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"SPEAKING THE TRUTH IN LOVE"



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Tennessee's
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At
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97,500 Hear Evangelist

MONTGOMERY, Ala. (RNS)—Evangelist Billy Graham said at the close of his crusade here that Alabama is making rapid progress in solving its racial problems and may set the pace for the rest of the nation.

He called the "march of hundreds of men and women, of both races, out of the stands at Cramton Bowl every night to commit their lives to Christ.

"In my opinion this march in Montgomery is even more significant, more constructive, and more revolutionary than the other marches we have read about in other parts of the country," Mr. Graham said.

The crusade was the first interracial evangelistic effort ever held in the Alabama capital. In eight days the meetings drew a total attendance of 97,500. Statistics showed that 4,414 came forward to receive spiritual counsel.

In an interview at the end of the crusade, Mr. Graham said, "I believe we have witnessed a change in the spiritual and social climate of major significance." He cited the fact that not one unpleasant incident had occurred although there was complete integration of the crusade committees, ushers, choir and platform party.

The evangelist estimated that over one-fourth of the audience each night had been

Negro and added "The only need we have had for policemen is to direct traffic."

During his crusade Graham met privately with Negro and white leaders and Alabama's Gov. George C. Wallace.

Some 50 Negro clergymen, educators and businessmen met with Mr. Graham and told him, "The Gospel has done for us what no other power could do and no one can measure in mere words what this means to our city."

Dr. A. W. Wilson, pastor of the Holt Street Baptist church and co-chairman of the crusade, said, "I think Montgomery is going to be a better place in which to live. Something has happened to our hearts through the preaching of this crusade."

The evangelist told Negro leaders that "this crusade will not solve all your problems, but I believe it will produce a new climate in which you can approach the problems. We need to get the eyes of both races on Christ."

He told of one incident which happened on the opening day of his crusade. A heavy rain had fallen and the seats in outdoor Cramton Bowl were wet. "One Negro woman reached in her purse and gave money to her children to rent some dry cushions. But she did not use them for herself or her children. Instead she gave them to some white people who were sitting on the wet seats."

"This has been characteristic of the spirit which has prevailed among the people of both races during this crusade," he added. "I am convinced that the moral and spiritual resources are now available in Alabama for a rapid growth in racial understanding.

"If the Ku Klux Klan will quiet down, if the extremists in the civil rights organizations will give Alabama time to digest the new civil rights laws, if the politicians will not try to exploit the situation, and if the spirit of Christian love continues to prevail, then I foresee the day when all America will point to Alabama with pride on the racial question."

Devotional

Give God A Chance

Prov. 14:34



W. Lawrence Pruitt, Calvary Church, Nashville

"The only issue that matters now", says Dr. Frank Laubach, "is whether America will wake up or blow up". These arresting words, coming as they do from one of America's foremost religious observers, are enough to cause every American grave concern, for they reflect a perilous plight that embraces not only our nation, but even the most remote regions of the world.

America has been founded, fed, and favored by our Heavenly Father, but moral corruption and spiritual lethargy are eating like termites at the foundations of our freedom and all that we hold dear. Our greatest enemy is not Communism, as some contend, but the internal decadence that is causing us to rush with increasing tempo toward the inevitable judgement of God.

Is there any way out? Is there anything we can do? What is America's hope? Our hope is not in educational excellence, a political party, a loftier level of living, or our military might. The only hope of America and the world is a spiritual awakening. "Righteousness exalteth a nation: but sin is a reproach to any people".

In America it seems that we have tried just about everything else; now, why not give God a chance? We need to give God a chance in our hearts, our homes, our work, our play—in every area of our lives. To do this will involve submission to our Saviour and love for our Lord. It will also involve sacrifice; but in the light of our Saviour's sacrifice for us, is there any sacrifice too great to make for Him?

"Such love constrains me to answer His call, Follow His leading and give Him my all".



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JOSEPH B. KESLER, JR. Business Manager
RICHARD DAVID KEEL Circulation Manager

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Cover Picture

On our cover are Carol McCall (left) who represented Shelbyville Mills Church, New Duck River Association and South Central Region, in the State Speakers' Tournament, and Carolyn Grant, First Church, Nashville, Nashville Association and the Central Region in the State Sword Drill on June 21 at First Church, Nashville. These two will represent Tennessee at Ridgecrest.

Our God Is Marching On!

By J. Ithel Jones

"For thou preventest him with the blessings of goodness."—Psalm 21:3

The first thing, of course, is to translate this into intelligible English

'Prevent' This word no longer carries the meaning it did in 1611 when this Authorized Version of the Bible was published. (The use of the word was somewhat archaic even at that time!)

"Prevent" meant, of course, to go on ahead; to be in advance.

A more up-to-date translation, therefore, would be: "Thou goest ahead of him with blessings of goodness." That is to say, when we reach any place, when we arrive at any point in our experience, we find God there already and with ample provision.

