

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

Prayer Asked April 25 For Cuban Prisoners

ATLANTA (BP)—The president of the Southern Baptist Convention and the executive secretary of the Home Mission Board issued here a "Call To Prayer" for April 25 for missionaries, pastors, and laymen in prison in Cuba.

THE TEXT OF THE STATEMENT IS AS FOLLOWS:

A Call To Prayer

We call Southern Baptists on Sunday, April 25, to a Day Of Prayer for our missionaries, pastors, and laymen in prison in Cuba and for their loved ones in these days of anxiety.

On April 8 Cuban authorities arrested 53 Baptists, including missionaries Herbert Caudill and David Fite and 40 pastors of Baptist churches. They were imprisoned and charged with subversive activity. Seven other pastors had been arrested in the weeks previous to April 8.

Southern Baptists have complete trust in the integrity and commitment of their missionaries, who have faithfully ministered to the spiritual needs and welfare of Cuban Baptists over many years.

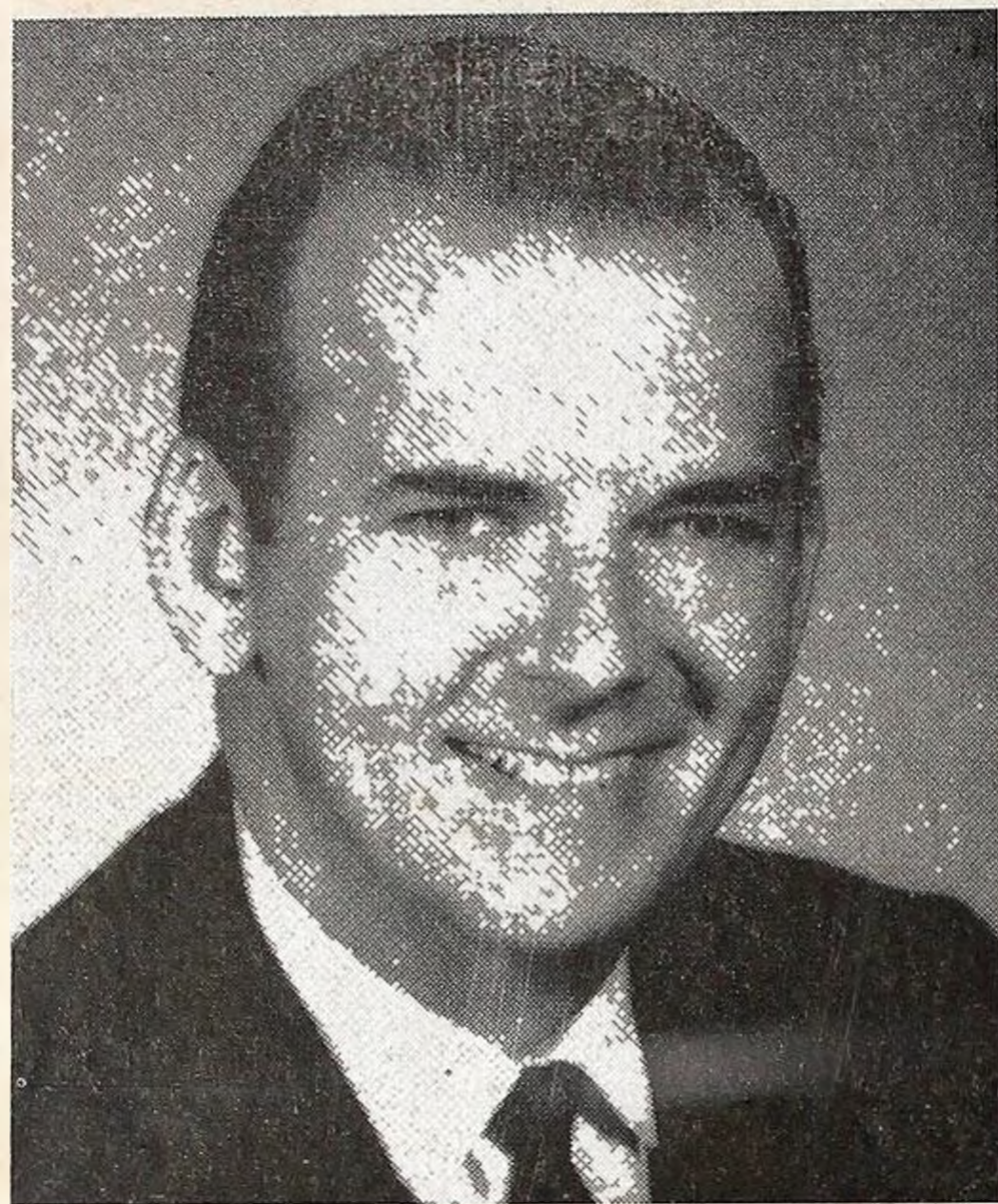
Since the beginning of Christianity, when the church at Jerusalem prayed for an imprisoned Peter, Christians have expressed their confidence in the power of prayer. Therefore, we ask Southern Baptists and other Christians in their churches on Sunday, April 25, to pray for the release of our Baptist brethren in prison, for comfort to Mrs. Caudill, Mrs. Fite, and other relatives of the prisoners, for the strengthening of our Christian brothers and sisters throughout Cuba in this time of crisis, and for the softening of the hearts of those in power in Cuba.

Wayne Dehoney, President Southern Baptist Convention
Arthur B. Rutledge, Executive Secretary-Treasurer
Home Mission Board, SBC

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Say-So Religion



Herbert F. Woodyard, First Church, Kingston

"Then they that feared the Lord spake often one to another" Mal. 3:16.

Are you so ashamed of your reverent trust in Almighty God that you fear to speak to another Christian about your love for God? Some people are.

Is your religious talk so confined that you feel it would be boring to another Christian to occasionally mention your experiences with God? Some people do.

Do you write letters to your loved ones and friends and not mention God in some way? Some people do—even when the letter concerns some phase of the Kingdom's work.

Do you fail to mention to the hurried milkman, bread man or a passing neighbor who speaks that God has given us a wonderful day? Some people do.

Do you "clam up" in public if someone happens to be bold enough to want to talk about the Lord who answers prayer, so that it appears that you are looking down on the happy believer with a cold silence? Some people do.

Do you take the opportunity to enrich your own life by talking of the job God is letting you do for Him? Some people do.

Do you associate regularly with those who give open expression to their feelings for God? Some people do.

Do you stand to testify for the Lord when the pastor calls for it at a prayer meeting? Some people do.

Why are we so prone to be tight-mouthed about Jesus Christ if we say we love Him so? Jesus wondered about the same thing.

We need to enter into our conversation the real expressions of our heart. If only we could be as Peter and John and be bold for Christ. If only we could say it and truly mean it as did Paul, "For me to live is Christ" Phil. 1:21. The Psalmist urges, "Let the redeemed of the Lord say so" 107:2. May God whom we reverently trust inspire us to speak often of Him to one another.

Forum

• • • A CALL TO ACTION

● It is not often that a religious body finds itself at a crucial moment when its actions can literally alter the course of history. Southern Baptists stand today at just such a moment.

There is only one overriding religious movement sweeping throughout our land today. By whatever name it is designated, it is the movement towards the securing of equality in all areas of human rights for the negro population of our land. This movement has sociological, economic, and political dimensions, but it is above everything else a supremely religious phenomenon. And it is precisely for that reason that Southern Baptists find themselves at the most significant moment of their history. The problem involved in the civil rights movement is not a negro problem, it is a white problem.

It needs to be pointed out that Southern Baptists are not the key to the success of the civil rights movement. That movement will succeed even if it has to roll over us like a steam-roller. It will succeed because it is morally and religiously right. It will succeed because it is the most concrete manifestation of the will of God to be seen anywhere in the world today. But Southern Baptists are the key to the *problem* involved in the success of the civil rights movement. It is not without significance that the geographic area in which the rights and the dignity of the negro population has been systematically denied and suppressed has been the area where Southern Baptists have been for the past one hundred years the predominant religious force among the white population. God only knows the amount of violence, intimidation, suppression, and bloodshed which can be laid at our doorstep. But we can now go a long way towards redeeming our denomination and our souls.

For altogether too long now we have been aiding the cause of injustice, bigotry, and prejudice by our silence and hesitancy. While other major denominations and the federal government have come out openly and strongly for the cause of right in this issue, we have remained largely silent. In fact, while a world wide tidal wave of sentiment and conviction has arisen for the cause of justice, we have been the leading "silent partner" in the camp of the enemy. The word "silent" is not without significance. The greatest tool in the hands of the forces of evil in this issue is our silence and inactivity. By remaining silent and inactive we have lent tacit approval to every act of violence and hatred that has occurred in the very geographic area of our greatest influence. The time has come for action.

To speak out is important but unless our speaking is accompanied by action our speech will be of little value. The world has little reason to put much faith in our mere words regarding the civil rights issue. We must not only speak, but also act. And the speaking and acting must come at the *denominational level*. Contrary to the recommendation adopted at the Convention in Atlantic City in 1964* the solution of this problem does not lie at the level of the local church. To be sure it must be implemented at the local level, but if it is ever to be effective it must originate at the denominational level and have the full force of the denomination behind it. It must be a full-fledged denominational program. The denomination has the machinery, the talent, the leadership, and above all — it surely is evident by now—the divine imperative to do so. Such a program should include at least the following goals:

1. The reception into the membership of our churches of any and all negro Christians who wish to join.
2. The active participation of the membership of our churches in the effort to secure equal rights and opportunities for the negro population in the areas of voting, education, housing, employment, public accommodations, and all

other areas of human relationships.

These goals would necessitate a massive program of education utilizing our whole denominational structure. There is no doubt room for discussion as to the manner of implementing such a program but surely no one can seriously question the Christian morality of such a program or its imperative need. If our churches are in any sense true New Testament churches and if we are part of the Body of Christ, how can we deliberately exclude from membership in our churches anyone who has confessed Jesus Christ as his Lord and Savior and wishes to join? The second goal is so self-evidently right as to need no further comment. Such a program could be implemented through the literature of the Training Union, Sunday School, Brotherhood, WMU, and other organizations. We do this for other programs, such as missions, church finance, the Christian home, separation of church and state, etc., and we can do it for this type of program *if we are committed enough to our Lord to do so.*

There will be hardships encountered in implementing such a program. The security of many jobs will be at stake. No one knows this better than the pastor of a small Southern Baptist church. By and large, our denominational leadership has a relative degree of job security unknown by the vast majority of our pastors. Therefore, it is imperative that this program be undertaken at the denominational level. Many a pastor of a small church will find his task greatly helped if our denominational leadership meets its responsibility in this matter.

No denomination can pass through a crucial moment and remain unchanged. Historians will look back at Southern Baptists and record this day as "their finest hour," or as the day when they met their Kadesh-Barnea and broke faith with their Lord. The choice is ours. The time is now.—Vernon R. Mallow (NOTE: The author is pastor of the Woodland Baptist Church, Rt. 2, Morganfield, Ky. He is also a candidate for the Doctor of Theology degree at Southern Baptist Theological Seminary, Louisville, Ky. He is 36 years old, married, and the father of two children.)

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Journal of Tennessee Baptist Convention
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Caudill, Fite, 53 Others Arrested In Cuba

ATLANTA (BP)—Fidel Castro's security police arrested 53 members of an alleged spy ring, including Herbert Caudill and David Fite, Southern Baptist missionaries.

Caudill, 61, a native of Clinchport, Va. is superintendent of Missions in Cuba for the Home Mission Board of the Southern Baptist Convention.

