

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

## Week of Prayer

FOR HOME MISSIONS

MARCH 7-14, 1965



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NUMBER 9

# Group Asks Step-up In Child Care Emphasis

WASHINGTON (BP)—The Association of Baptist Child Care Executives will ask the Southern Baptist Convention Executive Committee to give them a spokesman to "help tell the story of Baptist child care to the denomination."

The group adopted a resolution calling for an additional staff member of the Christian Life Commission of the Southern Baptist Convention, to write and to use other methods of making the ministry of child care better known.

The SBC has assigned in its program outline for the Christian Life Commission to provide assistance, advice and counsel "in the care of children, the care of unwed mothers, and the care of the aged." The Executive Committee would have to recommend to the Convention any additional budget allocation which the Commission would feel was necessary to employ a new staff member to work in child care, as the executives suggested.

The resolution, presented by T. M. Johns, superintendent of the Florida Baptist Children's Home, was unanimously adopted by the Association. It came following an address by Foy Valentine, Christian Life Commission executive secretary. He made no proposal for such a post, however, although he said afterward that the commission is so structured as to include such additional personnel.

Valentine told the superintendents and

their wives that to be most effective in their work they must exemplify a Christian commitment, must have a specialized knowledge of the needs of homeless children, and must have the courage to see these needs met in the face of any difficulty.

"Your task is brothering, helping and preaching," he told the group.

In other action the Association voted to ask the SBC Inter-Agency Council to set the Sunday prior to Thanksgiving each year as "Baptist Children's Homes Day."

John C. Warr, general manager, Georgia Baptist Children's Homes, was elected new president of the group. He succeeds Ford Deusner, general superintendent of the Kentucky Baptist Board of Child Care.

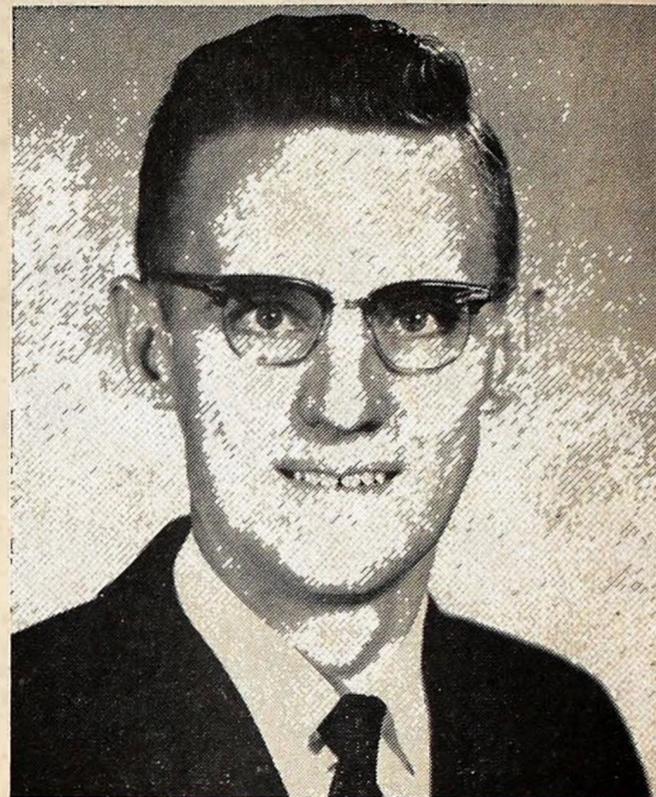
Other officers are: Erba Butler, superintendent, Memphis (Tenn.) Baptist Home, first vice president; M. W. Freeman, superintendent, District of Columbia Baptist Home for Children, second vice president; and Vernon Sparrow, superintendent of Mills Home, Thomasville, N. C., secretary.

The Association represents 32 institutions in 20 states. Some 50 members, representing 27 homes, attended the 17th annual session here.

The 1966 meeting will be in San Antonio, Tex., with the Mexican Orphans Baptist Home of Texas as host. In 1967 the Association will meet in New Orleans, La.

Devotional

## Life's Alternatives



Charles C. Hobbs,  
Andersonville Church, Andersonville

One of Charles Dickens' greatest novels is entitled *Great Expectations*. The title itself is a commentary on man's eagerness to expect the best.

In the ministry of Jesus one of His most pressing and most persistent problems was the need to transform the expectations concerning a materialistic Messiah into an understanding of His spiritual relationship to men. This task was often accomplished by presenting before His followers sets of alternatives. As the disciples learned to choose the right alternative, they grew in spiritual awareness and their materialistic expectations gave place to Divine reality. This method of Jesus is clearly illustrated in the story of the raising of Lazarus (John 11).

The first alternative set before the disciples is mentioned in verse eight: If the Christ went to heal Lazarus, then Lazarus would live and Christ would die. There was no problem in the mind of Christ, for He knew He had come to die. But the disciples had not as yet come to understand His purpose, and they certainly did not desire His death. The second alternative was just as crucial: If Christ went to Lazarus, then the disciples could either let Him go alone, while they remained "free" and alive, or they could go with Him and risk death with Him. "Doubting" Thomas settled the matter for the disciples; he would go with Christ and die. Little did he recognize at that time that the only way to live was to remain with the Christ.

We, too, are constantly faced with alternatives. Let us seek to choose rightly that we may forever identify ourselves with the work and method of our Lord.

### OUR COVER

Symbolizes the aim, prayer and hope of a Christianized America, sought in the March Week of Prayer for Home Missions through the special Annie Armstrong \$3,690,000 offering.



## BAPTIST AND REFLECTOR

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W. FRED KENDALL, Exec.-Sec'y-Treasurer

ADMINISTRATIVE COMMITTEE: Grant L. Jones, Chairman; Charles R. Ausmus, Lewis Bratcher, David Q. Byrd, George Capps, Eugene Cotey, R. G. Elliott, Melvin G. Faulkner, W. C. Garland, Ralph Murray, Jesse Newton, Ralph Norton, Richard B. Sims, E. L. Smothers, Henry G. West.

## Kendall Heads Group Of State Executives

BILOXI, MISS. (BP)—W. Fred Kendall of Nashville is the new president of the Association of Executive Secretaries of State Baptist Conventions.

The group, meeting here, includes the executive secretaries of 29 state conventions cooperating with the Southern Baptist Convention on national and world missions.

Kendall succeeds Lucius M. Polhill of Richmond. Polhill is with the Baptist General Association of Virginia, and Kendall is with the Tennessee Baptist Convention.

Roy D. Gresham, Baltimore, is the group's vice-president. He is from the Baptist Convention of Maryland.

Fred D. Hubbs, Detroit, Baptist State Convention of Michigan executive, continues as secretary of the Association.

The group held its annual meeting here simultaneously with the Southern Baptist Press Association.

# Press Association Takes Stand On Race

BILOXI, MISS. (BP)—Editors of Southern Baptist periodicals adopted a resolution here urging "each Southern Baptist to take immediate steps to assist all citizens to attain full privileges of U. S. citizenship."

The resolution on race relations also ask Baptists "to accept personally their responsibility for a Christian witness to every man

regardless of race." The editors commended Mississippi for "Recent Progress" in racial matters.

The race issue was mentioned several times during the annual session of the Southern Baptist Press Association. The Association includes the editors of 29 weekly Baptist state papers and the editor of mission journals and several other publications.

Speaking at a joint meeting of the editors with the executive secretaries of state Baptist bodies, Owen Cooper of Yazoo City, Miss., declared that the host state "is making progress in the problem of race."

Cooper, a layman who is president of two chemical companies, said the turning point has come in Mississippi on race. The Mississippi Baptist Convention statement on race at its 1964 session last November helped bring this about.

Of every 100 Mississippians, Cooper said 46 are Negroes. This, the Baptist layman said, points up why race is "a greater problem" in Mississippi.

Joe T. Odle, Jackson, editor of The Baptist Record, told fellow editors communications continue to exist between whites and Negroes in Mississippi.

He pleaded with people outside Mississippi to be more understanding of Mississippi's race problems.

Odle also described the work of an Interdenominational Committee of Concern which is collecting funds to assist Negro churches whose buildings have been burned during the race crises. Baptists have played a major role in the committee's work, he said.

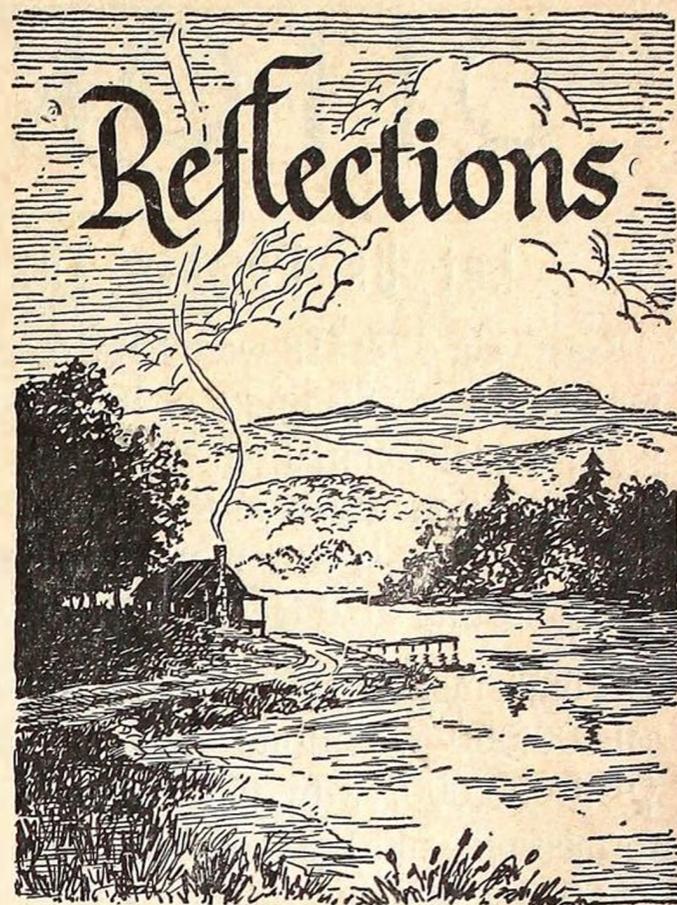
The Southern Baptist Press Association acknowledged its awareness of the committee's work with Negro churches as a sign of "progress in race relations involving Southern Baptists."

