truth, Says Professor

WAKE FOREST, N.C. (BP)—“Theological education is faith’s adventure in exercising the mind to the glory of God,” declared Raymond B. Brown, professor of New Testament Interpretation at Southeastern Baptist Theological Seminary.

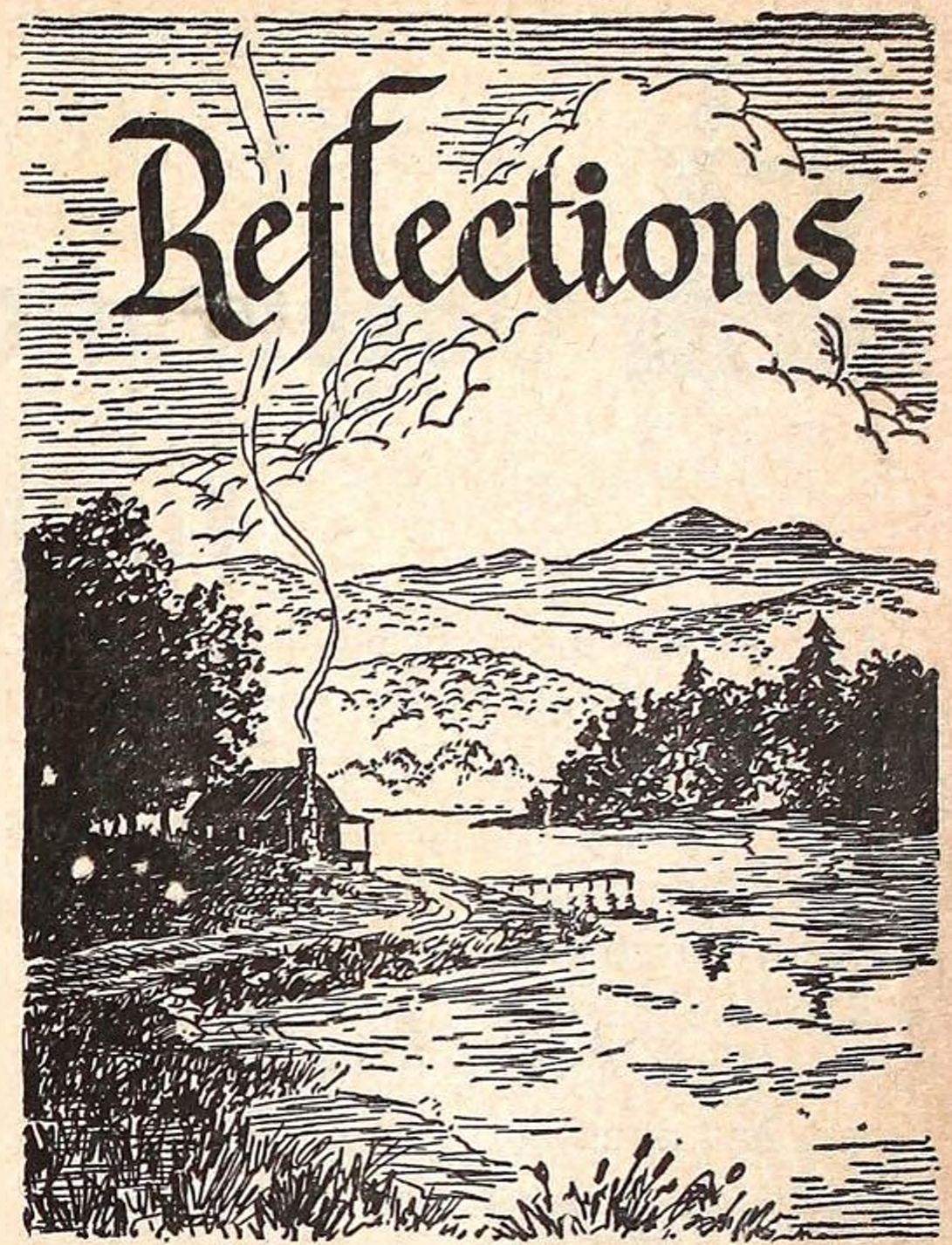
In his convocation lecture, Jan. 7, Brown further stated that theological education is not afraid to hear any question or to raise any question, for “truth will lead us to Christ and Christ will lead us to truth.”

“The student in the seminary must be open to truth,” he said. “This does not mean that he will suppose that every new interpretation is better than old ones. Openness to truth does not mean, either, that old interpretations are better. Openness means to examine for one’s self and to arrive at mental assent freely given.”

Decrying any effort to live in isolation from the larger Christian community, he nevertheless pointed out that Southeastern is a denominational seminary. “It belongs to the churches of the Southern Baptist Convention; we are the hands of their hearts’ love.”

Brown defined the seminary’s major tasks as: to provide enlightened leaders and committed ministers to the denomination, and to hold in creative tension the historical revelation, which is a manifestation of eternity and the human situation in which we live and work.

THURSDAY, JANUARY 28, 1965



Every man, regardless of his wealth, needs to discover some things he can enjoy that didn't cost a lot of money.—The Country Parson

When a patient completes tests at the Mayo Clinic he is given a card on which is a diagram in the form of a cross. On each arm of the cross is a word indicating a main factor in the leading of a balanced life. The words are “Work,” “Play,” “Love,” “Worship.” Doesn't that formula cover it all?—Sidelights

All men seem to want most to gain power and authority—the most potentially dangerous things they can possess.—The Country Parson, *Register-Tribune Syndicate*

Our civilization is apparently not concerned in giving service, but in demanding and getting “rights.” Today, man wants what he hasn't earned, reaps what he hasn't sown. All too common is the philosophy that a man is entitled to anything he can put his hand on. It is the gospel of irresponsibility. It is freedom gone mad. Life needs to be measured in terms of higher loyalty. The fundamental principle of human society should not be self-will, but self-surrender. Without a higher law of service and good will, neither democracy nor civilization can survive.—Joseph R. Sizoo, *Sunshine Magazine*

There is a big difference between a mere desire to do a thing, and a burning passion to do it—a determination to accomplish it at any cost. A mere desire is like warm water in a locomotive—it will never produce steam. It takes fire and force and enthusiasm to generate the things that propel the successful character.—*Better Way*

Move To New Library

LIBERTY, MO. (BP)—For volunteering their services to move more than 87,000 library books, students at William Jewel College (Baptist), get free steak dinners.

The occasion was the moving of the campus library, next door to a new 250,000 volume capacity library building. The structure to be completed in September, will accommodate 450 students studying at one time.

On Our Cover

FOR OUTSTANDING CHRISTIAN SERVICE
—Recognition will be given in many churches during Baptist Men's Day observance.—Photo by Brotherhood Commission.

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Observations by Owen...

Viewpoints

One of the most revealing statements in the Bible points up the importance of one's point of view. Take this incident. "There we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight". So reported the scouting party the children of Israel had sent into the hoped-for land of Canaan. At least, the majority saw it that way. The children of Israel were frightened at this dismaying account of what lay ahead. Between them and the Promised Land rose the terrifying shapes of the sons of Anak.

David H. C. Read in "The Sons of Anak" says with our discovery and release of new power sources in the atom, we have seized the key to the future. Not a land flowing with milk and honey, but with proteins, vitamins, vaccines; a morrow of light, power, easy transportation,

instantaneous communication. This vision is almost within our reach. But bad dreams torment us, dreams of giants standing in the way. Giants of crime, lawlessness, hatred, prejudice, fanaticism, communism. More threatening than all looms the giant of nuclear annihilation. These monster enemies give us the grasshopper complex. This insecure insect can't see much down where it lives. Every blade of grass about it takes on the proportions of a pine tree. The grasshopper viewpoint defeats.

"So we were in their sight." This despairing comparison reduces us to impotence. Not that we are alone in belittling ourselves, but we seem dwarfed to insect dimensions in the estimation of these modern ogres.

"In our own sight".

"In their sight."

Unnerving appraisals!

However, we need to know the whole situation as it appears to God.

In His sight giants shrink to dwarfs and his people increase in strength to win.

Life is changed when men get God's viewpoint.

Hear Caleb's minority report, "We are well able to overcome". Heed Joshua's counsel, "Be strong and of good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