Fite, 31, a native of Forth Worth, Tex., is a teacher in the Cuban Baptist Theological Institute and pastor of the Beuna Vista Baptist Church in Marianao.

First word of the arrests came by way of a monitored broadcast by Havana Radio, which said Caudill had been arrested. A phone call to Mrs. Caudill in Havana confirmed the arrest and informed the Board of Fite's internment.

"We were stunned to learn of Caudill's arrest, shocked that he would even be considered in any way as subversive, for we doubt any Cuban loves his country more than Herbert Caudill," said Arthur B. Rutledge, Atlanta on first hearing the news.

The Havana broadcast said the American, ostensibly head of the Western Baptist Convention in Cuba, and the other ministers working under the cloak of religion, organized a counter revolutionary group for missions espionage and subversion.

"Caudill gathered much military information, also information of economic and political nature which was turned over to espionage agencies of the United States," Havana Radio said.

"At the same time he received instructions and support and issued propaganda against the Revolution. Other activities of the gang of spies included helping and concealing counter revolutionaries and trafficking in foreign exchange," the broadcast charged.

The news of Caudill's arrest reached the Home Mission Board as its executive committee was in session. In an atmosphere of shocked concern, they stopped for a season of prayer for the missionaries.

Those in Cuba include Mrs. Caudill and Mrs. Fite, the daughter of the Caudills.

The statement made by Rutledge, was as follows:

"News of Dr. Caudill's arrest reached us as we were in the monthly executive committee meeting of the Home Mission Board handling the affairs of our missionaries. We are stunned to learn of his arrest, shocked that he would even be considered as being involved in subversive activities, for we doubt that any Cuban loves his country more than Caudill loves Cuba. He has given more than 35 years of his life to Christian service in Cuba.

"Dr. Caudill is known and loved by Southern Baptists throughout the nation who have complete confidence in his integrity and commitment. He would do nothing that would injure his Christian

witness. During the months he spent in the United States last year, he would not discuss Cuban political matters for fear he would jeopardize the opportunity to return to his spiritual ministry in Cuba.

"We have since learned that another Southern Baptist missionary from the States, David Fite, also has been arrested. Fite, son-in-law of Dr. Caudill, has served in Cuba since 1960.

"A telephone call to Mrs. Caudill revealed that she, Mrs. Fite and the three Fite children, including a one month old infant, are all well.

The wives of arrested Southern Baptist missionaries, Herbert Caudill and David Fite, following an Apr. 13 visit, reported the men were well.

The three Fite sons, ages 8, 6, and one month, accompanied the women to the Havana prison.

Mrs. Caudill and Mrs. Fite said the missionaries reported they were "well treated, the food normal, the bedding comfortable, and they were looking to the future with serenity."

The U.S. State Department relayed the information to the language missions department of the Home Mission Board.

Emil Stadelhofer, Swiss ambassador in Cuba who handles U.S. affairs, had informed the State Department of these facts.

"We pray and ask all Christians to pray for the release of these men of God. We also ask prayer for Cuba and for those in power that they too may come to know such faith in God."

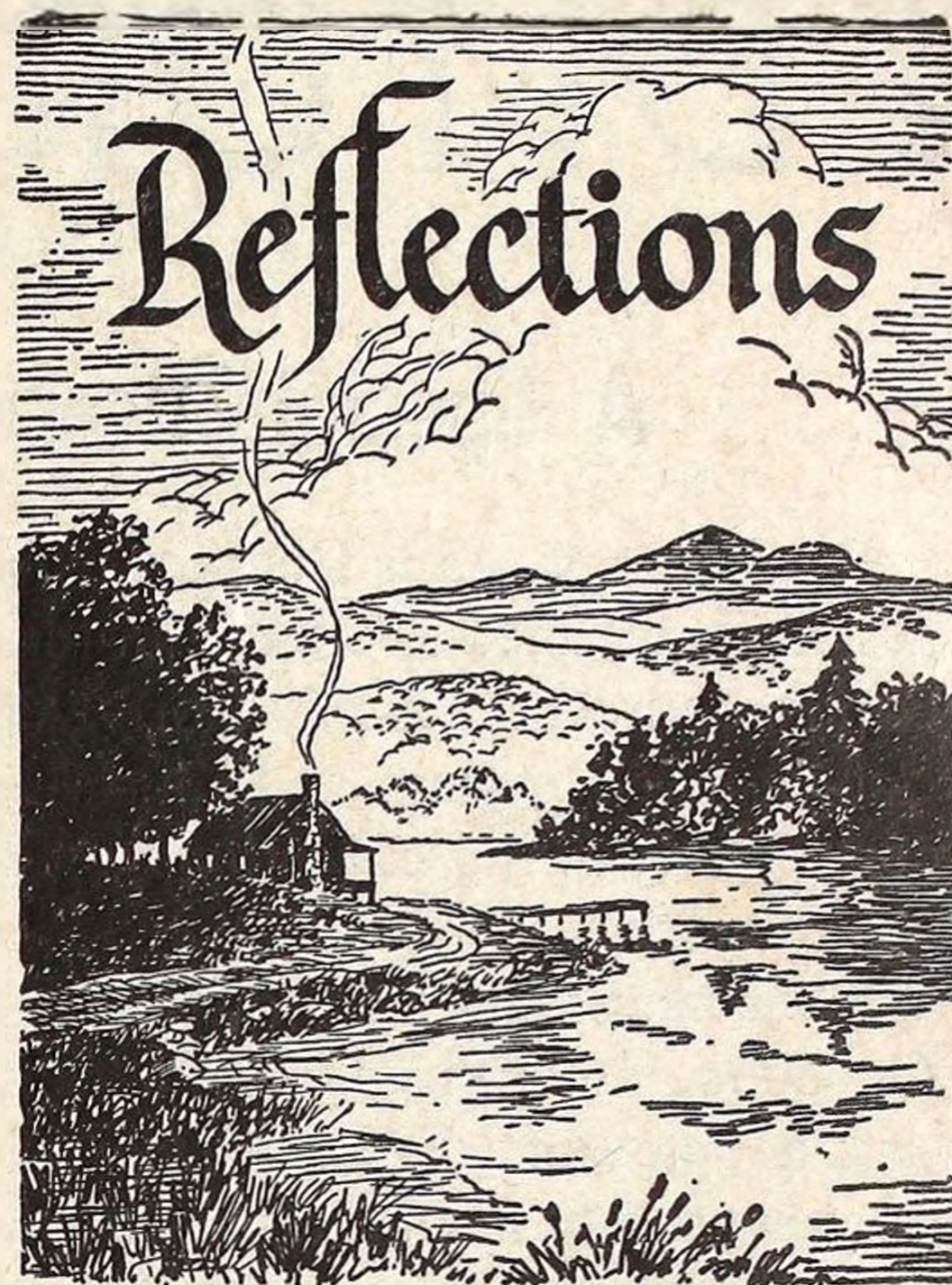
Caudill, in Cuba since 1929, was educated at Mercer University, Macon, Ga. and at Southwestern Baptist Theological Seminary, Forth Worth, Tex. He was a pastor of a field of churches in the Middle Baptist association, living at Newington, in Ga.

Two other Caudill children live in the United States. They are a daughter, Jane, who is married to George Douglas Pringle, a Baptist missionary to Spanish-speaking people in Park View, N. M. A son, Herbert, is a student at New Mexico State University at Las Cruces.

Two other missionaries of the Board, Miss Lucille Kerrigan and Miss Ruby Miller, were expelled by the Cuban Government from Cuba in July of 1963. They now work with Cuban Refugees in Miami.

Dr. W. C. Tyler Dies

Dr. Wilfred C. Tyler, 63, president of Blue Mountain College, Blue Mountain, Miss., the past five years died Apr. 7 at Baptist Memorial Hospital in Memphis. Funeral services were held Apr. 9 at Lowrey Memorial Church in Blue Mountain.



There never was anything good, never anything that could get a grip on humanity that evil men did not seek to get hold of it and control it in their own interests.—J. B. Gambrell

There are far more important things to fast from than bread and butter. The real fasting should be from wrong *willing*, wrong *thinking*, wrong *feeling*, and wrong *acting*. In fasting from these things, it will not be done to be seen of men; but in secret to be seen of God. To fast from poisonous thoughts and emotions is to be rewarded openly with a new soul and a new life.—Starr Daily in *The Magnificent Love* (Fleming H. Revell Co.)

I have been noticing things in religious circles, and, practically without exception, the cry of waste in the kingdom of God has come from those who are sitting in judgment on other people's giving.—J. B. Gambrell

A friend once told me that he had discovered that in marriage two and two make a hundred. When I asked him what on earth he meant by this he gave me the following explanation. "When I have a row with my wife I am convinced that I am ninety-eight per cent in the right and she believes the same of herself, but when we each try to remedy the remaining two per cent and apologize for it the row is a hundred per cent over." These mathematics are infallible. The little words "I'm sorry," "You're quite right," have transforming powers within marriage. But of course they only work when I use them of my own free will—not when I at last manage to force my wife to realize her own failings and apologize for them.—Theodor Bovet in *Love, Skill & Mystery*, a Handbook to Marriage, Doubleday & Co., N. Y.

EDITORIALS.....

A Special Observance

Sunday, Apr. 25 is Cooperative Program Day. Suggested observance of Sunday in this way by Tennessee Baptist churches is timely. Forty years have proven the Cooperative Program as Baptists' best method of supporting a growing educational, missionary and benevolent work.

As Tennesseans we proudly claim the beginning of the Cooperative Program as a venture Southern Baptists adopted at Memphis, May 13, 1925. That date 40 years ago turned the tide in Southern Baptist history. The day of chaos in multiplied, appeals ebbed. The day of a unified claim and response to missions, education and benevolence set in.

Apr. 25 focuses on the positive value of the Cooperative Program. Certainly it is no end in itself. It is a means, a method of fairly channeling contributions from the churches, at the least expense, to the numerous worthy causes supported through our Conventions,

state and southwide. Through it we have learned a better way to support the work of our Lord. It is a total missions plan. By it each of us each week through his gift helps support every agency with our gift divided in proportion to each's needs.

Read W. E. Grindstaff's "Remember When There Was No Cooperative Program". Write William H. Pitt, secretary of the Stewardship Department of our Tennessee Baptist Convention. He is ready to assist you and your church in appropriately observing this special Sunday either on Apr. 25 or whatever other Sunday you prefer. His address is 1812 Belmont Boulevard, Nashville, Tenn., 37212.