Indeed, those who are expert in the Hebrew tongue inform us that the expression can sometimes be rendered one who "comes to meet us." In other words, God is so far ahead that He has time to stop and turn around and come back again. And this is precisely how the R.S.V. puts it: "For thou dost meet him with goodly blessings".

So that what we have here when all has been said is a picture of a God who is always ahead of us; One whose ample provision is always in advance; One who gives in anticipation of our need; One who answers sooner than we expect, sometimes even before we ask. It is altogether the picture of a God who springs surprises by coming to meet us.

I wonder if we give due recognition to this aspect of His dealings with us?

God is good, says the Psalmist, not just because He's given him what he's asked for, but because He has given him what he hasn't asked for. He pre-vents us with blessings. He anticipates our need and comes to meet us with ample provision. He surprises us on our way.

A. J. Gossip, that great hurricane of a Scottish preacher who died a few years ago, tells us in one of his books that he went into a Highland Kirk and heard a good man preach from the text, "Ask and it shall be given you . ." The man began his sermon with the astounding statement that God never gives unless we ask; "an assertion", says Gossip, "so entirely and obviously and incredibly untrue that I never recovered."

God never gives unless we ask? Why, ninety percent of the gifts which God has showered upon us are gifts for which we never asked. Most of the primary gifts which make life what it is were carried to us. We never went running after God for them. He came to meet us with these in His arms. He pre-vented us.

And what I wish to do quite simply in this sermon is to remind us all of some of the great gifts with which God has surprised us, gifts with which He has met us on our way.

I.

The trouble, of course, is to know where to begin! Was it not Ignatius Loyola who sat down one day to make an inventory of the gifts which God had given him for which he never asked. And poor Ignatius never got beyond the first item. At the top of the page he wrote the word MYSELF. And there he sat for hours staring at this one word. I am a gift of God to me for which I never asked!

Have you ever asked yourself why "the lines have fallen unto you" in the places they have? My mother used to tease me that when I was 5½ years of age I went to her one day and asked, "Mother, why am I—Me?" When we begin to ask questions of that kind, whether with the naivete of a five-year old or the sophistication of the philosopher we find ourselves looking over the edge of the abyss of human reason. Do you not see that our very existence and identity are gifts with which God came to meet us? He has 'prevented' us in this elemental thing.

Maybe this is a little too abstruse for some of us. Let us take a look then at something closely connected with our identity, but a little more down-to-earth. Think of the home into which you were born. Was ever greater gift than this, where prayer and care made ready? Do you realize that before your eyes could focus properly, before your hands could grasp and before you could utter an articulate cry, there was provision for you? Before you could express hunger there was a mother's milk; before you could feel the cold you were wrapped in softest clothing. You came into a whole circle of planning and praying and were received into its warmth.

How did all this come about? Was it a gift in answer to your precious prayer? Did you in some nameless, previous existence call upon God and request that it might be so? No; no. You were 'pre-vented.'

Someone may object at this point and claim that the preacher is making an unwarranted assumption. After all, you may say, the preparation just referred to is due to the love and care of human parents, without any necessary divine reference at all!

But if you take a spiritual, yes, a sacramental view of life, as I do, you will believe that God is the one from whom all father-

hood in heaven and earth is named and that the love of the human parent shown in the preparation of home is only a weak echo of the love in the heart of the great Father of us all and as such derives in the end of the day from Him. You came into this world a tiny, helpless thing and God came to meet you with an armful of gifts. "Thou preventest him with the blessings of goodness."

II.

And if this is true about the home into which we were born, it is certainly true of the church in which we find fellowship.

Of course, those of us who awakened to this life to find ourselves already within the warm fellowship of the household of the church find it difficult to realize its 'given-ness' as clearly as those who come to it fresh from outside. During my London ministry a number of people came into the church from what might be called a completely pagan background. And it was very moving to hear them express their wonder, their delight, which amounted almost to ecstasy, that God should have thrust this thing called a church in their path!

The same reaction should come from us if only we could see the 'given-ness' of the church with the same force and vividness. Ask yourself the question: Is the church in which you find fellowship a gift in answer to your prayer? I will hazard a guess that in nine cases out of ten it was already there when you arrived on the scene. God had already put it there without your asking Him. The saints of God had worshipped in that sanctuary, as likely as not, for three, four, five generations before you came on the scene. And when that happens even a building takes on a new significance. Some kind of transubstantiation takes place. It becomes more than bricks and mortar. It begins to breathe. It tells a tale of love and devotion to Christ in that place. It becomes bathed in a glow that was not seen on sea or land.

And all this is bequeathed to you. You did not pray for it. You did not go out seeking it. God through his servants threw it in your path. He was 'pre-venting' you in the good old 16th century sense of the word. He is a God who comes to meet us.