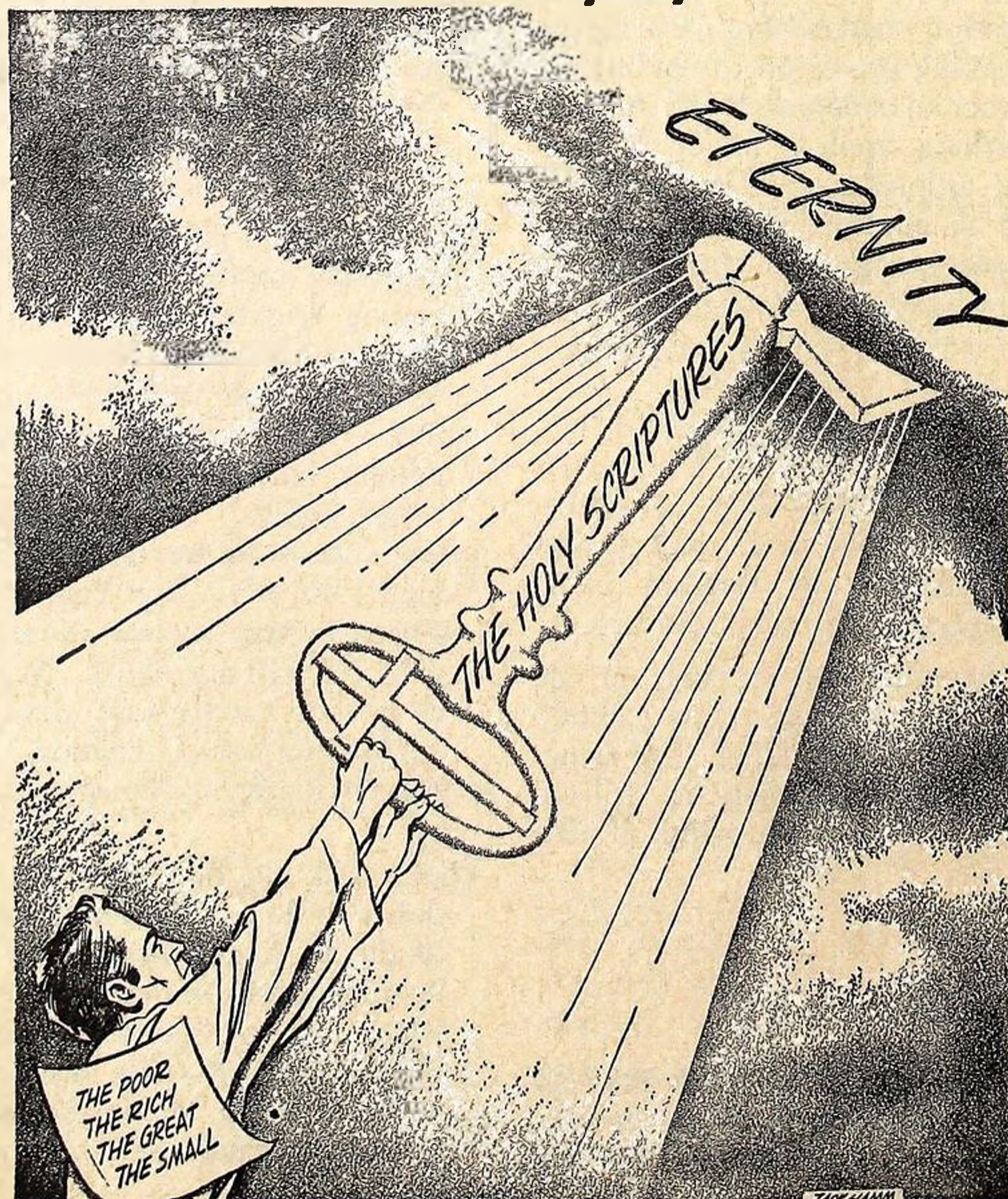
The presence, the power and the purpose of God revolutionize every prospect. This makes the vital difference. What men become, what they accomplish, turns upon their relationship to God.

Faith's courage sees obstacles overcome by God's power and purpose.

Later Israel entered Canaan. Giants disappeared. God gave His people the land.

The Promised Land awaiting God's people now is no atomic age of plenty, nor a paradise of gadgets, nor universal social security, nor abounding wealth for all. God proposes something infinitely better: the righteousness, joy and peace of His kingdom. It is the realm in which, through His grace, we have overcome doubt, fear, hate, jealousy, selfishness, and every hindering form of evil.

One And Only Key



Looking Ahead

Tennessee Baptists seem to be entering a very promising era. This appeared the consensus of department and agency heads in a staff meeting with the executive secretary of the convention in a look toward the future. Dr. W. Fred Kendall, executive secretary, stating that Tennessee Baptists had closed one of their best years, said "no major problems disturb. We are headed toward a new era."

In a devotional message to the group in its two-day session, Dr. Porter Routh, executive secretary treasurer of the SBC Executive Committee, said the future of Southern Baptists depends on what the individuals in the churches know about God. In planning for the future he called for affirmation in the approach, awareness of the times, adaptation in an age of new breakthroughs and affection as foundational to all.

"The spirit of evangelism is the best in the nine years I have been in this work," F. M. Dowell commented. Secretary of the department of evangelism of Tennessee Baptist Convention, Dowell expressed the feeling that 1965 should be the best year since 1950, with the aim of the churches baptizing 30,000. Leslie Baumgartner, promised the department of missions of which he is secretary "will continue to render every assistance in association programs". Speaking specifically of the first year for a full-time worker in the largest Negro Baptist convention in Tennessee, Baumgartner expressed the hope of working toward the development of a denominational program, using every opportunity to cultivate approaches also to the other two Negro Baptist conventions in our state. "There are ways that we can work together for God's kingdom. It would be a shame not to improve relationships," the mission secretary affirmed.

Development of stewardship is anticipated by department secretary William H. Pitt, Sr., with an attempt to double the number of tithers reported in 1963. Leadership training is looked to as the major task of the Sunday school department set forth by Bob Patterson, secretary of the department. Approximate gains totaling 2,000 in Training Unions over the state were announced by Charles Norton, secretary of that department. Future projects may include junior memory drill, leadership retreats and all-church-leadership conferences. Worship will be the emphasis of the Woman's Missionary Union in the year ahead in helping the churches to fulfill their mission. Reporting \$105,845.32 paid to the Tennessee Baptist Convention and denominational causes last year by the Tennessee Baptist Foundation, Henry J. Huey, executive secretary of this agency, said this amount was exclusive of scholarships and payments to individuals. The Foundation's fund balance, now \$3,120,174, Huey hopes to double in the near future.

Looking toward the next five years, Dr. Kendall spoke of the tremendous potential when church members' latent abilities are claimed for Christ. Hoping and praying for continued advance, he looks for greater reality of dynamic spiritual religion through strengthened New Testament churches, more young people called into Christian service, a greater

BAPTIST BELIEFS

by Herschel H. Hobbs

Women Silent In Churches

(I Cor. 14:34-35)

Did Paul mean this as a permanent ban on a woman speaking in the public gatherings within the church? Some so understand it. But in 1 Cor. 11:5-6 he assumes the practice of women praying and prophesying in church. His only instruction is that they do so with their heads covered. (In Corinth the sign of a prostitute's trade was an uncovered head. Hence this instruction dealing with a local situation.) It is suggested by some that this was in private or home meetings. But there is no basis to substantiate this. In 1 Tim. 2:11-12 the point seems to be that a woman should not usurp Church-teaching and authority over a man. We do know that both Aquila and Priscilla (a woman) taught Apollos (Acts 18:26), but this apparently was done in private. Acts 21:9 speaks of Philip's virgin daughters prophesying, which implies public speaking.

But Paul did say in I Cor. 14:34 that "your women [Corinthians] keep silence in the churches." How may we harmonize this with I Cor. 11:5? In the latter Paul is speaking of praying and prophesying or speaking forth for God. But in Chapter 14 he is dealing with the matter of speaking in "tongues" or in foreign languages, perhaps not understood by their hearers. They were doing this so as a matter of pride in possessing this spiritual gift. Since the language was not understood by their hearers their speech would seem as unintelligible gibberish.

At Corinth in the pagan temple of Aphrodite priestesses, or prostitutes used in the

impact by the churches on the social order, and work keeping the programs of the convention geared to the times.

Dr. Newton's Comments

"*This Changing World*", a page feature of *The Christian Index* of Ga. on Jan. 14 carried Dr. Louie D. Newton's impressions on his recent experiences in our state at Rockwood and at Carson-Newman. Dr. Newton's comments, very favorable, about these places and about Tennessee Baptists are warmly appreciated. What an inspiration to have such a visitor to our state!

sexual worship of the goddess, in certain rituals gave forth ecstatic and meaningless utterances. Paul says that if the Christian women of Corinth speak in "tongues" the "unlearned or unbelievers" (14:23) will regard them as being no different from the pagan priestesses. Such action, therefore, would bring shame upon both the church and their husbands (I Cor. 14:35; cf. 11:6). It is commanded, therefore, that they keep silence with regard to speaking in tongues. If they would learn of this action (v. 35, aorist tense) let them ask their husbands, the head of the home (11:3), in the privacy of their own homes.

While some will not agree, this does not appear to be of universal application. It dealt with a local condition in Corinth. It certainly does not forbid the teaching ministry, prayer, and witnessing of Godly women.

Urban Fringe Study Finds Church "Friction Stage"

ATLANTA (BP)—A seminary-directed research project which studied the church in the rural-urban fringe reports a "friction stage" in the development of churches.

Carl A. Clark of Fort Worth reported the project findings to the annual meeting here of the Southern Baptist Long Range Rural Church Committee.

Clark, professor of pastoral ministry at Southwestern Baptist Theological Seminary, directed the study as a joint project of the seminary and the urban-rural department of the Southern Baptist Home Mission Board.

The project studied 100 churches in urban fringe areas to determine the effect of the mass influx of new families.

Clark, a recognized authority in rural church matters, led students to gather information by interview and by questionnaire.

According to the report, the friction resulted in a clash between the culture of old established residents of a small community with noticeably rural characteristics and the culture of newcomers who are predominately urban in culture and outlook.

Some friction, coming with a rapid influx of people, was called normal. The type of

(Continued on Page 9)

Tennessee Topics

Mrs. Robert E. Mulloy is new pastor's secretary and receptionist at Belmont Heights Church, Nashville. Her husband is on faculty of Belmont College.

L. S. Sedberry, Nashville, serving as interim pastor for Richland Church. This Nashville pulpit has been vacant since Adam Gebhardt moved to Maryville several months ago.

Lee Bond Taylor, a life long resident of Brownsville, died Jan. 12 after a long illness. He was 74. Taylor served 12 years as Sunday school superintendent at Brownsville Church.

Weakley Association—Ira Tuck of Union City has accepted the call of Oak Grove Church No. 2. Dennis Beal has accepted the call of Oak Grove Church No. 1. Charles Bailey has been called to Hodges Chapel Church. J. O. Coltharpe of Paris will serve as pastor of New Prospect Church. Bobby Pruitt of Martin has been called to Pleasant View Church. Gaither Johns, Jr. has been called as pastor of Bethlehem Church. Robert C. Campbell has resigned First Church, Gleason, to become pastor of First Church, Moulton, Ala. He graduates from New Orleans Seminary this month.

W. Clyde Martin, evangelist and former pastor of First Church, Columbia, has become pastor of Bellevue Church, Gadsden, Ala.

Mrs. James T. Shirley of Springfield, Mo., whose husband died suddenly of a heart attack Dec. 25, 1964, writes: "Our David, who is deaf, is now married to a hearing girl who interprets for the deaf at St. Johns. They have two beautiful little girls, Cindy, 18 months, and Kendra, two weeks old, both hearing children. Anne is married to a preacher boy and Karl is married and lives in St. Louis. Sylvia is a senior in high school and Becky is 11. I plan to finish the school year as a remedial reading teacher." At the time of his death, Shirley was pastor of Glenstone Church, Springfield, Mo. Before going to First Church, St. Johns (St. Louis) where he served as pastor for 18 years, Shirley was for several years an associational missionary in Tenn.