Get Your License Before You Gripe

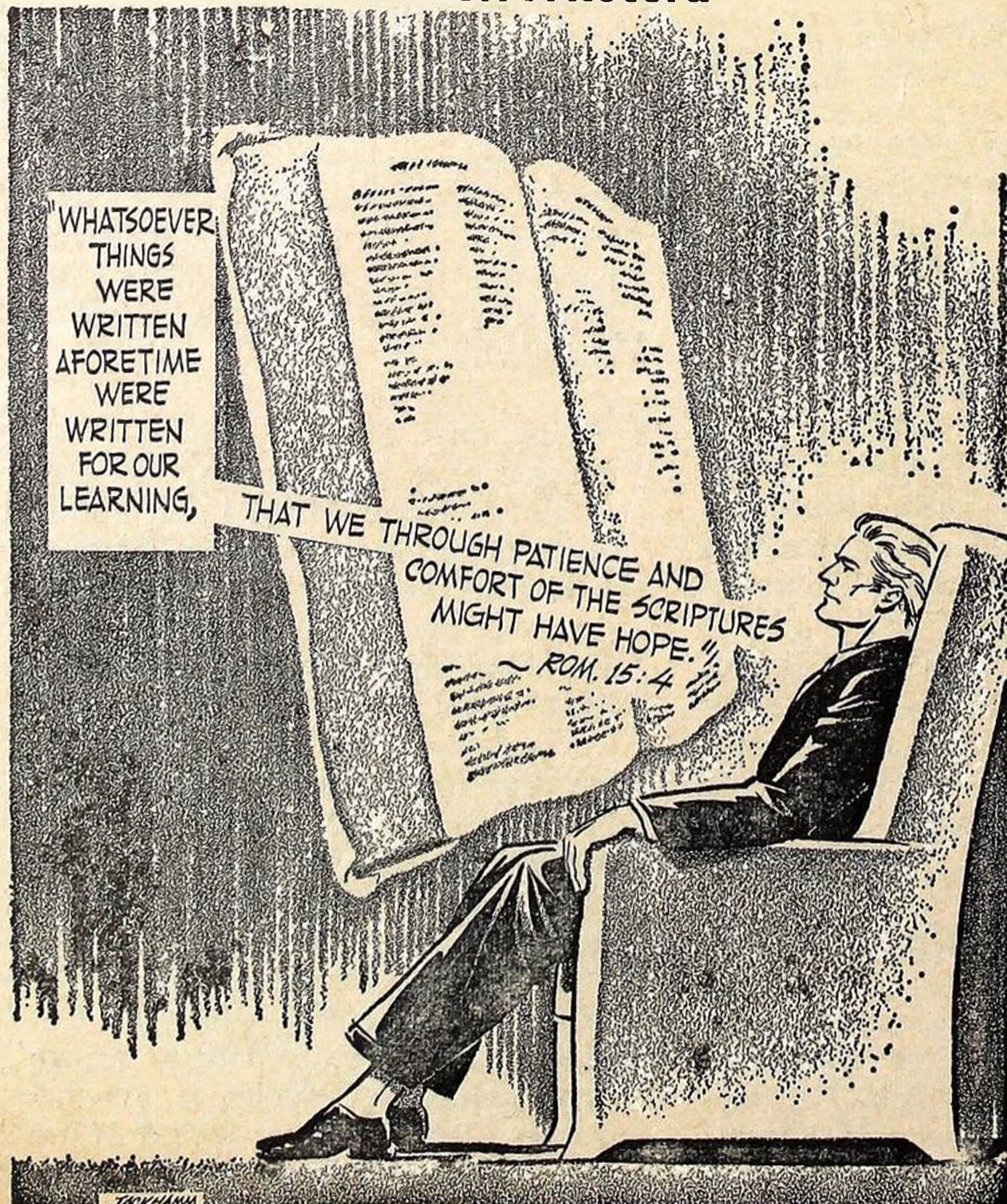
Not all criticism is bad. In fact, wholesome criticism is always needed. Wholesome criticism will come from those who have love at heart and who are intelligent in their appraisals of a situation. Too often, however, in our churches there is needless criticism, perhaps of its program, of its activities, of its personnel, of its expenditures. Many times these criticisms come from those who are doing little to improve the ministry of the church.

Who is entitled to criticize? One Ohio Methodist pastor suggests a "Gripe Card". The bearer of such a card is entitled to gripe about his church. However, he suggests that the card properly filled out bears the following:

1. "I attend all the regular and special services of my church.
2. "I pray every day for my church and pastor.
3. "I volunteer for, gladly accept and enthusiastically carry out all jobs and offices I have in my church's program.
4. "I give at least a tithe of my income to my church."

Perhaps the member who gives an affirmative answer to all four of these qualifications listed above can safely be licensed to gripe. Such a person is not likely to over-use his license.

God Left A Record



Remember When

there was no Cooperative Program?

Special collections were made for various mission causes. The best speaker usually received the most money for his cause. Since 1925 individuals have found it possible to support *all* the work in their states and in the Southern Baptist Convention through their tithes and offerings.



By W. E. Grindstaff

Forty years ago there was no Cooperative Program. Sunday after Sunday special collections were taken for various mission causes.

One Sunday the Foreign Mission Board would appeal directly to the church. A special field man would preach and take an offering. A few Sundays later the church could expect a representative from another cause; in a few weeks, still another.

Usually the best speaker received the most money for his cause. All of the causes presented were dear to the hearts of Baptists, but were awkwardly supported by this method.

Chaos in the Convention

For many years this was the pattern in our growing denomination. Some churches attempted to raise money for Baptist mission causes by serving dinners to civic groups in the community and by selling various items. Many Baptist women worked hard and long to obtain a few dollars for missions.

Debts had become heavy and denominational credit was strained. Current income was not enough to meet the needs of the Convention. Sane and businesslike provisions were searched for. Any other course meant chaos and ruin.

New Policy Adopted

On May 13, 1925, at Memphis, the Southern Baptist Convention, Convention-wide boards and agencies, and state Baptist conventions entered into a financial policy known as the Cooperative Program.

Creation of this program marked the beginning of a new day for our missionary work.

Forty years of use has proved the Cooperative Program to be the best known plan of mission support for Southern Baptists.

It was no longer necessary for schools, agencies, and mission boards to have separate agents on the field raising funds. Every member of every church could make a worthy offering to world missions every week as their church gave through the Cooperative Program.

The Cooperative Program is not a plan for agencies of the Convention to use to raise money from churches. It is a plan devised by Southern Baptists to better support Christ's work.

Through this total missions plan, all the churches pool their resources for worldwide witness. This permits each member to have a part in every activity that Jesus commanded. It enables Baptists to provide for each agency in proportion to its needs.

For forty years the Cooperative Program has demonstrated its effectiveness as an instrument of good service.

How it Works

The Cooperative Program is our denominational budget. It compares to the budget of a church. It is a plan for distributing

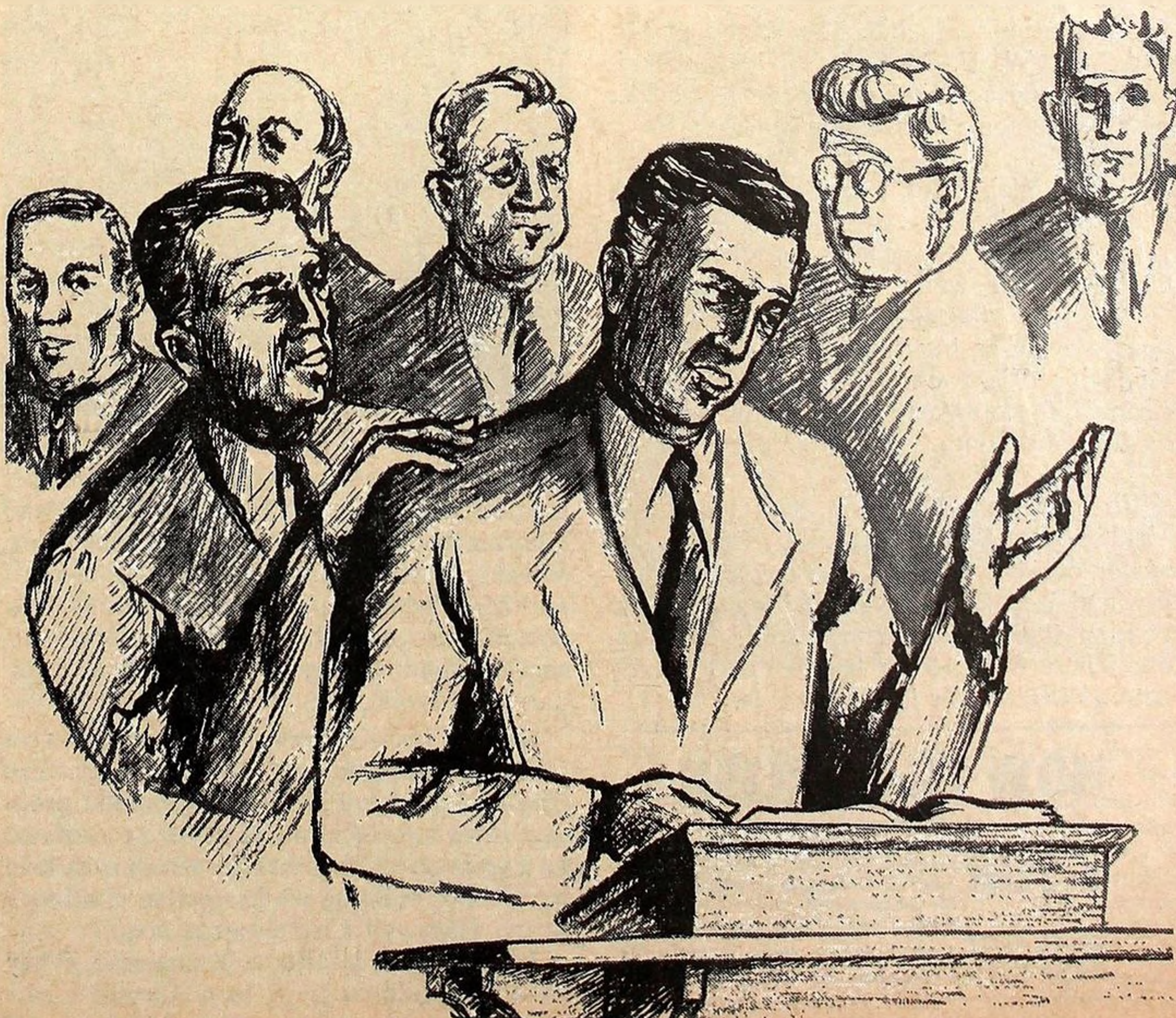
undesignated gifts through a previously arranged and accepted denominational budget.

It binds all our missionary activities and institutions into one program of support rather than having each agency, institution, and board appealing directly to us.

Today the appeals are centered in our call to Christian commitment. We give to the many causes each Lord's Day because a part of our contributions each week goes to missions through the Cooperative Program.

Fortieth Anniversary

After forty years the Cooperative Program is no longer on trial. As we celebrate the 40th anniversary of the Cooperative Program, we thank God for this splendid channel of co-operative Christian service.



Tennessee Topics

Thurman Richardson resigned as pastor of Mt. Sinai Church, Cumberland Association. The church then called Roy Breeden, a former pastor, and he has accepted.

First Church, Greenbrier, plans to give grateful recognition to its organist, Mrs. Bonnie Fisher and to its pianist, Mrs. Anne Hackney. These recognitions will be in the form of plaques with appropriate wording inscribed thereon. The WMS of the church has former a new circle, giving it the name of a Greenbrier native, the late Mrs. Mildred McMurray.

Jack Carver, pastor of New Union Church, Medon, reports six decisions—two on profession of faith, two for baptism, and two for full time Christian service in revival services with Max Cannon, pastor of Lake Shore Church, Chicago, Ill., doing the preaching.

Eastland Heights Church, Springfield, was led in revival services Mar. 21-31 by William M. Beene, pastor of Orlinda Church. Mrs. Sylvia Morris, music director of the Eastland Heights Church, directed the singing. There were 116 rededications, 22 professions of faith, 15 joined by baptism and one by letter. James W. Clapp is pastor.

David McCulley surrendered to preach at Gallaway Church, Gallaway. James R. Jones is pastor. McCulley is the son of Mr. and Mrs. W. E. McCulley. The father is an active deacon and the mother is leader of Young People in Training Union.

Fred J. Wohlwend, pastor of Boyds Creek Church, Sevier County for the past two years, resigned to accept a call to First Church, Englewood. David Livingstone, former Knoxville and Maryville pastor, has been serving as interim pastor. A native of Knoxville, Wohlwend is a graduate of Harrison-Chilhowee Academy, Carson-Newman College and Southwestern Seminary.

