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Quiet!



Herbert R. Higdon, First Church, Dyer

Ps. 37:7

Here is the admonition to “rest in the Lord and wait patiently for Him . . .” or to “be silent to the Lord” over even “be still before Jehovah” (ASV margin). However we read it there is the call to come quietly into His presence. It has been said that “quietness before the Lord is one of the most difficult of all Christian graces”, but it is one of the most beneficial. At



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SBC Business Items
At Dallas Reviewed

Southern Baptist Convention messengers, when they meet June 1-4 in Dallas Memorial Auditorium, will probably display more interest in three scheduled items of business than in others on the agenda during the four-day span.
These three scheduled matters of business are (1) Whether to be part of the proposed North American Baptist Fellowship or Committee, (2) Whether to limit the convention presidency to a single, one-year term, and (3) Whether to approve a record Cooperative Program budget to support SBC agencies in 1966.

Our Cover

BAYLOR NURSE HELPS AILING CHILD:
A nursing student at Baylor University Medical Center in Dallas lends a compassionate, helping hand to a child in the hospital's pediatrics ward of the beautiful Women's and Children's building. The hospital, and the nearby Baylor University School of Nursing and College of Dentistry, are among the Texas Baptist institutions located in Dallas, site of the 1965 Southern Baptist Convention.

times it becomes almost impossible for us to listen quietly as God speaks . . . there is so much we feel that we need to tell Him! But seldom can the voice of God be heard when we seek to enter His presence amid the turbulent storms of our own demands. We need to learn the value of patience . . . not only in relation to the world around us, but in waiting before the Lord.
There is a story told by G. H. Morrison that beneath the ancient streets of Shechem flow underground streams. During the busy hours of the day men are unaware that they exist. But when night falls and men become quiet they evidence themselves. In the still of the night there may be heard the gentle harmony of these streams flowing beneath the streets.
Learn the lesson of Elijah who sought refuge from the unleashed storms of fury in a little cave. Day after day, discouraged and defeated he waited. Then “the Lord passed by” and Elijah was called to stand before Him and seek Him. In the howling of the wind and the shattering earthquake Elijah sought. In the consuming fire he thought to find God's will. And then the Lord spoke “in a still, small voice” and the prophet found encouragement, instruction and strength.
God is not often found in the howling storms nor in the busy clamer of the world. But God does speak to each of His children who will shut out the insistent world of demand and “be still before Jehovah.”

Another scheduled matter is a vote on a revised messenger registration procedure which provides for a credentials committee to be named to assist the registration secretary.
Also to be voted on are program descriptions of work carried on by two SBC agencies, the Sunday School Board and the Brotherhood Commission. Messengers will vote not only on the 1970 Convention meeting date and site, but will also vote on transferring the 1968 meeting to another city.
In making its decisions where secret ballots are used, the more than 13,000 messengers expected will have computer cards, with coded letters and numbers, on which to punch out their choices—instead of ballots or slips of paper as before.
The cards, given to messengers as they register, have perforated pieces which the voter can punch out with a hairpin, pencil point or ball point pen. Where a committee of tellers has taken several hours to count up manually a Convention vote, the mechanical equipment is expected to whiz through the cards and furnish results in a matter of minutes.
Unscheduled items of business normally find their way into the Convention's actions each year. This is possible because any messenger can bring whatever matter he wishes to the attention of his fellow messengers. Miscellaneous business periods are scattered throughout the four-day session to make this widespread participation possible.
In past years, this has sometimes brought resolutions on church-state affairs, the race issue, and doctrinal questions. None of these items, however, is on the scheduled list of business actions for the 1965 Convention in Dallas.
Appearing on the program again this year is a period called “What's Your Question?” It is a time when messengers may ask questions of their denominational leaders about the way the SBC does its work. This was first tried at the 1964 Convention in Atlantic City, N.J.
Thirty minutes is provided for this “dialogue between the messengers and the various executive heads” of the Convention agencies. The executives will serve as a panel and will sit on the platform during this half-hour.
The Sunday School Board also plans to have a question and answer period about its own work during its report time at the Convention.
A Convention committee, after a year's study, will recommend to messengers that they support SBC participation in a North America Committee of the Baptist World

Racial Study To Help Churches In Transition

ATLANTA (BP)—A national study in 21 metropolitan cities will seek new ways to help churches develop effective ministries in racially changing communities.

The Home Mission Board of the Southern Baptist Convention announced the \$7,500 study would be made by G. Willis Bennett of Louisville.

Bennett is associate professor of Christian ethics at the Southern Baptist Theological Seminary.

In the study, expected to be completed by November, he will seek answers to the following questions:

—What happens to Negroes and Spanish-speaking people when they converge in the inner-city of metropolitan centers?

—What happens in and to Southern Baptist churches in these areas when the people move in?

—What are Southern Baptist churches and other churches doing, or not doing, to meet the needs of these people?

—How can Southern Baptists, through churches, associations, state conventions, and the Home Mission Board, develop a constructive team approach to meet the

needs of these people?

Victor Glass of Atlanta, secretary of the department of work with National Baptists for the mission agency, said the study was a cooperative one among his, the language missions and the metropolitan missions departments.

"We undertook the study when churches came to us for help. Many faced moving, others wanted advice on how to proceed with an effective ministry," he said.

"The study also marks a concern at the mission agency to develop research in such areas before situations deteriorate further," Glass added.

Cities in which the study will be made are Montgomery, Ala.; Tucson; Los Angeles; Washington; Miami; Atlanta; East St. Louis and Chicago, Ill.; Louisville; Detroit; Jackson, Miss.; St. Louis; Albuquerque, N.M.; Winston-Salem, N.C.; Cleveland; Tulsa, Okla.; Chattanooga, Tenn.; Corpus Christi and San Antonio, Tex.; and Newport News, Va.

Bennett will use questionnaires, interviews, group consultation, and statistical research in the study.

Alliance. This question, also before 1964 Convention, was referred for the committee's study.

The term "fellowship" was used, instead of "committee," in the proposal last year. "This is simply a change in terminology . . . to more clearly define the nature" of the organization, SBC President Wayne Dehoney of Jackson, Tenn., explained in an advance release of the committee's recommendation.

Texas Baptist Editor E. S. James of Dallas proposed last year the Convention presidency be limited to a single, one-year term. The president is now elected for a one-year term but may be reelected once, making it possible for him to be in office two consecutive years.

Opinion in the Baptist state papers during the year has been divided, some supporting the one-year limit, others preferring for the present two-year restriction to remain in effect. James has said he will call for the required second vote on his constitutional change at the Dallas Convention.

The \$21.8 million Cooperative Program budget for 1966, which sets a record, has already been approved by the Executive Committee of the SBC. It must be approved by messengers as well. It provides \$19,016,000 for SBC agency operations and \$2,244,750 for capital needs. The remaining \$539,250 is the estimated "advance"—funds received late in the year after meeting operating and capital needs.

Advance funds are divided between foreign and home missions exclusively.

The Convention votes on its meeting places and times five years ahead, so a vote

on the 1970 Convention city and date is normal this year. Two years ago, the Convention voted for the 1968 convention to meet in Jacksonville, Fla.

Jacksonville Baptists have since said they cannot accommodate the 1968 Convention. The SBC Executive Committee recommends it be switched to Miami Beach, Fla. In a pre-convention meeting in Dallas the Executive Committee will decide what city it will propose for 1970.

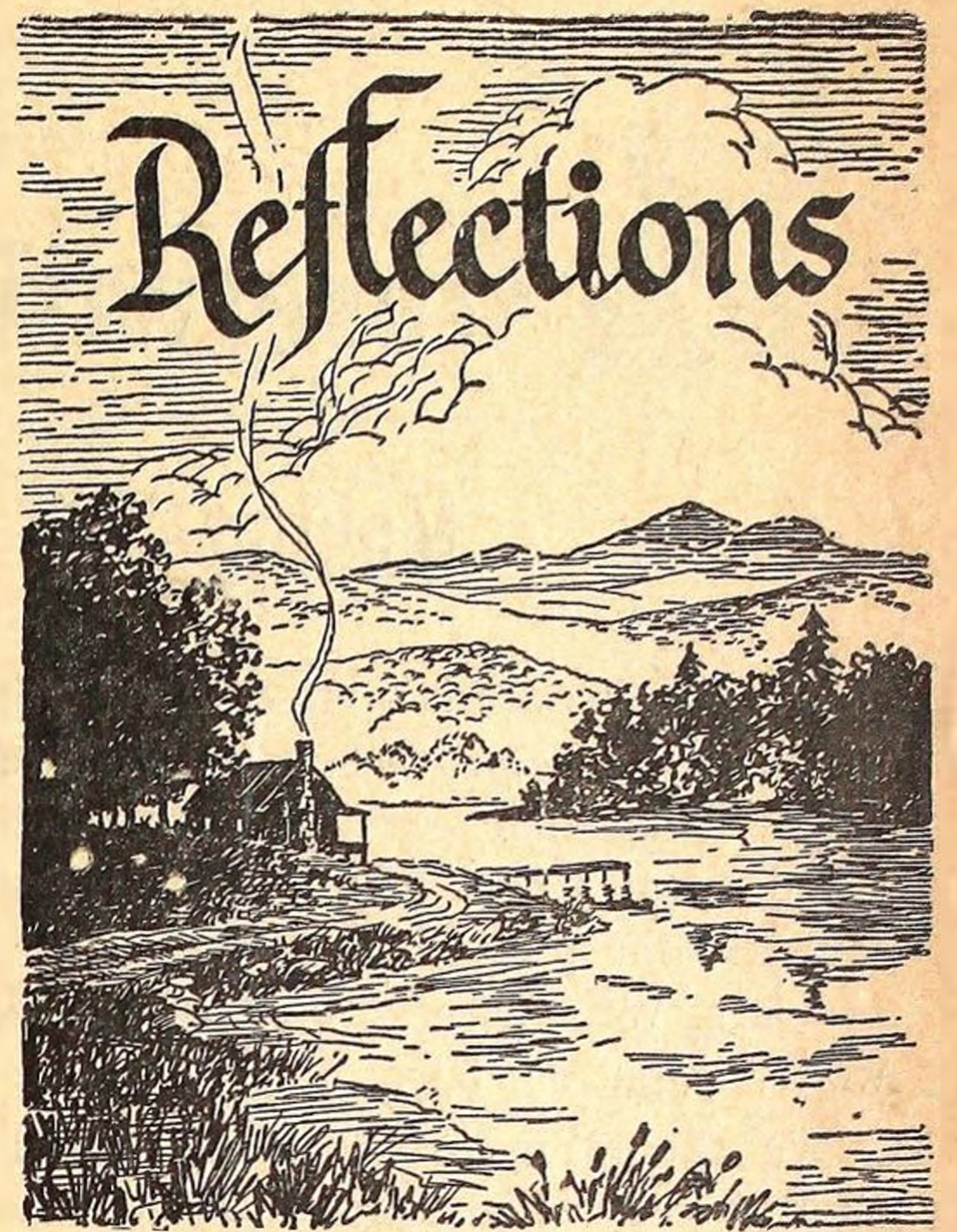
The registration secretary would have the assistance of the proposed credentials committee when someone without credentials asked to register as a messenger, or when there was a question of how many messengers a church was entitled to register at the Convention.