Northside Church, Milan, ordained Willard Higgins, Jerald Welch, Roy Butler, James Kaler, Genie Hawk and Austin Conely as deacons, Jan. 10.

Marlan F. Seward has accepted the call of First Church, Clinton, to serve as minister of music and education. He comes to Tennessee from Western Avenue Church, Statesville, N. C. A native of Paducah, Ky., he was educated at Bowling Green College of Commerce and New Orleans Seminary. Previous to his work in N.C., he served as minister of music and education at Bethany Church, New Orleans. Mrs. Seward is the former Fern Holland of Hartford, Ky. They have two children, Marilynn, age three, and Scott, eight months.

Joe Burnett and family have moved into the redecorated pastorium at Oak Grove Church, Big Hatchie. He moved from Memphis where he had been teaching and preaching.

Omer Crowder, Jr., Mifflin Road, Route 6, Jackson, has accepted Ashport Church as pastor. He is a former pastor at Mercer. Presently he is commuting from Jackson but will move his family to the Ashport pastorium soon.

Information wanted relevant to the late J. R. Graves (prominent Tennessee Baptist last-century personality)—books, letters, papers. Anyone knowing of such materials and where they may now be found could be of help to a student engaged in writing a dissertation on James Robinson Graves. Contact Harold S. Smith, 9108 Vondine Dr., Louisville, Ky. 40219.



LENOIR CITY—McMurray Roberts burns Pleasant Hill Church's debt note, flanked by Riley Wampler, chairman of deacons, left; and Lester Williams, deacon and church treasurer. The \$17,000 indebtedness of four years ago when Roberts became pastor has been cleared, \$2,000 in repairs made to the pastor's home, a new lot purchased for \$500, also a public address system bought and installed in the auditorium. The church has added 31 by baptism, 30 by letter during Robert's pastorate.

Park Grove Church, Lawrence County, was the scene Sunday afternoon, Jan. 10, for the ordination of Carl Byrd to the ministry. He has been serving as pastor of Barnesville Church since last September. W. F. Cox, Jr., pastor of Park Grove Church, presided.

The newly formed Union University Alumni group will have its first dinner meeting Feb. 2 at Morrison's Cafeteria on West End Avenue, Nashville, at 5:30 p.m. Following the meeting those desiring to do so will attend the Union-Belmont basketball game. Contact the following for reservations: Mrs. Fred J. Crosson, 709 Adkisson Lane, Nashville, or Mrs. Bob Childress, 1112 Davidson Road, Nashville.



FORT WORTH, Tex. (SWBTS)—Five students from Tennessee will be among the 103 graduates of Southwestern Baptist Theological Seminary in the mid-winter exercises held here Jan. 21.

L to R: Ellie H. Knight, Memphis, will receive the master of religious education degree; James M. McPherson, Knoxville, the bachelor of divinity; Mrs. James M. McPherson, Murfreesboro, the master of religious education; Gerald S. Perry, Memphis, the bachelor of divinity; and W. Joe Weaver, Memphis, the diploma in theology.

Seminary President Robert E. Naylor will present the degrees and diplomas and Roy C. McClung, president, Wayland Baptist College, Plainview, Tex., will deliver the commencement address.

Am organizing three-week educational tour of Bible Lands and Europe departing New York June 3, 1965. Do you know some one who might be interested? Cash award given for recommendations. For particulars write at once to **Wilford Lee, First Baptist Church, Elizabethton, Tenn.**

Porter Routh To Appear On NBC-TV Sunday, Jan. 31

Seldom does an individual have the opportunity to present a Christian witness to another and have an audience of 15 to 20 million people looking over his shoulder, hearing that testimony.

But that's precisely what will take place on Sunday, Jan. 31, at 1:30 PM EST, when Dr. Porter Routh of Nashville, talks to Ben Grauer, veteran National Broadcasting Co. announcer, in another of the television "conversations" for which Southern Baptists and NBC-TV are becoming well-known.

This is the fifth conversation on some facet of the Southern Baptist denomination to be telecast by the National Broadcasting Co. Each has been produced in cooperation with Southern Baptists' Radio-TV Commission in Fort Worth, Tex.

Routh, in his capacity as secretary-treasurer of the Executive Committee of the Southern Baptist Convention, will discuss with Grauer "Baptist Life and Growth." During the "conversation" he gives insights into what Baptists believe, his thoughts on why the Southern Baptist denomination is

the fastest growing Protestant faith in the United States, the place of the Bible in Baptist life, and the small difference between laymen and clergy from Baptist viewpoint.

Routh is a native Texan, and a graduate of Oklahoma Baptist University, which presented him with the honorary LL.D. degree in 1950. He has held his position since 1951, serving before that as head of the Department of Survey and Statistics for Southern Baptists' Sunday School Board. He was editor of the Oklahoma Baptist Messenger from 1942-45. He has traveled widely in 33 countries and is author of three books.

Nashvillian Accepts Call To Two Rivers Church

James B. Henry, pastor of Hollywood Church, Sledge, Miss., has accepted a call to become pastor of Two Rivers Church, 2800 McGavock Pike, Nashville. First sermon scheduled Feb. 7. Henry is the son of Mr. and Mrs. James Henry, Nashville, and is a product of First and Dalewood Churches, Nashville. He is a graduate of Georgetown College and New Orleans Seminary. Mrs. Henry is former Jeanette Sturgeon of Cave City, Ky. They have two daughters, Kitty, 3; and Betsy, 18 months. Two River's pulpit has been vacant since summer when Fred Jolly resigned to return to study at New Orleans Seminary.



LOUDON—The H. R. Williams family all 10 of them, have had a perfect five-year attendance record at New Providence Church's Sunday school here. Mr. Williams teaches a men's class and is a leader in the Adult Training Union Department. The children range from five to 18 years in age. Shown are l to r (front row) Sandra, 11; Mike, 5; Connie, 9; Linda, 15; (second row) Mr. and Mrs. Williams; Dennis, 18; (back row), Brenda, 14; Peggy, 12; and Gerald, 17.

To Help You

"Set Your Course"

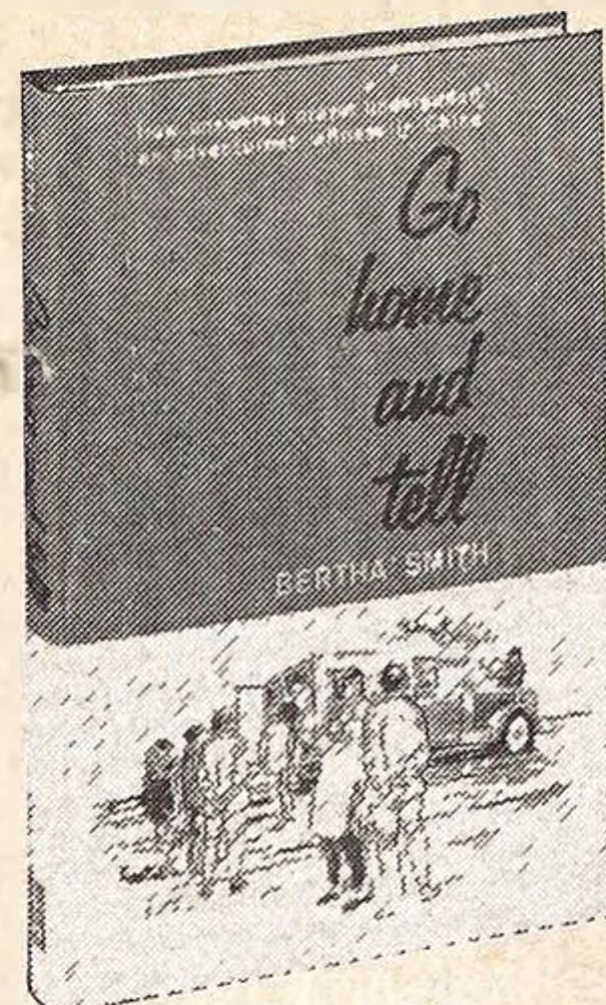
By Rabun L. Brantley, Exec. Sec'y,
SBC Education Commission

Tennessee Baptist Churches will participate in the twelfth annual emphasis on Christian education and Baptist colleges which begins with Baptist College and Seminary Day Feb. 21. It is suggested that pastors preach on the subject of Christian education that Sunday and it is expected that personnel from Tennessee's four schools will be invited to represent their schools in many church services.

The 1965 theme is "Set Your Course". Early in January pastors and ministers of education were sent sample kits of materials prepared by Southern Baptist Education Commission with the cooperation of Tennessee Baptist Convention and state educational institutions. Churches planning to have an emphasis for their intermediates and young people can order appropriate materials for a special program. In the materials there is information on college and career planning, information for parents, map and course analysis sheet, suggested sermon outline, a seminary tract and other material.

The Education Commission points out that an increasingly high percentage of Baptist church members are of precollege age, making it important for churches to see that their youth have adequate guidance in the selection of a college and/or a career.

Missions: At Work



GO HOME AND TELL

Bertha Smith

Calmness in the midst of bombings, healing, changed lives—this book tells of the miracles wrought by answered prayer during Miss Smith's 42 years as a missionary in China and Formosa. Includes the Shantung revival and related events. (26b) \$2.75

WHAT DO MISSIONARIES DO?


Johnni Johnson

Specific answers through true-to-life experiences of present-day foreign missionaries. Brief accounts of preaching, teaching, healing, and related work on spiritual frontiers include specialist missionaries such as contractors, agriculturists, secretaries, etc. (26b) \$1.75

BILL WALLACE OF CHINA

Jesse C. Fletcher

The true story of a present-day martyr—an ordinary man, who in the providence of God, lived an extraordinary life. Bill Wallace served as a Southern Baptist medical missionary in China during 17 of its most turbulent years. (26b) \$2.95

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724 Cherry Street, Chattanooga, Tenn.
706 S. Gay Street, Knoxville, Tenn.
24 N. Second Street, Memphis, Tenn.
1010 Broadway, Nashville, Tenn.