Its race resolution also referred to the Mississippi Baptist Convention statement cited earlier by Cooper. The Convention statement recognized "the gravity of the race problem," deplored violence and called for a Christian solution to the issue.

The resolution also said the editors "recognized the right of every citizen to the full privileges of U. S. Citizenship." This was an apparent reference to registration of Negroes to vote.

In a church-state resolution, the Press Association voted to "support the policy that public funds be spent by public agencies, for publically approved projects and materials." It said "ownership and administrative controls must also be retained in public hands."

(Continued on page 7)



When the Athenians finally wanted not to give to the state, but the state give to them, when the freedom they wished most for was freedom from responsibility, then Athens ceased to be free and was never free again.—Edith Hamilton, *Management Briefs*

In an age of the inconsequential and frivolous, reading fills our minds with the consequential. Reading involves stewardship of a mind, that was created in the divine image, to think great thoughts as well as to notice the small sparrow. Reading stretches the mind.—Joe Bayly, *Moody Monthly*

Work is the meat and potatoes of our daily lives and recreation is the dessert. We lose our appetite for dessert when it's substituted for the main course.—L. Kenneth Wright, *Toastmaster*

Government is never a source of goods. Everything produced is produced by the people, and everything that government gives to the people, it must first take from the people.—Fred G. Clark, General Chairman, American Economic Foundation

Gossip was utterly distasteful to Mrs. Hannah More, English authoress. Whenever a visitor brought up any gossip, she would say, "Come, we will go and ask if this is true." The tale-bearer was always so taken aback she would beg to be excused. But the determined Mrs. More insisted on escorting the tale-bearer to the one about whom the story had been told, to verify its truth or falsity. It is said that no one ever repeated the offense of tale-bearing in Hannah More's presence.—*Sunshine Magazine*

## Mail Bag

● I came down here from the Lamar Heights Baptist Church in Memphis, Tenn. Jan. of 61. Last year I graduated with a Dip. in Theology. I would like very much to come back to Tennessee. I would like to let people know that I am available for pastoral duties. As yet I have had no pastoral experience. I only know I must serve my Lord. I am married and we have three children ages 4, 10, 14. My wife is 33, and I am 39. We ask to be remembered in prayer that the Lord may give us an open door to preach the unsearchable riches of Christ. William F. Cockerell, 4924 Gordon, Fort Worth, Tex. 76115.

### Pray For Evangelistic Campaign In Thailand—Now!

● Plans for the Thailand Baptist New Life Movement have been underway for some time now. These plans are based on the idea of a year-long evangelistic effort by all Thailand Baptist Churches and Chapels seeking to win the lost, in greater numbers, and to turn our Thai Baptist friends to their lost nation.

The year's effort will climax in a two-week Evangelistic Crusade, Apr. 11-25, 1965.

Our Thai Baptist friends are really excited over plans and results thus far in the New Life Movement. Many professions of faith have already been made and one Chapel with a membership of 13 has had 18 professions of faith in two months and 10 of these have already received baptism. A recent preparation soul-winning clinic resulted in three professions of faith. These and many other experiences point up the real need for Christ in Thailand.

Publicity and advertisement have been under way for several months. Radio, T.V. newspaper ads, tracks, scripture portions, posters, ads, in bus shelters, and other methods are being employed in our New Life Movement.

Soul winning clinics have been held, preparation meetings for pastors and church workers were held at the Baptist Encampment on the Gulf of Sian, a music clinic was held in preparation for the 100 voice choir to sing at the mass rallies, and friends have been asked to pray for the campaign from all over the world.

Will you friends in Tennessee pray for your Baptist work in Thailand? If so, will you write me and tell of your churches, plan for prayer support. Have an all-night prayer meeting for the revivals, have your church vote to support the Thailand Baptist New Life Movement in prayer. If you write, put a 25 cent stamp on your letter which will bring it air mail to Thailand. Our Thai Baptist Church members will see these letters, and know that prayer is being made for them and their work. This could be the greatest year that Thailand Baptists have known. Will you pray that hundreds may come to know Christ?

If you will pray for the revival write me: Benton Williams, Box 832, Bangkok, Thailand. Tennessee Baptists, don't let us down!

# EDITORIALS.....

## Let Us Humbly Thank God

Last year 374,418 were baptized into Southern Baptist churches. This figure of itself would make a pretty good size denomination. In fact, it is larger than 223 denominations listed in the United States of America, Southern Baptist editors were told by W. C. Fields in their meeting at Edgewater Park, Miss., recently.

Total membership in SBC churches has passed 10,600,000 with total gifts amounting last year to \$591,000,000, with more than \$100,000,000 going to missions and benevolences. These round figures released by Martin Bradley, statistician of the Sunday School Board, are not given here with any boasting. There is no reason for Southern Baptists to have pride in numbers or statistics. But this report at least should be taken to heart by those voices of doom who have spent so much time recently decrying the plight of the denomination. Here is evidence disputing their reason to lament. These figures can hardly be construed as meaning that Southern Baptists are grinding to a halt. On the contrary, they are sound reasons to humbly thank God for such evidences of growth. Nor

### Heartfelt Gratitude



are Southern Baptists on the bottom of the list among denominations in per capita giving as some seem to have lately inferred. Total gifts amounting to \$591,587,981 were up \$35.5 million from the previous year and represented per capita giving of \$55.80.

Other SBC figures reveal 7,678,822 enrolled in Sunday school for a gain of 68,000. Training Union enrollment of 2,722,029, however, showed a drop of 26,500.

Again, let us take note of the 347,418 baptisms. This was a good gain of 19,093 over the previous year. It is not all that we would hope for, or pray for. Let us remember that our first reason for being is the giving of witness to Christ in evangelism which the Holy Spirit uses to bring men to repentance and faith issuing in conversion. Converts illustrating new life, in ideal, represent these baptisms. Our churches do not grow by generation, but only by regeneration. This is the emphasis that must always be maintained.

## White Faces Out Of Style

"I hope the day will come when Southern Baptists will appoint Negro missionaries." Thus spake missionary William J. Roberts, just back in his native Oklahoma on a medical furlough after three years in East Africa. "White faces have gone out of style in Africa", the Southern Baptist missionary added. Rising tides of nationalism add to the missionaries' problems. Modern communication makes today's events in the USA the common knowledge of peoples in the world's remotest corners. Radio, newspaper, telephone and limited television are available in East Africa.

Roberts who has worked among the Kikuyas of Kenya said, "Identification with the American Negro is very strong." They get very emotional about racial disturbances here in the USA. Although mass murders in the Congo jolted the world, the people in neighboring Kenya were much more deeply disturbed over the use of dogs to quell the racial riots in Alabama, according to Roberts.

This Southern Baptist missionary expects to return to his post in Africa a few months from now. There he spends weekends preaching in one of the 18 Baptist

## A Businessman's Belief In The Bible

What does a successful businessman think about the Bible? One of the nation's top executives, quite well known in business circles, accepts the Bible as the Word of God. W. Maxey Jarman looks at the Bible, not in the theoretical way, but from the practical man's viewpoint. What the Bible is to him came from his living with it and by it. He not only reads the entire Bible through regularly, but he believes what it reveals and teaches is to be obeyed. His recent book came out of years of study, observation, and experience. He deals very practically with many things. Maxey Jarman does not pick and chose only certain portions to believe. He is convinced that each part of the Bible is needed, and that if certain portions are puzzling to us now, as we go through life God will reveal to us the truths that we may not now see. But he does not dogmatize about what he has learned, "I can declare only what I believe God has taught me from the Bible. I urge the reader to search (these things) out for himself."

Practical man that he is, he says, "Don't take my word for them—or the word of any other human being. Check the things I say. Check what others say, and study the Bible to find out" whether (these things) are true.

Maxey Jarman's book, "A Businessman Looks at the Bible" by Revell is a volume we hope will find a welcome in every business office and in every workman's home. This book is written to lead every reader to more worthily appreciate the Bible, and through the Bible to an unashamed faith in the Lord Jesus Christ as Savior.

Jarman deals with such practical things as: How can we find out if the Bible is true? What does God have to say in the Bible to me? How can a man come to God? What is prayer? What is the value of discipline? How do we find answers to

churches within a radius of 100 miles from his base of operations. But his task is mainly to train lay leaders and pastors. Nationals serve as pastors of the churches. "The feeling of nationalism is very strong. You don't go there as a father figure, but to help the people help themselves," Roberts stated.

We must face the fact that the majority of people in

# BAPTIST BELIEFS

By Herschel H. Hobbs

## The Son Of Man Coming

(Matt. 16:28)

Verily I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom."