III.

Let us recognize the fact that this is true about God as far as our salvation is concerned, and the service to which we are called. Here, again He pre-vents us.

(Continued on Page 10)

Congress Stresses Religious Liberty

by Roy Jennings

MIAMI BEACH—Counseled for six days about civil rights, morality, and Christian witnessing, delegates to the record-breaking 11th Baptist World Congress chose a Negro preacher as their president and spoke out sharply for world peace, religious liberty and racial justice.

A record 17,300 delegates from 77 countries alternately jammed Convention Hall and bussed to the Orange Bowl to hear challenges from such personalities as Evangelist Billy Graham, Presidential consultant Brooks Hays, and perennial presidential aspirant Harold Stassen.

The delegates agreed to meet in 1970 in Hong Kong if facilities are available. If not, they will gather in Tokyo.

A bomb threat telephoned to police marred the presentation of an oratorio, "What is Man?" on the final night of the session. Police hurried more than 10,000 persons from Convention Hall but were unable to find the bomb or the man who made the call.

William R. Tolbert, Jr., vice president of the Republic of Liberia, became the first Negro to head the Baptist World Alliance. He succeeds Joao F. Soren, pastor of Rio de Janeiro, Brazil, and will serve for five years.

Soren called Tolbert's election "an exceptional break through" in the alliance which represents 26 million Baptists in 121 nations.

Tolbert pledged to work to erase the idea of some Africans that Christianity is a white man's religion as he promotes fellowship and cooperation among Baptists throughout the world.

"Christianity is not confined to any particular race or color," he said.

In their position on peace, the delegates called upon nations at war to stop fighting and settle their disputes at the United Nations.

They also asked governments to renounce the use of nuclear arms, to quit testing nuclear weapons for war and to destroy their weapons stockpiles.

Opposing racial discrimination, the delegates affirmed their belief as an Alliance in both the brotherhood of all Christians and the equality of all men under God, regardless of race or social position.

The resolution asked delegates to accept their responsibilities as Baptists to take a full share in solving unChristlike distinctions of societies, wherever they are.

Delegates took their stand for religious liberty by approving a manifesto calling on

governments of all lands to guarantee religious and civil liberties to all mankind.

The proclamation hit at racial discrimination, expressing opposition to policies which deny basic human rights and bring suffering to individuals and communities.

World peace was the goal of two proposals made by Stassen, former president of the American Baptist Convention, in a major address.

One of the proposals called for key space ships manned by United States, Russian and United Nations personnel. Stassen foresaw such space craft in about 20 years.

The other plan suggested that the United States and Russia take part in setting up a small experimental zone on each side of the Bering Straits to control arms.

If successful, the small zone could be the forerunner of a second zone in central Europe, Stassen explained.

Stassen, former governor of Minnesota and now a Philadelphia lawyer, also called for modernizing and strengthening the United Nations and resolving present conflicts in Viet Nam and the Dominican Republic.

Hays, another politician now teaching government at Rutgers University, told the delegates it was their Christian responsibility to participate in the processes of government. Hays is a former Southern Baptist Convention president.

Evangelist Billy Graham, easily the most popular speaker at the congress, championed the cause of morality in two address in the Orange Bowl which attracted a total of almost 100,000 persons.

Rejecting modern versions of theology and morality, Graham said old creeds are being scaled down to match dwindling faith and decaying morals.

Graham identified the new theology as humanism — man worship — and labeled it one of the most subtle enemies the Christian church has ever faced.

The evangelist called the new morality a movement in modern ethics which repudiates the commandment on adultery, denies the absolute authority of God, advocates permissiveness with affection, and represents the church's accommodation of its preaching to the current sex revolution.

"I say this is not a new morality. It is the old immorality brought up to date. Let us as Baptists reaffirm our faith in moral standards."

The civil rights issue was introduced at the congress by Joseph H. Jackson of

Chicago, head of the 5½-million-member National Baptist Convention, Inc.

The Negro preacher discounted the personal efforts of Martin Luther King in the civil rights movement and called for Christian obedience and dependence upon court actions as the best solutions to America's racial problems.

Jackson said the Negro struggle for equality began years ago and cannot be contributed to one or two people. He gave the credit to Negro churches.

King, who arrived in Miami for the congress only hours after Jackson's analysis of civil rights, called Jackson's statements unfortunate and ill-timed.

Associates of King, a 1964 Noble peace prize winner, said Jackson did not voice the sentiments of the majority of Negro Americans. They lamented: "It is unfortunate that this noble church statesman would issue such a statement when the world needs a message that is truthful and honest."

King also got support from William A. Lawson of Houston Tex., a Negro pastor who criticized the Alliance program committee for failing to find the civil rights leader a place on the congress program.

Theodore Adams of Richmond, Va., chairman of the program committee, said his group had to choose from several hundred persons and some had to be left off. He pointed out King had opportunities in the past to participate on Alliance-sponsored programs.