Other recommendations coming as a result of the study by the committee on registration procedures include (1) A rephrased statement in the SBC constitution to make clearer the method for churches to use in electing messengers, (2) Allowing for earlier registration of messengers in the Convention city, and (3) Microfilming of messenger registration cards for historical and legal reasons.

The work of the credentials committee would first be seen at the 1966 Convention in Detroit, if the report is adopted.

The SBC stewardship commission will remind messengers that 1965 marks the 40th anniversary of the Cooperative Program, the unified budget plans which supports both state Baptist and Southern Baptist national and worldwide missionary work.

A Wednesday afternoon off from Con-



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.

Since Satan is not prophetic, neither all-wise all-powerful, nor everywhere present, his will is always subject to God's will. It is only when we permit our own wills to be influenced by Satan's will that we get into trouble. We can rejoice in the limitation placed upon Satan's will and power, knowing that God even compels Satan and the evil angels to serve His ultimate purposes.—Newman R. McLarry, pastor of Northwest Baptist Church, Oklahoma City, in "His Good and Perfect Will," (Broadman Press, 1965).

There is much preaching in general. The preacher aims at nothing in particular and I never knew one to miss what he aimed at.—J. B. Gambrell

vention business will enable messengers to attend seminary alumni luncheons and the dedication of a new Baptist radio and television center in nearby Fort Worth. It will house the SBC Radio and Television Commission's office and broadcasting facilities. (BP)



Observations by Owen...

Making The Most Of Time

What is time? It is a mystery. We talk of making time, saving time, spending time, killing time. But what is made, saved, spent, killed? We say there is "no time like the present". But what is "the present"? We can't grasp it. The moment we try to put our finger on it, it is gone.

We should make the most of time allotted to us. God can help us do that. Jesus was the supreme master of the art of spending time. He never let time master Him. He didn't give the impression of running about Palestine trying to save time and keep on a schedule. Yet there was an air of urgency about Him, but no feverish hurrying. Jesus had time to sit and talk with individuals along the way. He paused to play with little children. He took time to spend whole days

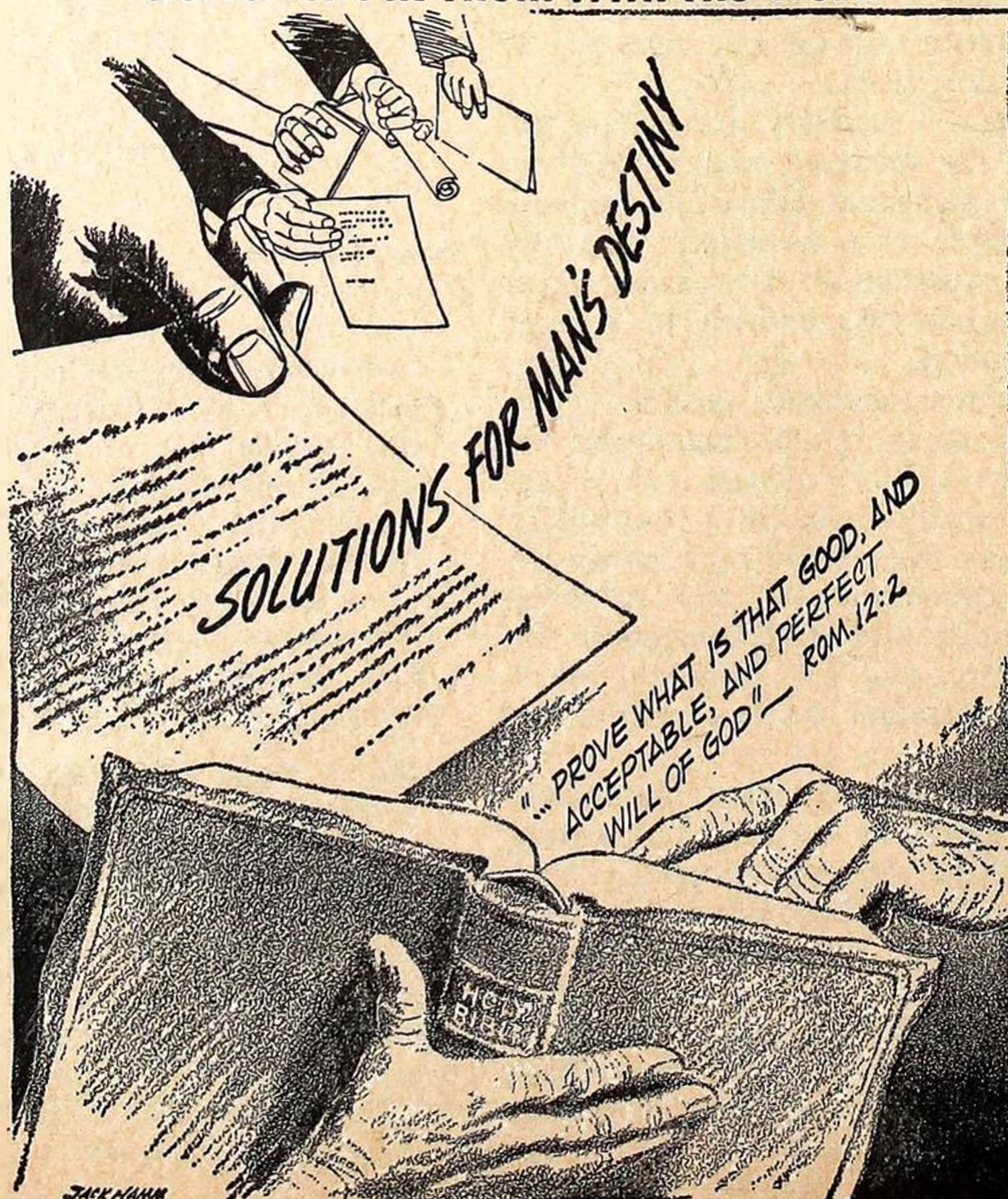
in prayer. He was not meeting a schedule. He was fulfilling a life.

God can help us to make time by crowding more experience into certain opportune moments. We can open our minds and hearts to a greater flow of thought and emotions. Someone observed that one crowded hour of glorious life is worth an age without a name. Then too we can make time by deciding in advance what we most want to do. It's good to start the morning by making a preview of the day. Decide on the "musts". God helps us to make time by living in lives that will come after ours. We can go on living fifty years from now in the careers of boys and girls whom we are helping. We add time by extending our lives into other lives and into causes which will be going on far beyond our years on earth.

What is time? The Bible uses two words in the Greek of the New Testament for time. First, there is *chronos*. It means duration, clock-time. We seem to have either too little of it—or too much. For some, the clock races wildly on. For others *chronos* drags along like a wounded snail. The Bible tells us (Eph. 5:15) to "redeem the time". *Chronos* needs to be rescued. It's not on our side. Time in passing doesn't make us automatically better. The first thing to do to redeem time is to humbly, gratefully recognize that it belongs to God. God allots each one of us so much time.

The second New Testament word for time is *kairos*. Jesus used this word when he said, "The time is fulfilled and the kingdom of God is at hand". There are time periods when you find yourself completely absorbed in what you're doing to, the point of self-forgetfulness. You may be enjoying a play, a book, or some great composition of music. We find ourselves saying, "time stood still". Such an experience is *kairos*. *Kairos* is not measured by duration like *chronos*, but by intensity that escapes the sense of duration. *Kairos* also means opportunity. It expresses the decisive moment for every man or woman, when confronted by Christ. To redeem the time then means not only to use *chronos* rightly as good stewards but to respond to *kairos*, the divine moment of opportunity. We don't know when it comes, but we can be prepared to respond rightly whenever that may be.

Better Check Them With The Word



"Headed For Trouble"

"This is a long letter, but it is a big sob," so concluded one of our readers following our editorial "Electronic Pied Piper". "I have been grieved for years at what TV is doing, not only to our children, but to the influence of our churches through adults. I have seen adults who say they stayed up to see the late show then come to God's house, filled with everything but the Holy Spirit . . . We are headed for trouble. What good will it do to write the station? I still make it a law to turn the TV off

Adventurer Prepared

By Mary Lane Powell

NEW ORLEANS (BP)—For a foreign mission career, Roy Wilton Hurst could hardly be more practically prepared. He can fly a plane, make mud bricks, trap a mountain lion and wrestle alligators.

Now, at the age of 26, with five years of trekking the continents of Africa and South America behind him, the blond outdoorsman has enrolled in New Orleans Baptist Theological Seminary to add theological education to experience.

"It's satisfying to know that my knowledge of the jungle and animals may be of use in a church-related vocation," said the softspoken Hurst. "For a while after I felt God calling me into church-related service, I was afraid that I had spent my previous years getting useless experience. Then the call to foreign missions became clear, and I began to see that there is a use for all our talents—no matter how varied."

Roy began the cultivation of his varied talents in his boyhood years in Meridian, Miss. "My home was in Mississippi, but my heart wasn't," said the world-traveler, whose teenage life was full of books about wild animals, and of glass jars containing a myriad of reptiles and insects. "I used to climb out of my bedroom window before anyone else was up and go hunting for

when it shows crime, violence and brutality."

Well and good. But not good enough.

Turn the TV off when the wrong programs are being shown. But don't conclude that writing protest letters is no use. Write them! They can mean something, especially if enough join you in doing so. Your letters are needed.

It's a wonder children grow up to be decent men and women considering what they are exposed to on TV and in the movies. They can't know right from wrong by constant TV watching any more than the little girl who drew a picture of a cowboy walking into a saloon. Her mother protested saying she didn't think it was nice for her to draw a picture of a man going into a saloon. The little girl replied hurriedly: "Oh, its alright mother, he's not going in there to drink anything, he's just going into the saloon to shoot a man."

small animals—sometime carrying my gun, mostly without it."

Roy carried his animal interest to college and earned a degree in zoology from the University of Mississippi. Having exhausted his study of the wildlife in Mississippi he decided to look for bigger game.

An interview with Arthur Jones, wild animal collector and television producer whose work is based in Slidell, La., put Roy on a steamer to Africa in 1961. During the next four years the Mississippian came face to face with most of the jungle animals he had read about in the past, and frequently his encounters were recorded on video tape. When Roy's work with Arthur Jones ended last December, he had starred in more than 70 television shows which



GATOR WRESTLER—Little Janice Fain watches with great interest as Roy Hurst exhibits items collected during his global adventures which include trapping a mountain lion and wrestling alligators. Hurst, a student at New Orleans Baptist Theological Seminary, is studying for a foreign missions career. Janice is the daughter of another student at the seminary. (BP) Photo

composed two syndicated series—"Wild Cargo," and "Capture" produced by Jones. He had also learned to fly an airplane, and wrestle alligators.

"The last is just a sideline," said Roy, whose broad muscular frame belies his active career. "I started out helping the men

move the alligators we had captured from one cage to another, and went on from there to tackle them in front of an audience."

Roy once confronted five 6-foot alligators 300 times within two weeks while performing at the Chicago Amphitheater. "This is one spot in which I would be a poor loser," he added. His very presence demonstrates his perfect win record.