Don Hudlow is serving Calvary Church, Kingsport, as music director. A Nashvillian, he is a student at Carson-Newman College.

HOLY LAND AND EUROPEAN TOUR—personally conducted by Rev. Brooks Ramsey, pastor of Second Baptist Church, Memphis, Tenn., June 7—July 8, 1965. For brochure and information, write Holy Land and European Tour, P. O. Box 4086, Memphis, Tenn. 38104.

Advance Funds Cause Rejoicing

Ione Gray, Director of Press Relations
Foreign Mission Board

"With great joy," Dr. Baker J. Cauthen, executive secretary, reported in the January meeting of the Southern Baptist Foreign Mission Board that the Board received \$1,278,211.07 of Advance Program funds from the Executive Committee of the Southern Baptist Convention at the close of 1964.

This sum represents 75 percent of all Cooperative Program funds reaching the Executive Committee after the Convention's operating and capital needs budgets for 1964 were met. (Money received after that time is called Advance Program funds and in 1964 was divided between the Foreign and Home Mission Boards on a 75-25 basis).

This was the first Advance Program funds received since 1960, and it exceeded the amount the Board had anticipated from this source by about a quarter of a million dollars.

During 1964, Dr. Cauthen continued, the Foreign Mission Board received 52.27 percent of the \$20,891,636 received through the Cooperative Program of the Southern Baptist Convention. This was the first time the Board had received more than half the total. He pointed out, however, that this percentage applies only to funds received by the Convention. Approximately two-thirds of funds contributed through the Cooperative Program is retained in the several states.

"It is encouraging to receive this reinforcement through the Cooperative Program, because the continued advance in foreign missions calls for growing financial reinforcement," Dr. Cauthen said. "The Foreign Mission Board wishes to express its appreciation to all Southern Baptists who have shared in strengthening the task of worldwide missionary labor."

He noted that while it is still too early to give any general report on the 1964 Lottie Moon Christmas Offering for foreign missions, reports have been received from individual churches "of great victories which have been experienced and remarkable blessings which have come about."

Then he cautioned lest anyone think the Board's financial resources have caught up with its needs. "We must keep in mind at all times that the growing funds for foreign missions still leave us far short of the needs with which we are confronted," he said. "The operating budget for 1965 had to be increased \$1,548,016 over the 1964 budget, and it was impossible to include in this budget many items which had been recommended by the Missions overseas."

"In addition, the amount needed for capital funds is far in excess of the amount of funds which can be made available. For

many years our resources have annually fallen at least \$3,000,000 short of the recommendations set before us.

"Sustained advance depends upon continued growth both in personnel and in finances. We are grateful that God continues to raise up people who volunteer their lives for missionary service, and we believe that God will continue to lead Southern Baptists to provide the necessary resources."

Associates Employed

The Board voted to employ Dr. and Mrs. Samuel J. Mikolaski and Rev. and Mrs. Beryle C. Lovelace as missionary associates. Dr. Mikolaski, now a professor in New Orleans (La.) Baptist Theological Seminary, will teach in the international Baptist Theological Seminary, Ruschlikon, Switzerland, and Mr. Lovelace, now minister of music and education at First Baptist Church, Littlefield, Tex., will direct music at the English-language Kanto Plains Baptist Church, near Tokyo, Japan.

With these additions, the Board's overseas staff numbers 1,903 (including 43 missionary associates).

Area Secretaries Summarize 1964

In their monthly reports, the Board's four area secretaries summarized developments overseas during 1964.

Dr. H. Cornell Goerner, secretary for Africa, while mentioning "new tensions and threats" of 1964, asked that recognition be given to the "remarkable progress" being made by newly independent African nations. He called for "a new resolution to step up the processes whereby peace, goodwill, brotherhood, and human redemption are spread throughout Africa through the teaching, preaching, and practical application of the gospel of Jesus Christ."

Dr. Goerner reported that the 447 Southern Baptist missionaries and missionary associates assigned to Africa as of Dec. 31, 1964, are stationed in 83 cities and towns of 10 nations, including Lome, Togo, where the first missionaries took up residence in October.

During 1964, he continued, in these nations 10,564 new Christians were baptized, 112 new churches organized, and 265 new missions or preaching points started, making a total of 669 organized churches and 1,373 mission points related to Southern Baptist mission work in Africa.

He urged that the missionary staff in Africa be raised to 750 as soon as possible and listed a number of countries to be considered as mission fields.

In conclusion, he called for prayer for "open doors," missionary recruits, financial

support, and "courage and faith adequate to bring to the people of Africa the one new thing which can indeed make all things new and make all of us a part of that one new humanity which is to be achieved by the redemptive power of Christ."

Dr. Winston Crawley characterized 1964 as a year of "escalated tensions" in the Orient, the area for which he is secretary. The major Southern Baptist missionary development, he said, was the expansion of work of Sabah (formerly North Borneo), a part of Malaysia. Also, for the first time in seven years there are permanent resident missionaries in Macao (Portuguese colony near Hong Kong). In April a long-standing goal of 600 missionaries for the Orient was attained, and as of the end of the year 625 missionaries and associates were assigned to the Orient. One thousand is the new goal, Dr. Crawley said.

Dr. John D. Hughey, reporting on developments during his first year as secretary for Europe and the Middle East, said that Dec. 31 found 144 missionaries and associates assigned to 13 countries in that area. These include two countries entered during 1964, Luxembourg and Yemen.

During 1964 Baptists in Spain and France adopted five-year plans for expansion, Spanish Baptists aiming at doubling their total number (now 4,600) and establishing a witness in every city of 100,000 or more inhabitants and French Baptists hoping to begin three new churches each year. Spanish Baptists had a growth rate of nearly 10 percent during 1964, Dr. Hughey reported.

"Existing work in every country needs to be strengthened, and open doors into other lands beckon," he said.

Dr. Frank K. Means, secretary for Latin America, said that at the end of the year 685 missionaries and associates were assigned to 19 Latin-American countries or to the Baptist Spanish Publishing House, El Paso, Tex. (where literature is prepared for Spanish-speaking Baptists around the world). Listing 10 cities or towns where Southern Baptist missionaries were stationed for the first time during 1964, he said that reaching into new areas and strengthening existing work are equally important. Discussing plans for the future, he told of a study being made to determine where 1,000 missionaries can be used to best advantage in Latin America.

Coming Crusade in Brazil Draws Board Personnel

Dr. Homer G. Lindsay, of Jacksonville, Fla., president of the Foreign Mission Board, Mrs. Lindsay, Dr. Cauthen, and Dr. Means expected to leave the States January 24 to attend the annual meeting of the Brazilian Baptist Convention in Rio de Janeiro and the mass meeting which will officially open a massive nationwide Baptist evangelistic campaign. Another member of the Board staff, Miss Ione Gray, director of press relations, is already in Brazil, helping plan news coverage for the campaign.

LBJ's Attempt To Avoid Religious Issue Fails

WASHINGTON (BP)—President Johnson's attempted "end run" around the church-state issues in education has been successful in some respects. But on other points it appears that he did not succeed, according to C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs here.

The President has proposed a program of "full educational opportunity" for the nation. One of the major snags to federal aid to education in the past has been the demand for aid to parochial schools. Johnson sought to avoid this problem by aiming his aids at persons rather than church schools.

Other approaches attempted by the President have been to label such aids as welfare services or relief of poverty rather than aid to education.

"This distinction is now eroded by inclusion in the administrations message on education," Carlson observed. "Neither the poverty label nor the public welfare premise is quite convincing where the projects are part of a parochial school," he continued.

The Baptist leader said that the President's church-state principles are "foggy" both in his poverty program and in his education program.

While favoring the fullest possible educational opportunity and the relief of poverty stricken people, Carlson pointed out that such programs "must be carefully designed within the tested principles of a free society." "Among these principles," he said, "religious liberty and a proper separation of church and state are basic."

Serious church-state entanglements are seen by the Washington Baptist observer in the President's pre-school program, the proposed supplementary educational centers and services, grants for library resources

and school books for children in public and private schools, the regional education laboratories and in certain aspects of the aids to colleges and college students.

Much of the nation's program for education has already been enacted in the National Defense Education Act, the Higher Education Facilities Act, the Economic Opportunity Act, and other provisions for specialized education. The church-state policies in these laws are set both by Congress and by the rules formulated by the administration.

Other aids asked by the President have yet to be enacted into law. These include his request for aid to low-income public school districts, the establishment of supplementary education centers and services, school books and library services for public and private school pupils, scholarships for college students and aid to smaller colleges.

Looking forward to the legislative program of the 89th Congress Carlson expressed the hope that congressional hearings would give attention to some major principles in church-state relations. They are:

1. Public programs should be responsibly implemented through public channels and organizations;
2. Public programs of welfare or of education must be handled by agencies that have proper constitutional authority to act; and
3. Public programs should follow the principle of "government under law" rather than "government under need."

Looking at President Johnson's education proposals, Carlson said, "Congress will have a good deal of sweeping to do to find the clear lines" of proper church-state relations. "Congress will have the task of meeting need under law," he concluded.

Raps Church School Aid In President's Education Plan

WASHINGTON, D.C. (RNS)—President Johnson's proposed federal aid to education plan was criticized by a leader of Protestants and Other Americans United for Separation of Church and State (POAU) as a way to "slink under, around and about the Constitutional barrier against public subsidies to church schools."

In addition to the threat to church-state separation, POAU Executive Director Glenn L. Archer said in a statement issued here, the proposed education program would threaten local control of schools by imposing a powerful federal "bureaucracy" on local boards of education.

(Before the President's \$1.5 billion educational program was presented to Congress it was reported that the proposal would

include a plan to provide federal aid to private and parochial schools for the purchase of books and other instructional materials.)