Five Russian Baptists drew the most attention among the foreign delegates. The Russians also attracted pickets from a right-wing religious group. They carried placards calling the Russians spies.

The Russian Baptists said there were no Communists among the membership of Baptist churches in Russia.

"If a person is a believer, he cannot be a communist," said Ivan Motorin, a Moscow preacher.

Motorin was accompanied here by Michael Zhidkov, pastor of Moscow Baptist Church; Leonid Tkachenko, music director of that church; Mrs. Klaudia Pillipuk, secretary for the Evangelical Christian Baptist Council in Moscow; and Anatole Kiriukhantsev, pastor of Leningrad Baptist Church.

The theme for the congress was introduced by Herschel H. Hobbs of Oklahoma City, Okla., a serious threat to Tolbert for the presidency in the nominating committee.

In his keynote address on "The Truth That Makes Men Free", Hobbs, pastor of First Baptist Church and preacher on the 515-station Baptist Hour radio program urged Baptists to share their gospel of freedom with the rest of the world.

EDITORIAL.....

The Alliance

Why do we have a Baptist World Alliance? Those of us at Miami Beach knew the answer beyond a doubt. Through its World Congress, the Alliance illustrates the essential oneness of the Baptist people in the Lord Jesus Christ. It undergirds fellowship. It strengthens service and advances the cause of our Lord around the world.

Southern Baptists are in the Baptist World Alliance. But they are just one convention along with many others, from many lands. This time the Alliance elected a Negro as president. However, this was not done on a race basis. How is the president elected? A 47-member nominating committee from the Alliance executive committee prayerfully faces this decision each five years when its World Congress meets. The nominating committee represents 32 countries. Five times the president of the Alliance has been a North American, twice a European, and during the past five years he was from South America.

The new president is from Africa. Many of us feel this fact will be used of the Lord to advance the cause of missions in many areas of the world peopled by non-whites. It will help stop the accusation in Africa that Christianity is a white man's religion.

One is impressed with the amazing variety of Baptists. This is seen in their distinguishing costumes. It is driven home to us by the strange tongues of Asia, Europe, Africa, South America and the islands of the sea.

The singing of the World Congress at Miami was thrilling. Perhaps one of the highest points came at a night session in the Orange Bowl during the youth

period when Russian choir leader, Leonid Tkackenko, sang in Russian "How Great Thou Art" and coming to the chorus led the 45,000 to join in with him in their own tongue. It was unforgettably inspiring. Music under the leadership of Hines Sims, Bill Reynolds and their helpers from Nashville was very beautiful.

It was painfully distressing that in the midst of the magnificent oratorio, "What Is Man?" the 13,000 people at the Convention Hall Tuesday night had to evacuate the building because of a bomb threat. Quietly and orderly the people moved out. The building was emptied in less than six minutes. Only a twisted mind and fiendish spirit could have instigated such a threat. The anonymous threat to blow up the hall was phoned to the Miami police. Under their orders the building was emptied. It is deeply regrettable that people from other lands as well as our own should be subjected to such a hoax.

The new president, Dr. Tolbert, is a man of humble spirit. He is both a devoted Baptist pastor and the vice-president of his country, Liberia. It is a tribute to the South that when the BWA met here he could be elevated to its presidency. Southern Baptists are the largest group in the Alliance. The election destroys the false image of bigotry that has been built up concerning the South.

The new president of the Alliance took the election with the belief that God had a purpose in it. He said, "I am not elated. I am deeply humbled. I would ask with God's servant of old, Lord what wilt thou have me to do? I humbly submit myself only as a servant in God's hands."

That kind of spirit should be shared by all Baptists everywhere.

Hobbs later was elected one of the nine vice presidents of the Alliance.

Other vice presidents are Paul Mbende of Doula, Cameroun; Lawrence Silcock of Lower Hutt, New Zealand; Shuichi Matsumura of Tokyo; Aleksander Kircun of Warsaw, Poland; Ernest Payne of London; Roberto Porras Maynes of Mexico City; Mrs. R.L. Mathis of Birmingham, Ala., and John W. Williams of Kansas City, Mo.

Mbende and Williams are Negroes.

Delegates spent their afternoons attending sectional meetings on Baptist doctrine, religious liberty, human rights, evangelism Bible study and membership training.

There also were meetings of such auxiliary Alliance units as the Men's Department, Youth Committee, and sessions for such speciality groups as pastors, theological teachers, and radio and television workers.

Those chosen to head the specialty groups included Mrs. Edgar Bates of Hamilton, Ontario, Canada, re-elected president of the Women's Department; Robert Mills of Georgetown, Ky., chairman of the Men's Department, and Gunnar Hogland of Chicago, chairman of the Youth Committee.