First Church, Donelson, was led in revival services Mar. 29-Apr. 3 by John Laida, pastor of First Church, Clarksville, evangelist, and Ron Richardson, minister of music at First Church, Lebanon, leading the singing. There were 10 for baptism and one by letter. W. L. Baker is pastor.

James E. Harris, pastor of Grandview Church, Nashville, the past 11 years, will move next month to Chattanooga where he will serve as pastor of Spring Creek Church. He plans to wind up duties at Grandview May 2 and his family will remain in Nashville until end of school term.

Wayland M. Hartsfield, student at Belmont College, preached his first sermon as pastor of Flewellyn Church in Robertson County Association Apr. 12.

C. Roy Angell, pastor emeritus of Central Church, Miami, Fla., conducted a revival at Whitehaven Church, Memphis. There were 16 by profession of faith, three by letter and many rededications. Lewis D. Ferrell is pastor.

Emerson N. Stewart Jr., 47, Clinton, died Apr. 6 after a brief illness. He was a member at New Salem Church where he served as deacon and superintendent of the Sunday school.



Earl Wilson returned to Knoxville to be pastor of City View Church with his first sermon there Apr. 18. Pastor of Highland Church, Shelbyville, Ky. the past four years, Wilson previously served Black Oak Heights and Marbledale Churches in Knoxville. Native of Tennessee, he was educated at Carson-Newman College and Southern Seminary, Louisville, Ky.

During his Kentucky pastorate 97 were added by baptism and 153 by letter. The Church liquidated its debt and bought property for a new location. Growth necessitated an extension of the church, which was held in a school building while services continued in the Highland Church structure.

Mrs. Wilson is also a Tennessean. They have two children.

Beecher Hammons recently resigned as pastor of First Church, Tracy City, where he has served the past 10 years. When he became pastor church attendance averaged 22; now it is 78. The congregation was worshipping in an old church building built in 1899; now it has a modern building, located on Highway 150.

Rev. and Mrs. William L. Morgan, missionary appointees sailed Apr. 6 for Brazil, where their first assignment will be a year of language study. They may be addressed at Caixa Postal 552, Campinas, Sao Paulo, Brazil. Born in Drew, Miss., he grew up in Memphis; she is the former Noreta Smith of Memphis.

Rev. and Mrs. Marshall G. Duncan, missionary appointees, arrived in East Africa on Mar. 31. They are stationed in Mombasa, Kenya (address: Box 2739, Mombasa, Kenya, East Africa), where he is pastor of an English-language Baptist church. Both are natives of Tennessee, he of Knox County and she, the former Margie Rains, of Anderson County.

Miss Olive Allen, missionary on furlough, has left the States to return to Thailand, where she does kindergarten work. She may be addressed at P. O. Box 832, Bangkok, Thailand. She is a native of Elizabethton, Tenn.

Carroll-Benton Association—Eagle Creek has called Tommy Nevil of Atwood as pastor. McLemoresville has completed a new pastorium. Eva has called W. E. Chadwick of Dresden as pastor. Howse Church ordained Tommy Nevil to the ministry Apr. 11. First Church, Huntingdon has had 50 additions since Jan. 1.

Since October, First Church, Concord, located in a rural community, has added 67 to its membership. Dr. Robert G. Lee assisted pastor Kenneth Chapman in revival services Apr. 2-4.

Holston Association—Clear Branch Church ordained Lloyd Edwards as a deacon and purchased a new bus. Frank McCurry, formerly pastor at Long Island Church, is available for supply. He lives at 409 Forbes Street, Kingsport. David Salley assumed his duties as pastor of Sullivan Church, Mar. 1. He came from a six and one half year pastorate at First Church, Roan Mountain. Mrs. Salley is the former Sara Christian of Church Hill. They have two daughters, Janna Marie, 8, and Judy Elaine, 7. Stanley Johnson, Kingsport, is minister of music and education at Colonial Heights Church. Mrs. Johnson is the former Marie Ferrell a secretary, and former organist at Calvary Church, Kingsport.

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"Suffer The Little Children"

Believing that the religion of the Lord Jesus Christ is the most important factor in the lives of Children, the Children's Homes staff magnify Christ in the daily life of the Homes. The children attend and take an active part in eight different Baptist churches located near the campuses. Fifty five of them were saved and baptized during the year.

Your gifts are needed as never before. The calls and demands upon us are unprecedented. Last year a total of 521 children were under our care. The state Convention recognized these needs and allocated for this ministry of missions and benevolence, \$230,000.00 (plus \$10,000.00 for capital needs at the East Tennessee Home), from the Cooperative Program. The \$230,000.00 amounts to 50.49% of our operational budget. Thus the need for a worthy Mother's Day offering is very real.

Because you care and share, hundreds of homeless children like this family of sweet children will be given a home and won to Jesus. That is why we say, GIVE ONE DAY'S PAY ON MOTHER'S DAY.

TENNESSEE BAPTIST CHILDREN'S HOMES

Franklin • Memphis • Chattanooga • Min-Tom



Students Set "Wallace Week"

LOUISVILLE, Ky.—Students at Southern Baptist Theological Seminary here have scheduled their third annual observance of William Wallace Week Apr. 29 and 30 in honor of the late medical missionary to China who was martyred in 1951.

A native of Knoxville, Dr. William Wallace spent more than 15 years on the staff of Stout Memorial Hospital, Wuchow, China, before that country was occupied by the Communists in 1949. He was urged to return to the United States by the Foreign Mission Board but he remained to carry on his ministry.

Finally arrested and accused of being a spy, he was interrogated and tortured until his death in February, 1951.

This year's William Wallace Week will feature a chapel address and film presentation by Dr. Robert A. Hingson, professor of medicine at Western Reserve University, Cleveland, Ohio. Inventor of the famous jet inoculation gun, he has led several "mercy missions" to foreign countries, where he has supervised the inoculation and treatment of thousands of persons suffering from dread diseases.

Also speaking in honor of the late Dr.

Wallace will be Dr. William C. Gaventa, Southern Baptist medical missionary to Nigeria.

Since inaugurating William Wallace Week in 1963, Southern Seminary students have taken an offering during the observances to support medical missions. This year's offering will be used by the Foreign Mission Board to help equip a proposed Southern Baptist hospital in Yemen. A goal of \$1200 has been set.

Tennessee Topics

Mrs. Flora Massengill of Oliver Springs, Route 3, celebrated her 95th birthday Apr. 4, with a family get-together. In addition to the gifts from the members of her family, Mrs. Massengill was surprised by the Mineral Springs Church at the morning service, when a special service was held in her honor. She is the oldest member of the church.

Roy Arlington Helton Jr., son of Dr. and Mrs. Roy A. Helton of Nashville is the recipient of a Woodrow Wilson Fellowship which includes tuition and fixed fees at the graduate school of his choice, plus \$1,800 for living expenses. He is a senior at Belmont College where his father is chairman of the Department of Religion and Greek.



TENNESSEE STUDENTS AT MISSIONS CONFERENCE—Tennessee had more students than any other state attending the recent Student Missions Conference at Southern Baptist Theological Seminary, Louisville, Ky. Among the 143 Tennesseans were (left to right) Judy Hendricks and Sydney Bruce, both students at Baptist Hospital, Nashville; Tom Cook, student at Vanderbilt, Nashville, and Peggy Masters, directors of the B.S.U. at the Nashville Baptist Hospital. More than 600 students from 13 states and 53 colleges attended the annual Conference.

Most SBC Schools Sign Civil Rights Compliance

By The Baptist Press

More than 70 per cent of junior and senior colleges related to the Southern Baptist Convention have agreed to comply with the Federal Civil Rights Act of 1964.

A survey by Baptist Press, news service of the SBC, found that 38 colleges will comply with the act. Six colleges said they will decline to comply with the act.

The four Baptist colleges of Virginia, on church-state grounds, have refused to accept loans from federal sources, either for the college itself or for students, and indicated the question of compliance did not affect them.

Compliance is necessary for the colleges to continue to receive funds from the government through housing and home finance agency construction loans or for student loans through the National Defense Education Act.

Two colleges told Baptist Press they have not reached a decision on whether to sign compliance with the Civil Rights Act. Another said a decision had been reached but did not disclose what it was.

One college which could not comply because of a charter limiting of enrollment to white students only was planning to ask permission of the state Baptist convention to change the charter limitation.

A "no comment" was received from another institution. In all, Baptist Press contacted each of the 52 junior and senior colleges covering the nation from Richmond, Va., to Riverside, Calif.

Baptist Press' contacts were made first with the presidents of the colleges, who in some cases asked other administrative officers to provide information.

Senior colleges which said they will comply with the Civil Rights Act include Baylor University, Waco, Tex.; Belmont College, Nashville, Tenn.; California Baptist College, Riverside; Campbell College, Buies Creek, N.C.; Campbellsville College, Campbellsville, Ky.; University of Corpus Christi, Corpus Christi, Tex.; Mars Hill College, Mars Hill, N.C.; Wayland Baptist College, Plainview, Tex.

Cumberland College, Williamsburg, Ky.; East Texas Baptist College, Marshall; Furman University, Greenville, S.C.; Georgetown College, Georgetown, Ky.; Grand Canyon College, Phoenix, Ariz.; Hardin-Simmons University, Abilene, Tex.

Houston Baptist College, Houston, Tex.; Howard Payne College, Brownwood, Tex.; Kentucky Southern College, Louisville; Mary Hardin-Baylor College, Belton, Tex.; Mercer University, Macon, Ga.; Meredith College, Raleigh, N.C.; Union University, Jackson, Tenn.; Carson-Newman College, Jefferson City, Tenn.

Oklahoma Baptist University, Shawnee; Ouachita Baptist University, Arkadelphia,

Ark.; Shorter College, Rome, Ga.; Stetson University, Deland, Fla.; Tift College, Forsyth, Ga.; Wake Forest College, Winston-Salem, N.C.; William Jewell College, Liberty, Mo.; and William Carey College, Hattiesburg, Miss.

Another college voting to comply wished not to be identified by name.

Colleges which sign compliance have already admitted qualified students without regard to race or are willing ultimately to pursue a policy which does not restrict student admission on a racial basis.

The United States Department of Health, Education and Welfare is the government agency involved in the federal loans to colleges and college students.

The Department does not keep records on refusals to sign an assurance of compliance with the Civil Rights Act. There is no form to sign for refusal.

There is a form for compliance. If the school takes no action on signing, the school

is considered by the Department to have taken no action. However, no money would be loaned unless the school signed the compliance with the Civil Rights Act.

If a college which at first failed to sign compliance later decided to comply to get a federal loan, it could sign the compliance agreement at that time.

The document a college signs for assurance of compliance includes this wording:

" . . . In accordance with Title VI of that (Civil Rights) Act and the regulation, no person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be otherwise subjected to discrimination under any program or activity for which the applicant (the college) receives federal financial assistance from the Department; and hereby gives assurance that it will immediately take any measure necessary to effectuate this agreement."

Israel Knesset Passes Law Restricting Conversions

By Dwight L. Baker, Missionary to Israel

During the third week of March the Israel Knesset (parliament) passed a strict anticonversion law which allows for a six-month prison term for any person who converts a minor from Judaism to Christianity without meeting the new law's requirements.

For reasons yet unexplained, publication of this law was held up for over a week, and those most concerned with its conditions were not immediately informed of its passage.

Its provisions include a six-month imprisonment for direct attempts to convert Jewish minors. It prohibits the conversion of a minor unless consent is provided in writing by both parents, a court, or by the surviving parent or guardian. If the child involved is more than 10 years old, his own consent is required.