In his statement, the POAU official said the legislation "would seem to provide specific methods whereby federal funds could be channeled to parochial schools."

"It is true that these would not be general grants to the school," he said, "but rather in the form of allocations for specific purposes deemed to be in the public interest.

"The effect would be the same, however. The school is aided. A financial tie between state and church is established. Once this kind of procedure is begun, experience shows that it tends to expand and develop

Urban Fringe Study Finds

(Continued from Page 5)

cultural pattern in the old community seemed to determine the degree.

The more wealthy and class conscious the "old-timers" the more likely they were to resent the "installment buying" of the newcomers. The friction was less if both groups were of the same background.

The report found if the growth of an area or a church is slow and the "old-timers" have time to see what is happening, they often plan to combat it.

But if the growth is rapid, there is less friction because the older residents become a minority before they realize what has happened.

The "friction stage" cited by the report appeared to be a key to the growth of the church.

Churches with friction while making the transition from a rural to an urban community reported poorer ratios of membership to baptisms and to growth through additions from other churches.

Churches could avoid friction, the study found, by preparing the church for the influx of new people.

"None of the churches made specific plans to enlarge their program when the subdivision was being built." The report indicates "therefore, they were not ready for rapid growth."

Contrary to some popular opinions, and even the opinion of some pastors of churches studied, these rapidly growing rural-urban fringe churches are not growing as fast as the communities.

The basic fault pointed out by the study was the churches failed to plan long range and build in units that can be added to later.

New churches established in the rural-urban fringe area did not report hardships in transition, and thus show better growth records.

The report found other problems for the rural urban fringe church, including lack of sufficient leadership, inadequate finances, the impersonal nature of the church.

until separation of church and state disappears altogether."

In his references to the President's proposals for broad federal aid to public schools, Mr. Archer said "the federal school bureaucracy which it envisages would, in effect, create a new school system."

"Because of the vast sums to be expended by these officials," he said, "and the immense power which they would possess, they might well supersed local boards of education as the effective agency of control."

Sunbeam Band Workshops

Brainerd Church, Chattanooga, Mar. 18-19

First Church, Jackson, Mar. 25-26



Mrs. Joseph Avery

Mrs. Joseph Avery will bring her experience and know-how to the two Sunbeam Band Workshops this spring. The first one will be held at the Brainerd Church in Chattanooga, Mar. 18-19, and the second one will be at First Church, Jackson, Mar. 25-26. All of the Nursery Conferences at these two Workshops will be under her capable guidance.

Mrs. Avery is the nursery coordinator in the Huntsville, Ala. church where her husband is pastor. For several years she has led

Waters Asks Home Board For Early Retirement

ATLANTA (BP)—Leland H. Waters of Atlanta, executive assistant at the Southern Baptist Home Mission Board, asked the agency for early retirement because of poor health.

Waters, 62, suffered a stroke two years ago and has been under periodic doctor's care since then.

Board president William A. Duncan of Atlanta said the resignation, effective Feb. 1, was accepted with regret and his salary paid through the first quarter of this year.

Waters, a native of Statesboro, Ga., came to the mission agency in 1953 to develop a ministry to juvenile delinquents and broken homes. At the time he was superintendent of missions for the Richmond Baptist Council in Virginia.

As an executive assistant, Waters has worked in the area of investments, wills, and bond purchases with the board.

conferences on Nursery work at Ridgecrest and Glorieta.

Miss Betty Thomas will lead conferences on Beginner and Primary group time at both these Workshops. Miss Thomas is a graduate of Southwestern Baptist Theological Seminary, where she received the BRE degree with a major in elementary education. She served as editorial promotion associate for *Sunbeam Activities*, the missions magazine for Sunbeam Band leaders, before assuming her responsibilities as director of children's work at the First Church, Nashville.

Care will be provided for preschool children during all workshop sessions. All Sunbeam Band workers and the presidents of

Sunday School Department

The Adult Thrust—Whereto?

by Bob Patterson

What is the Adult Thrust? Have you discovered it yet? Has it meant anything to your church? To your Sunday School?

Is the Adult Thrust another of those fleeting fancy phrases? Is it just a slogan? Another gimmick?

We trust that the Thrust has already proven a blessing to your church in putting renewed emphasis where needed—upon reaching Adults.

It is a joy to announce that the Adult Thrust is not just a one-year emphasis. Preparations are well under way for Adult Thrust—year II. Plans are confirmed for continuing the emphasis at least until 1970. Dr. A. V. Washburn recently stated, "we are committed to the Adult Thrust for the duration."

Rather than being a temporary catchphrase, the Adult Thrust has very basic and significant meaning.

The Adult Thrust is a reflection of church and denominational concern. It is a privilege to be a part of a denomination where people and churches are willing to face up to their problems. The head-in-the sand ostrich philosophy carries its own death sentence. About the most serious problem facing Southern Baptists today is three-pronged: (1) the large (25%) non-resident constituency, (2) the large percentage (50%) of church members not in Sunday School, and (3) the increasing proportion of the *unreached* adult population.

Denominational and church leadership are concerned about this problem. The Adult Thrust is an expression of this concern. It is a deliberate, calculated effort to change



Miss Betty Thomas

all Woman's Missionary Unions are urged to participate in the workshop nearest them.

the picture, to meet the needs.

The Adult Thrust is also a reflection of church and denominational cooperation. Many churches have welcomed the plans and materials offered by the Sunday School Board and the various state and associational leaders. The churches recognize that a need is being met and that they surrender no autonomy when they respond to positive denominational leadership.

The Adult Thrust must also be a classic example of cooperation within a church. Possibly Sunday School does take the lead position in making provision for reaching adults. But Training Union firmly undergirds with indispensable training in visitation for reaching. WMU and Brotherhood assist within the framework of their functions. The various organizations become a unit—a church at work with a mandatory mission.

The Adult Thrust is a reflection of Christ's strategy. With a short ministry ahead of him and with a once-for-all responsibility upon him, *he called men* to his side and spent three years training them. Then he committed to them the reaching of a world. The strategy Jesus used is obvious. It is logical. It is workable.

Jesus' strategy today is manifest in the Adult Thrust. Churches must gear themselves for reaching Adults. Men must not leave to women and children the more difficult tasks of the church. It is time for men to see and follow Christ's strategy. It is time for men to take the lead in reaching men. It is time now to utilize the Adult Thrust.

"Come-Question-Conference"

William A. Pitt, Sr.

"Only a limited number of our people have the opportunity to attend our state conventions or other major meetings. Only a few get to know the people who serve them and the services and helps which are available. In view of this, we feel it is time to make a special effort to tell more people about Tennessee Baptists; about the various programs and workers."

This observation by Dr. W. Fred Kendall set the group of state workers (shown here) into action planning "COME-QUESTION-CONFERENCE"! Charles Roselle, TBC Student Secretary and chairman of the conference program committee, has captured enthusiastic endorsement for his program ideas.

Gene Kerr, TBC assistant to the executive secretary and general chairman for the four conferences, gave quick "okay," and promotion committee chairman, Bill Pitt, Tennessee Baptist Stewardship secretary, hurried out to get started.

The four "COME-QUESTION-CONFERENCE" will take place at 7:00 p.m.:

March 22, Broadway Church, Knoxville

March 23, Brainerd Church, Chattanooga

March 25, First Church, Lewisburg

March 26, First Church, Martin

Each conference will present a pictorial symposium of motion pictures, slides, taped interviews, and panel discussions on how our churches meet the spiritual, mental, and physical needs of the people of Tennessee

NEW BOOKS

Trials, Tragedies and Triumphs by R. Earl Allen; Revell; 160 pp.; \$2.95.

These provocative meditations are studies of the last words our Lord spoke as He walked on this earth—seven words BEFORE the Cross, seven words FROM the Cross and seven words AFTER the Cross.

Laugh and Cry by Yvonne Tilly Hale; Exposition; 64 pp.; \$3.00. Reminiscent sketches from Southern Louisiana. An apt title for the book, the pages contain far more laughter and inspiration than tears.

Robert G. Lee's Sourcebook of 500 Illustrations; Zondervan; 218 pp.; \$3.95. For public speakers, ministers, and Sunday school teachers.

Simple Sermons for Time and Eternity by W. Herschel Ford; Zondervan; 120 pp. As usual the author uses his ability to couch vast Biblical truths in down-to-earth, understandable language. Again and again he speaks to the heart and reaches the reader with common sense counsel and eternal truth.

through the ministries of the Tennessee Baptist Convention.

Then there will be a period when questions from the audience about any part of our work will be answered by a panel of Tennessee Baptist Convention workers. The

evening will close with a "get-acquainted" time of fellowship and refreshments.

Other Tennessee Baptist Convention staff workers, as well as people in the meeting-place churches, will help make these conferences exciting and inspiring. You can help with your prayers, presence, and participation.

William H. Pitt, Sr. is secretary of the Stewardship Department, TBC, Nashville.



"COME-QUESTION-CONFERENCE" Planners include, seated L to R; Wallace Anderson, Frank Charton, Charles Roselle, Gene Kerr, Bill Pitt, Helen Jarrett, and Mary Mills. Standing; F. M. Dowell, Roy Gilleland, Charles Norton, and Bob Patterson. All are TBC staffers.



LOUISVILLE, Ky.—Eight students from Tennessee are listed among the 102 students scheduled to graduate from Southern Baptist Theological Seminary here at mid-session commencement exercises Jan. 22. Dr. Wayne Dehoney, president of the Southern Baptist Convention and pastor of First Church, Jackson, Tenn., will deliver the commencement address.

Listed by home-towns and degrees they will receive, the Tennessee students are top row, l to r; Hayden D. Center, Lewisburg, BD; R. Judson Crawford, Knoxville, BD; Robert L. Easterly, Jr., Knoxville, MRE; Ernest E. Gafford, Memphis, BD; Second Row, William C. Johnson, Columbia, BD; John B. McCommon, Saulsburg, BD; Ezra J. Richardson, Clinton, BD; and Kenneth W. Richey, Camden, BD.

Attendances and Additions

Churches S.S. T.U. Add.