A challenge by seminary professor C. Oscar Johnson of Berkeley, Calif., past president of the Baptist World Alliance, for delegates to rally behind the unifying force

of Jesus Christ and his program to love lost men and women back to God closed out the congress.

Thanks!

Special thanks to the 11th Baptist World Congress Press Room in Miami Beach's Convention Hall, to Press Representative Cyril E. Bryant, Press Room Manager Theo Sommerkamp, Copy Editor, Roy Jennings, Jim Newton, Orville Scott and all others helping give Baptist papers along with the secular press valuable aid in covering the numerous features of the Congress.—The Editor

Tennessee Topics

Prospect Church, Fayetteville, observed homecoming, June 13, with dinner-on-the-ground. The program featured messages by former pastors, Howard McGeehee and Vertrese McDougal and the Tuneful Teens of First Church, Fayetteville, rendered a special singing concert. Highlights of the first six months of 1965 include 32 additions to the church with 28 of these for baptism, and one young girl surrendering for full-time Christian service. Billy B. Cooper is pastor.

Ralph Berry is resigning as pastor of Cedar Hill Church, Campbell County Association, to become pastor of East Cumberland Avenue Church, Middlesboro, Ky. His resignation will become effective July 11. During his two years at Cedar Hill, the church purchased a new pastorium now half paid for. Berry came to Campbell County in February, 1959, as pastor of Coolidge First Church where he served more than four years.

Carroll-Benton Association—Howse Church is constructing its new church building which will consist of educational facilities and auditorium. McLemoresville Church had open house for its new pastorium June 10. It is located directly behind the church. Mt. Nebo Church redecorated its auditorium and provided new chairs and tables for the Sunday school rooms.

Calvary Church, Knoxville, moved from 1800 Yale Avenue to its new location at 3200 Kingston Pike the week of June 7. First services in the new sanctuary were held June 13 and the dedication service and formal opening was June 20 with W. Fred Kendall, Nashville, as guest speaker. The buildings is of colonial architectural style and is on a four acre lot reaching from Kingston Pike to Fort Loudon Lake. The \$225,000 structure includes a sanctuary which seats about 385 persons, plus offices and a completed educational building, with room for future expansion. Future plans call for a cloister between the two buildings and the erection of a tower. The building community consisted of E. N. Aslinger, chairman, E. G. Perrin, Hobart Harris, Paul Archer, and C. A. Kennedy. J. R. Covington became pastor of the church last February.

Clint Morgan, educational director for seven years on a part-time basis at Saturn Drive Church, Nashville, has resigned. A graduate of Belmont College, he has been teaching in the Metropolitan Nashville School System. Presently Morgan is doing graduate work at Middle Tennessee State University.

Bill Cardwell is the new pastor of Pleasant View Church, Clinton Association. He succeeds Ralph Palmer.

Mt. Olivet Church, Wilson County Association, has completed a baptistry and three candidates were baptized. Oran Collins has been pastor since Mar. 1.

David Crockett, a member of First Church, Elizabethton, and son of Mr. and Mrs. Charles Crockett, is serving as recreation director at the church during the summer. A graduate of East Tennessee State University, he will enter his final year of law school at the University of Tennessee this fall.

Jerry E. DeZearn was licensed to preach by Little Flat Church, Corryton, June 20. He has been active in all the church organizations and presently is serving as general church secretary and music director for the adult department of the Sunday school. A son of Mr. and Mrs. Walter DeZearn of Corryton, he is married to the former Miss Glenda Wallace who serves as church organist. He plans to enter college soon.

Roy G. Lillard of Benton writes that Rev. John Hipsher, missionary, Polk County Baptist Association, underwent surgery at Epperson's Hospital, Athens, and is reported as making satisfactory progress.

John H. Bowden, new pastor of Bryson City First Church, moved his family on the field June 28. Bowden is a graduate of Hardin Simmons Baptist University, Abilene, Tex., where he was a Bible major with minors in English and speech. He received his BD degree, and a master's degree in Religious Education at New Orleans Seminary. The Bowdens have two children, Sheron, 9, and Max, 5. They occupy the church's new pastorium.

L. D. Kennedy has resigned as pastor of Calvary Church, Brownsville, to accept a teaching position with the Campbellsville College, Campbellsville, Ky.

Park Avenue Church, Nashville, was led in revival services June 6-13 by Eddie Martin. During the week there were 80 additions to the church, 70 by conversion. There were 10 other conversions that united with other churches. There were between 70 and 80 rededications. Pastor Bob Mowrey states that the spirit of revival is indicated by the fact that we had an average of 400 in Wednesday night prayer service on the two Wednesdays since the closing of the revival.

Belmont College Expects Its Largest Enrollment

Belmont College anticipates the largest enrollment it has had since its beginning in 1952 when it enrolled 184 for its first fall term.