These words were spoken by Jesus six months before His crucifixion. He had just been talking about His death and resurrection. To what did He refer in "the coming of the Son of man in his kingdom?"

Some see this as a reference to His second coming. Thus they hold that Jesus expected this to occur in that generation. And since it did not happen, they conclude that He was mistaken. But does "coming" have to connote such? Certainly it would be out of character for Him to be in error if He be regarded as the Son of God. It should be noted that with regard to this final event Jesus never spoke of time but of condition. For instance, in Matt. 25:31, "When the Son of man shall come in his glory", the word "when" renders a word (*hotan*) which speaks of *condition* not *time*

### Another Opportunity For Ministers

Ministers have another opportunity to decide whether or not they want their earnings to count for social security—protection for themselves, when they retire or become disabled, and protection for their families in case of death.

If you have been a minister for two years or more, you must make this decision by April 15, 1965. How do you elect this coverage? By filing a waiver certificate (Form 2031) with Internal Revenue Service. This is a 3-part form and Internal Revenue will validate one of the copies (copy C) and return it to you.

If you have any question, get in touch with your local Internal Revenue Office or Social Security Office.

our questions? What are the warnings and the promises to us who live now?

(cf. also I Cor. 15:24, 54).

In Jewish apocalyptic language, as here, a "coming" might refer to any divine intervention of God in history. So apart from Jesus' final coming and judgment, in the above light to what events might Jesus have been referring? Several have been suggested: the Transfiguration, Jesus' resurrection, Pentecost, and the destruction of Jerusalem in 70 A.D. Does any one of these meet the conditions laid down by Jesus? The answer hingers on the word "some." "There be some standing here [the Twelve], which shall not taste death, till. . . ." All of the Twelve lived to see the first three. None of them lived until Jesus' final return. So all of these may be ruled out. Only one remains, the destruction of Jerusalem. Certainly James did not live to see this (Acts 12:2); probably Peter did not; and possibly others. But "some" did (e.g. John and possibly others). So evidently Jesus was speaking of this cataclysmic event in 70 A.D.

How was this a "coming" of "the Son of man . . . in his kingdom?" Jesus had been endeavoring to divorce the Twelve's thinking from the current Messianic idea of a political kingdom (cf. Matt. 16:6-12). But despite their confession that Jesus was "the Christ, the Son of the living God" (Matt. 16:16), they still did not see Him in His true light (Matt. 16:21-27). So after referring to His final return (v. 27), Jesus mentioned this "coming" which some of them would see (v. 28).

With the destruction of Jerusalem the Jewish state came to an end. And with it the Jewish religious system as such in its power. Until then Christianity was regarded currently as only a part of that system. But afterward it was known as a religious movement in its own right. It was released from such shackles, and went forward as the Christian movement as it spread throughout the Roman empire and the world. So in this sense they truly saw "the Son of man coming in his kingdom," a movement separate and apart from any other religious system.

the world are yellow, black, brown or red—not white. Communicating the gospel to these people has to overcome the barrier of color. The gospel itself is free of color bias. But we need to keep in mind that a white face can be a handicap in some parts of today's world. All the more do we Southern Baptists need the grace of God to become usable for His purposes.

## Tennessee Topics

### E. W. Barnette Dies

Rev. Edgar W. Barnett, 99, pastor emeritus of the former Seventh Church, now Carroll Street Chapel, Nashville, died Feb. 20, after a brief illness. He retired from his pastorate in 1948. Services were held at Judson Memorial Church, Feb. 22, with Hobart B. Ford, pastor, officiating. He was assisted by John D. Freeman, G. Allen West, and Robert J. Daugherty.

Barnett, born on a farm near Big Springs, Va., was graduated from Allegheny Institute and Southern Seminary.

Before coming to Seventh Church in 1919, he had held pastorates in Columbia, Ky., Jellico, Tenn., Brooksville, Miss., Corbin, Ky., and Fort Myers, Fla., and Fredonia and Woodland, Ky.

In 1908 he married the former Barbara Adcock of Hopkinsville, Ky. She survives.

Mrs. George Meadow, 62, of 1801 Beechwood Avenue, Nashville, secretary to the editorial secretary of the Baptist Sunday School Board, died Feb. 20. Services were held Feb. 22 with Dr. H. Franklin Paschall and Dr. Clifton J. Allen officiating. Mrs. Meadows had been secretary for the editorial secretary of the Sunday School Board since 1930.

Mrs. Mary Izora Johnson, died Feb. 13 at her home near Jackson after an illness of 18 months. She was 49. Services were held Feb. 14 at Madison Hall Church where she was a member and had served as teacher of the Friendship Sunday school class. Felix Hays and King Thedford officiated.

Rev. and Mrs. R. Max Willocks, missionaries to Korea, may now be addressed, c/o Heidelberg College Library, Tiffin, Ohio. Both are natives of Tennessee, he of Maryville and she, the former Neysa Ferguson, of Hyatt (she lived in Fontana, N. C., and Maryville during childhood).

First Church, Elizabethton, ordained W. Frank Baker, Avery Huneycutt, Hershall P. Owens, Thomas S. Presnell and Wade Snodgrass as deacons Feb. 21.

*Nolachucky Association*—Buffalo Trail Church ordained Ray Seals and Worley Greene as deacons. James Kinser moved Feb. 15 to Piedmont Church, Jefferson County Association, after a four year pastorate at Buffalo Trail Church.

*Madison-Chester Association*—Ararat has called James A. Pate, professor at Union University, as interim pastor. Individuals have given Clover Creek a speaker for the organ, cathedral panes for the front windows and smoked panes in other windows. Pastor Adrian Knipper recently moved into Oakfield's new three bedroom brick parsonage. Southside has redecorated the auditorium, purchased Baptist Hymnals and are installing new pews and pulpit furniture.

E. Lionel Patton preached his first sermon as pastor of Lookout Valley Church, Chattanooga, Feb. 21. A native of Alabama, he attended Howard College and Southern Seminary. Patton has held pastorates in Kentucky, California, and came to Chattanooga from the pastorate of First Church, Fyffe, Ala., where he served the past four and one half years.

Windell Saffles is the new pastor of First Church, Tiftonia in Hamilton County Association. He came from Gadsden, Ala., where he served as pastor of Reeves Grove Church. A native of Chattanooga, he was ordained in 1958 by Edgewood Church. Mrs. Saffles is the former Betty Joyce Ellis of Chattanooga. They have three children, Windell Jr., 15, Jeffery, 10, and Jill, 8.

Rev. and Mrs. Richard L. Lusk, missionaries to Macao, may be addressed at 12 Calçada do Monte, Macao. He is a native of Greenville, S.C.; she is the former Ida Bennett, of Stanton, Tenn. (she was born in Humboldt, Tenn.).

Gath Church, McMinnville, dedicated its house of worship, debt free, recently. H. D. Knight, superintendent of missions for Central Association spoke at the morning service. Dewey Robinson, former pastor, preached the dedication sermon and the finance committee burned the note. The church property is valued at \$40,000. C. J. Dexted is pastor.

Elon Church, Dyer Association, bought the old Double Bridges schoolhouse, remodeled it and it is now being used for educational space. Nolan Criner is pastor.

Calvary Church, Knoxville, now located on Yale Avenue and constructing a new edifice on Kingston Pike next to the Confederate Memorial Home (formerly Bleak House), purchased the Dewitt Shepard Sr. home at 3151 Kingston Pike for \$25,000 for use as a parsonage. The Shepard home is across from the new church site. J. R. Covington, Calvary's new pastor, will move his family to Knoxville as soon as a redecoration program is completed on the parsonage. He was formerly pastor of First Church, Union City.

Hawthorne Church, Dyersburg, ordained Carl Braddy, Van Hinson and Roy B. Waldron as deacons, Feb. 21.

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### SOCIAL WORKERS NEEDED

#### KENTUCKY BAPTIST BOARD OF CHILD CARE

Resident Director of Social Service for Glen Dale Children's Home. MSW required. Also, caseworker for Pine Crest Children's Home. BA required. Salaries above NASW recommendations. Contact Claud A. Turpin, 305 Evergreen Road, Middletown, Ky., giving work experience and education.

## Press Association Takes Stand

(Continued from page 3)

A third resolution pertained to missionary opportunities at home and overseas. It sought a "spiritual revival" and increased Christian commitment, especially by young people.

Purser Hewitt, executive editor of the Clarion-Ledger, Jackson morning newspaper, addressed the denominational editors on professional topics. A Baptist lay leader, Hewitt discussed the responsibilities of the editor of a Baptist periodical.

H. H. Hobbs, Oklahoma City, former Southern Baptist Convention President, said Baptist papers stand out in service in three ways. They (1) provide unity in the faith, (2) help make possible cooperative Baptist endeavor (3) channel information to Baptist church members on vital issues.

Wayne Dehoney, Jackson, Tenn., current SBC president discussed recommendations of the SBC Committee on North American Baptist Fellowship whose report had been released a short time before. He spoke for passage of the committee report messengers voting on it in Dallas in May when the 1965 Convention is in session.

The Press Association elected Erwin L. McDonald of Little Rock, Ark., president and Lynn M. Davis of Columbus, Ohio, vice-president. It reelected Gainer E. Bryan Jr. of Baltimore secretary-treasurer.

McDonald edits the Arkansas Baptist Newsmagazine, Davis the Ohio Baptist Messenger, and Bryan The Maryland Baptist.