But of all the encounters which Roy experienced during the years of jungle roving, the most outstanding to him had no association with wild animals. A family of Presbyterian missionaries whom he met in the Congo left an indelible mark on his memory. "This family did not know the meaning of the word 'fear.' Their dedication and invincible will left no room for this emotion."

Roy Hurst, a Christian since the age of 13, had already begun to feel the call to enter a church-related vocation. Now he began to explore the possibilities of mission service.

"When the missionary family was transferred to South America because of the Congo crises, they invited me to come help them start an aviation-agricultural work in a pioneer area. Naturally I went,—" explained the adventurer.

For a year in interior Brazil, Roy lived in a thatch lean-to, slept on the ground, taught school, and acted as foreman for a brickmaking crew who turned out 80,000 mud bricks in three months.

"I owe a great deal to those missionaries for their part in crystalizing God's will for my life, but much credit also goes to Dr. Minton," said Hurst. Donald Minton, professor of adult Christian education at New Orleans Seminary, became acquainted with Roy four years ago, and has continually expressed interest in the man and his consideration of foreign mission work.

"Roy is a man with sincere Christian convictions and ideals who has proven that he's every inch a man's man," said Minton. "He is of invaluable service to whatever cause he undertakes."

Used to undertaking causes, Roy Hurst finds sitting in classes all day a little confining. "I'm eager to get back to the outdoors, where you have the time to live and express yourself; yet I realize that my theological education is vital in order to fulfill God's plan in my life," said the candidate for a Master of Religious Education degree.

And there's always summer, he adds, with a faraway look in his eye. While tied to the campus, however, he hopes to do a little flying, weight-lifting and a lot of studying for the time when he will face lost multitudes—and maybe alligators—again.

Tennessee Topics

Kay Gardner, a junior voice major at Union Univ., will sing at 11:30 June 2, when the SBC meets in Dallas. The daughter of Rev. and Mrs. A. C. Gardner of Steele, Mo., Kay will be one of the youngest vocalists ever to appear before the Convention. She has won many honors during her collegiate career and is a student of Elisabeth Jarrell Fossey.

H. R. Anderson accepted the call of First Southern Baptist Church, Cleveland, Ohio. April 25 was his first Sunday with the Ohio church. Anderson is a former pastor of First Church, Jamestown, and of Eastwood, Nashville.

Deryl Watson comes to be new pastor at Gleason, First Church from Calvary Church, Parsons.

First Church, Greenfield called John W. Bass. He comes from Southside Church, Dyersburg.

Gaither Johns accepted the call of Bethlehem Church, Weakley Association, following which he was ordained by his home church, New Hope.

W. E. Chadwick, who has been in retirement, becomes pastor of Eva Church in Carroll-Benton Association. He has moved from Dresden on the field to devote his full time to the work.

R. L. Rideout shared in revival services in Griffin, Ga. There were five professions of faith, 38 rededications, five full time Christian service.

Pastor Don Allen reports Curve Church's first laymen-led revival resulted in two professions of faith and four additions by letter. Ten laymen spoke, one at each service. Cloyce Holder was revival director; Murphy Newman, song leader; Larry Kiestler, pianist—all members of the church. Eight others gave their testimony. Also a men's choir sang each night, and seven teams of men visited prior to the revival. It was a first time for speaking or giving of testimony for most of these.

Wayne Benson reports 16 professions of faith, 14 by baptism, two by letter and 15 rededications at Haley's Grove Church in Cumberland Co. Revival services were led by Glenn Toomey and Howard Butler.

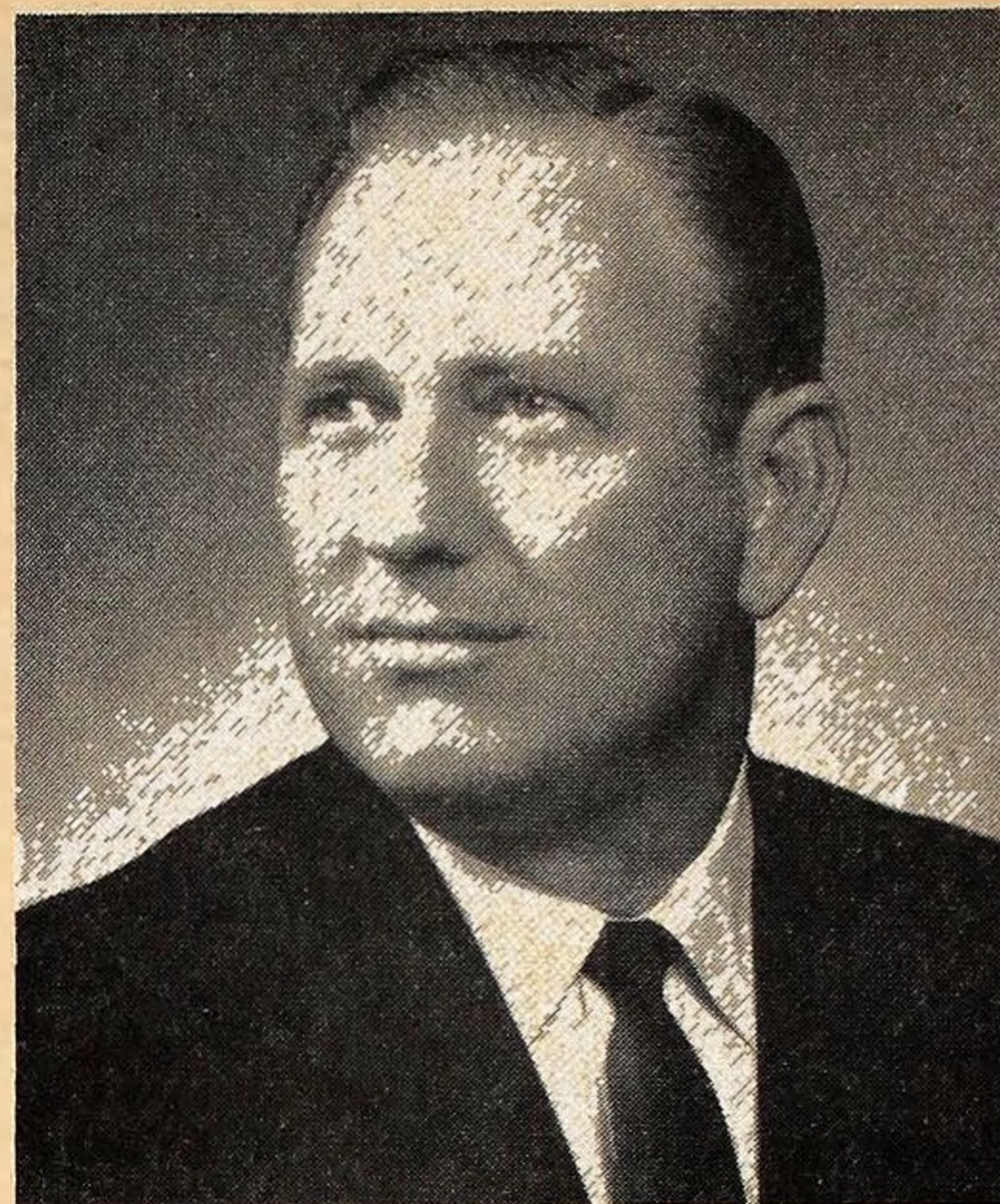
Madison Creek Church, Goodlettsville, in revival services April 18-25 led by James Binkley of Southside Church, Gallatin with Marvin Huff directing singing, had 16 for baptism, five by letter, 10 rededications. Fred E. Johnson is pastor.

Trinity Church Memphis welcomed 37 of whom 17 came by baptism, when J. F. Davis of Long Beach, Calif. assisted pastor W. I. (Bill) Thomas. During the revival, music was directed by Arthur Fray of Trinity Church.

Hugh Callens of Memphis was evangelist in services at Grace Church, Evansville, Ind., whose pastor, Raymond Sanderson, reports "a heaven sent revival" with 86 decisions for Christ resulting in 36 additions to the church, 31 by baptism, five by letter, and one young man surrendering to preach.

Mt. View Church, Antioch when led in revival April 18-25 by Ted J. Ingram from Henderson, Ky., had 21 professions of faith, nine by letter, 27 rededications, and two for full time Christian service. Pastor R. L. Rideout, Jr. led the singing.

First, Sharon looks to starting a new auditorium.



C. Eugene Spencer, associate pastor, First Church, Old Hickory since Apr. 4th, came from Bristol Virginia's Euclid Ave. Church where he was minister of education and music. Native of Knoxville, he attended UT and graduated from Southern Seminary, Louisville, Ky. While serving in Kentucky he was state approved worker and secretary of the Ky. Baptist Music Directors Association.

New Orleans Seminary Alumni Breakfast, 7:30 June 3, will be at Baker Hotel during the SBC in Dallas, Texas, announced Tennessee alumni president David J. Irby, Memphis. Tickets can be secured from the Alumni Office, New Orleans Seminary, 3939 Gentilly Boulevard, New Orleans 70126, at \$2.00 a piece.

Gleason Church Royal Ambassadors were West Tennessee champions in basketball and runners-up in the state finals at Jackson, being presented the Good Sportsmanship cup.

James E. Pitts, pastor of First Church, Rogersville will be the afternoon speaker at Harrison-Chilhowee's Permanent Ministerial Association, May 18th.

Mrs. Charles Purtle died April 24 at Sulphur, Okla. She was the mother of Mrs. Porter Routh, wife of the executive secretary of the SBC Executive Committee, Nashville.

Clarence K. Stewart reports 10 by baptism and 12 by letter in Pulaski First Church revival Apr. 18-25. Harlice Keown of Bethel Church, Birmingham and Ray Bowman, minister of music at Lewisburg First Church, assisted.

Pastor Bob Dean led First Church Savannah in revival assisted in the music by Betty and Ed Stalnecker. There were 27 for baptism.

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Speaker Describes People Making History

NASHVILLE (BP)—Unknown Christians, as well as famous heroes of the faith, merit praise for what they have done throughout the centuries to move Christianity forward.

This evaluation of the personal element in the making of history was presented to the Southern Baptist Convention Historical Commission here by its chairman, C. Penrose St. Amant of Louisville.

"The courage of men and women, great and small, is an important ingredient in the making of history," declared St. Amant, dean of theology at Southern Baptist Theological Seminary.

St. Amant pointed out some historians think impersonal forces are more important in shaping history than are people. He said both the personal and impersonal are important.

"Something like the reformation would have occurred if Martin Luther had never lived." The forces that prevailed in Germany would have produced another demagogue if it had not been Adolf Hitler.

"Yet both Luther and Hitler have left their mark," the church historian noted.

"In the Christian faith, the individual is of supreme significance because he is created in the image of God. He is not merely a symbol of social forces. . . . he sometimes shapes society," according to St. Amant.

"Environmental forces may help us understand but they can never explain the Apostle Paul, Martin Luther or Albert Schweitzer," he continued. He pointed to the "most significant event in history"—the coming of Christ on earth—as personal.

"Ours is not a heroic age," he said. Men run for cover to escape personal involvement. "What do we propose to do about the bit of history we share and in some measure shape? Are we willing to run the risks of involvement or will we smugly settle for self-centered lives sealed off from the cries of human need and suffering?" St. Amant asked.