Dr. Herbert C. Gabhart, president of the college, said "We are expecting an enrollment of 950 to 1,000 students this fall. For the first time since we secured this property, we are feeling space pressure on all sides."

Mr. Ronald E. Underwood, registrar, said that at present there is a 32% increase in the number of applications received as compared with July 1, 1964.

Women students will live in four of the dormitories, Founders, North Front, Hail Hall, and Heron Hall, which has previously been occupied by men students. "Heron Hall is being extensively renovated and re-furnished with new furniture," Dr. Gabhart stated. "Some of the men students will live in a recently purchased residence on the Belmont campus," he added.

The dean of students office reports that there are only very few rooms still available in both the men's and women's dormitories.

The enrollment for the fall semester 1964 was 824.

McCalla Avenue Church, Knoxville, called Herman May, former member of the Baptist Hour Choir and a graduate of Southwestern Seminary, as director of music. A native of Newton, Miss., May holds a bachelor's degree from Mississippi College and a master's degree in music from Southwestern Seminary. He goes to Knoxville from the staff of First Church, Russellville, Ky. May is an organist, a pianist, and a teacher of both as well as voice.

Mr. and Mrs. Lloyd H. Neil, missionaries, expected to leave for Nigeria June 27, following furlough in the States. They will be houseparents at Newton Memorial School, Oshogbo, a boarding school for missionary children (their address: Box 65, Oshogbo, Nigeria, West Africa). Son of a Baptist minister, Mr. Neil was born in Niota, Tenn., but lived in Great Falls and Fairfax, S.C., during boyhood; Mrs. Neil is the former Annie Lee Thomas, of Fairfax.

The SBC Stewardship Commission, Nashville, elected C. Fred Williams of Oklahoma City to be promotional assistant for endowment and capital giving effective June 15. Williams has served as director of Training Union work for the Baptist General Convention of Oklahoma since 1959.

Kenneth H. Rose of Maryville, accountant, L. E. Coleman of Memphis, special projects coordinator for the Brotherhood Commission, will be among a group of 30 Baptist laymen from 15 states sharing in a witnessing campaign July 25-Aug. 1, in Hawaii.



NASHVILLE—Dr. W. C. Ribble of New Mexico, Stewardship Commission chairman, and Dr. Merrill D. Moore, executive director, discuss the new Convention Press book "Our Cooperative Program" with commission member William H. Pitt Sr., promotion secretary, Tennessee Baptist Convention, at a recent meeting of commission members in Nashville. BSSB Photo

Deaths

Miss Annie Lannon, 89, died June 22 at the Hendersonville Nursing Home, Hendersonville. She was the last surviving charter member of First Church, Donelson. She had made her home with a nephew, W. L. Smith Sr. on Fairway Drive, Donelson, an employee of the DuPont Co., until about two years ago when he was transferred to Circleville, Ohio. Funeral services were held June 24 with Guard Green, retired minister, officiating.

Mrs. George S. Mills of 1411 Clifton Lane, Nashville, died June 28 at a local nursing home following an extended illness. She was the mother of Miss Mary Mills, executive secretary-treasurer, Woman's Missionary Union, TBC, Nashville. Prayer funeral services were held from the Cosmopolitan Chapel, June 29, by Robert J. Norman and John D. Freeman. Remains were conveyed to Mann's Funeral Home, Knoxville, where Prayer funeral services were held June 30.

Foreign Mission News Briefs

Lebanon: Three Palestinian refugees, two Chinese children, and three Americans were recently baptized into the English-language University Baptist Church, Beirut, Lebanon. Several Armenian young people are now awaiting baptism. "In this conglomerate city where cultures converge and mingle, these were brought together by the mere coincidence that they all speak English," says Mrs. J. Wayne Fuller, Southern Baptist missionary press representative in the Arab world. "They were won to Christ because Southern Baptists established a church especially for them." Missionary James F. Kirkendall is pastor.

Lebanon: Rev. and Mrs. Rizqallah Constantine, of Lebanon, graduated from the Arab Baptist Theological Seminary, Beirut, June 12. A former dry cleaner, he is pastor of the Bikfaya Baptist Church, which he helped start in 1953. Southern Baptist Missionary David W. King, acting president of the seminary, presented the awards at commencement, and Rev. Fowaz Ameish, president of the Baptist Community (Convention) of Jordan, delivered the main address. Mr. Ameish was a member of the 1963 graduating class, the seminary's first.

Tennessee Students Selected For Ridgecrest Staff Choir

RIDGECREST—Six students have been selected to sing in the Select Choir of the staff at Ridgecrest (N.C.) Baptist Assembly.

They are Don Caldwell, Nashville, Tennessee Technological University; Rachel Bond, Knoxville, a student at Carson-Newman College; Celia Berry, Lebanon, a student at the University of Tennessee; Eddy Riherd, Franklin, a student at Union University; Phyllis Shettles, Memphis, a student at Central High School; and Cheryll Hicks, Morristown, a student at Golden Gate Seminary.