The 1966 Press Association will convene at Athens, Ga. Journalism professors at the University of Georgia will conduct an editorial workshop for the Baptist editors.

W. Barry Garrett of Washington, D. C., and John J. Hurt Jr. of Atlanta discussed what happened at Vatican Council II in the fall of 1964. Garrett attended on behalf of the Baptist Joint Committee of Public Affairs of which he is associate editor. Hurt, editor of The Christian Index, represented Protestants and Other Americans, an organization which works in the area of church-state relations.

Garrett said the council's document on religious liberty "seems to be a clear cut, positive statement." Hurt was less optimistic. "They will come out this year with a statement this year on tolerance," he said, "but I don't think it is freedom. There are too many qualifying phrases."

Hurt said Baptists lost their best friend among Roman Catholic hierarchy "when Pope John died." Both Garrett and Hurt agreed the council is bringing about reforms in the Roman Catholic church, even though they disagreed on how far the reforms would go.

Tennessee Baptist Convention

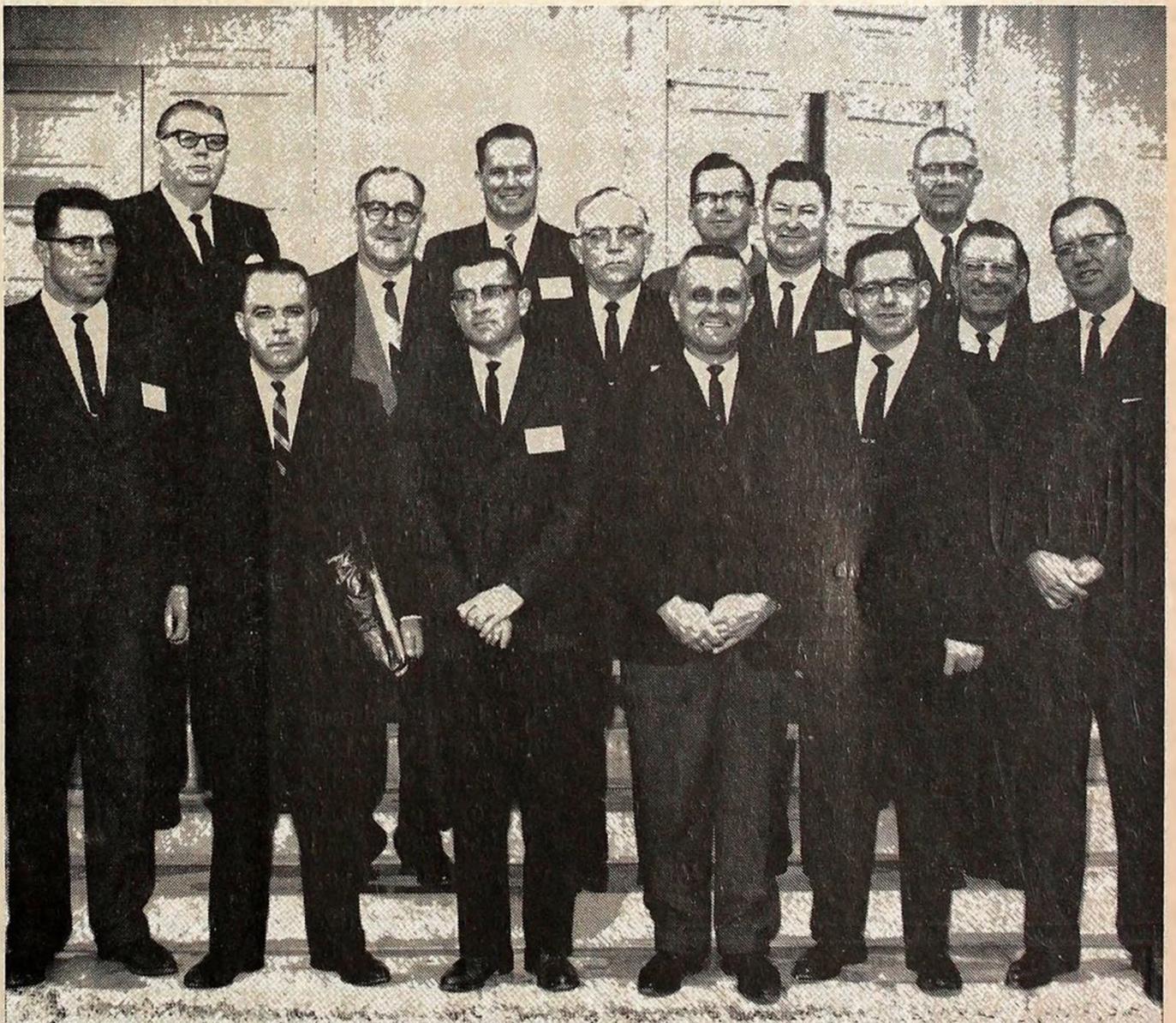
## Comparison Of Past Two Years' Reports

	1964	1963	Numerical Change	% Change
*Associations	66	67	-1	-1.5
Churches	2,649	2,702	-53	-2.0
Baptisms	27,530	25,923	1,607	6.2
Additions by Letter	35,871	33,648	2,223	6.6
Total Membership	819,310	810,401	8,909	1.1
S. S. Enrolment	562,857	556,967	5,890	1.1
VBS Enrolment	229,864	226,739	3,125	1.4
T. U. Enrolment	200,616	201,327	-711	-0.4
W. M. U. Enrolment	96,531	94,926	1,605	1.7
Brotherhood & RA Enrolment	33,493	38,353	-4,860	-12.7
Music Ministry Enrolment	66,484	63,883	2,601	4.1
Value Church Property	\$210,684,866	\$192,269,746	18,415,120	9.6
Total Gifts	\$ 40,667,884	\$ 38,194,817	2,473,067	6.5
Total Mission Gifts	\$ 6,430,588	\$ 6,038,596	391,992	6.5
Pastor's Annual Salary	\$ 7,386,797	\$ 7,097,455	289,342	4.1

\*One association (West Union) with 60 churches and approximately 10,000 members withdrew affiliation with Tennessee Baptist Convention and the Southern Baptist Convention in 1964.

Information supplied by: Jesse Williams, Research and Statistics Department, Baptist Sunday School Board, Nashville

### Missions Department



Twelve missionaries from Tennessee attended an Associational Missions Seminar at Southwestern Seminary, Fort Worth, Tex., Feb. 16-26, conducted by the seminary in cooperation with the Home Mission Board.

Pictured with M. Wendell Belew of the Home Mission Board and Foy Rogers, secretary of the Department of Cooperative Missions of the Mississippi Baptist Convention and faculty member for the seminar, are front row, l. to r., Ralph Cordell, Campbell County Association; Odis Farrington, Alpha; Bill Atchley, Sevier County; Robert Armour, Beulah; Belew and Rogers.

Back row, l. to r., Carl Ogle, Jefferson County; H. D. Standifer, Duck River; Kenneth Sparkman, Beech River; Barney Flowers, Gibson; M. L. Prowse, Lawrence County; Fulton Robertson, Hardeman County; Robert L. Newman, Weakley County; and Phil A. Shelton, Dyer County.—Photo by Bob Russell, Office of Promotion, Southwestern Seminary.

J. H. Harvey, New Duck River Association, and James C. Coates, Knox County, attended a similar seminar at Southern Seminary, Louisville, in January.

# Southeastern Trustees Review 'Problem' There

WAKE FOREST, N. C. (BP)—Trustees of Southeastern Baptist Theological Seminary here have adopted a lengthy statement "in an effort to give a true version of a complete issue which has troubled" Southeastern.

It traces the events at the seminary since "a problem" emerged in 1960. It tells about a conference in the fall of 1964 at which, according to the trustees, Professor R. C. Briggs informed Seminary President Olin T. Binkley he (Briggs) "had decided to resign provided satisfactory adjustments could be made."

The statement also discusses "The decision of the trustees to pay Dr. Briggs' salary through 1966" and the basis for this decision.

The full text of the Seminary Trustee Statement follows:

In its annual meeting the Board of Trustees unanimously adopted the following statement:

In an effort to give a true version of a complex issue which has troubled the Southeastern Baptist Theological Seminary, the trustees in their annual meeting on Feb. 18, 1965 approved the following statement for release by the administration.

In 1960 a problem emerged in the life of the school. The theological dimension of the difficulty was related to the interpretation

of the New Testament. Disavowing any desire to interfere with the freedom and tenure of colleagues, some members of the faculty strongly opposed the predominance of one point of view in the interpretation of the New Testament, a point of view associated with the exegetical method and conclusions of Rudolf Bultmann concerning the nature and message of the New Testament. The faculty was divided and theological communication broke down between the groups. After attempts to resolve the problem had failed, and after he had informed the faculty of his intention, President S. L. Stealey appealed to the trustees for help.

The Committee on Instruction of the Board of Trustees spent May 15-17, 1961 on the campus and interviewed members of the faculty. These interviews revealed that interpersonal relations within the faculty had been damaged by earlier conversations regarding trends in New Testament studies and fractured by the decision of a few professors not to discuss theology with their colleagues.

The Committee made no formal charge against any member of the faculty but it reported concern about faculty morale and the doctrinal presuppositions of certain members of the instructional staff to the Board of Trustees.