St. Amant was reelected chairman of the Commission, along with all others holding office in the agency. Fred C. Schatz of

Nashville continues as vice-chairman, Gene Kerr of Nashville as recording secretary and Davis C. Woolley of Nashville as treasurer.

Woolley is executive secretary of the Commission under indefinite tenure.

Schatz is academic dean at Belmont College, and Kerr is assistant to the executive secretary of Tennessee Baptist Convention.

Commissions reviewed their joint venture with the SBC Sunday School Board in the Dargan-Carver Library at the Board's administration building here. The library will move into more spacious and modern quarters later this year when a remodeling project now underway is finished, commissioners were told.

The Historical Commission offices, housed adjacent to the present library space, also will move to the remodeled area.

Woolley announced to commissioners he hopes to spend his study leave in 1966 in England. While there he hopes to microfilm rare Baptist materials for deposit in the library in Nashville.

The executive secretary reported many other SBC agencies call on the Historical Commission to verify historical articles, and look up historical information. The commission also helps seminary and college students in historical research.

History Helps Church Evaluate Its Position

NASHVILLE (BP) — The study of church history will cause Southern Baptists to measure their work by Scripture and not by its success, a historian and professor at a Baptist college declared here.

Arthur L. Walker of Birmingham said, "The study of history will allow the Scripture to judge the Church. The evaluation of motives and practices can not be based on their success."

According to the professor and dean of students at Howard College, "Nothing is any more dangerous than to say, 'God must be in this action because it has been so successful.' This is pragmatism, and pragmatism is diametrically opposed to the Christian Gospel.

"The success of activity can not be determined by whether it works, but rather the activity must be brought under the judgment of the Word of God," Walker told members of the Southern Baptist Historical Society.

The Society, an auxiliary of the Southern Baptist Convention Historical Commission, was holding its annual meeting here. Walker was the concluding speaker for the meeting.

The meeting brought together specialists in church history from throughout the Southern Baptist Convention. They include seminary and college professors of church history, pastors, pastors' wives, historians of state Baptist conventions and editors of denominational journals.

Walker told them, "Christian history reminds that . . . theological thought can not be allowed to be relegated to the ivory

tower.

"One can become so involved in having a hundred more in Sunday School next Sunday that he never really is concerned with the theological basis of his activity. He can be so involved in the promotion of a larger budget that he never sees how he has manipulated the people of his church," Walker said.

"He can become so engrossed in the winning of men to his position that he comes to that dangerous line where one has destroyed his effectiveness for God because his preaching is based on improper motives."

Walker continued, "Historical study calls the denomination, the local church, the denominational leader, the theologian and the pastor to examine present positions."

The Historical Society reelected Richard N. Owen of Nashville to his ninth consecutive year as president. Owen is editor of the *Baptist and Reflector*, weekly journal of the Tennessee Baptist Convention.

The remainder of the officers was reelected—Mrs. Ollin J. Owens, a pastor's wife and state historian from Greenville, S. C., vice-president; H. I. Hester, seminary official, Kansas City, Mo., recording secretary, and Davis C. Woolley, Nashville, Historical Commission executive secretary, as treasurer of the Society.

The Society voted to hold its 1966 meeting in Nashville April 20 following the two-day annual session of the Historical Commission.

—New Books—

Walter Knott Twentieth Century Pioneer by Norman E. Nygaard; Zondervan; 118 pp. The story of the man behind Knott's Berry Farm, internationally-known tourist attraction.

22 Devotional Talks by Barbara Hawkins Smith; Revell; 122 pp.; \$2.50

Be a Real Teen-Ager; by Warren W. Wiershe; Revell; 128 pp.; 89¢ paper—\$2.95 cloth. This book goes on the principle that today's teens don't need sugar-coated advice from matinee idols, but down-to-earth principles. These principles are found in the Bible.

A Passage Through Fire; novel by Jean Montaurier, translated by Irene Uribe; Holt, Rinehart and Winston; 352 pp.; \$5.95. This winner of the Prix Catholique, is the intimate picture of the inner life of an elderly priest, revealed through the journal he leaves to a young friend.

Eternal Security by B. M. Smith, Jr.; Vantage; 90 pp.; \$2.50. Ten sermons challenge us to new awareness of the responsibilities given with the Creator's great gift of free will.

Prelude to the Cross and Other Sermons by Paul P. Fryhling; Baker; 149 pp.; \$2.50. Nine vibrant messages which point to the cross as the center of redemption and the directing beacon for the Christian life.

The Hammer of God by James H. Hunter; Zondervan; 160 pp.; \$2.95. A novel of 17th Century Scotland.

The SBC As It's President Sees It

EDITOR'S NOTE: The following is an interview between John J. Hurt, Jr., Atlanta, editor of the *Christian Index*, and SBC President Wayne Dehoney of Jackson, Tenn. The *Christian Index* is the weekly Baptist state paper in Georgia. This interview pertains to Dehoney's year of activity as SBC president and his comments on issues which have faced Southern Baptists. The *Christian Index*, through Baptist Press news service, has made this interview available to all other Baptist state papers.

Q. It appears as we look back over your activities of the year you may have set some kind of a record for travel of a Southern Baptist Convention president. Have you any idea of how many miles you have traveled?

A. I have logged in excess of 125,000 miles of travel in five foreign countries and 31 states.

Q. How many days did this take you away from your church and what has been its reaction?

A. I have been away 197 days but have missed only two more Sundays than normally. The members and staff have done "double duty" with a sense of pride as they have shared my Convention ministry. They have said, "If you will take care of the pulpit on Sunday, we will take care of the church and its needs during the week." Consequently, the church has had one of its best years in every sense of the word.

Q. Speaking engagements are just one of the duties for a president. We assume your correspondence has been quite heavy. Any estimate of the volume?

A. The president receives a huge stack of correspondence every day. I personally answer every letter. In addition, I initiate considerable correspondence such as writing letters of congratulations to newly appointed missionaries, personal letters of commendation to all Scouts earning the God and Country Award, messages of condolence to pastors and missionaries who have had death in their families as reported in state papers, etc. I try to note new buildings dedicated, anniversaries, and unusual revival experiences in order to drop a note of encouragement to the pastor and his people. I feel this personal touch through correspondence is a marvelous opportunity for the president to develop an *esprit de corps* and a sense of unity within the denomination. This work alone requires a fulltime secretary and the Convention reimburses the church for her salary, and the cost of stationery and postage. I use portable battery-operated dictation equipment which I carry at all times. I do a tremendous amount of dictating while traveling by car to and from the airport and engagements, waiting in airports, in hotel rooms, etc.

Q. We assume through your travels and from your correspondence there has been a liberal education in what Southern Baptists are thinking. What have been the most popular topics?

A. A frequent question has been "How to come to grips with the racial problem?" Southern Baptists generally are deeply concerned that we should make an effective contribution in this area. But there is great diversity of opinion as to *how* this can be done. Also, I have had considerable correspondence protesting the listing of an objectionable book in a Sunday School Board quarterly. However, when it has been explained how this editorial mistake occurred and the safeguards against a repetition, most everyone has seemed satisfied. Pastors generally are greatly concerned about the stagnation, the leveling off and actual losses in some areas in local church programs. They seem anxious for a positive challenging "call to action" in the field of evangelism and outreach.

Q. You failed to mention any theological crisis. What is the significance of this omission?

A. It appears that the theological controversy has been settled by the action taken in the Kansas City Convention. I can count on one hand the number of letters of inquiry I have received concerning this issue. The Convention constituency generally feels that its agencies and institutions are sincerely committed to working within the guidelines of the articles of faith.

Q. We recall an article you wrote last year saying Southern Baptists had no plans to join any national or world council of churches. Do you still feel this is true?

A. Yes, as these councils are now constituted. However, I believe that we are more and more interested in developing broader channels of communication and understanding with other Christians. In this twentieth century conflict our enemies are certainly not Baptists in other national bodies or Christians in other denominations, but the great pagan forces of materialism, communism, moral and social decay. There are many areas of cooperation wherein we can effectively join hands against these common enemies without officially joining an organization or merging agencies or churches.

Q. Do you see any signs of this becoming an issue for Southern Baptists?

A. No.

Q. The Southern Baptist Convention, we would assume, has some divisions which might be described as geographically center-

ed now that it has churches in all 50 states. Do you see any of this?

A. We do have wide diversities in our Convention but they do not fall into geographical patterns. In almost any geographical area you can find extremities on any issue. A study of the messenger enrolment at Atlantic City and an analysis of the votes cast on the controversial issues indicate that there was really no geographical "bloc voting," but, generally speaking, messengers from all areas were about equally divided.

Q. Is there any danger of this leading to a geographical split in the Convention?

A. In my opinion, no.

Q. There is the possibility of another problem. A new generation, to which you belong, is in the Convention leadership and there is an even younger generation serving the churches. What does this mean to the future, or, more particularly, will there be any changes in Convention policy?

A. Of course, every generation must cut its own path in the future. This must be done with a sense of historical continuity combined with an awareness of personal destiny. I believe our ecclesiology will remain the same because this is an essential part of our tradition. The Convention will continue to be a loose-knit confederation of independent autonomous churches. There will be tensions at times when some may feel that an agency or the Executive Committee is thwarting democratic process or threatening the autonomy of the churches. But the charters and constitutional limitations placed on the agencies and the Executive Committee actually prevent this from happening. I believe the younger generation is more conscious of the *social issues* confronting the gospel and the denomination will be more acutely aware of the church's responsibility in these areas. *Theologically*, I see no change in our basic structure. A younger generation is always more acutely aware of the current theological "fads" and is more readily given to their sampling, discussion, and debate. For this reason, we will always have some measure of theological tension as historical faith is tested by new and passing ideas. But tension keeps a muscle strong! And theology is the muscle of our faith. It is significant to me that in Kansas City Southern Baptists adopted essentially the same articles of faith worked out by a Convention almost two generations ago in 1924. No passing theological fad has or will change this essential core of our faith.

Q. Back to the present, have Southern Baptists checked their decline in growth rate to where there will be another spurt in baptisms?

A. Yes! There has been a small but significant upturn in baptisms over the past two years.

K. Owen White Accepts California Missions Post

LOS ANGELES (BP)—K. Owen White, pastor of the First Baptist Church of Houston and former president of the Southern Baptist Convention, has been named metropolitan missions coordinator for the Los Angeles area. He will also be associate to the missions divisions director for the state convention.

Elected by the executive board of the Southern Baptist General Convention of California, White will serve at least five associations encompassing about 6 million people. He will begin his new work July 1, sponsored jointly by the Southern Baptist Home Mission Board and the California Convention. His election is subject to approval in the near future by the Home Mission Board.

The silver-haired preacher, who will be 63 this summer, resigned as pastor of the 3600-member Houston church on Apr. 25, about a month before his 12th anniversary there.

"For some time we have felt that it would be wise to find relief from the demanding pressures of this great city church," White read.

White said he had planned for some time to leave the pastorate to enter the type of missions work he will perform in California. His resignation was dated March 11, but he had not wanted to announce it until the California Board elected him.