January 17, 1965

Alamo, First	269	92	
Alcoa, First	282	181	
Antioch, Mt. View	121	87	
Athens, East	291	168	
First	355	210	
West End Mission	30	27	
Auburntown, Prosperity	61		
Bemis, First	308	82	1
Bolivar, First	356	82	2
Brownsville, First	579	145	
Camden, First	203	97	
Natchez Trace Chapel	33	15	
Carthage, First	129		
Chattanooga, Brainerd	749	241	
Calvary	248	92	
Central	565	183	2
Meadowview	32	23	
Concord	379	187	
East	175	98	
East Lake	379	144	
First	782	248	4
Northside	294	117	
Oakwood	346	136	
Ooltewah	135	62	
Red Bank	835	270	
Ridgedale	402	225	4
Second	131	65	
White Oak	419	138	
Woodland Park	240	120	
Clarksville, First	656	169	8
Hilldale	100	44	
Cleveland, Big Spring	252	112	
Stuart Park	141	98	2
Clinton, First	256	87	
Collierville, First	278	87	
Columbia, First	334	133	
Highland Park	304	117	3
Northside Chapel	90	60	
Pleasant Heights	173	78	
Cookeville, First	312	120	
Washington Avenue	98	68	
Bangham	20	37	1
West View	117	56	
Crossville, First	145		1
Dayton, First	218	70	1
Dickson, First	174	62	1
Dresden, First	207	71	2
Dunlap, First	111	58	
Dyer, New Bethlehem	180	75	
Dyersburg, First	588	185	
Hawthorne	168	79	
Elizabethton, Immanuel	150	72	
Siam	103	60	2
Etowah, North	257	107	1
Flintville	125	56	
Goodlettsville, First	375	159	
Grand Junction, First	120	79	
Greenfield, First	193	58	
Greenbrier, Ebenezer	80		
First	239	86	
Jordonia	55		
Harriman, South	255	119	
Trenton Street	156	109	3
Walnut Hill	120	67	
Henderson, First	207	52	
Hendersonville, First	375	83	
Hixson, Central	291	163	
First	272	117	2
Memorial	284	129	3
Pleasant Grove	143	78	
Humboldt, First	455	156	
Jackson, Calvary	452	223	1
Highland Park	140	54	
Parkview	341	110	7
West	796	373	3
Johnson City, Central	312	111	2
Pine Crest	73	45	
Unaka Avenue	169	71	
Kenton, Macedonia	105	75	

Kingsport, Colonial Heights	218	127	3
First	533	191	4
Lynn Garden	154	59	
Kingston, First	347	223	
Knoxville, Black Oak Heights	87		
Fifth Avenue	279	76	3
First	388		1
Grace	221	138	
Immanuel	158	62	
McCalla Avenue	267	112	
Meridian	244	105	1
Wallace Memorial	274	134	
LaFollette, First	83	61	2
Lawrenceburg, First	170	73	
Meadow View	70	32	
Lebanon, First	376	93	
Rocky Valley	46		
Lenoir City, Calvary	123	37	
First	220	121	
Kingston Pike	58	32	
Lewisburg, East Commerce	106	45	
Livingston, First	89	65	
Loudon, Union Fork	50	71	
Madison, First	288	74	1
Martin, Central	300	94	2
Southside	101	30	
Maryville, Armona	77		
McKenzie, First	286	122	
Mt. Juliet	137	56	
Memphis, Ardmore	707	292	3
Bartlett	414	169	
Bellevue	1533	612	7
Boulevard	352	125	
Broadway	229	196	
Brunswick	114	39	1
Ellendale	194	178	2
First	1515	352	6
Georgian Hills	549	202	1
Glen Park	364	152	
Graceland	713	224	3
Kennedy	224		
LaBelle Haven	719	245	
LeaClair	476	176	
Leawood	888	273	1
Lucy	158	90	2
Mallory Heights	204	93	
Prescott Memorial	486	110	4
Rugby Hills	290	139	9
Scenic Hills	230	112	3
Second	518	247	5
Sky View	348	191	
Speedway Terrace	600	255	3
Temple	908	261	
Union Avenue	812	225	2
Whitehaven	806	183	4
White Station	179	99	
Milan, First	422	112	
Murfreesboro, First	466	108	4
Calvary	90	38	
Green Hill	65	22	
Immanuel	60	29	
Southeast	164	99	2
Third	243	88	
Woodbury Road	146	68	
Nashville, Alta Loma	189	107	
Dalewood	303	103	
Eastland	369	151	
First	906	366	4
Carroll Street	131	44	
Cora Tibbs	33		
T.P.S.	394		
Gallatin Road	300	112	4
Grace	511	182	2
Haywood Hills	255	100	
Hill Hurst	165	74	
Inglewood	547	172	
Joelton	155	82	
Lakewood	322	111	3
Lincova Hills	174	48	2
Lockeland	368	108	1
Park Avenue	569	240	4
Riverside	272	76	
Rosedale	138	69	1

Catholics Seek To Make The Bible A 'Live Issue'

LONDON (RNS)—Roman Catholics have been told here by a top Bible authority from Rome that they have now reached the stage when they can be critical of the Church without being classed as "insubordinate."

The assurance came from Father R.A.F. Mackenzie, S.J., a Canadian, rector of Rome's Biblical Institute and a peritus at the Vatican Council. He spoke at a two-day meeting of more than 200 priests and laymen chaired by Archbishop John C. Heenan, Primate of England and Wales, and Abbot Basil Butler of Downside Abbey.

Arranged to mark the silver jubilee of the Catholic Bible Association, the meeting was attended by top biblical scholars and experts from various parts of Europe armed with plans for making the Bible a "live issue" at parish level.

Father Mackenzie said that during the Reformation people used the Bible to criticize the Church for avarice and worldliness.

"Such a measurement of the Church against the standards of Scripture is just as valid today," he added. "Individuals must apply these standards to their own behavior and they must also apply them to the Church itself. It is a much-needed function." Such criticisms, based on Sacred Scripture, would be regarded as healthy and necessary, he added.

Father Mackenzie said the present drive to popularize the Bible and humanize the Church's teaching would make future mission work much more effective than it has been for 200 years. He called the biblical movement the "real revolution of the Council's liturgical decree."

Native Alabamian Ellis Bush returns to his home state, Feb. 1, to assume the top Sunday school post in the Alabama Baptist State Convention. Bush, coordinator of field services for the Family Life Department of the Southern Baptist Sunday School Board, Nashville, has been elected Alabama Sunday school secretary.

Third	91	23	
Una	175	89	2
Woodbine	334	125	
Berea	13	10	1
Niota, First	68	32	
Oak Ridge, Robertsville	457	181	3
Old Hickory, First	305	138	
Temple	195	118	
Oliver Springs, Middle Creek	72	60	
Paris, First	390	141	1
Parsons, First	205	48	
Portland, First	187	57	
Pulaski, First	227	94	
Mission	53		
Savannah, First	244	65	
Selmer, Falcon	75	49	2
First	245	93	
Sevierville, First	267	110	
Shelbyville, First	225	114	1
South Side	53	22	2
Shelbyville Mills	124	68	
Smyrna, First	201	88	1
Somerville, First	268	104	2
Springfield	300	90	
Summertown	83	32	
Sweetwater, First	239	78	
Trenton, First	534	169	
Union City, Second	316	116	5
Waynesboro, Green River	127	101	
White House	124	54	

19-DAY HOLY LAND TOUR

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LATEST FILM

"WORLD'S FAIR ENCOUNTER"

Dr. Godfrey Joins Belmont Faculty

Dr. Albert B. Godfrey of Nashville was been named professor of biology at Belmont College starting with the opening of second semester Jan. 26.

A native of Gaffney, S. C., he is a graduate of Clemson (S. C.) University and holds the M.S. and Ph.D. degrees from the University of Maryland, College Park. He taught poultry short courses at 32 state universities in summer sessions and served with the Department of Agriculture from 1939-49.

From 1928-49 he was geneticist at Bellsville (Md.) Research Center, had a similar position at Shenk Hatchery and Breeding Farm, Harrisonburg, Va., from 1949-57. He was director of research at Peterson Breeding Farm, Decatur, Ark., from 1957-60.

Dr. Godfrey is a member of the American Institute of Biological Sciences, Poultry Science, and the American Association of the Advancement of Sciences.

Dr. James L. Wilson is chairman of the biology department at Belmont College.

Mission Forces Request 70 US-2 Volunteers

ATLANTA (BP)—Southern Baptist mission forces have requested 70 US-2 volunteers for two-year terms in Puerto Rico, Panama, and most states in the United States, including Hawaii.

Nathan Porter of Atlanta, associate secretary of the personnel department of the Home Mission Board, released the figures.

He said 25 of the requests will be filled this summer by the first group of US-2 candidates to be appointed by the mission agency. An additional 25 will be added each year.

Requests for the college graduates included nurses, religious education workers, director of an assembly, pastors, a juvenile rehabilitation director, and language-trained volunteers.

"US-2 volunteers will meet critical, immediate needs in missionary personnel," Porter said. "They will work with missionaries or take the place of missionaries on leave or in language school."

Explaining some of the requests, Porter cited Panama's need for two workers, a nurse in the new Baptist medical clinic at Ailigandi, a San Blas island, and a manager for the Cresta del Mar encampment on the Pacific Ocean in Western Panama.

Hawaii workers asked for three volunteers to serve as mission pastors or pastor of a church on Kamuela, Lahaina, and Lanai City.

A circuit-riding missionary was asked for

Hotel And Motel Accommodations

for State Training Union Convention
First Church, Morristown

Feb. 25-26, 1965

- A—Mercury Court
1332 W. Andrew
Morristown, Tenn.
- B—Burkhart
Knoxville Highway
Morristown, Tenn.
- C—Howe Motel
1611 W. Andrew Johnson Hwy.
Morristown, Tenn.
- D—Wagon Wheel Motel
Buffalo Trail
Morristown, Tenn.
- E—Y Motel
U. S. Hwy 25-E (S. Cumberland)
Morristown, Tenn.
- F—Kingmyer Motor Inn
244 W. Main
Morristown, Tenn.

also announcing

CHURCH BUILDING CONFERENCE

at the Training Union Convention Thursday afternoon—3:00 P.M. All pastors are especially invited.