Upon the recommendation of the Committee on Instruction, the Board of Trustees in its annual meeting on Feb. 15, 1962 authorized procedures aimed at clarification of issues through consultation, including a process of inquiry and counsel with some members of the faculty. It was agreed that the Committee on Instruction should complete this assignment by Feb. 18, 1965.

In the search for a constructive solution of the exceptionally complicated problem, the trustees and administration have exercised restraint, forbearance, and fairness. They have made no formal charge of deviation from the Abstract of Principles against any member of the instructional staff and no professor has been requested to resign, nor has any member of the faculty been pressured to do so.

As an alternative to a continuation of his participation in the process of inquiry and counsel authorized by the Board of Trustees, Dr. R. C. Briggs preferred to resign. On Oct. 19, 1964 he arranged a conference

with the President and informed him that he had decided to resign provided satisfactory adjustments could be made. He stated that he preferred to terminate his service at the end of the 1964 fall semester.

After a series of consultations with Trustees, including the President of the Board and the Chairman of the Committee on Instruction, and after allowing ample time for Dr. Briggs to rethink his decision, the President drafted a statement which included Dr. Briggs' stipulations and which was approved by him on Dec. 15, 1964.

The proposal set forth in this statement provided (1) That Dr. R. C. Briggs be permitted to terminate his membership in the faculty by resignation effective Jan. 1, 1965; (2) That the provision in the policy regarding sabbatical leave that a professor must return to the service of the Seminary for at least one year after the completion of a leave or return one-third of the salary paid him during his leave be waived in this instance; and (3) That his salary plus a sum equivalent to what the Seminary would have expended during the period involved of his fringe benefits be paid through Dec. 31, 1966.

The proposal was recommended unanimously by the Committee on Instruction and approved unanimously by the Executive Committee of the Board of Trustees, meeting in executive session, on Dec. 17, 1964.

This action of the Committees was reported by telephone to the other members of the Board and in the conversations by telephone the Trustees expressed approval of the proposal adopted by the Executive Committee.

The decision of the Trustees to pay Dr. Briggs, salary through 1966 was based upon several considerations: (1) Dr. Briggs' resignation was conditioned upon the payment of salary through Dec. 31, 1966; (2) He was a full professor with tenure and had no plans for immediate employment, and (3) The Trustees and the Administration desired to be just and generous.

In harmony with the instruction of the Trustees, the Administration announced on Dec. 29, 1964 that the resignation of Dr. R. C. Briggs as professor of New Testament had been accepted with regret by the Executive Committee.

The Trustees are profoundly grateful for the devotion and faithful work of the able and dedicated teachers who comprise the faculty and regret the excessive and unwarranted criticisms which have been made of them.

Throughout his career Dr. Olin T. Binkley has placed high value upon academic excellence in the education of ministers.

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The Trustees have unqualified confidence in his personal integrity and professional competence. They will support him and the teachers and students who cooperate with him in the advancement of theological studies at the Southeastern Baptist Theological Seminary.

The Administration and Trustees from the beginning have observed with utmost care the principle of responsible academic freedom. The requirement regarding the theological covenant outlined in the Abstract

of Principles and signed by each member of the faculty is fully compatible with the document on academic freedom and tenure which was adopted as an advisory norm by the American Association of Theological Schools in 1960 and which explicitly states that a theological institution may expect its faculty to subscribe to a confessional or doctrinal standard.

This is a Southern Baptist seminary, established and maintained by the Southern Baptist Convention, and it is the responsi-

bility of the Trustees to formulate policies in harmony with the nature and purpose of the school. The faculty and students are encouraged to participate in creative theological inquiry and to make effective use of the resources of this school which is thorough in scholarship, sound in Christian theology, and vitally related to the churches.

Approved and adopted unanimously by the Board of Trustees of the Southeastern Baptist Theological Seminary, Feb. 18, 1965. (End statement on Seminary "problem.")



**THE HOME: LABORATORY OF LIFE**

by John W. Drakeford

In this book, Dr. Drakeford uses personal counseling experiences to reinforce the concept of the Christian home. Chapter titles are: The Home: Laboratory of Life; A Kiss and Its Consequences; The Developing Love Life; Sex—Sin or Sacrament?; Marriage—Duet or Discord?; Ruth, the Daughter-in-Law; Facts of Life for Fathers; The Family Meal; Church and Family—Allies or Enemies?; and, The Mobile Family.

**CONVERSION AND CHRISTIAN CHARACTER**

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# Sunbeam Band Workshops

March 18-19, 1965  
Chattanooga

March 25-26, 1965  
Jackson



Peoples

Miss Beulah Peoples, Girls' Auxiliary Director of Tennessee Woman's Missionary Union, will participate in the two Sunbeam Band Workshops. Miss Jannie Engelmann, Sunbeam Band Director, Tennessee Woman's Missionary Union, will direct these workshops, the theme of which is "Toward the Mark." These workshops are designed to help Sunbeam Band leaders review the objectives of Sunbeam Band and to discuss practical methods and materials for reaching these objectives. All Sunbeam Band leaders and directors are urged to participate.



Engelmann

Care will be provided for all preschool children who accompany their parents to these workshops.

Please clip the registration card below and send it with \$1.00 registration fee to:

Woman's Missionary Union  
1812 Belmont Blvd.  
Nashville, Tennessee 37212

**"TOWARD THE MARK"**

Thursday P.M.

- 5:30 Registration
- 6:30 Who's Who
- The Sunbeam Band in WMU
- Conferences:
  - Nursery Objectives
  - Beginner Objectives
  - Primary Objectives

9:15 Good Night!

Friday A.M.

- 9:00 Toward the Mark
- Review of Objectives
- Conferences:
  - Nursery Curricular Materials
  - Beginner Activity Teaching
  - Primary Group Time

- 11:00 Conferences:
  - Focus Week
  - World Friends

Lunch!

Friday P.M.

- 1:00 Conferences:
  - Nursery Curricular Materials
  - Beginner Group Time
  - Primary Activity Time
- Conferences:
  - Nursery Rooms and Equipment
  - Aims for Advancement

3:00 Good by!

Mrs. Bradford Duncan

Mrs. Joseph Avery  
Miss Betty Thomas  
Miss Jannie Engelmann

Miss Beulah Peoples  
Panel

Mrs. Joseph Avery  
Miss Jannie Engelmann  
Miss Betty Thomas

Miss Jannie Engelmann  
Miss Beulah Peoples

Mrs. Joseph Avery  
Miss Betty Thomas  
Miss Jannie Engelmann

Mrs. Joseph Avery  
Miss Vaughtie Rowland

## Baptist Churches Face The Challenge

by Florence Dewey

Churches have a unique opportunity to offer young children rich learning experiences in a Christian environment. Across the Convention territory where preschool age children far out-number the facilities provided either by public or private kindergartens, more and more churches are attempting to meet the need.

In Tennessee, fifty-four Baptist churches operate kindergartens as a vital part of their ministry. Seven of these also offer day care for children of working parents. The church ministering to the largest number of children is the *Red Bank Baptist Church* of Chattanooga, with an enrolment of 125.

Memphis leads the metropolitan areas in Tennessee with a total of 12 kindergartens. Nine of these have reported their enrolment to the Baptist Sunday School Board. They are: *Charjean Baptist Church, Cherry Road, Colonial, Glen Park, Highland Heights, Merton Avenue, Raleigh, Richland, and White Haven.*

In both Chattanooga and Nashville there are 10 known Baptist Kindergartens. Those reporting their enrolments last year are—in Chattanooga: *Baptist Mission Center, Brainerd, Concord, East Lake, Northside, Red Bank, and Signal Mountain;* in Nashville: *Brook Hollow, Crieveewood, Dickerson Road, Grandview, Immanuel, Lincoya Hills, Radnor, and First Church, Old Hickory.*

Other Baptist kindergartens in Tennessee whose enrolments were reported last year are: *First Church, Clarksville; Westwood Church, Cleveland; First Church, Daisy; First Church, Englewood; Central Church, and First Church, Hixson; West Jackson Church and Calvary Church, Jackson; Unaka Avenue Church, Johnson City; Lynn Garden Church, Kingsport; Broadway Church, Knoxville; Immanuel Church, Lebanon; First Church, Millington; First Church, Parsons; and First Church, Sweetwater.*

The total reported enrolment for the year 1963-1964 was 1465, an increase of 129 over the previous year. These figures represent a large number of preschool age children growing and working together, learning how to cope with everyday experiences in a Christian environment.

### KINDERGARTEN WORKSHOP IN APRIL

Church Kindergartens should offer much more than secular ones. Directors and teachers of Baptist Kindergartens will have an opportunity to explore and discuss how they differ during the Kindergarten Workshop to be held at the Immanuel Baptist

**SUNBEAM BAND REGISTRATION CARD**

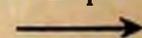
Name \_\_\_\_\_

Address \_\_\_\_\_

Church \_\_\_\_\_

Association \_\_\_\_\_

Office: Nursery Leader ( )    Beginner Leader ( )  
Sunbeam Band Director ( )    Other ( )



# Praise, Criticism

By the Baptist Press

Some said "Praise the Lord" but others regarded it as evil when the Southern Baptist Convention observed its first Race Relations Sunday, Feb. 14.

Reaction ranged from thankfulness for an opportunity to consider Christian obligations in race matters, to sentiment for abolishing the Christian Life Commission of the SBC for helping foster the observance.

One angry member stalked from an Atlanta church as the pastor preached on "doctrines" supporting a Christian approach to race relations.