The Houston church's voting 206 to 182 not to accept Negro members was not a factor in his decision, he said. He said at a

Q. Is your answer the same for Sunday School enrolment and other church statistics?

A. There was an upturn in Sunday School enrolment this past year also. We are still far from the tremendous annual net gains of the late forties and early fifties but I believe we are on our way toward a new era of tremendous growth and expansion. I believe this will come as we give priority to the Sunday School as the major people-producing agency, give priority to outreach as the major objective of the church, and as we mobilize for an all-out thrust to establish more new churches in the great urban and industrial areas of the north, east and west.

Q. What is the significance between a trend of level off in baptisms but a continued healthy growth in financial gifts?

A. There are two explanations in my opinion. First, there is natural gain that will come from the rising economy. Secondly, since the leveling off that began in the late fifties in the older established areas of the Convention, churches have "caught up" in their local building programs and more

BAPTIST BELIEFS

By Herschel H. Hobbs

A Preacher's Memorial

(John 10:41)

"And many resorted unto him, and said, John did no miracle: but all things that John spoke of this man were true" (John 10:41).

Jesus was in Perea in the area where John the Baptist had conducted his ministry as the forerunner of Christ. The Baptist was dead, but the fruits of his ministry continued. For the people now flocked to hear Jesus, "and many believed on him there" (v. 42). The Galilean people had largely forsaken Jesus (John 6:66).

press conference the day before resigning that he was disappointed in the negative vote and felt it did not "reflect the true spirit of the church. It expresses the politicking of a few who were negative on the question," he said.

The former SBC president said he had told his congregation about two years ago that "they don't need to anticipate I will be here a long time."

A staunch theological conservative, White served as president of the Southern Baptist Convention in 1963-64. He was a key figure in efforts to strike what he called "theological liberalism" from Baptist seminaries and agencies.

But the Pereans now follow Him. And it was in a measure due to the faithful witness to Him which had been borne by the Baptist. For they recognized Jesus as fulfilling his preaching concerning the Christ.

"John did no miracle" or "sign" by which to authenticate his mission. He faithfully proclaimed the truth which God had revealed to him. Jesus Himself was John's "sign" that his message was true. Because the people now saw Him as the One so clearly described by the Baptist..

Later certain Greeks will come to Jerusalem saying, "Sir, we would see Jesus" (John 12:21). The Pereans had already *seen* Him through John's preaching. And while the Baptist had *decreased* to the point of dying, Jesus will go on *increasing* through the ages. This will ever be a memorial to the faithful preaching of the Forerunner, who first declared Him to be the Lamb of God taking away the sin of the world.

John 10:41-42 should be the fitting and desired epitaph of every faithful preacher or teacher of the Gospel of Christ. For there can be no greater memorial to either than that in one's message others will recognize and be brought to believe in Jesus.

money is available for the Cooperative Program. Significant long range growth in mission giving is ultimately dependent upon a continual broadening of our membership base through a re-emphasis upon outreach and evangelism.

Q. What will be the major issue for the annual session in Dallas over which you will preside for the first time?

A. In my opinion, the major issue is whether Southern Baptists will catch a fresh vision of a lost world and, in Dallas, launch the greatest evangelistic and missionary thrust this world has ever seen.

Q. Will the racial issue cause some bitterness since some undoubtedly will want a Convention statement?

A. I would hope that we will be free from *bitterness* in the conduct of *all* business at the Convention, having confidence in the integrity and the sincerity of all messengers even though there may be differences in judgment and opinion as to how to come to grips with some of the complex problems facing our society.

Q. A proposed by-law amendment is before the Convention to limit the presidents to serve one year. How do you feel about this?

A. It would be out of place for me to comment. I am grateful for this opportunity of service which has been the most thrilling and invigorating experience of my lifetime.

Q. What would be your 100-word sermon, if you want to call it that, for all Southern Baptists?

A. May God give us a new sense of *direction*, to look from ourselves toward a lost world that needs the gospel; a new *dynamic*, that of the cross itself; and a new sense of *destiny*. By God's grace Southern Baptists are the largest evangelical denomination in the United States and the largest free church group in the world with 10.6 million members and 33,000 churches. What God could do through us is limitless, if we would but pay the price in sacrifice and dedication. Let us make that commitment in Dallas and go forth to match our spiritual resources against our unlimited opportunities.

BROTHERHOOD RETREATS

Carson (June 4-6) Linden (July 23-25)

Theme: "Christian Men in the Modern World"

PURPOSE: To motivate Christian laymen to give a daily witness for Christ wherever they are through their
TIME — TALENTS — MONEY.

PROGRAM: Begins with recreation at 2:00 P.M. Friday—Friday Night Session begins at 7:00 P.M.
Three messages on "What The Bible Says is The Job of The Laymen" by Dr. E. A. McDowell, Professor Emeritus, Southeastern Seminary.

Three messages on "How The Bible is Related to The Job of the Laymen in Meeting the Challenge of Today" by Ross Coggins, Christian Life Commission, Southern Baptist Convention (former missionary to Indonesia).

Four sessions: Small Group Study led by competent and prepared convenors:

Group I—"Pastors Involving their Men"

Convenor (Camp Carson) W. Paul Hall

Convenor (Camp Linden) Hiram LeMay

Group II—"Soul Winning"

Convenor, Kenneth Rose

Group III—What We Must do to Prepare our Boys Through our Royal Ambassadors"

Convenor, William H. Brown

Group IV—"What We Must do to Prepare our Young Men Through our Baptist Colleges"

Convenor, Hubert B. Smothers

Group V—"What We Must do if We would Have Christian Communities"

Convenor, James Nugent

Group VI—"The Job of the World Mission and Personal Sewardship Leaders in a Mission Minded Church"

Convenor, William H. Pitt

Summary—Panel discussions on above and related subjects. Led by J. W. Fisher, State Brotherhood Secretary of Missouri

Recreation—Friday and Saturday afternoon
Swimming, Softball, Volleyball

Cost: \$9.00

SEND YOUR PASTOR, BROTHERHOOD PRESIDENT, AND CHAIRMAN OF DEACONS

REGISTER EARLY:

**Brotherhood Department
1812 Belmont Boulevard
Nashville, Tennessee 37212**

Tennessee Girls' Auxiliary Camps, 1965

CAMP LINDEN

June 7-11 Junior GA
June 14-18 Junior GA
June 21-25 Junior GA
June 28-July 2 Intermediate GA

CAMP CARSON

July 12-16 Junior GA
July 16-18 Intermediate Weekend
July 19-23 Junior GA
July 26-30 Junior GA

COST: \$16.00 per week for each camper
6.50 for special Intermediate Weekend at Camp Carson, July 16-18

Information concerning Girls' Auxiliary Camps has been sent to Girls' Auxiliary Directors and Counselors. Reservation blanks are sent only to the Girls' Auxiliary Directors. She is the person who should make all reservations for her church through our office. The full amount for each week of camp (\$16.00) and for the Intermediate Weekend at Camp Carson (\$6.50) should be sent to:

Tennessee Woman's Missionary Union
1812 Belmont Boulevard
Nashville, Tennessee 37212

Make all checks payable to Tennessee Woman's Missionary Union. On receipt of the registration fee, a registration card for

each girl will be sent to the person sending in the reservation. The health card on the back should be taken to the family doctor who should fill out the information requested after making the examination. **BRING THE HEALTH CARDS TO CAMP AND PRESENT AT REGISTRATION DESK.** No child with a serious physical ailment should come to camp. This is for the protection of all campers.

We believe a week in one of our Girls' Auxiliary Camps can be a life changing experience. We have a dedicated camp staff who are praying already for one of the greatest summers ever for our Lord. Will you pray for the camp staff and each girl

from your church as they come to camp. As we pray together we will see a mighty outpouring of the Holy Spirit on our camping program this summer.

Program content for each week includes the following:

- Learning of the world through mission study, missionaries, Girls' Auxiliary methods, and interest groups
 - Learning of God and his ways through small group participation
 - Learning of God through his great out-of-doors
 - Singing praises to God through the choir, congregational singing, small group singing
 - Worshiping God through individual devotions, and worship services
 - Learning of God through play together
- Junior Camp Theme: *Be Still and Know that I am God.* Psalm 46

Intermediate Camp Theme: *Follow Me*
SEND IN RESERVATIONS NOW.

None of the weeks are filled at this time. Watch the Baptist & Reflector for notices as weeks are filled. Please give a second choice of dates when sending reservation as some weeks fill up fast. —Beulah Peoples

Sunday School Department

Vacation Bible School: Emphasis Evangelism

In 1964 Tennessee Vacation Bible Schools there were 4,329 professions of faith.

In 1964 Southern Baptist Vacation Bible Schools there were 59,700 professions of faith.

These figures reveal a marvelous story of boys and girls across the state and nation coming to a saving knowledge of the Lord Jesus Christ in one of the best ways known in this day. Three hours a day for five to ten days in a Christian environment, engaged in Bible study, counseled by dedicated workers! Vacation Bible School has tremendous evangelistic potential.

How may we plan for evangelistic results in our Vacation Bible School?

1. Make prayer a vital part of preparation. As soon as faculty begin meeting and training sessions are begun, make prayer for workers, parents, and lost pupils a major factor.

2. Enlist the prayer support of the church. Before the school begins. During the school. On Wednesday night before the Thursday decision service. For the lost pupils and their lost parents.
3. Secure accurate information on the

registration-record cards. On these cards can be registered the church and Sunday School affiliation of the child and of both parents. This information is worth whatever effort is necessary to secure it before and during the school.

4. Alert all workers to spiritual condition of lost pupils attending the school. If the worker knows which pupils are lost, more personal attention can be given to the pupil with need of Christ. Pupil awareness and sensitivity to the leadership of the Holy Spirit will greatly enhance the efforts of the teacher.

5. Place in hands of Sunday School and church leadership the names of lost and unenlisted parents of VBS pupils. Prospects discovered through Vacation Bible School are *prime* prospects. They should be visited, witnessed to, and won, if at all possible, during, or *immediately* after Vacation Bible School.

6. Project a special VBS Visitation effort during and right after the School. Visit *every* prospect who is lost and unenlisted, who has a child in Vacation Bible School. Enlist for this visitation:

- (1) Adult teachers and class officers
- (2) Married Young People workers

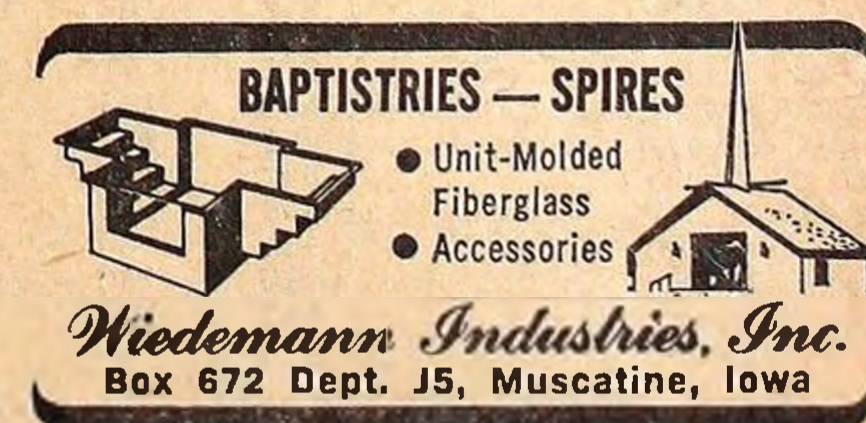
(3) Sunday School workers in children's departments (especially those who cannot work in VBS)

7. Make the middle Sunday during VBS and the Sunday after the School major evangelistic services.

8. VBS faculty members, take *time* to study and prepare well so that your teaching will be heart to heart with the pupils. Adequate preparation liberates the teacher to be free to be pupil-conscious rather than self-conscious. The well-prepared teacher is a better instrument of the Holy Spirit.