E. R. Webster, pastor of Salem Church, Liberty, since March, 1956, has resigned effective Feb. 1, when he will move his family to Loudon, Tenn., to make their home. He plans to teach music, and will be available for supply as needed. They will reside at 603 Mulberry Street, Loudon, Tenn.

the mountains of Kentucky, and an associational education director for Eastern Indiana.

New York and Chicago both want religious education workers to assist with Polish and Spanish churches and missions.

Puerto Rico, a new mission field for Southern Baptists, asks for someone speaking Spanish who would assist in starting new mission work.

Others want a juvenile rehabilitation worker in Oklahoma, a youth and recreation director for a mission center in Albuquerque, and a nurse for Sellers Baptist Home and Adoption Center in New Orleans.

Additional requests ask for a social worker at Jochenning Center in Washington, and another social worker for the Baptist Rescue Mission in New Orleans.

Deadline for applications is Feb. 15. Porter said appointees for US-2 must undergo standard screening procedures, be a college graduate, not older than 27, and in good health.

Buford Cockrum New Pastor At First, Livingston



The Buford Cockrums and Vicki, 10, (left) and Joyce, 6. Both children were born in Africa.

First Church, Livingston heard Buford Cockrum as its new pastor in his first service there Jan. 10.

A native of Hamblen County, Cockrum received his education at Knoxville High School, Harrison-Chilhowee Baptist Academy and Carson-Newman College. He was ordained by Cowan Church, Cowan, in 1951.

In 1948 he went to Nigeria, West Africa as a missionary under the Foreign Mission Board. He built churches, schools, hospitals, and also served as missionary advisor to several African churches. This was accomplished with the cooperation of the Southern Baptist Convention and the Nigerian Baptist Convention.

Mrs. Cockrum, the former Virginia Irwin of Seymour, was also educated at Harrison-Chilhowee Baptist Academy, Knoxville Business College, and Carson-Newman College. In Nigeria she did hospital evangelism and WMU work in the Nigerian Baptist Churches.

New Officers Elected

State Baptist Religious Education and Music Association elected the following officers during the annual workshop in Murfreesboro recently: President, Carl Kosanke, minister of education, First Church, Chattanooga; Vice-presidents, Jack Land, minister of education, Colonial Church, Memphis, Ray Bowman, minister of music, First Church, Lewisburg, C. L. Huling, minister of music, Central Church, Fountain City; and Secretary-Treasurer, Miss Mary Allen, director of Intermediate Work, Training Union Department, TBC, Nashville.

— Rejection Or Acceptance —

TEXTS: Matthew 11 and 12 (Larger)—Matthew 11:20-30 (Printed)—Matthew 11:28,29 (Golden or Memory).

The evils of prejudice are apparent to one who reflects upon the matter. In intellectual pursuits prejudice is of course a serious handicap and must be put aside if the truth is to be found. In matters of religion prejudice is hazardous. So far as the Christian religion is concerned, prejudice may prove to be ruinous. This is clearly illustrated in the nineteen verses that precede the printed lesson text.

John the Baptist had been imprisoned. His ministry had been stern and uncompromising, but faithful to God's leadership. Jesus commends him in glowing terms. To all who rejected his message, because of prejudice, Jesus brings reproof. Such persons saw in John an ascetic, and thus turned away from him. These persons saw in Jesus one who was opposite to John, but they turned away from Him also. Jesus compared all such individuals to children who played funeral and then wedding with other children but refused to take part in either game. The exposure was indeed scathing!

Condemnation (vv.20-24)

Jesus condemns, unsparingly, those who have been given sufficient light for repentance but refuse to do so. Mighty works had been witnessed by them which should have brought a change of heart and life upon their part but they had steeled themselves against Him. The cities of Chorazin, Bethsaida and Capernaum are specifically mentioned. The word of condemnation is a strong one: woe. It is perfectly obvious that

unrepentant Americans must be included in such condemnation. Where else in all of the world does the Gospel have such freedom as in our own beloved land? Where else is it so readily and adequately proclaimed? To hear it and refuse to heed it is to invite peril. God will judge men in terms of the light they are given. So taught Jesus here.

Revelation (vv.25-27)

Our Lord gives thanks here for the revelation given from the Father. Those who receive and act upon it are called "babes". Those who reject it outright are referred to here as having it hidden from them. These are called "wise and prudent" (Phillips: "Clever and intelligent"). They might be denominated at present as "sophisticated". In another place Jesus refers to those who are qualified to enter the Kingdom as being like children, that is open-minded and teachable. God takes the initiative in bringing the revelation of Himself to mankind. A person, apart from such initiatory help, cannot find God either through reason or research. Both of these methods, however, may lead the honest and humble investigator to an attitude or frame of mind conducive to such revelation. The supreme revelation of God is of course seen in Jesus Christ. To know Him as Saviour and follow Him as Lord is to enhance and enrich both reason and research as useful methods in the hands of the investigator or student.

Invitation (vv.28-30)

"Come unto Me", says Jesus. He said it then. He says it now. He says it to all men, for what human being is there that does not ever so often feel completely overwhelmed with a sense of futility and frustration? The burdens and labors of modern living are too heavy to be carried without Divine aid. To all who respond to His invitation Jesus solemnly promises: "I will give you rest". He speaks here of Christian discipleship in terms of a "yoke". He invites each individual to assume His yoke. What did He mean by such an expression? He could have had in mind what has just been mentioned: "Let me help you with life's burdens". He might have had in mind: "Surrender to Me". Our word "subjugate" literally means "under the yoke" and possesses a connotation of complete surrender. The context, however, suggests specifically: "Come to My school, and learn of Me". The rabbis of His day referred to their learners as being "under the yoke" to them. As a matter of fact, the teachings of the New Testament indicate that all three ideas are involved.

Cooperative Program Observes 40th Year

NASHVILLE (BP)—The Stewardship Commission of the the Southern Baptist Convention voted here to make the 40th anniversary of the Cooperative Program a major part of its activity in 1965.

The Cooperative Program, a joint state Baptist-Southern Baptist Convention unified budget plan to support a wide range of denominational work, was adopted by the 1925 Southern Baptist Convention in Memphis.

When the Stewardship Commission makes its annual report to the forthcoming SBC session in Dallas, emphasis will be placed on this being the 40th anniversary year.

The 40th anniversary will also be part of the emphasis during Cooperative Program Month observed next October.

The commission also endorsed the "TITHE . . . NOW" campaign. The goal of his campaign is to enlist more tithers, that is, people giving at least 10 per cent of their earnings to denominational work.

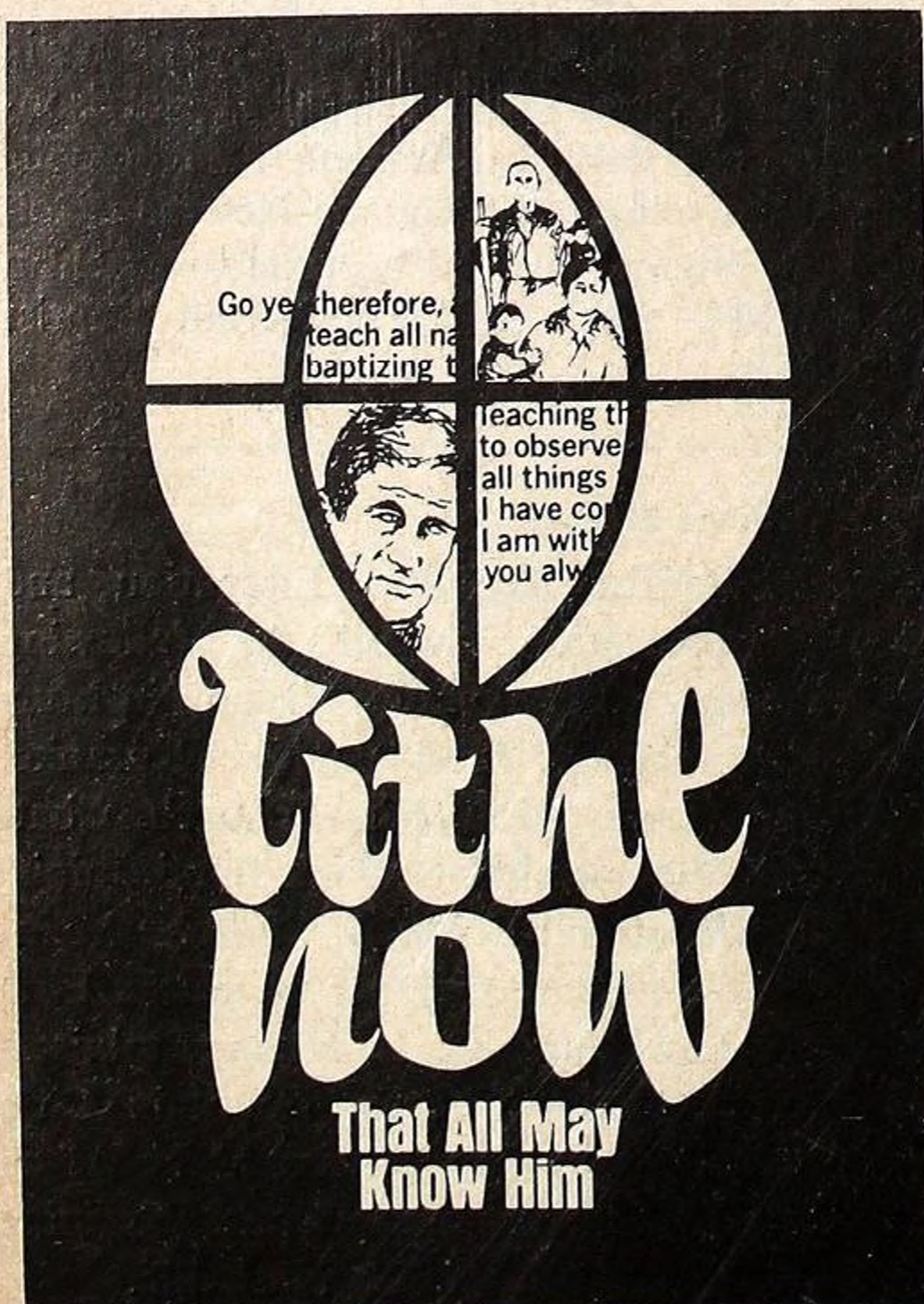
The officers of the commission were re-elected. W. C. Ribble of Albuquerque, executive secretary, New Mexico Baptist Foundation, is chairman. Preston H. Callison, Columbia, S. C., layman, is vice-chairman and William H. Pitt of Nashville is recording secretary.