The pastor, in his sermon, said, "If God does not exclude men, we cannot exclude men. If God does not draw a distinction, we must not draw one. If God does not reject, we must not reject. He has accepted me! and so, praise God, I will accept my brother!"

To help churches observe the Sunday, the SBC Home Mission Board and Christian Life Commission sent out a packet of materials throughout the Convention.

The packet contained a joint letter from Arthur B. Rutledge, Atlanta, executive secretary of the Mission Board, and Foy Valentine, Nashville, executive secretary of the Commission.

There was a poster for the church bulletin board or library window. Suggestions for specially emphasizing the Sunday, and a list of resource materials were in the packet too. The Christian Life Commission tract, "The Bible Speaks on Race," and a pamphlet supplied by the SBC Foreign Mission Board, "Your Missionaries Speak," were also in the packet.

"One Birmingham pastor wrote a six-page letter when he sent back the packet. 'I am also happy to say that, 'we do not want any of your literature, or mailouts regarding this evil promotion which I received this week and I am taking great pleasure of returning it to your office.'" Most of the words were in capital letters for emphasis.

Church, Nashville, Apr. 15-16. The theme will be, "The Plus in Church Kindergartens", and will feature study groups lead by Saxe Adams, Beginner-Primary Music Consultant, and James Barry, Weekday and Vacation Bible School Consultant, both of the Baptist Sunday School Board; Elizabeth Hutchens, Associate Professor of Religious Education, Southern Seminary in Louisville; and Bob N. Goode, Director of Elementary Education, First Baptist Church, Hendersonville, N.C.

Those interested in further information about the Workshop should contact the Sunday School Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tennessee 37212.

The writer attacked both the Christian Life Commission and Home Missions Magazine, monthly periodical of the Home Mission Board.

Another Alabama church rejected Baptist Bulletin Service bulletins for Feb. 14. The picture of the front of the bulletin showed a group of people, seen from the back, kneeling at the foot of a large cross. Written material on the back page of the bulletin called attention to Race Relations Sunday.

An associational leader in Alabama wrote, "Let me add my voice to the perhaps small, group that says 'Praise God from whom all blessings flow' in response to your Race Relations Sunday material . . . It has afforded me the opportunity to speak to some (church officers) and help them to get a new and fresh viewpoint on the matter of race and Christian responsibility!"

A Tulsa, Okla., church invited the choral group and pastor of a Negro Baptist Church to lead the evening worship service Feb. 14.

In one South Georgia community a critic declared, "You do not seem to know the attitude of the vast majority of Southern Baptist (sic), and as far as I can learn only a few of you fellows holding responsible places in our Convention want to force (sic) the mixing the races which if successful (sic) will lead to no race at all, but a bad mixture."

And in South Carolina, one response was "The Bible does not say that even the Southern Baptist Convention, or its agencies, can abrogate the purpose and plan of God . . . of creating men in different colors . . . (and) in determining the times and

bounds of their habitation . . .

"Facts are that our social habits and customs have changed so much that now anything is the norm. Family deterioration, divorce, drinking, sex looseness, illegitimacy has become regular routine. Social (sic) unlimited intergration (sic), as you are advocating, is the final step to miscegenation," this critic continued.

None of the packet material on Race Relations Sunday observance advocated intermarriage of the races, Valentine pointed out.

Two Louisiana pastors responded unfavorable to the packet. One, somewhat apologetically, asked that no more material be sent to him from the Commission. The second said, "I am joining a group which I think will be a large one, to abolish the so called 'Christian Life Commission.' As far as I am concerned it is no longer a 'Christian' Commission."

Yet in one Southern city once beset by demonstrations and violence, a pastor wrote Valentine: "Keep in mind that (name of city) is one of those famous (or infamous) places in the South where racial tensions have existed. I considered Race Relations Sunday, as my opportunity to get something presented to my people."

This church displayed "The Bible Speaks on Race" prominently in its tract rack, according to the pastor. It distributed to members the Baptist Bulletin Service bulletin for Feb. 14 which some other churches had rejected and returned to the publisher.

"Frankly," said the pastor, "I expected some comment, perhaps adverse. However, so far no one has lambasted me about the bulletin, the tracts, or interest-center. True. I wasn't praised for my efforts, but I didn't expect to be even thanked. I considered it progress to even do what I did without being raked over the coals for it."

## Training Union Department

# Nursery-Beginner-Primary Workshop

First Church

Dyersburg, Tennessee

Mar. 11, 1965 10:00 A.M.—7:00 P.M.

## THERE WILL BE

### SPECIALISTS

to lead conferences

### CONFERENCES

for all leaders of Nursery-Beginner-Primary Departments

for all people interested in Nursery-Beginner-Primary Departments

### DISCUSSIONS

of characteristics of the child

of music

of creative activities

### EXHIBITS

of equipment

of books

of supplies

### CONFERENCE LEADERS

Mrs. Jesse Meek

Miss Mickey Martin

Mrs. Margaret Ware

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# Attendances and Additions

Churches S.S. T.U. Add.

## February 21, 1965

Alamo, First	245	92	4
Alcoa, East	134	58	
Alexandria, New Hope	65	26	
Athens, Central	146	71	
East	429	173	
First	555	245	
West End Mission	68		
Auburntown, Prosperity	118	53	
Baxter, First	81	37	3
Bemis, First	329	87	
Bolivar, First	414	101	
Brownsville	625	146	1
Allen	64	53	
Camden, First	269	96	
Natchez Trace Chapel	43	23	
Carthage, First	198	58	
Chattanooga, Brainerd	893	285	
Calvary	255	81	
Central	702	204	
Meadowview Chapel	60	30	2
Concord	477	179	
East Brainerd	186	64	
Morris Hill	299	124	2
Northside	293	98	
Oakwood	409	132	
Ooltewah	173	59	
Red Bank	1072	279	5
Ridgedale	493	188	
Second	161	55	
Silverdale	211	89	
White Oak	514	130	
Woodland Park	297	122	
Clarksville, First	1080	275	5
Hillsdale	120	48	
Pleasant View	236	85	
Cleveland, Big Spring	360	137	
Stuart Park	167	89	2
Clinton, First	669	182	
Second	439	140	
Columbia, First	433	116	5
Highland Park	361	144	
Northside	112	55	
Pleasant Heights	200	52	
Concord, First	237	147	
Cookeville, First	522	102	4
Washington Ave.	143	70	
Bangham	45	40	
West View	149	59	1
Crab Orchard, Haley's Grove	132	72	
Crossville, First	232	33	
Cumberland Homestead	184	58	
Daisy, First	316	106	
Denver, Trace Creek	141	55	1
Dickson, First	229	76	1
Dresden, First	220	64	
Dyersburg, First	549	166	2
Hawthorne	156	70	
Elizabethton, First	478	140	
Immanuel	256	108	
Oak Street	179	74	
Siam	205	97	
Etowah, North	365	93	
Fayetteville, First	419	146	4
Prospect	103	61	3

Friendsville	202	105	
Galloway	111	52	
Goodlettsville, First	507	196	6
Grand Junction, First	140	77	
Greeneville, First	514	166	
Second	193	50	2
Greenbrier, First	316	42	10
Jordonia Mission	54		
Ebenezer	133	45	
Harriman, Big Emory	132	50	
Piney Grove	181	22	
South	546	133	
Trenton Street	377	114	1
Walnut Hill	252	102	1
Henderson, First	220	53	
Hendersonville, First	520	98	10
Hixson, Central	314	153	
Memorial	289	123	
Humboldt, First	510	146	
Jackson, Calvary	495	203	11
East Union	76	53	
First	905	227	1
Highland Park	160	78	6
Parkview	332	136	
West	849	383	5
Jefferson City, First	639	266	
Jellico, First	177	79	
Mission	12		
Johnson City, Central	675	206	1
Pinecrest	197	63	
Unaka Avenue	375	128	
Kenton, Macedonia	72	50	
Kingsport, Colonial Heights	425	155	5
First	974	267	
Litz Manor	252	117	1
State Line	247	76	
Kingston, First	511	193	
Knoxville, Beaver Dam	311	126	2
Black Oak Heights	198	56	
Broadway	906	240	
Central (Bearden)	738	234	5
Central (Ft. City)	1202	310	
Cumberland	403	133	4
Fifth Avenue	701	197	1
First	987	228	2
Grace	408	187	
Immanuel	381	103	
Lincoln Park	1012	225	
McCalla Avenue	885	241	
Meridian	628	232	6
Mount Harmony	181	120	
Smithwood	811	240	
Wallace Memorial	722	219	2
West Hills	298	74	
LaFollette, First	313	89	
Lawrenceburg, First	190	67	
Meadow View	70	20	
Highland Park	302	150	
Lebanon, Fairview	266	92	1
First	625	151	4
Hillcrest	146	61	
Lenoir City, Calvary	227	64	
First	786	471	1
Oral	96	54	
Lewisburg, East Commerce	146	43	
First	372	103	
Livingston, First	190	68	
Loudon, New Providence	161	115	2
Union Fork	81	63	
Louisville, Beech Grove	144	87	2
Zion	123	56	
Madisonville, First	297	86	
Manchester, Trinity	142	78	
Martin, First	316	98	2
Maryville, Armona	179	98	
Broadway	570	272	2
East	257	134	
Everett Hills	496	203	5
Forest Hill	167	58	
Madison Avenue	190	93	1
Monte Vista	224	97	
Old Piney Grove	130	49	
Piney Grove	145	61	1
Pleasant Grove	149	73	
Salem	155	82	
Stock Creek	203	84	
Wildwood	132	69	
McKenzie, First	343	122	
McMinnville, Magness Memorial	370	104	
Gath	112	63	
Memphis, Ardmore	724	283	1
Bartlett	424	170	3
Barton Heights	212	79	
Bellevue	1571	838	22
Boulevard	388	122	1
Broadmoor	866	137	
Broadway	685	289	1
Calvary	384	190	3
Collierville	312	93	
Dellwood	444	150	1