Yours for a greater Evangelistic Emphasis this year,

Bob Patterson



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Attendances and Additions

May 2, 1965

Churches S.S. T.U. Add.

Alamo, First	286	95	1
Alcoa, Calvary	234	87	4
East	173	72	7
First	486	250	1
Alexandria	176	65	
New Hope	76	29	
Antioch, Mt. View	254	107	1
East	427	176	
First	594	211	1
West End Mission	114	22	
Parkway	85	52	1
Auburntown, Prosperity	141	70	
Bemis, First	332	87	
Bolivar, First	461	107	
Brighton	241	139	2
Brownsville	618	164	1
Allen	69	51	
Chattanooga, Brainerd	887	238	8
Calvary	345	78	1
Central	650	196	5
Meadowview	92	32	1
Concord	547	172	2
East Brainerd	222	72	
East Lake	517	157	30
First	1102	259	5
Northside	453	106	
Oakwood	417	172	15
Ooltewah	186	71	
Red Bank	1105	307	5
Ridgedale	541	178	
Silverdale	258	102	3
South Seminole	333	110	5
White Oak	549	140	
Woodland Park	325	134	2
Clarksville, First	1288	289	85
Hilldale	123	64	
Pleasant View	302	86	1
Maple Street	137	72	
Stuart Park	150	103	
Westwood	257	94	
Benton, First	720	173	2
Second	540	113	
Collierville, First	331	95	2
Columbia, First	436	105	3
Highland Park	403	147	
Northside	115	54	
Pleasant Heights	239	70	
Cookeville, First	508	123	
West View	150	54	2
Corryton	237	102	
Crossville, First	236	65	
Oak Hill	115	57	1
Daisy, First	310	89	
Dresden, First	235	74	
Dunlap, First	164	51	
Hawthorne	179	94	1
Elizabethton, Immanuel	244	105	
Oak Street	203	86	
Siam	233	112	
Etowah, First	363	75	1
North	389	94	2
Flintville, First	179	81	
Friendsville, First	204	99	1
Laurel Bank	87	52	
Galloway	90	66	
Greenbrier, Ebenezer	150	56	
Greeneville, First	366	84	
Tusculum	91	41	
Cross Anchor	31	28	
Second	230	90	
Harriman, Big Emory	156	95	6
South	549	136	17
Trenton Street	413	129	14
Walnut Hill	297	107	1
Henderson, First	221	71	
Hendersonville, First	589	144	2
Hixson, Central	361	207	1
First	393	111	1
Memorial	369	132	1
Pleasant Grove	186	68	5
Humboldt, First	496	150	
Jackson, Calvary	542	199	

East	164	84	
East Union	83	54	
First	900	234	2
Highland Park	154	59	
North	310	131	
Parkview	381	159	5
West	933	436	34
Jefferson City, First	648	254	28
Jellico, First	181	100	
Mission	15		
Johnson City, Central	661	150	
Clark Street	298	63	
North	183	94	6
Pinecrest	227	76	2
Unaka Avenue	425	112	
Kingsport, Colonial Heights	430	179	
First	1001	304	8
Litz Manor	239	110	
Lynn Garden	406	109	4
State Line	218	74	
Kingston, First	494	188	
Knoxville, Beaver Dam	300	120	1
Bell Avenue	663	164	3
Black Oak Heights	194	75	
Broadway	898	229	4
Central (Bearden)	786	247	5
Central (Ft. City)	1203	339	
City View	258	51	
Cumberland	444	151	2
Fifth Avenue	732	166	2
First	1030	205	1
Galilee	208	85	
Grace	502	217	25
Immanuel	372	94	1
Lincoln Park	990	265	4
McCalla Avenue	874	258	
Mt. Carmel	195	53	2
Mt. Olive	427	83	
Meridian	751	219	
New Hopewell	312	121	2
Smithwood	731	222	
Wallace Memorial	766	275	7
West Hills	311	78	3
LaFollette, First	324	175	
Lawrenceburg, First	211	69	
Highland Park	258	132	
Lebanon, Fairview	356	114	1
Gladeville	146	86	2
Hillcrest	158	66	3
Immanuel	428	186	1
Rocky Valley	132	54	1
Lenoir City, Calvary	259	59	
First	522	155	
Kingston Pike	115	75	
Lexington, First	400	100	5
Livingston, First	194	66	
Loudon, New Providence	169	108	4
Louisville, Beech Grove	154	112	
Zion	116		
Madison, First	460	104	8
Neely's Bend	132	48	
Madisonville, First	306	108	
Malesus	260	116	
Manchester, Trinity	192	109	9
Martin, Central	295	95	2
First	401	122	
Mt. Pelia	145	50	
Southside	115	35	
Maryville, Armona	156	90	
Broadway	654	314	1
Everett Hills	582	276	28
Grandview	265	144	11
Monte Vista	249	100	3
Pleasant Grove	150	79	
Unity	191	139	
McKenzie, First	367	105	
McLemoresville	83	41	
McMinnville, Forest Park	103	56	1
Gath	111	67	
Magness Memorial	329	71	
Westside	55	40	
Shellsford	193	67	
Medon, New Union	122	71	
Memphis, Acklena	144	44	4
Ardmore	671	276	2
Argonne Heights	110	50	4
Bartlett	399	170	
Barton Heights	214	69	
Bellevue	1728	743	33
Bethel	74	15	
Roulevard	408	123	2
Breedlove	68	38	
Broadmoor	346	124	1
Brunswick	156	74	4
Cherokee	1047	303	5
Cordova	105	55	
Dellwood	484	165	2
East Park	217	88	1
Egypt	121	49	
Ellendale	188	64	

Elliston Avenue	362	217	4
Eudora	990	311	6
Fairlawn	629	284	7
First	1444	344	2
Georgian Hills	580	198	3
Glen Park	356	159	5
Highland Heights	1278	564	7
Kennedy	525	206	5
LaBelle Haven	765	254	4
LeaClair	530	219	1
Leawood	919	309	1
Lucy	159	80	1
Mallory Heights	261	118	3
McLean	532	146	2
Millington, First	603	313	18
Millington, Second	111	76	
Mountain Terrace	269	179	5
Oakhaven	605	262	1
Peabody	243	114	1
Prescott Memorial	474	109	1
Prospect Park	117	71	5
Richland	334	115	4
Rugby Hills	332	156	
Scenic	233	99	5
Second	585	205	2
Sky View	400	214	3
Southland	276	102	9
Southmoor	262	129	
Speedway Terrace	589	273	3
Temple	1013	277	1
Union Avenue	837	179	3
Wells Station	667	209	4
Milan, First	473	131	1
Morristown, Bethel	214	115	2
Buffalo Trail	270	70	
Calvary	420		
Grace	135		
Pleasant View	150	66	
Westview	199	48	7
Whitesburg	98	32	2
White Oak	180		
Murfreesboro, First	669	123	9
Calvary	112	53	
Southeast	237	119	2
Green Hill	84	38	
Immanuel	68	32	2
Maney Avenue	115	35	
Third	346	94	
Woodbury Road	231	102	1
Nashville, Alta Loma	304	130	2
Belmont Heights	957	317	10
Westview	84	65	
Charlotte Road	144	82	2
Crievewood	743	174	1
Mission	162		
Dalewood	400	89	
Dickerson Road	376	80	4
Donelson, First	826	194	4
Eastland	619	193	2
Elkins Avenue	123	73	
Fairview	229	78	
First	1403	469	3
Carroll Street	207	59	
Cora Tibbs	61	21	
T.P.S.	384	3	
Gallatin Road	419	121	2
Grace	760	218	
Haywood Hills	375	172	1
Hermitage Hills	358	136	
Hillhurst	261	74	
Joelton	257	108	
Lakewood	502	140	4
Lincova Hills	267	71	
Lockeland	541	125	
Maplewood	178	82	
Park Avenue	933	236	2
Radnor	442	135	1
Richland	204	79	
Riverside	362	95	
Rosedale	173	61	5
Saturn Drive	313	81	
Third	220	49	
Two Rivers	187	80	1
Woodbine	525	195	1
Niota, First	114	29	
Oak Ridge, Robertsville	726	226	10
Old Hickory, First	485	167	2
Temple	277	162	4
Oliver Springs, Middle Creek	149	95	13
Paris, First	546	142	
Parsons, First	198	54	
Philadelphia, Cedar Fork	173	117	
Pigeon Forge, First	289	97	
Portland, First	304	106	
Pulaski, First	362	105	1
Highland	97	35	3
Ripley, Curve	125	54	
Rockford	133	90	2
Rockwood, Eureka	107	49	
First	498	164	
Rogersville, Henard's Chapel	176	120	8
Savannah, First	281	85	
Selmer, Falcon	88	47	
First	293	76	
Sevierville, First	526	141	2
Seymour, Dupont	203	84	
Shelbyville, First	514	163	3
Shelbyville Mills	209	90	
Southside	95	19	
Smyrna, First	346	87	1
Somerville, First	309	113	
Sparta, First	222	60	
Springfield	615	150	5
Eastland Heights	225	65	1
Summertown	129	38	
Sweetwater, First	484	112	2

WANTED—Registered or LP Nurse for Camp Carson Baptist Assembly and Camp Linden Baptist Assembly. Employment June 1, 1965 to Sept. 3, 1965. Top pay with room and board furnished. Modern facilities. Call Collect or write Joseph B. Kesler, Jr., 1812 Belmont Blvd., Nashville, Tenn. Telephone 297-0951.

May-June Baptist TV Programs

Five Southern Baptist programs will be presented on network television the last three Sundays in May and the first Sunday in June.

Four half-hour segments on the American Broadcasting Company's weekly program, "Directions '65," have been assigned to the Southern Baptist Convention through its Radio and Television Commission. These will be telecast at 1 p.m. EDT on May 16, 23, 30, and June 6.

"The Inheritance," a full hour colorcast re-creating biblical history through archaeology, will be shown by the NBC Sunday May 23, at 2 p.m. EDT. This special film was produced cooperatively by NBC-TV and Southern Baptists' Radio-TV Commission last summer on location at ancient sites in Iran, Iraq, Egypt, Israel, and Jordan.

The ABC-TV programs include dramatic satire, two documentaries, and a musical. On May 16, "Glass Paperweights," a drama by Eugene McKinney of San Antonio, depicts the futility of life for a couple who try to withdraw from the world, as compared to a fireman whose life embodies personal concern for others and responsibility to God.

"Alchemy of Love," set for May 23, is a film study of Robert Browning, the influence of Christianity on his life, and the buoyant, optimistic faith which pervades his poetry. Scenes from the Armstrong Browning Memorial on Baylor University campus are used.