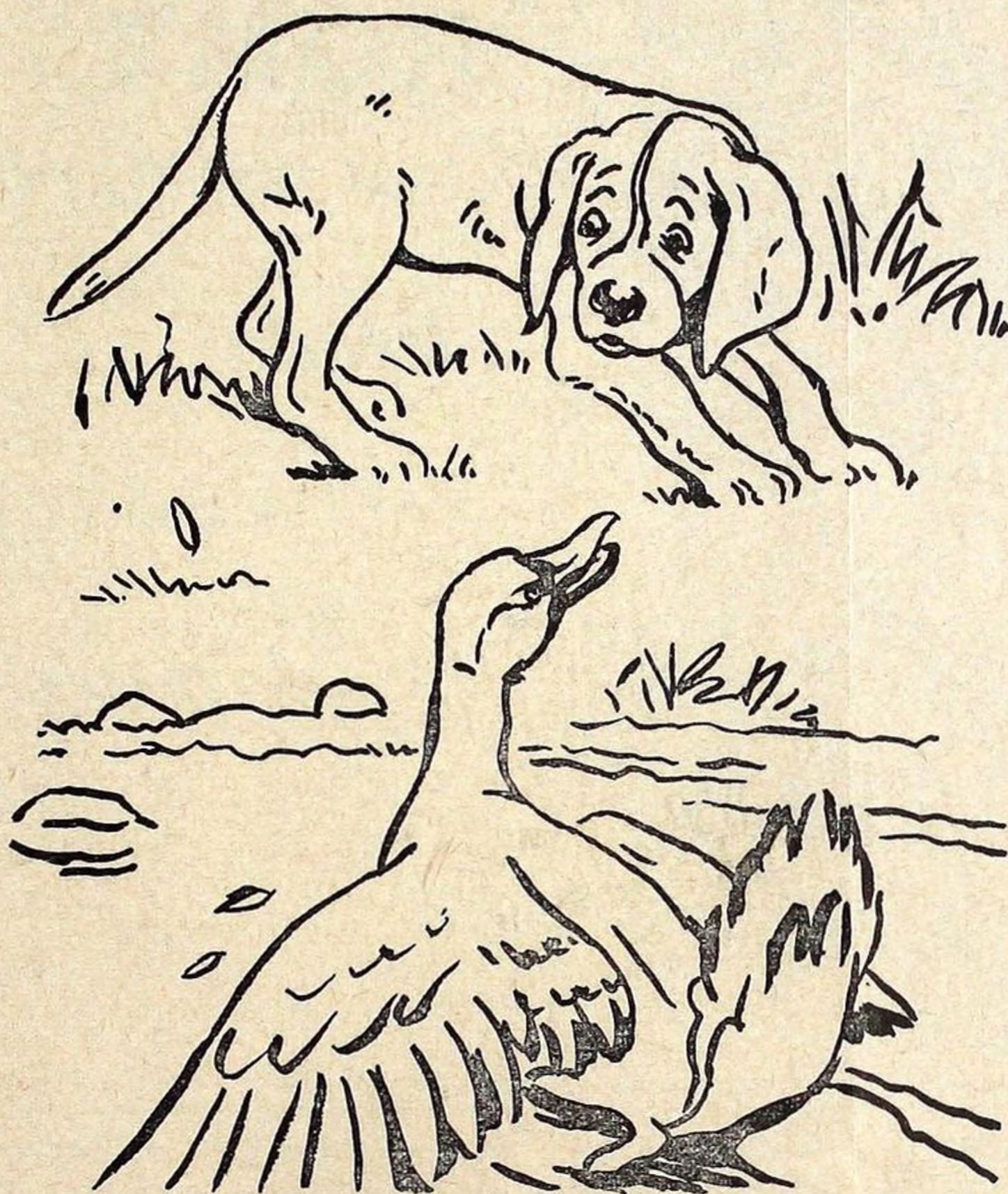
Merrill D. Moore of Nashville is executive director under indefinite call.

Foreign Mission News Briefs

Kenya: The Baptist Mission of East Africa (organization of Southern Baptist missionaries) is beginning a denominational newspaper, with Rev. W. Boyd Pearce, Southern Baptist missionary at the Baptist Publications House in Nairobi, Kenya, as editor. The paper will be distributed at a low subscription rate among Baptists of Kenya, Tanganyika, and Uganda, the countries where the East Africa Mission has work.

Switzerland: The international Baptist Theological Seminary, Ruschlikon, Switzerland, opened its spring semester January 4 with a convocation in which Dr. John P. Wheeler, Southern Baptist missionary professor, stressed the Christian imperative of evangelism. "Any form of Christianity that does not have a mighty missionary and evangelistic impulse throbbing through it is a degenerated form of what Christ introduced," declared Dr. Wheeler. "Evangelism will be expressed in the lives of those who, through personal faith and dedication, have nurtured a compassion and concern that persons may experience new life in Christ." Dr. Gordon J. M. Pearce, of Regent's Park College, Oxford, England, and Rev. J. K. Zeman, of Toronto, Canada, guest professors at the seminary, were presented during the convocation.





SMOKY AND THE GANDER*

By Cropley Andrew Phillips

"This is a fine farm," said Perry to Smoky. "We belong here. You're a sheep dog, and Dad wants me to like farming, but we've always lived in the city. I'd like it better if I weren't afraid of Uncle Ned's old black-faced sheep."

Around the corner of the barn came a gander. He looked as though he owned the place.

"We haven't seen him before. That must be Old Oscar that Uncle Ned talks about."

Smoky, with an air of curiosity, headed straight for the gander. Perry smiled as Smoky gave a friendly bark.

Then it happened. The gander reached forward. His big yellow bill opened wide. He grabbed for Smoky and almost nipped him. Smoky retreated and stood trembling.

"Why, Smoky, are you afraid of that old gander?" asked Perry.

Smoky continued to be afraid of Old Oscar. The gander knew it, and he made it his business to chase Smoky out of the barnyard at every opportunity.

Perry was having his trouble with Black Tom. Whenever Perry tried to lead the sheep along a different path to avoid puddles or stones, Black Tom would give Perry

a funny look and go right on his own way. Smoky managed to keep the rest of the sheep moving while Perry would hang back, afraid of Black Tom.

Near the end of the week on an especially warm day, Perry sat under a tree watching soft white clouds float about in the blue sky. He left the full responsibility of the sheep to Smoky. Soon he was fast asleep. Smoky's frantic barking and rolling thunder waked him.

"The sheep, Smoky! A storm is coming," Perry cried.

Then a big drop of rain splashed right on the boy's nose.

"We must get the sheep back to the fold. I won't have you blamed. It was my fault. I fell asleep."

Black Tom refused to move. The thunder bothered him. He planted his front hoofs firmly. Then Smoky began barking at Perry.

"I know, Smoky. I know what you are trying to tell me. You want me to stand up to him."

Perry couldn't bear the thought that Uncle Ned would say Smoky had failed as a sheep dog. The boy suddenly gritted his teeth, ran full force toward Black Tom, and gave him a slap on the nose. The old sheep looked surprised. Then he turned and started for home.

"Why, Smoky, I only had to show him I wasn't afraid."

Smoky kept the sheep trotting at a lively pace led by Black Tom. Perry, striving to keep up, failed to see a tree root sticking out of the wet ground. Down he went. On went Black Tom, Smoky, and the sheep.

Uncle Ned and Aunt Ellen were standing on the porch and peering anxiously out at the pouring rain. They saw Black Tom lead the sheep into the fold.

"I don't see Perry," cried Aunt Ellen in an excited voice. "Look at Smoky. He has missed Perry, too."

"Something has happened," said Uncle Ned as Smoky came dashing toward them, barking furiously. "You lead the way, Smoky. We'll find Perry."

As they followed the dog, they soon spied Perry sitting on the wet ground. Rain was still coming down.

"Did Smoky get the sheep home?" asked Perry anxiously.

"Like the real sheep dog he is," replied Uncle Ned.

"That's all I care about. I'm wet and I've hurt my ankle. I can't walk, but Smoky took the sheep home."

Aunt Ellen and Uncle Ned crossed their arms to make a chair seat so that they could carry Perry. Soon they were heading for home with Smoky leading the way.

As the group entered the barnyard, the rain had almost stopped. Right in their path stood Old Oscar.

Smoky pulled up short making Uncle Ned and Aunt Ellen stumble. They almost dropped Perry.

"Stand up to him, Smoky," cried Perry. "Face him. That's what you made me do to Black Tom."

Smoky looked at his young master.

"Lead on, Smoky. Don't hold up the parade," shouted Uncle Ned.

To everybody's joy, Smoky headed straight for Old Oscar. The gander had to move or get knocked down. He moved.

As Aunt Ellen looked over her shoulder, she chuckled and said, "Don't look now, but Old Oscar has joined the parade. He's right behind us. Smoky has been accepted in the barnyard."

Laughs

Young father: "In your sermon this morning you spoke about a baby being a new wave on the ocean of life."

Minister: "That's right."

Young Father: "Don't you think a fresh squall would have been nearer the truth?"

"I wish you could see our new house. The picture window brings the outdoors right in to the living room."

"Yeah? Well, we do the same thing, but with the children's shoes."

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