East Park	231	77	2
Ellendale	159	58	3
Elliston Avenue	304	158	7
Eudora	1033	357	1
First	1685	377	4
Forest Hill	106	44	
Frayser, First	878	332	1
Georgian Hills	531	190	1
Graceland	667	215	
Highland Heights	1244	575	3
Kennedy	534	228	7
LaBelle Haven	731	240	1
LeaClair	467	200	1
Leawood	898	291	10
Lucy	143	88	1
Macon Road	226	79	2
Mallory Heights	229	108	1
Merton Avenue	440	164	5
Mountain Terrace	286	175	3
Peabody	220	115	6
Rugby Hills	301	184	
Second	538	209	2
Southern Avenue	767	226	5
Speedway Terrace	602	248	3
Temple	946	259	4
Trinity	668	286	
Union Avenue	811	217	
White Station	164	74	
Milan, First	412	128	
Morristown, Alpha	116	37	
Bethel	187	105	
Brown Springs	79	29	
Buffalo Trail	225	59	
Cherokee Hill	122	71	1
Fairview	119	30	
First	799	138	
Montvue	198		
Whitesburg	93	35	2
White Oak Grove	184	84	
Martin, Mt. Pelia	146	31	
Murfreesboro, First	608	145	
Calvary	100	60	
Southeast	215	115	3
Green Hill	107	42	
Maney Avenue	106	38	
Third	330	82	
Nashville Belmont Heights	977	307	18
Madison Street	93	48	
Westview	70	52	
Crievewood	631	175	5
Mission	138		
Dalewood	411	109	1
Donelson, First	803	198	
Eastland	470	129	2
Elkins Avenue	132	75	1
Fairview	189	70	
First	1436	449	2
Carroll Street	200	76	
Cora Tibbs	49	27	
T.P.S.	385		
Freeland	87	32	
Gallatin Road	422	134	2
Glenwood	292	76	2
Grace	738	216	1
Harsh Chapel	194	71	1
Haywood Hills	384	140	4
Hermitage Hills	233	138	2
Hillhurst	246	78	2
Inglewood	826	214	
Joelton	239	84	
Lakewood	444	100	
Lincoya Hills	234	56	
Lockeland	507	152	1
Neelys Bend	117	88	2
Park Avenue	805	244	2
Radnor	438	149	
Riverside	346	87	
Rosedale	179	61	1
Tusculum Hills	445	141	4
Two Rivers	145	77	7
Woodbine	534	193	39
Berea	30		
Niota, First	113		
Oak Ridge, Robertsville	692	210	4
Old Hickory, First	433	174	1
Temple	266	170	
Paris, First	488	171	
Parsons, First	212	50	
Philadelphia, Cedar Fork	157	103	
Pigeon Forge, First	313	107	1
Portland, First	334	99	
Pulaski, First	349	81	
Highland Chapel	82	15	
Rockwood, Eureka	107	65	
Rogersville, Henard's Chapel	137	115	
Savannah, First	257	69	
Selmer, First	281	79	1
Sevierville, First	494	137	
Seymour, Dupont	161	79	3
First Chilhowee	201	60	
Shelbyville, First,	462	143	
Southside	95	24	
Shelbyville Mills	215	95	
Smyrna, First	309	98	2
Somerville, First	304	113	
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# Speakers Say SBC Has Duty On Race

NASHVILLE (BP)—Southern Baptists need to put aside provincialism and narrow thinking and consider their contribution to solving the nation's race problem.

This was stated here by Arthur B. Rutledge, Atlanta, who this year became executive secretary of the Southern Baptist Convention Home Mission Board.

Rutledge told the annual meeting of the Advisory Council of Southern Baptists for Work with Negroes that Baptists "are a significant group in the life of the nation (and) have a very heavy responsibility."

"Do we really mean it when we say our objective is to win men to Jesus Christ?" Rutledge asked. He cited an instance where, during a revival, a church did not consider unsaved among the large Latin American population in the city to be prospects. He also called attention to failures to include Negro areas in a community census.

At the same council meeting, a retired seminary professor of Christian Ethics said that attention on success, the democratic process in church government and the prevalence of lower income classes in Southern Baptist churches are among reasons why the denomination has a problem on the race issue.

T. B. Maston of Fort Worth said the Southern Baptist Convention still retains "a greater percentage of the lower income classes than any other of the larger Protestant groups. These are the very people, who, because of the economic threat of the Negro and their own insecurity, are generally the most prejudiced against the Negro."

Speaking of Baptist democracy in church affairs, Maston added, "A different type of ecclesiology might enable us to make more progress in a shorter period of time."

"Obsession with success" has made the denomination, "to a distressing degree, more concerned with our prestige in the world than in our impact on the world," Maston went on.

"Men with administrative responsibility in local churches and in the denomination . . . seem to want peace and quiet at any price, fearful of the effect of any difference of opinion or disturbance on the growth in numbers or the increase in financial support of the church or agency," the former professor at Southwestern Baptist Theological Seminary said.

The regional nature of the SBC also is a factor. Maston declared, "The prejudice of many of our people is regional as much as racial. For many of them, no good thing can come from north of the Mason-Dixon Line."

As signs of progress in race relations

in the SBC, Maston pointed to the 1954 action of the Southern Baptist Convention "commending the Supreme Court for its decision" that year on public school segregation. He pointed to actions at subsequent convention sessions.

"Another area where Southern Baptists have made a considerable contribution to race relations has been in the field of literature," he said. He pointed to material published by several convention agencies.

Another evidence of progress has been the challenge from missionaries to Southern Baptists in the United States "to change their attitudes toward and their relationships with Negroes," according to Maston.

He referred to associations of churches in the SBC which have extended fellowship to Negro Baptist churches. "The ultimate test in the area of race is on the local church level. The victory will not have been won until it is won there." He mentioned "real victories" and defeats in actions by churches on the race issue.

Summing up, Maston said, "Real progress has been made and is being made, but when we compare what we have done with what

we should have done it seems mighty little. Entirely too many of our people who claim to be 'a people of the Book' continue to show partiality as they 'hold the faith of our Lord Jesus Christ.'"

He said Southern Baptists seem to have done a small amount on race compared with other religious groups.

Rutledge said the Home Mission Board office in Atlanta has employed two Negro secretarial workers and is looking for others.

"One of our most difficult problems is ascertaining where wisdom ends and cowardice begins," he continued. "As leaders we will try to bring our people along as fast as they can be led."

The Advisory Council of Southern Baptists for Work with Negroes elected Ross Coggins, Nashville, communications director of the SBC Christian Life Commission, as chairman. Harold G. Basden, Richmond, associate secretary for promotion, Foreign Mission Board, is vice-chairman, and Roy Jennings, Memphis, curriculum coordinator for the Brotherhood Commission, is secretary.

The council meets annually in Nashville and is attended by representatives of SBC agencies and by state Baptist directors of Negro work.

## "Behold, This Stone Shall Be A Witness



*unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.*

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# — Laborers In The Kingdom —

TEXTS: Matthew 19 and 20 (Larger)—Matthew 20:2-16 (Printed)—Matthew 20:28 (Golden).

The topic for one of the departments for this lesson asks a pertinent and searching question. It deserves serious reflection upon the part of each one of us as we engage in Christian activity. It needs to be answered with a deep sense of humility and in an attitude of prayer. "Why Do You Serve?" Are we serving the Lord for material gain? Do we expect exaltation as a result? Is our service given for the sake of the praise of men? Does God owe us anything because we have served Him? Is it possible that our service is leading to a subtle legalism upon our part? These and other related questions, together with appropriate answers, could furnish a worthy approach to the printed lesson.

## Recruitment and Response (vv. 1-7)

Note, first, the urgency of the situation as seen in the parable. The owner of the vineyard needed laborers to help him take care of his ripening grapes. If the fruit is not harvested promptly and quickly great loss will occur. The same is the case with such fruits as strawberries. They often ripen today and are ready to rot tomorrow. The householder, then, sought helpers wherever and whenever he might find them. It takes little reflection to observe the same situation in our world at present. Hosts of people are ready to be won to the King and become worthy members of the Kingdom.

Note, second, the agreement reached by all concerned as to the expected recompense for the services of the laborers. The first group was promised a specific sum. The second to fifth groups were simply told that he would do what was right, to which they agreed. Those of these groups, incidentally, had no prospect of employment of any one until the householder appeared to offer them employment. God is sovereign over all and is therefore not subject to human restrictions

or evaluations. Any such attempts amount to impiety.

Note, third, that many laborers were not being used until this particular householder appeared. To those he hired at the eleventh hour of the day he inquired, "Why stand ye here all the day idle?" Their reply is all too often what can be said in our own time, "Because no man hath hired us". It must be noted that much Christian effort is being wasted because no one in a place of leadership recruits and enlists those who could give it. The Lord has a place of service for each one in His Kingdom. It is fitting that each one finds and fills that place under the leadership of the Spirit and by the help of friends.