"Quiet Desperation" is a startling, sometimes shocking, look into the world of the alcoholic. It will appear on May 30. Using an alcoholic rehabilitation farm as a base, this film roams into that secret world known only to those afflicted with the disease. The film draws conclusions concerning the relationship of the alcoholic to society, and society's responsibility to the alcoholic.

The Baptist Hour choir will present a musical program June 6 on "Directions '65," a re-run program, first telecast last year on this same Sunday.

To be sure of the correct local time for these broadcasts, check your local station or television log.

Murrays	126	93	..
Tiptonville, First	198	49	..
Troy, First	114	41	..
Tullahoma, First	633	158	1
Hickerson	74	12	..
Center Grove	39	19	..
Union City, First	640	113	1
Second	355	122	1
Walland, Oak View	123	74	..
Watertown, Round Lick	190	77	..
Waverly, First	185	65	..
Waynesboro, Green River	160	68	..
White House	212	100	..
Whiteville, First	159	68	..
Winchester, Oaklawn	124	58	4

Training Union Department



Eldon Boone
Nursery



Mrs. Margaret Ware
Primary

Nursery-Beginner Primary Leadership Workshop

First Baptist Church
Maryville

May 13

9:30 A.M.-12:30 P.M.
7:00 P.M.-9:00 P.M.

Theme

*Planning for Nursery-Beginner-
Primary Children*

- Age Group Conferences
- Nursery and Beginner Boys and Girls Provided For
- Meal at modest cost



Mrs. Jesse Meek
Beginner



Charles Norton
Presiding

From "The Australian Christian":

One man struck a match to see if his gas tank was empty—it wasn't!

One man speeded up to see if he could beat the train to the crossing—he couldn't!

One man touched an electric wire to see if it was charged—it was!

One man tried to see if he could outwit a moral universe—he couldn't!

One man tried to be a Christian without being active in the church—he couldn't!

And neither can you.

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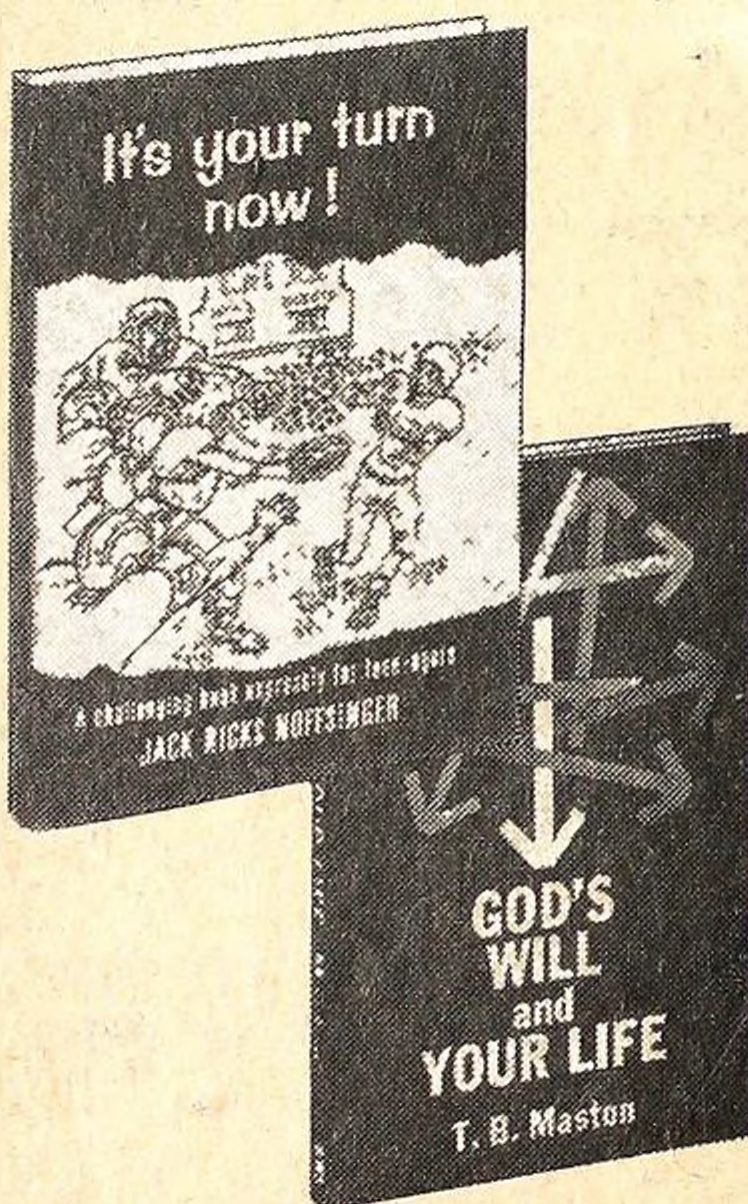
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Help your favorite senior take the step from high school to college smoothly. Here are answers to his questions about college—its problems and opportunities, and how to meet them. (26b) **\$1.25**

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Jack Ricks Noffsinger

Challenges teen-agers to accept responsibility, develop their abilities to the maximum, and make their lives count for Christ. Clever line drawings. (26b) **\$1.25**



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T. B. Maston

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Chester Swor

Frank, realistic answers to teen-agers' questions on dating, popularity, choosing a vocation, etc. Questions are taken from a recent survey among church youth. Especially suitable as a gift for grammar school and junior high school graduates. (26b) paper, **95c**



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A Leader Committed To God

TEXTS: I Samuel 16:1-13; II Samuel 5:1-12 (Larger)—II Samuel 5:1-12 (Printed)—Psalm 16:8 (Golden).

"I have set the Lord always before me: because he is at my right hand, I shall not be moved." If this, the Golden Text, was written by David (as seems likely) it coincides with his trying experiences before he became king of Israel. For it will be recalled that he was anointed to be king long before he became one in fact, and that he was the victim of unwarranted jealousy at the hands of Saul whom he would replace. For a time he was hunted as if he had been an outlaw. His life was one of hardship and persecution. In such trying circumstances undoubtedly knew a deepened trust in God. He learned a stability of spirit that he might not have done apart from his trials. In his full commitment to the Lord, during his outlaw days, he was being fashioned for courageous leadership once he assumed the place of king over God's people. A consideration of the printed text of the lesson yields the following ideas.

ACCLAMATION (vv. 1-5)

This came, in due time, from all of the people over whom he reigned. The Lord, through Samuel, had chosen him even while Saul reigned. Now the people acclaim him with joyous acceptance. While it is not always the case, here was a clear-cut instance of "Vox populi, vox Dei". Truly this was the voice of the people which was, as well, the voice of God. Saul had been slain and it was proper for David to be acclaimed in his place. The assembly saw in David one of their own number. In addition, they recalled his past victories over their enemies. The solemn league was

entered into by David and the elders of the nation. The new king was mature and competent. When leaders are indeed committed to God, as was David, they deserve the support and encouragement of all of those they lead and serve. This is true even for a democracy.

ACHIEVEMENT (vv. 6-9)

The new king determined to capture one of the land's most strategic strongholds, Jerusalem. He overcame the Jebusites, who occupied the city and boasted that no force could overcome them and take the city. As a result, the place was called after David. This reminds us, here in America, of our own capital city which was named of course from the "father of his country". David continued to lead his men in battle, on this occasion as well as others, until his kingdom was widely extended and thoroughly stabilized. His vigor and courage were evident in every military activity. His wisdom and foresight were marked in every respect. The people loved him and were thus willing to follow him as he expanded and strengthened the land. One word characterized his reign, up to this point. It was achievement in the truest and most complete sense. The record, as we have it in the Bible, gives no indication that David achieved his goals by slogans or manipulations. Rather, they were loyal to him as their leader and ruler largely because they saw that he was loyal to God and would treat them fairly. He was willing to join them in whatever sacrifices were necessary. He was indeed "one of them".

APPROVAL (vv. 10-12)

The Lord's presence with David, as he led the nation, indicated that He approved of him and his deeds. Surrounding rulers, such as Hiram king of Tyre, recognized David and engaged in trade with his country. Israel came to enjoy international respect. This was important. But more important, the Ruler of the universe recognized him. "The Lord of hosts was with him". The successful and respected king of Israel attributed his standing not to himself nor to his marvelous deeds but instead to the Lord who had made all of it possible "for his people Israel's sake". Here we glimpse something of the sterling character of David. Here we see his unselfishness and utter lack of vanity. In the midst of his achievements, beginning with the acclamation of the assembled people early in his reign, he sincerely and gladly gives all honor to the One he served. Is it any wonder that the Lord approved him?

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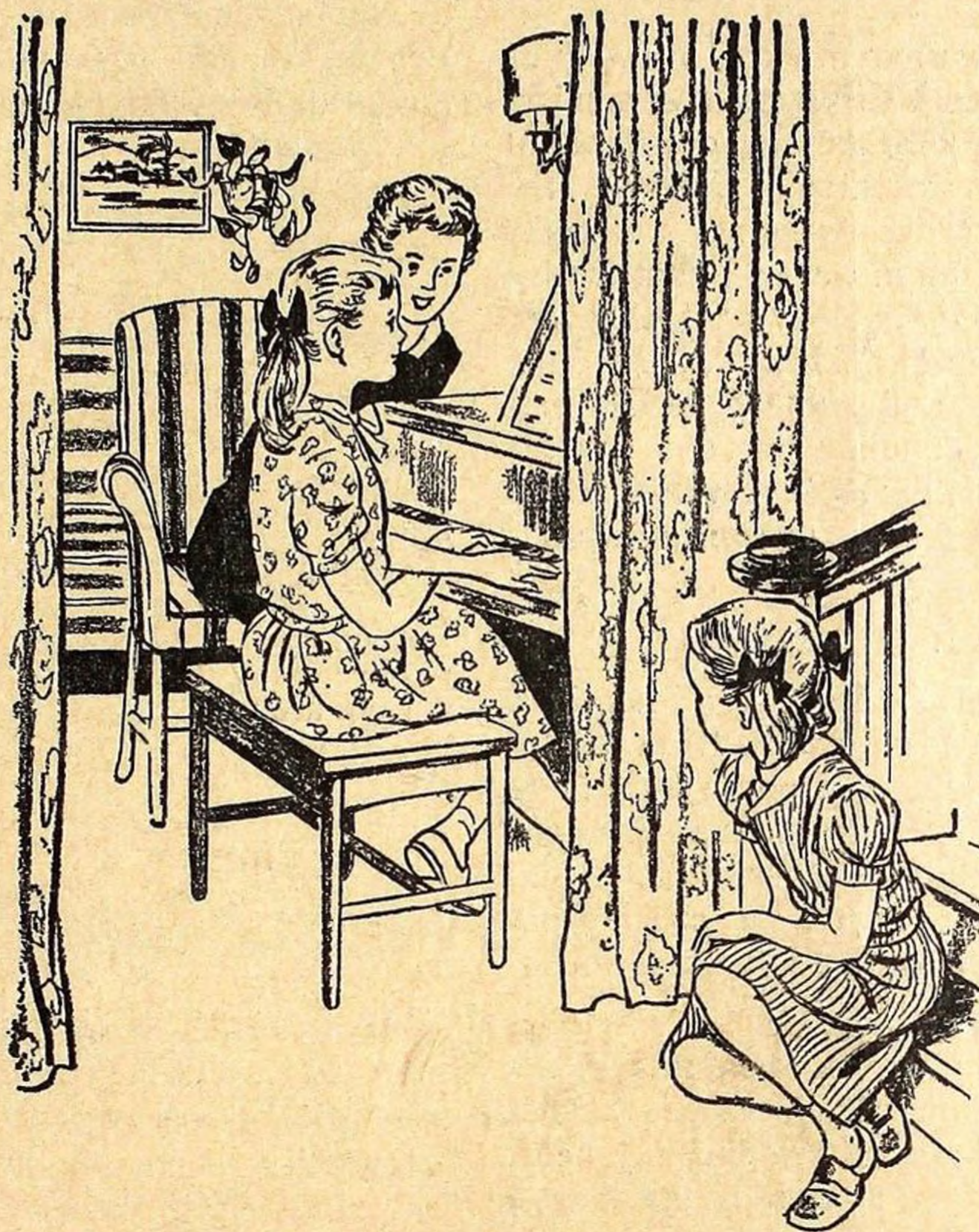
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RECITAL DRESS*

By Veda Group

"I wish I had a new dress for my recital," said Ella wistfully.