For several years Orthodox rabbis have agitated for an anticonversion bill. Their last attempt, in July, 1964, failed.

As early as September, 1963, the Orthodox began stepping up their campaign against Christian schools, which they claimed were converting Jewish children. At that time hundreds of yesheva (Orthodox religious) students "raided" missionary schools in Jerusalem, Jaffa, and Haifa in an attempt to frighten the Jewish children enrolled and to intimidate their parents to the point of removing the children from the Christian schools.

In order to placate Orthodox groups and discourage further attacks against Christian institutions, the Government gave its support to the new law.

The law is not all the Orthodox had hoped for. They attempted to add a provision which would have required a rabbi's permission, in addition to consent of both

parents, before a minor could convert. This was defeated.

Dr. P. Colbi, director of the department for Christian affairs in the Ministry of Religion, called the law reasonable, pointing out that if both parents give their approval and sign, the child can convert legally.

However, it is not what the law provides in specific terms that causes alarm in Christian circles in Israel. Dr. Solomon Birnbaum, director of the Beth El Children's Home and School in Haifa, fears that the new law will provide fanatical Orthodox groups with a "handle with which to cause trouble."

Carefully stating that he does not wish to threaten, Dr. Birnbaum asked: "How can we have religious liberty, as guaranteed in Israel's affirmation of the United Nations' Universal Declaration of Human Rights, when such an anticonversion bill is passed, designed to harass Christian institutions which are doing their tasks in accordance with the laws of the land?"

Spokesmen for the majority in the Knesset emphasized that the law should not be a "one-way road," but one that would make it possible for children of mixed marriages to convert to Judaism, Christianity, or Islam if such should be the desire of both parents.

The provision for heavy punishment for persons who convert minors in violation of the new regulations will have to be tested in the courts before the real effect of the law will be known.

We do not know what effect this law will have on Baptist work in Israel, but it is not likely to affect us greatly. Neither of our schools, at Nazareth and Petah Tiqva, makes a practice of going out and recruiting Jewish students.

Harold Seever Loses Sight in Both Eyes

MOBILE, ALA. (BP)—Harold W. Seever, pastor of Dauphin Way Baptist Church here and chairman of the Southern Baptist Convention Executive Committee, has suffered an almost total loss of sight in both eyes.

The loss of sight resulted from slight hemorrhages which began in Nov. 1963 and climaxed Apr. 2 of this year.

At the present time, Seever has minimum vision so to tell light and darkness. Medical advisors whom he has consulted conclude nothing further can be done about the loss of vision.

He reported his health "is otherwise excellent." When he informed the congregation of his sight loss, Seever quoted the statement of William Booth, founder of the Salvation Army when Booth was informed he had lost sight:

"I have served God all of my life with my sight. I will now serve God the rest of my life without my sight." Seever said he intends to make the necessary adjustments to continue his activities.

Arkansas Leader, Ben L. Bridges, Dies; 76

LITTLE ROCK (BP)—Ben L. Bridges, 76, retired executive secretary of the Arkansas Baptist State Convention, died here April 8 after a long illness.

A native of Pine Bluff, Ark., Bridges invested his ministry almost entirely in the state of Arkansas.

Most notable of his achievements as executive secretary from 1931-1957 was his leading Arkansas Baptists to pay off in full a debt of \$1 million caused by bank failures in the depression of the 1930's.

Though the Court had ruled the Baptist Convention could pay off its debt for \$350,000—or 35 cents on the dollar—Bridges rallied Arkansas Baptists to not only pay off the \$1 million but to pay 5 per cent interest to the creditors as well. The debt was retired in 1952.

After retiring in 1957, Bridges served as secretary of the Arkansas Baptist Foundation for a brief time, then filled pulpits as a supply or interim pastor.

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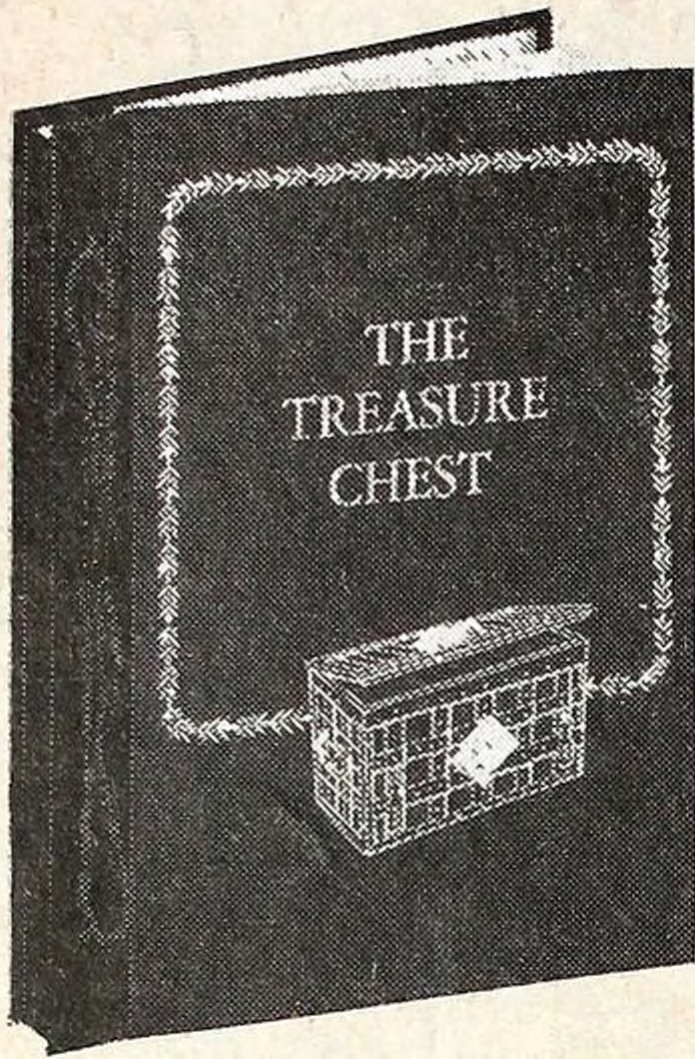
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This is an account of incredible Christian witness among a fear-driven people, bravely brought to decision for Christ. Illustrated with on-the-spot photographs.

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HIS GOOD AND PERFECT WILL by Newman R. McLarry

An interpretation of the will of God in relation to evil and suffering. Of special interest to people who either doubt God's providential care, or insist that all events represent God's specific intention for individuals.

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GOD AND HUMAN SUFFERING by James D. Bryden

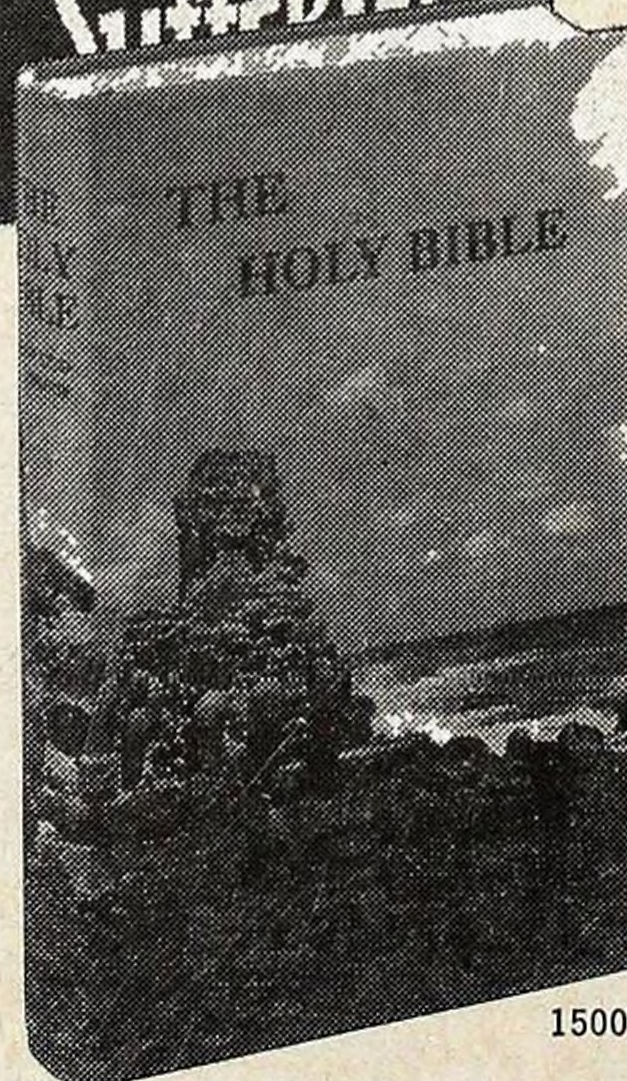
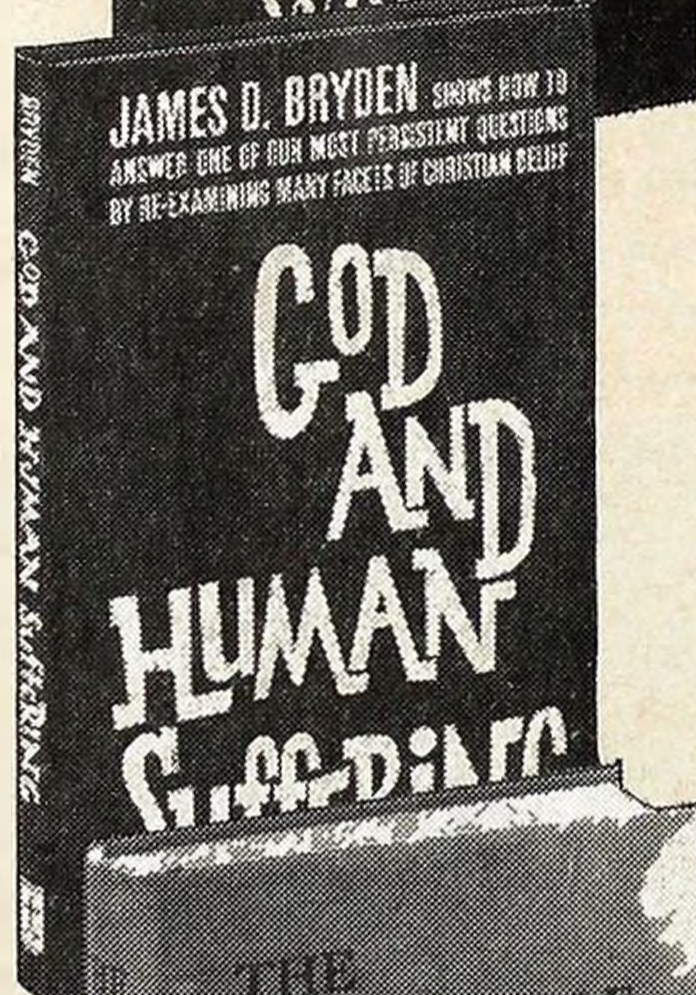
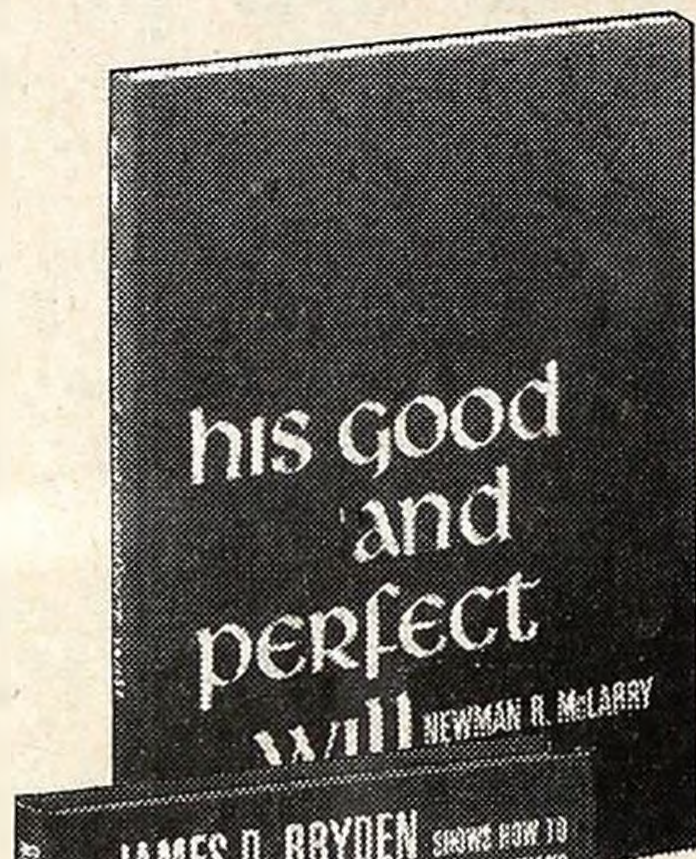
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How do you pray? What preparation do you make? What do you pray for? Why do you pray? What happens when you pray? Thoughtful questions and answers on the place of prayer in the Christian's life. (26b)