## Reward and Reply (vv. 8-16)

Note, first, that the householder agreed to do what was right. To those who worked from the earliest hours of the day he agreed to pay a specified amount, the usual amount for that type of labor. But to those who worked for less time he also agreed to the same thing in principle. It must be remembered, also, that they too agreed for him to use his best judgment in the matter. From this, and many other passages from the Bible, we rest in absolute confidence that God will always do what is right. He knows, for instance, what our motives are as we serve Him and our fellowmen for His sake. He knows, too, to what extent we give ourselves in such service. His reward will be fair and just.

Note, second, that jealousy is altogether out of place and unworthy as we stand before Him for approval or even for evaluation apart from approval. To be displeased with Him in any measure or for any imagined reason is to be guilty of fault-finding. If we serve supremely and solely for God's glory it follows that jealousy or fault-finding towards any one is excluded. Let us ever recall that we are as much beggars before God after salvation as before. And beggars cannot complain at what they receive or fail to receive.

Note, third, that grace and not law prevails in the matter of rewards from God's hand. We read that we are saved by grace and through faith. It can be safely inferred that we are rewarded in the same manner. The replies of some of the laborers in the parable, in terms of criticism, should serve as warnings to each one of us. To enjoy eternal life here and now is sufficient. Why think of a crown or a star in it for ourselves?



ON MATTERS OF  
*Family Living*

By

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

Director of Counseling, Trinity Baptist Church

## Pediatricians Say Excessive TV Literally Makes Children Sick

A new illness, the "tired child syndrome," caused and perpetuated by excessive TV viewing, was reported to the annual meeting of the American Academy of Pediatrics by two pediatricians, Capts. Richard M. Narkewicz and Stanley N. Graven of Lackland Air Force Base.

A study of 30 children aged 3 to 12 who were suffering from "chronic fatigue, nervousness, abdominal pains, and sleep and appetite disturbances"—all typical symptoms of anxiety—revealed that every child was watching from 3 to 6 hours of TV daily and from 6 to 10 hours on Saturdays and Sundays.

The more tired the children became, the more TV they watched, explained Dr. Narkewicz. The more TV they watched, the more exhausted they became. A simple prescription—"turn off the set"—caused all symptoms to disappear within 6 weeks, but anxiety symptoms returned once unrestricted TV viewing was resumed.

None of the parents involved mentioned the children's excessive viewing habits and only after repeated physical examinations of the youngsters and repeated questioning of the family was the source of the trouble revealed.

In the study, said the pediatricians, "the content of nightmares, phobias and compulsions were related directly to the television programs." They pointed out that things that normally frighten children such as home and school troubles, the loss of pets or loved ones, are shown on TV almost daily and children who spend almost a quarter of their waking hours are adversely affected by what they see.

Several families, fathers in particular, were unwilling to limit their children's viewing hours because such limitations might affect their own viewing habits.

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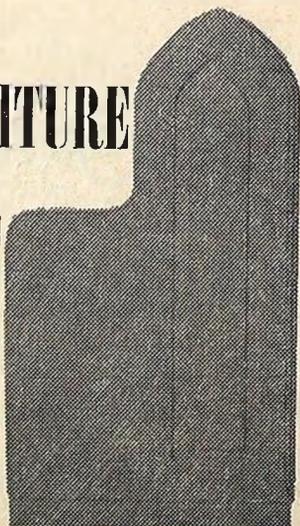
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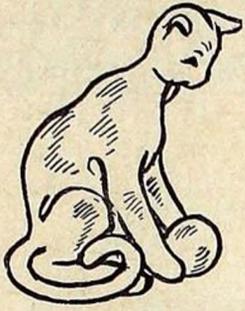
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## THOMAS CADILLAC\*

By Vincent Edwards



More than thirty years have passed since Thomas Cadillac, in a blaze of glory, returned to this land from Australia. In case you have never heard of him, he was a lowly, obscure cat that once lived in a Detroit alley. He probably would have ended his days in those same surroundings if one day he had not happened to crawl into a packing case. In it the Cadillac Motor Company was shipping a chassis to an automobile show at Sydney, Australia.

For seven long weeks that crate with its passenger was on the high seas, stored deep in the hold of a ship. When it was finally delivered to the consignee, workmen proceeded to knock off the iron cleats and stout boards, uncovering the contents.

The surprise of these men can be imagined when they discovered a cat. It was stretched out in the V-shaped enclosure formed by the eight cylinders of the engine.

Poor Thomas was a pitiful sight. He was unconscious, his hair was almost gone, and he looked as though he had lost more than eight of his nine lives.

Thinking he was dead, one of the men laid him to one side. Then a few minutes later somebody thought he heard the cat sigh. As the man bent down to listen, another sigh came.

The workman quickly rushed Thomas to a veterinarian's office and the doctor gave first aid. Emergency measures brought the cat around in short order. Soon he was lapping a dish of mush and milk.

Thomas Cadillac's sensational voyage and comeback from the grave caught the imagination of the Australian people. Featured in the headlines, the cat basked modestly in that sudden burst of publicity.

When Mrs. Poole, wife of an American automobile representative, read about him in the newspapers, she had her husband bring the cat to their apartment. The Pooles were placed under \$500 bond for their guest, and the United States Consul signed the document with his official signature.

Thomas was not allowed to remain in Australia. The laws were so strict against the importation of livestock that he was forced to return to the United States. Mr. and Mrs. Poole decided to make a trip home in order to chaperon the overseas visitor.

What a different journey Thomas Cadillac had this time! Instead of a cramped cell far below decks, he had a bed in an elegantly paneled stateroom. He had a woolen blanket on which to sleep. When he became hungry, he dined on the best food from the chef's galley.

At Honolulu, the boat had no more than docked when the Cadillac agent and eleven newsmen and motion-picture cameramen came aboard. They wanted to see this remarkable cat. For his part, Thomas was equal to the occasion. He posed quite agreeably. The same thing happened when the ship reached San Francisco.

In due time Thomas came back home. There another warm welcome awaited him. He was given a permanent home at the Cadillac factory.

Of course, some readers may be wondering how the cat could survive that long trip in a tightly fastened packing case. Under any circumstances, it must have been a rugged, touch-and-go experience.

The workmen who knocked off the cleats found the answer. The lubricants all around the engine had been licked dry. For forty-nine days Thomas Cadillac had eaten no other food but grease and oiled paper. Yet somehow that sturdy alley cat had succeeded in keeping himself alive.

## GOD'S WONDEROUS WORLD\* VANISHING BIRDS

By Thelma C. Carter

Sometimes a Japanese boy or girl presents a friend a bright ribbon streamer to which are attached delicately folded paper birds. This streamer is a sincere token of friendship and a wish for a long life.

The paper birds are usually cranes, which in real life are among the most beautiful birds in the world. Cranes are the tallest birds in North America. They grow about five feet in height, with long legs and long necks. Their feathers usually are white, and their long legs are black.

Cranes belong to the bird family that dwells in marshes. Two habits are common to birds of this type. They live in marshy places, and they fly with the neck extended.

Cranes build their nests on the ground. The nests are about two feet in diameter

and are made of reeds and marsh grasses. Usually two eggs are in each nest.

Cranes' food consists of frogs, snakes, field mice, lizards, grain, and leafy plants. The birds stalk around marshes, snatching up food with their long bills.

Naturalists tell us these big birds are among the most intelligent of all fowls. Because they know their worst enemy is man, they try to stay out of sight. They are always alert and watchful.

When cranes become frightened, they are likely to leave their nests before their baby chicks are hatched. Thus, there are fewer baby cranes each year.

The downy chicks are able to run about a few hours after they leave their shells. However, they need the protection of their mothers until they can care for themselves.

These beautiful birds have been hunted since the first settlers destroyed them for getting into the cornfields. The Indians shot them with bows and arrows for their plumage.

A pioneer history book tells of the flight of cranes when there were great numbers of huge birds. It said that the noise of their flight was as a great army.

Naturalists tell us that some birds of the beautiful crane family are nearing extinction. Every care and protection is now being given for the safety of these birds. We are told that a single hurricane at the wrong time of the year could wipe out the only remaining whooping cranes in the world.

## Laughs

Be a patient pedestrian—avoid being a pedestrian patient.—The Sparta (Ill.) News-Plaindealer.

Mr. and Mrs. Appleton entered the dentist's office.

Mrs. Appleton said, "I want a tooth pulled. I don't want gas or novocaine because I'm in a terrible hurry. Just pull the tooth out as quickly as possible."

"You certainly are a brave woman," said the dentist. "Now, show me which tooth it is."

Mrs. Appleton turned to her husband and said, "Open your mouth and show the dentist which tooth it is, dear."

"Some of the best preaching is done by holding your tongue."

The young girl assured her parents that she and her boy friend were only half serious about getting married: "I am—he's not," she explained.

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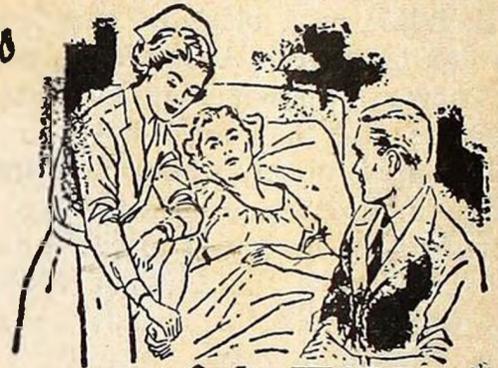


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