Directed by Miss Edwina Thedford, the Select Choir performs on special programs throughout the summer.

Ridgecrest is owned and operated by the Sunday School Board of the Southern Baptist Convention.

Pastors and Brotherhood Officers

The Brotherhood Retreat at Camp Linden July 23-25 is for you. The program is designed to give you Pastors and Brotherhood Officers information and inspiration. The important thing, however, is what you can add to this meeting. This will be a working group, as was the one at Carson. The whole retreat is designed to get you into small groups for discussion and to get your ideas about some important responsibilities that we have as Christian men. One hundred and forty-five key men from 21 associations were present at Carson for this workshop. Here are the study groups you will choose from:

Group I - For Pastors: "Pastors Involving Their Men." Leader - Hiram LeMay

Group II - "Soul Winning"

Leader - Roy J. Gilleland, Jr.

Group III - "What We Must Do to Prepare Our Boys through Royal Ambassadors"

Leader - William H. Brown

Group IV - "What We Must Do to Prepare Our Young Men through Our Baptist Colleges" Leader - Hubert Smothers

Group V - "What We Must Do if We Would Have Christian Communities"

Leader - James Nugent

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

Leader - William H. Pitt

The most important work will be done Friday night and Saturday. This will leave you free to return home for Sunday services or we will be glad to have you remain through Sunday dinner. Friday afternoon from 3:00-5:30 P.M. will be given over to recreation.

Register Now. Brotherhood Department, 1812 Boulevard, Nashville,—Roy J. Gilleland, Brotherhood secretary.

Cites Challenges To Christian Faith

MIAMI BEACH—The president of the Baptist World Alliance singled out declining morality, divisiveness and waning freedoms as major challenges to the spread of the Christian faith.

"Ethically, the human race seems to be retracing its steps back to paganism," declared John F. Soren, pastor of First Baptist Church of Rio de Janeiro, Brazil.

"In all relations of human life there is a marked tendency toward breaking recognized rules of decency and dignity and relegating completely the ideals and standards of Christian ethics. Modern man prefers not to be encumbered by a sense of moral responsibility."

During the afternoons delegates attended commission meetings on Baptist doctrine, religious liberty and human rights, evangelism, Bible study and membership training as well as sectional meetings, for men, women, youth, pastors, and theological teachers.

President Soren said Christians must admit the veritable flood of obscene literature being produced is in itself a realistic and true moral portrait of the generation that produces and consumes this type of printed matter.

The so-called moral revolution, the moral decadence of this generation, which expressed itself by the rejection of time-proven moral codes and moral standards, is essentially a religious problem, Soren said.

The human race is desperately in need of moral rehabilitation, which only the power of God can instill, Soren said.

In divisiveness, Soren said there are people

who profess to love people on the other side of the world but despise and antagonize their neighbor next door.

"Never in history has freedom been opposed by such formidable foes as in this century," Soren said. "In no other time in history have there been such brazenly anti-freedom philosophies, theologies and ideologies propagating with such militant efficiency their peculiar brand of viruses."

Soren said the picture is still more shocking since freedom is suffering setbacks among the "super-civilized" peoples of the earth.

"It has been trod upon also in concentration camps, in segregated slums, by intolerance, by hate groups and extremists, by corruption in law enforcing agencies, by racism, by political hooliganism, by discriminatory legislation, and other such enemies of freedom born and bred in the heart of the most developed nations and in the centers of so-called highly civilized peoples of the earth."

Soren said it behooves those who believe in religious freedom to take their stand and fly their colors at high mast.

Soren shared the podium with William R. Tolbert Jr., vice president of Liberia who called on Baptists to identify themselves on the side of stability and security.

"Disturbing and distressing acts that should shock the Christian conscience ought not to be treated with indifference or unconcern, thus suggestive of our condonation, and exposing us to ridicule and downgrading the high esteem which the world should have for us."

Message of Jesus Remedy for Man's Ills

MIAMI BEACH—The president of America's largest Negro Baptist convention, Joseph H. Jackson of Chicago, Ill., decried the exclusive, segregated church Sunday and proclaimed the message of Jesus as the remedy for mankind's problems.

The Negro Baptist leader delivered the major morning sermon during worship services at the Baptist World Congress here.

Jackson, head of the National Baptist Convention, Inc., told the overflow crowd that the exclusive church which locks its doors to worshippers who cannot change the stamp of nature on their skin is a cursed church perverting the Gospel.

Such a church, he said, is "cursed with members who cannot feel the love of God. They have locked the Master out."

Some churches have put up an invisible sign outside that says, "Whosoever WE will," instead of "Whosoever Will," Jackson charged.

He added, however, that others have made race their god and have committed themselves to a program of racial promotion.