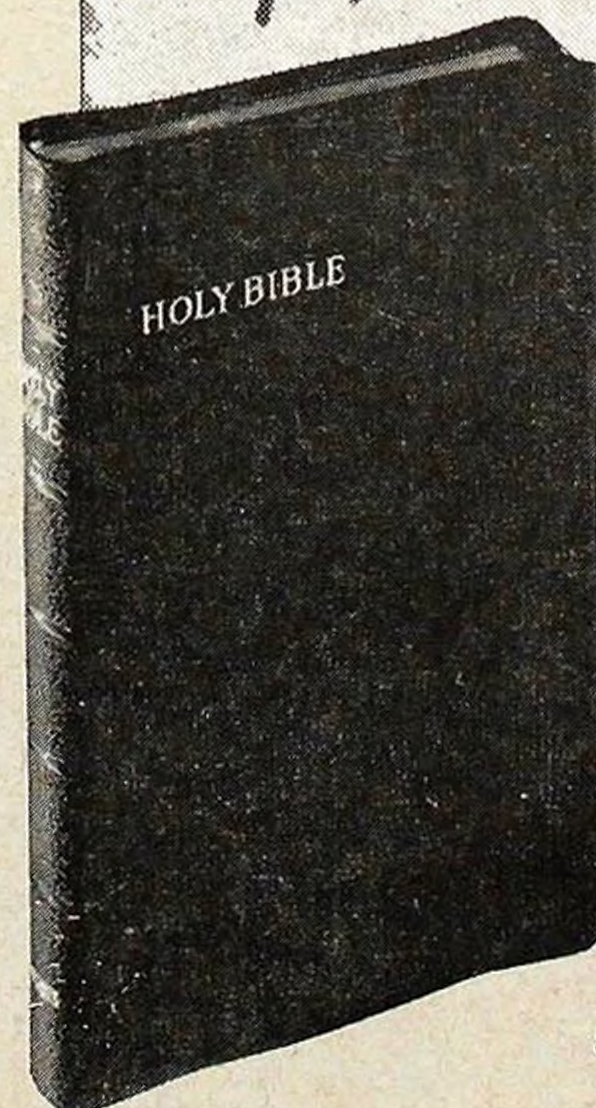
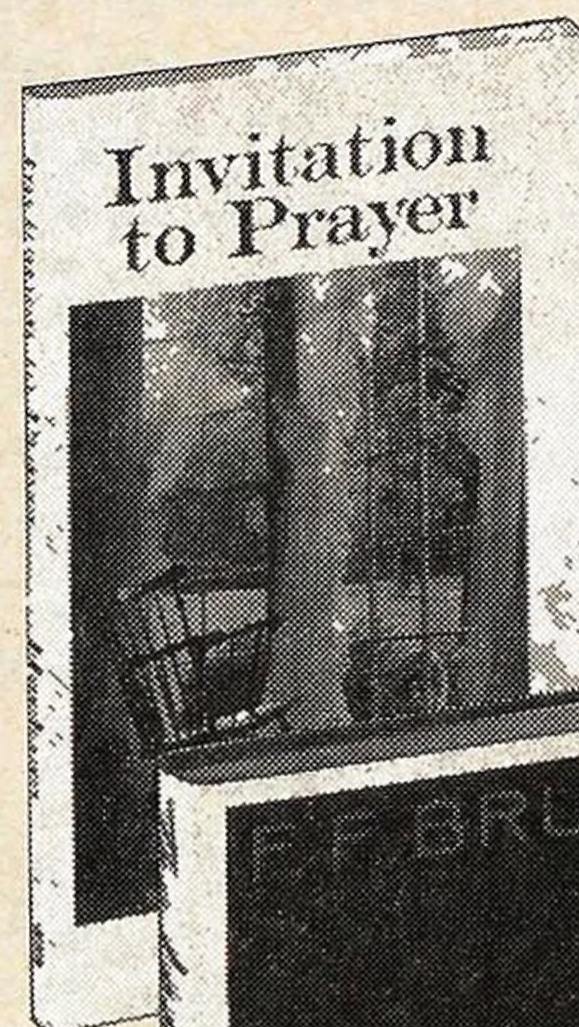
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14 ¶ And as Moses lifted up th
pent in the wilderness, even so
the Son of man be lifted up:

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17 For God sent not his Son int
world to condemn the world; but
the world through him migh

Type sample S100



DEAREST DEBBIE by Dale Evans Rogers

This book was written after a tragic bus accident on August 17, 1964, which claimed the life of Deborah Lee Rogers, adopted Korean daughter of Roy and Dale Evans Rogers. Written in the form of a letter from Mrs. Rogers to her "angel-child," it is a book you will want to read and pass along to others. (6r)

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YOU CAN'T LOSE FOR WINNING by Jess C. Moody

A book for pastors and ministerial students. With fluid, lucid style the author tackles with no holds barred the current problems of the preacher and his people. (1z)

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PREACHING TO BE UNDERSTOOD The Warrack Lectures on Preaching, Church of Scotland by James T. Cleland

Here is a simple and straightforward discussion of some of the most complex problems facing today's preachers. An enthusiastic reviewer exclaims, "Preachers, read this book!" (1a)

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THE LETTERS OF PAUL, An Expanded Paraphrase by F. F. Bruce

An excellent commentary with full text of the American Standard Version Bible, footnotes, references, and continuous narrative on Paul's life.

(1e) \$4.95

Bible 1500V—Sturdy cloth-board binding, square corners, blue edges, full-color jacket. Illustrations, maps, helps. Size, 4 $\frac{7}{8}$ x7 $\frac{3}{8}$ inches; 1-inch thick. (19c)

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1964-65
STANDARD SUNDAY SCHOOLS

To the churches listed below we offer sincere congratulations upon the achievement of Standard rating and their Sunday School work for this year. These churches have worked hard and are due a great deal of credit for this wonderful achievement. We are especially grateful to the pastor and Sunday School superintendent for their wise and able leadership.

Association	Church
Big Emory	Harriman
Big Hatchie	First, Ripley
Bledsoe	First, Millersville
Bradley	Big Spring
Duck River	Oaklawn
Fayette	First, Somerville
Gibson	Antioch, Humboldt
Hamilton	Oakwood
Knox	Oakwood
Knox	Smithwood
Loudon	Kingston Pike
McMinn	Central, Athens
Madison-Chester	North Jackson
Nashville	Judson Memorial
Nashville	Rayon City
Riverside	First, Jamestown
Shelby	First, Memphis
Shelby	Eudora
Shelby	Georgian Hills
Shelby	Leawood
Shelby	Park Avenue
Watauga	Oak Street
Watauga	Rittertown

To date Tennessee has a total of 292 Standard units including the 23 schools listed above. This total includes classes and departments of all age groups.

Leading the list is the Adult age group with 96 Standard classes. The Juniors are close behind with 56 Standard classes.

It is not yet too late for a department, class, or Sunday School to utilize the Standard in improving the work for this year. Will you have a Standard check-up session with your workers and make specific plans to improve your Sunday School ministry through the use of the Standard?

For copies of Standards for your unit and for information write to Sunday School Department, 1812 Belmont Boulevard, Nashville, Tennessee. 37212.

Converted Savages
Try to Reach Others

TIWAENO, ECUADOR—Auca Christians are attempting to reach their savage downriver relatives. Rachel Saint, missionary with Wycliffe Bible Translators working with the Aucas, reports growing urgency among the

Brantley On Christian Career Conference Program



Dr. Rabun Brantley, executive secretary, Education Commission, Southern Baptist Convention, will be a conference leader at the Christian Career Conference, Camp Carson, Apr. 30—May 2.

Plan For Royal
Ambassador Camps

If your church does not receive information and registration materials for 1965 Royal Ambassador Camps, contact the Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tenn. 37212. Be sure that your boys do not miss a full week of camping experience.

Cost for a week is still \$16, and the dates are:

Camp Carson: June 14-18
June 21-25

Camp Linden: July 12-16
July 19-23

Special Ambassador Camp: June 14-25

One of the outstanding features of each week will be the association with fine missionaries. One such man is Samuel R. Hill, Home Missionary serving in Texas—William H. Brown, Brotherhood Department

former "Palm Beach" murderers to take the message of Christ to the dreaded killers of the village located downriver from Tiwaeno.

Twice within the past few weeks a carefully selected group of Auca Christians attempted to reach the enemy village over jungle trails. Both attempts were unsuccessful and the group returned each time to Tiwaeno. Christians have been asked to pray that God will guide and protect them. The Aucas recently received the Gospel of Mark translated into Auca by Miss Saint.

Camp Carson
Apr. 30—May 2

3:00 Registration
7:00 Banquet Dr. Rogers Smith Fellowship

SATURDAY MORNING

7:00 Rising Bell
7:30 Breakfast
8:30 Devotional Thought ... Dr. Lloyd Householder
8:45 Announcements
9:00 How God Calls . . . Panel, led by Johnnie Hall, Jr.
9:30 Where Does God Need Me? Group Conferences
Directed by Mrs. Alice Magill

10:30 Free Time
11:00 Is God Calling Me? Interest Groups
Session I: To a Church-Related Vocation?
Vocational Counseling Mary Anderson
12:15 Lunch

SATURDAY AFTERNOON

1:30 Devotional Thought ... Dr. Lloyd Householder
2:00 Is God Calling Me? ... Interest Groups
Session II: In a Secular Vocation?
3:15 Exploring Vocational Choice Age Group Conferences

4:00 Free Time
6:00 Dinner

SATURDAY EVENING

7:30 Film—"Choosing Your Life's Work"
7:45 Exploring Vocational Choice Colloquy
8:30 Called to Serve—A Call to Prepare Testimonies

SUNDAY MORNING

7:30 Rising Bell
8:00 Breakfast
9:15 Sunday School
10:30 Morning Worship Dr. Rogers Smith
11:30 Lunch

New Officers
Library Organization



The 3rd annual convention of the Tennessee Baptist Library Organization, hosted by First Church, Cookeville, elected officers as follows: (l. to r.) Mrs. Joe Gresham, Memphis, program chairman; Mrs. R. M. McCarty, Memphis, re-elected vice-president; Mrs. Franklin Nix, Murfreesboro, treasurer; Miss Beuna Lou Walters, Knoxville, re-elected secretary. Not shown are: Roy G. Lillard, Benton, president; Mrs. Connie Sisk, Knoxville, publicity chairman; and Miss Ruby Duncan, Chattanooga, historian.