"I wish you did, too," answered her mother, "but we just can't manage to get one right now. We talked about it, you know. You thought you'd rather go on with your music lessons and get along with fewer new clothes."

"Oh, I would, Mother. You know I would. I love my music. I won't really mind about the dress—not really."

Her mother smiled. "I know you do love your music, and I want you to keep on with your lessons. I'll do what I can with your dress, too. I can put a new collar on it, and a rosette at the belt should be pretty."

The old dress did look nice when Mother had touched it up. She was good at touching up food, clothing, and other things around the house and yard.

Recital day was coming fast. Ella kept practicing hard. She did want to play well that afternoon. She had been practicing so much that she hadn't been with her chum, Rose Marie, as much as usual.

Rose Marie didn't study music. She liked to draw and work with water colors. She was going to Ella's recital though. She didn't want to miss it. She had a pretty new dress to wear, too. She had been afraid it might not be finished in time, but it was.

Running up to Ella at recess on Friday,

Rose Marie grabbed her friend's arm and gave it an excited squeeze.

"My new dress is finished," she told Ella. "It came yesterday. Come home with me a minute after school, and I'll show it to you."

"All right. I do want to see it," said Ella.

As soon as school was out, the two girls skipped along to Rose Marie's home. And, oh, the dress was such a pretty one. It was blue with filmy white. It made Rose Marie's blue eyes look bluer than ever.

Ella's own dress looked neat when she slipped it on the next afternoon. Although it was not new, it would be all right. Ella was glad her mother was so handy with a needle.

Rose Marie went to the recital a little early. She wanted to see Ella just a minute. Then she would take her place in the audience.

"Oh, oh, oh!" she gasped as she started in the room.

Four-year-old Freddy, Ella's special pet, had come smiling and bouncing into the room with a chocolate drink in his hand. He had stumbled and had spilled the drink. Some of it had splashed on the back of Ella's dress.

It was nearly time to begin the recital. Ella wouldn't have time to go home and change. Anyway, she didn't have another dress to wear. Now she couldn't play in the recital, and she had practiced for it so hard.

A new carpet had been laid on the pulpit platform and the workmen had left a number of tacks scattered on the floor.

"See here," said the pastor, "what do you suppose would happen if I stepped on one of those tacks right in the middle of my sermon?"

"Well, sir," came the reply, "I reckon there'd be one point you wouldn't linger on."

An extrovert kindergarten boy returned to school after a week's absence for a severe cold with the following note written by his mother, pinned to him: "Here he is! I can't stand him another day."

"I know a good way to end all unemployment: put all men on one island and all women on another," a man told his friend.

"How would that help fight unemployment—what would they do?" he asked.

"Build boats!"

Poor Ella stood there shocked and dumb and almost crying.

Rose Marie hurried to her. "Come on, quick!" she said. "Slip in here and put on my dress. I'll wear yours. We're the same size."

"But—but—but . . ." Ella protested.

"Oh, I can wear yours all right in the audience. The spot won't matter so much there."

All the time she was talking, she was taking off her own pretty, new blue dress.

"Hurry!" she said, as she helped Ella slip out of the soiled dress.

A short time later Rose Marie was seated in the audience. She arranged Ella's dress so that the dirty spots would show least.

And Ella—well, she never had played so well.

"I'm proud of you," said her teacher when the recital was over.

"You played beautifully, Ella," said an older friend, "and what a pretty dress you're wearing!"

Ella caught Rose Marie's eye. A warm spark of friendship flashed between the two girls.

*(Sunday School Board Syndicate, all rights reserved)

WANTED—2 female cooks for Camp Carson Baptist Assembly in Great Smoky Mountains. Employment from June 1, 1965 to Sept. 2, 1965. Top pay to experienced persons. Room and board furnished. Modern facilities. Call collect or write Joseph B. Kesler, Jr., 1812 Belmont Blvd., Nashville, Tenn. Telephone 297-0951.

Reflections Of A Baptist In Hollywood

By Gregory Walcott
Second Vice President, SBC

Hollywood, California, March 15th: It is 12:45 here at MGM studios and the casts and crews have been dismissed for lunch. I have wandered onto sound stage 15—it is very quiet except for an occasional “snap” of cooling lamps contracting from the intense heat. The set covers the entire sound stage—very impressive. It is the exterior of a Chinese village—one of the most massive and detailed sets ever constructed for a motion picture. I glance over the camera equipment—color and Panavision—the finest. The “name” on the director’s chair by the camera is John Ford—one of the tops (his name is spoken with “reverence” in Hollywood circles). The cast sheet lists several important international “names”—the leading player received the coveted Academy Award two years ago.

As I analyzed this particular production, the very best Hollywood has to offer has been assembled to make a motion picture.

What about the plot? The locale is, of course, a Chinese village. Three of the leading characters are missionary teachers. It is established in the opening minutes that it is a *Protestant* missionary compound. The other leading character is an American doctor, an attractive woman. She is not one of the missionaries; in fact, an outspoken atheist. All through the story, the missionaries look upon her disdainfully, judgingly—there is no love in their hearts for her. Toward the end of the story a horde of marauding bandits capture the entire village. The doctor and the missionaries are the bandit chief’s prime hostages. The missionaries are fearful for their lives, and they beg and plead to be released—they are cowardly, weak and loathsome.

The lecherous bandit chief “goes for” the young woman doctor. She agrees to “become his woman” if he releases the missionaries. The end of the film shows the spineless missionaries leaving the village, “freed.” As they glance back over their shoulders they see their “saviour,” the atheistic doctor staying behind with the beastly chieftain.

Possibly Mr. Ford’s motivation for doing this film is that he considers it a unique interesting plot; OR, on the other hand, since he is a practicing Roman Catholic, he perhaps feels he is “making points” for his church, showing to the world Protestantism in a weak, unattractive light. What Mr. Ford fails to realize (no matter what his motive) is that in many countries of the world (especially in the Orient) the people do not separate the doctrinal differences of Catholicism from Protestantism—to them it is *all* “Christianity.” In other words, when Mr. John Ford discredits Protestantism on the screen he inadvertently perpetrates a dis-

service to his *own* church. Also, in many of the oppressed countries where communism is gaining momentum, American Protestant missionaries are preaching, “*Christ* is the answer.” But when the foreign people “see” Christianity depicted in a weak, unattractive manner in *American-made* movies, they will unconsciously think, “Christ is not the answer after all,” and another “point” has been scored for communism. *One of the first steps in communistic strategy is to undermine a belief in a supreme being.*

My heart was heavy as I walked away from sound stage 15.

In my study, 4:15 p.m.: As I sit here thinking about my visit to stage 15 at MGM, my eye catches sight of a photo handed to me the other day in Dallas. It is a very poor snapshot—probably taken with an inexpensive camera—it is not a movie—not even a “color” photo, but it unfolds an interesting plot.

I recognize only one of the faces in the picture. No symphonic musical score “comes over” in the background swelling my heart emotionally. And yet, as I study this simple snapshot—it stirs the very depth of my soul because it is a *true* incident in the life of a missionary doctor in China.

The notation on the back of the photo is, “A few days after VJ Day 1945.”

The plot: The missionaries and nurses have returned to Stout Memorial Hospital in Wuchow to resume their work. The hospital has been bombed, gutted and completely devastated by the Japanese. The young surgeon-administrator from Tennessee takes a deep breath and says to his staff, “Let’s get with it.” In a few days they are admitting patients to the hospital and rendering medical services to countless hundreds.

“Wouldn’t it be wonderful to have some freshly-baked bread again,” says a nurse dreamily.

“Yes, but we have no oven to bake it in,” is the reply of another staff member. The young skilled surgeon is seen in this simple photograph building an outdoor oven with crude bricks. Standing around are several members of his staff delighted by his ingenuity.

This gesture is typical of the warmhearted Dr. Bill Wallace, a Southern Baptist missionary who chose to remain behind with his hospital when the communist hordes swept over China. His decision cost him his life.

This is a portrayal of genuine Christian love and self-effacing dedication. The world has not heard this *true* story. That is—not yet.

Fain To Lead Manhattan Church

W. Maurice Fain becomes pastor of Manhattan Church, May 15. He goes to New York City from New Orleans where he served Napoleon Avenue Church for two and a half years. Before that he was pastor of First Church, Miami Beach, Fla., for 12 years.

Organized seven years ago, the Manhattan Church was the first Southern Baptist Convention church in the New York metropolitan area. It is located at 311 W. 57th St., N.Y.C. 10019

One ministry of Manhattan Baptist Church is to serve Southern Baptists moving to the Northeast, and it invites churches throughout the convention to provide the church office with names and New York addresses of those moving to the Metropolitan area.

Ridgecrest Youth Speakers

NASHVILLE—Robert L. Smith and Dr. John H. McClanahan have been named inspirational speakers for a Southern Baptist youth conference set for June 24-30 at Ridgecrest (N. C.) Assembly.

Smith, pastor of First Church, Pine Bluff, Ark., will be speaker on the program for 15- and 16-year-old intermediates. Dr. McClanahan, pastor of First Church, Blytheville, Ark., will be speaker on the program for young people 17-24.

The youth conference will offer noncollege youth opportunities for Christian growth through messages, Bible study and discussions, and small group work.

Conference music directors will be: for intermediates, Paul Bobbitt, junior-intermediate consultant, church music department, Sunday School Board; for young people, George L. Starke, minister of music, First Church, Tallahassee.

Bible study leaders will be: for intermediates, James C. Cammack, Jr., pastor, Snyder Memorial Church, Fayetteville, N. C.; for young people, Dr. Cecil E. Sherman, pastor, First Church, Asheville, N.C.

Provision will be made for children and youth 14 years of age and under accompanied by parents who are leaders of youth attending the conference.

Sponsoring the conference will be the Training Union, Sunday school and church music departments of the Sunday School Board and the Brotherhood Commission and Woman’s Missionary Union. The Board’s church recreation, student, and church library departments will also cooperate.