Attendances and Additions

Churches S.S. T.U. Add.

April 11, 1965

Alamo, First	254	83	
Alcoa, Calvary	199	68	
East	138	51	
First	488	211	
Alexandria	200	58	
New Hope	93	32	
Antioch, Mt. View	226	101	2
Athens, Central	180	71	2
East	442	215	
First	641	229	1
West End Mission	96		
Auburntown, Prosperity	149	64	
Bemis, First	340	86	1
Bolivar, First	525	133	7
Brownsville	700	214	12
Allen	101	68	
Carthage, First	221	58	
Chattanooga, Brainerd	930	281	
Calvary	332	86	
Concord	527	182	1
East Lake	583	161	
East Ridge	866	216	
First	1137		8
Morris Hill	318	95	
Northside	517	168	2
Oakwood	425	137	
Ooltewah	184	72	
Red Bank	1236	350	4
Ridgedale	504	200	2
White Oak	611	174	15
Clarksville, First	1194	311	6
Pleasant View	340	96	9
Cleveland, Big Spring	358	144	2
Maple Street	116	88	
Stuart Park	172	98	1
Clinton, Second	653	139	9
Collierville, First	305	76	
Columbia, First	449	124	
Highland Park	383	154	
Northside	137	55	
Pleasant Heights	226	91	
Concord, First	303	150	1
Cookeville, Eastwood	74	49	7
First	570	116	7
Washington Ave.	148	86	
Bangham	67	41	
West View	156	71	
Crab Orchard, Haley's Grove	173	113	
Crossville, First	216	53	
Oak Hill	124	57	
Daisy, First	375	115	
Denver, Trace Creek	182	62	4
Dickson, First	239	109	3
Dresden, First	219	86	
Dunlap, First	150	58	
Dyersburg, First	602	184	6
Hawthorne	172	76	
Elizabethton, First	496	180	
Oak Street	191	76	
Siam	209	83	
Etowah, First	341	80	1
North	414	95	
Flintville, First	180	76	
Friendsville, First	195	103	1
Galloway	89	60	
Gleason, First	196	45	
Grand Junction, First	144	65	
Greenbrier, Ebenezer	143	53	
First	430	145	1
Greeneville, First	375	113	28
Tusculum	90	42	
Cross Anchor	23	21	
Second	238	75	
Harriman, Big Emory	137	59	
Piney Grove	194	29	
South	536	129	2
Trenton Street	304	129	1
Walnut Hill	293	122	1
Henderson, First	232	88	
Hendersonville, First	614	122	1
Hixson, Central	345	171	
First	507	133	6
Memorial	336	132	9
Humboldt, First	519	147	
Jackson, East	187	100	
East Union	89	51	
First	953	259	
Highland Park	170	63	
North	308	116	2
Parkview	385	155	1
West	928	461	1
Jefferson City, First	743	238	6
Jellico, First	180	115	
Mission	12		
Johnson City, Central	612	151	
Clark Street	306	83	
Pinecrest	223	66	
Unaka Avenue	428	115	
Kingsport, Colonial Heights	456	174	7
First	987	275	
Litz Manor	245	112	
Lynn Garden	432	121	
State Line	230	75	2
Kingston, First	534	198	1

Knoxville, Beaver Dam	344	133	2
Bell Avenue	662	191	
Black Oak Heights	235	68	
Broadway	944	279	3
Central (Bearden)	764	212	2
Central (Ft. City)	1182	337	3
City View	230	42	
Cumberland	361	107	
Fifth Avenue	728	170	4
First	980	225	3
Grace	463	199	
Immanuel	397	94	
Lincoln Park	1130	280	10
McCalla Avenue	848	297	12
Mt. Carmel	182	58	
Mt. Harmony	201	106	
Mt. Olive	417	84	2
Meridian	706	241	2
New Hopewell	331	138	
Smithwood	636	228	17
South	579	150	1
Wallace Memorial	683	223	3
West Hills	279	81	2
LaFollette, First	304	82	
Lawrenceburg, First	231	73	
Meadow View	85	38	3
Highland Park	339	145	7
Lebanon, First	639	160	4
Immanuel	491	215	
Rocky Valley	114	44	
Lenoir City, Calvary	256	63	1
First	498	152	2
Kingston Pike	133	77	
Oral	106	58	
Lewisburg, First	374	142	1
Livingston, First	180	86	
Loudon, New Providence	170	91	
Union Fork	91	68	
Louisville, Zion	143	64	
Madison, First	449	76	2
Madisonville, First	305	112	
Manchester, Trinity	135	107	
Martin, Central	293	76	1
Mt. Pelia	156	44	
Southside	108	48	6
Maryville, Armona	167	94	
Broadway	651	312	6
Dotson Memorial	142	84	
Everett Hills	513	188	2
Grandview	242	129	2
Pleasant Grove	141	72	
Salem	158	92	
Stock Creek	208	92	
Unity	196	114	
McKenzie, First	384	160	
McLemoresville	94	46	
McMinnville, Gath	135	69	1
Forest Park	155	70	9
Mt. Juliet	182	90	4
Memphis, Acklena	158	51	4
Ardmore	651	244	1
Bartlett	432	184	
Barton Heights	201	78	2
Bellevue	1546	668	4
Beverly Hills	587	195	5
Boulevard	396	113	7
Brunswick	118	40	
Calvary	380	168	1
Cordova	134	61	
Dellwood	451	173	4
East Park	218	93	3
Egypt	177	43	
Ellendale	178	87	2
Eudora	1033	338	6
First	1398	361	5
Forest Hill	103	43	
Graceland	620	194	10
Havenview	169	65	3
Highland Heights	1282	620	1
Kennedy	503	198	
LaBelle Haven	763	238	13
LeaClair	591	233	5
Leawood	865	291	3
Lucy	127	58	
Macon Road	248	116	2
Mallory Heights	248	88	
Millington, First	549	313	9
Mountain Terrace	314	206	
Oakville Memorial	337	111	4
Parkway Village	500	175	
Peabody	195	120	2
Prescott Memorial	455	100	
Range Hills	192	84	1
Richland	356	121	3
Rugby Hills	340	175	4
Scenic Hills	228	85	
Second	516	202	
Sky View	430	212	2
Southern Avenue	788	223	1
Speedway Terrace	631	249	
Temple	968	294	1

Trinity	628	306	3
Wells Station	643	202	3
Westhaven	286	132	
Westmont	220	72	2
Westwood	445	143	9
Whitehaven	748	164	
White Station	200	107	
Milan, First	450	143	
Morristown, Alpha	120	51	
Bethel	212	91	
Brown Spring	83	31	
Buffalo Trail	229	69	
Calvary	404	95	
Cherokee Hill	145	66	
Fairview	138	38	
First	773	169	8
Grace	155	52	6
White Oak	200		
Whitesburg	96	30	
Murfreesboro, First	656	141	1
Calvary	96	53	
Green Hill	110	54	
Immanuel	66	34	
Maney Avenue	115	50	
Third	360	94	1
Woodbury Road	236	82	2
Nashville, Antioch	206	50	
Belmont Heights	944	347	5
Madison Street	103	27	
Westview	73	55	2
Charlotte Road	113	81	
Dalewood	408	98	1
Donelson, First	705	146	
Eastland	588	176	3
Fairview	249	123	2
First	1332	461	2
Carroll Street	192	42	
Cora Tibbs	49	22	
T.P.S.	414		
Haywood Hills	381	160	6
Hermitage Hills	352	142	4
Hillhurst	266	85	
Inglewood	889	213	24
Joelton	287	117	
Judson	498	122	
Benton Avenue	82	35	
Junior League	34		
Lakewood	492	130	
Lincova Hills	211	59	1
Lokeland	507	152	
Lyle Lane	94	37	
Maplewood	212	122	9
Neelys Bend	128	43	
Park Avenue	873	233	4
Riverside	341	74	
Rosedale	178	56	
Saturn Drive	323	89	
Third	211	42	2
Tusculum Hills	460	142	
Two Rivers	200	107	6
Una	275	91	3
Woodbine	517	166	
Berea	42	15	
Niota, First	121	27	
Oak Ridge, Robertsville	718	205	
Old Hickory, First	476	141	
Peytonville	63	61	
Temple	319	126	
Paris, First	560	163	3
Parsons, First	212	49	
Philadelphia, Cedar Fork	177	154	1
Portland, First	325	104	
Pulaski, First	351	97	
Highland	121	20	2
Ripley, Curve	134	83	
Rockwood, Eureka	118	63	
First	585	226	1
Rogersville, Henard's Chapel	154	89	
Savannah, First	318	74	1
Selmer, Falcon	79	57	1
First	307	120	14
Sevierville, First	577	157	
Seymour, Dupont	198	87	1
First Chilhowee	220	68	2
Shelbyville, First	533	146	
Shelbyville Mills	198	96	3
Southside	136	28	3
Smyrna, First	360	154	
Somerville, First	342	108	3
Sparta, First	251	72	9
Summertown	148	45	1
Sweetwater, First	426	100	1
Murrays	145		6
Trenton, First	560	178	1
Troy, First	133	41	
Union City, First	574	125	2
Second	329	146	12
Watertown, Round Lick	211	77	
Waverly, First	253	88	13
Waynesboro, Green River	136	79	1
White House	205	87	
Whitwell, Mt. Calvary	141		
Winchester, First	227	67	
Southside	84		
Oaklawn	134	52	

NOTICE

Reports must be in our office by early Wednesday morning of each week. Be sure the name of the church is given and the town under which you prefer it listed.

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BAPTIST AND REFLECTOR



WIN A NURSING SCHOLARSHIP

HOSPITALS TO AWARD SIX TUITION SCHOLARSHIPS

Young ladies interested in nursing careers may win one of six tuition scholarships to be awarded by two Baptist Hospitals in the Mid-South as prizes in their 1965 Nursing Scholarship Contest.

Baptist Memorial Hospital, Memphis, Tennessee, and Arkansas Baptist Hospital, Little Rock, Arkansas, will each award three tuition scholarships to their schools of nursing beginning with the 1965 fall term.

You may enter the scholarship competition by writing an essay of not more than 500 words on "WHY I WANT TO BE A

NURSE." Contestants must meet the admission requirements of the school to which they submit essays.

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

Entries must be submitted BEFORE JULY 1, 1965, to the NURSING SCHOLARSHIP CONTEST at the School of Nursing of either of the two participating hospitals:

BAPTIST MEMORIAL HOSPITAL
MEMPHIS, TENN.

ARKANSAS BAPTIST HOSPITAL
LITTLE ROCK, ARK.

God's Purpose Through His People

TEXTS: I Samuel 11:12 to 13:4; II Samuel 22:47 to 23:5; I Kings 6:11-13 (Larger)—I Samuel 12:19-25; I Kings 6:11-13 (Printed).

Another topic for this lesson, "God's Hand in a New Order", brings to mind some slogans used in recent years by political leaders to popularize certain social and economic programs. One remembers, for instance, such labels as Square Deal, New Deal and Fair Deal. Applied Christianity would, incidentally, insist for all alike more of the Ideal. The topic chosen above, however, recognizes the purpose or aim that God had for His chosen people of Israel in ancient times and at the same time suggests something of the same for His people of the present. To study the Bible with this idea clearly in mind is to encounter such terms as salvation and redemption. Jesus used the term, Kingdom of Heaven, to encompass such concepts. The printed text, for this the first in a new series of lessons from the Old Testament entitled "A Nation United", yields two main thoughts.

A Statesman's Advice (I Sam. 12:19-25)

Samuel, whose public service for Israel bridged the perilous gap between the threatened anarchy of the Judges and the coming of the monarchy of Saul, may be regarded as a sort of elder statesman. His advice for God's people, assembled at Gilgal, was as wise as it was fitting. Its pertinence now is obvious.

First, he advised repentance with prayer. And in both alike he would be their leader. The people readily recognized that they had sinned in asking God for a king. Such a request amounted to a rejection of God, as Samuel had indicated. But God would forgive them if they genuinely repented. Such a course is always wise.

Second, he advised dedication with humility. "Serve the Lord with all your heart". To do otherwise is to follow the path of vanity to its fearful and destructive end, he warns. A life that is dedicated to God is marked by deep humility. Partial dedication opens the door to ever-increasing pride and harm.

Third, he advised that Israel regard their selection by the Lord as the channel for the execution of His divine purpose with profound gratitude. They must never forget that such selection was God's act and done by Him not because of their imagined worthiness but rather in keeping with a plan and purpose that would later unfold to include all of mankind. They would ever recall God's choice and care of them as His people. This should lead them to greater devotion and more abiding loyalty. They

might rejoice in the light of such a glorious choice but they must never boast of it and become selfishly exclusive towards other peoples. Let all who regard themselves as the Lord's people, in a similar and particular sense, ponder long and solemnly this sobering advice at present.

A Sovereign's Assurance (I Kings 6:11-13)

The Lord assured Solomon, the sovereign ruler as he approached the summit of his splendor and magnificence, of two items (according to these verses). The land of His people was wide and wealthy. The fame of the sovereign was extended and deserved. He had asked for wisdom and had been granted it. The kingdom of Israel was powerful and respected. A matchless opportunity for leadership among the surrounding nations lay ahead. One sees the modern counter-part in the U.S.A.


First, Solomon was assured that the Temple was to be a symbol of religious devotion to God and His great teachings. Its rich furnishings and perfect proportions should point to a rich spiritual and moral life upon the part of all who would view it. When they saw the Temple they should see the God of holiness and justice behind it. When they saw Him by the spiritual "eye" they should regard all men as potential worshippers and servants of the true God.

Second, Solomon was assured of God's presence in terms of guidance and blessing if he and his people would conform to His teachings. God had given to them certain commandments and statutes, and was expecting them to abide by them. The reality of such a blessed Presence would become convincing in proportion to their fidelity and loyalty to Him. Such a reality was involved in His purpose to be realized through His people. But Israel failed. The question is: Shall we?

1970 BWA to Tokyo, Sydney, Hong Kong, Beirut?

WASHINGTON, D. C.—(BWA)—A fourth invitation to the 1970 Baptist World Congress was reported to the Baptist World Alliance administrative committee at a meeting here April 1.

The newest invitation came from Beirut, Lebanon, the middle eastern city which entertained the 6th Baptist Youth World Conference in 1963. Its advantages as a convention site center in its location at the cross-



ON MATTERS OF
Family Living
By
Dr. B. David Edens
319 E. Mulberry
San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

Family Life—Four Distinct Phases

The best time to set the stage for happy family life is before the arrival of the first baby, says Dr. Otto Pollak.

Not enough attention may be given to preparing the perspective father for the fact that he soon will be sharing his wife with another person, suggests the specialist. The wise wife will not underestimate the difficulty a young husband experiences during this period, one of four distinct phases of married life.

The four phases of married life, as Dr. Pollak sees it, are:

- The period before the birth of the first child.
- The child-rearing years when there is no immediate prospect of a youngster leaving the home.
- The period when children are leaving to get married.
- The years after the last child has left and the parents are again a twosome.

Making the crucial transitions smoothly presents a double task for both of the marriage partners. They must not only give one another satisfaction in the here and now, but must prepare each other for the next phase—whether it is the first child or the year when the house is suddenly silent.

roads between Asia, Africa, and Europe and its proximity to Bible lands.

Invitations have been received previously from Tokyo, Hong Kong and Sydney, all in the Orient.

Robert S. Denny, associate secretary of the Alliance reported to the administrative committee that he has visited all four sites this spring and surveyed hotel and auditorium facilities.

It is hoped that a decision for location of the 1970 meeting can be made by the BWA Executive Committee when it meets in connection with the 11th Baptist World Congress at Miami Beach next June 25-30.

Previous Congresses have met in London (twice), Philadelphia, Stockholm, Toronto, Berlin, Atlanta, Copenhagen, Cleveland and Rio de Janeiro.

Children's Page

RINGY'S FRIENDS*

By Gladys R. Burkett

"Sh," Billy warned his new friend as he carefully walked to a cage behind the garage. "See, Tommy, isn't he a pretty ring-necked dove? Ringy was almost the tamest pet on the farm. He wasn't so well right after we moved, but he seems all right now."

Tommy laughed softly. Imagine a dove bending his head for a boy to scratch and pet it, as Billy was doing.

"Here, let me do that," whispered Tommy.

"Well, maybe," said Billy.

As soon as Tommy touched Ringy's head, the dove spread his wings and fluttered to the back of the cage.

"He just doesn't know you, Tommy," said Billy, "but he makes friends easily."

At first softly, then louder and louder, Ringy began to coo. The boys were surprised when they heard an answering coo from a nearby tree.

Ringy, cooing softly, came to the front of the cage. His shining feathers rippled as he turned his head from side to side. Slowly he spread his wings. Rising on his toes and puffing out his breast, the bird held his head proudly.

The boys put their hands over their mouths to keep from laughing out loud.

Tucking his wings back into place, Ringy started walking back and forth. He kept making soft cooing noises.

"It looks as though he's trying to make friends with that other dove," Tommy suggested.

That gave Billy an idea. The two boys worked the rest of the day trying to catch the wild dove to put with Ringy in his cage. All efforts failed. In the evening Ringy huddled in a dark corner and wouldn't eat when Billy held corn for him in his hand.

As Billy ate supper, he was quiet. He was thinking of Ringy. Bringing his pet to town had been his idea. Daddy had said he might bring the bird when he saw how sad Billy was to leave all the other animals and pets behind on the farm.

"Is Ringy lonesome for friends?" Billy wondered. "Is that why he is so droopy? Maybe he'll be better in the morning," Billy tried to comfort himself.

Billy was a long time going to sleep. He kept thinking about Ringy and trying to decide what to do. When morning came, the dove was sitting far back in the corner of the cage. He was an unhappy-looking bird. His head was tucked under his wing and his feathers were ruffled.

Deep down in his heart Billy knew how he could help Ringy. He sat down and watched the bird for a long time. He knew



he should open the cage door and let Ringy find his friends.

At last he was ready to tell his mother, "I'm going to turn Ringy loose."

Billy's mother smiled. "I'm glad you have decided to do that, Son. I know how much you will miss Ringy. Your decision wasn't an easy one to make. I think you made the right one."

"I'll miss him," Billy agreed soberly, "but I have one friend here and soon I'll have many more. Ringy has no friends at all. When I let him loose, he can find dove friends. Then he will be happy."

"Hi, Billy," came a voice from the front walk.

"Hi, Tommy," Billy answered. "You're just in time. I'm going to let Ringy out to find his friends."

Quickly Tommy and Billy ran to the cage and opened the door.

"Ringy," called Billy.

When the dove didn't move, Billy picked him up. He lifted the bird from the cage and held him aloft. The two boys watched as Ringy circled above the cherry tree and out of sight.

New York—Generations of Americans for more than a century have toured the Bible House as one of the outstanding landmarks of New York City. Soon many more Americans will have an opportunity to visit a new 12-story building when the new Bible home of the American Bible Society is completed near Lincoln Center in 1966.

GOD'S WONDROUS WORLD* SPEEDING ANIMALS

By Thelma C. Carter

Have you wondered how fast wild creatures are able to fly or run? If you have a pet dog or cat, you have seen these animals running to amuse themselves or chasing other animals. You know they can get up a terrific speed in a matter of moments.

The speed of wild animals, birds, and fish is amazing. With little effort, most of them can run, fly, or swim faster than people. Of course, this is not true of the creatures that are old or sick or in poor condition.

Even tortoises, moles, mice, snakes, weasels, and sheep are able to travel up to ten miles per hour. The honeybee also flies about ten miles per hour. Beavers, polar bears, loons, shrimps, and eels move at about this same rate.

Bats, blue jays, and pelicans fly from twenty to thirty miles per hour. The road runner bird can run from ten to twenty miles per hour. The huge African elephants, camels, otters, green turtles, and penguins also attain this speed.

Dragonflies, which are insects, and starlings, which are birds, fly from forty to fifty miles an hour. Sailfish swim forty miles or more per hour. Wild antelope, hares, and foxes also reach this speed. Unbelievably true is the fact that tuna fish, tarpons, and flying fish are able to swim more than forty miles per hour.

Wild turkeys, crows, Canada geese, and canvasback ducks fly from sixty to seventy miles per hour. Gazelles and cheetahs can run at this rate.

Among the fastest birds are golden eagles, swifts, and falcons, which fly from eighty to ninety miles an hour.

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NEW BOOKS

Job translated with an introduction and notes by Marvin H. Pope; Doubleday; 293 pp.; \$6.00. This is Volume 15 of the Anchor Bible, a new translation in 38 volumes, each with an introduction and notes.

Seasonal Programs for Churches by Bertha M. Rothermel; Vantage Press; 102 pp.; \$2.50.

The Devil and Hell by Val Click; Vantage; 62 pp.; \$2.50.

The Children's Bible; Golden Press; 510 pp.; \$4.95.

The Uplifted Christ by R. A. Torrey; Zondervan; 104 pp.; \$2.50 Meditations on the Atoning Work of Christ.

He Came from Galilee by Daniel Poling; Harper; 246 pp.; \$3.75. A vivid narrative re-creating the life of Jesus, based on the Biblical account and enriched by the reverent imagination of a famous Christian author.



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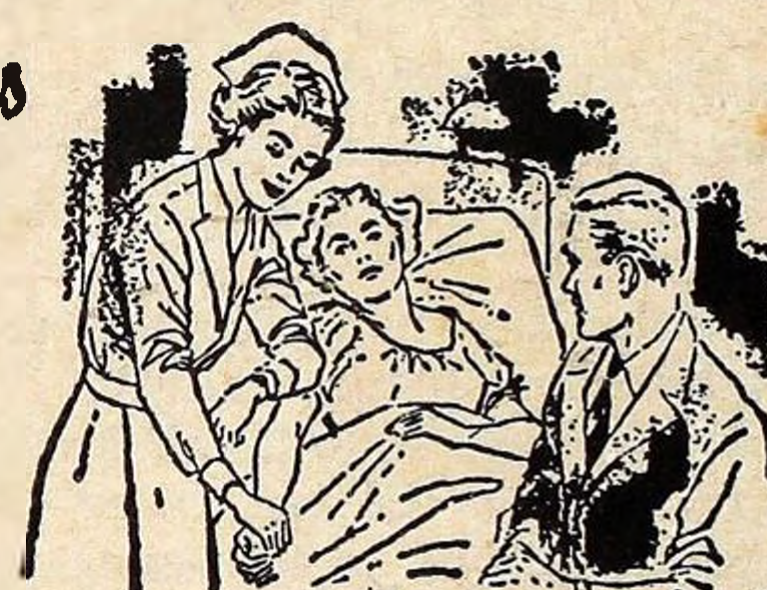
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