"The man who tries to crash the exclusive church is just as guilty of sin as the man who holds the door from the inside," he declared.

Jackson called for the church to become the church, and to come back to Christ.

The answer to problems of man's relations to his neighbor is not found in taking part in popular movements, but by getting on our knees and confessing that we are not worthy of God's blessings, he said.

Graham Calls To Reaffirm Faith

MIAMI BEACH—Evangelist Billy Graham rejected modern versions of theology, morality and evangelism and called on Baptists to reaffirm their faith in the traditional concepts.

Speaking to 52,000 people at the 11th Baptist World Congress in the Orange Bowl, he ridiculed what he called the new theology, the new morality and the new evangelism.

On the new theology, Graham contended old creeds are merely being revised and for the most part, revised downward.

"They are being scaled down to match our dwindling faith and our decaying morals," he declared.

Graham said there really isn't anything new about the new theology which he identified as humanism—man worship.

"No more subtle enemy has ever faced the Christian church than this one which dethrones our God and replaces him with

his creature."

The evangelist said he sees signs everywhere of humanism invading the church.

Baptists do not need a new terminology to communicate with the present generation or to lower their standards or compromise their convictions, he said.

Graham called the new morality a movement in modern ethics which repudiates the commandment on adultery, denies the absolute authority of God, advocates permissiveness with affection and represents the church's accommodation of its preaching to the current sex revolution.

"I say this is not a new morality. It is the old immorality brought up to date. Let us as Baptists reaffirm our faith in moral standards."

Supporters of the new evangelism say personal soulwinning is passe, Graham said, and that evangelism means applying Christian principles to the social order.

"Certainly Christian principles must be applied to the social order. However, this is not evangelism.

"Evangelism is to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their king in the fellowship of his church."

The evangelist called for a new dedication and fervor in evangelism but he told Baptists not to expect much sympathy from the world.

"The world appreciates and understands enthusiasm until it becomes religious fervor. Then immediately enthusiasm becomes suspect.

"You can be mad about the Beatles and still be considered a sane and normal person. But bring that same enthusiasm into evangelism and we are accused of being beside ourselves.

"I call upon Baptists to rededicate and reaffirm their strategy of evangelizing the world in our generation."

Russian Baptists Say They Are Not Communists

MIAMI BEACH, FLA.—There are no Communists among the membership of Russian Baptist churches, five Baptists from the Soviet Union flatly declared here.

The Russians, attending the 11th Baptist World Congress, made the statements in a press conference during the convention's opening session. Some pickets accusing the Russians of being spies marched in front of the convention hall. The pickets were recruited by Rev. Carl McIntire (not a Baptist) who heads the International Council of Christian churches.

The Rev. Ivan Motorin of Moscow said that anyone who becomes a member of a church cannot be a Communist. "If he is a believer, he cannot be a Communist," Motorin declared.

Speaking through an interpreter, Motorin fielded most of the questions from reporters covering the meeting attracting Baptists from all over the world.

Motorin added that many Russian Baptists are government employees and workers with industrial concerns, but they are not required to be Communists.

Asked if Russian Baptists ever felt compromised by living in a Communistic state, Motorin said that Christians in the Soviet Union acted "according to the gospel, while atheists acted against God. They have nothing in common."

"But as citizens," he added, "we (Christians) live in a world where there are laws and we must obey them."

Asked if the Russian Baptists experienced any oppression from the Communistic government, Motorin cited statistics of the church's growth and said "the facts speak for the freedom of our work."

"There are 500,000 evangelicals and Baptists in Russia," said Motorin, "and we continue to grow. Baptists are increasing in every strata of society, in the cities and in the country."

Motorin, a staff member of the All Union Council of Evangelical Christian Baptists in Russia, spoke through an interpreter, Adolf Klaupiks, a Baptist World Alliance staff member of Washington, D. C.

The Russians answered freely the questions relating to church growth, but seemed to evade queries about government oppression of the church.

Motorin said that the Moscow Baptist Church conducts six services a week, attracting nearly 2,000 people to each service. "And attendance is increasing," he said. They may have more services to accommodate the crowds.

He said that the Russian Baptists have a difficult time finding meeting places due

BAPTIST BELIEFS

by Herschel H. Hobbs

Predestinated According To God's Purpose

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11).

Does "predestinated" mean that only certain people are marked out for salvation? And contrariwise that all others are destined to be lost?

The word "predestinated" may be rendered "foreordained" (cf. also 1:5). It means to define or to decide beforehand. It is a verb meaning to mark out the boundaries beforehand, something like fencing in a pasture. In other words God ("of him") has marked out beforehand the boundaries "after the counsel of his own will." And what are these boundaries? They are seen in the words "in whom." These words refer back to "in Christ" in verse 10.

Furthermore, this phrase relates back to verse 4. "According as he chosen (elected) us *in him* (Christ) before the foundation of the world" (cf. also v.6, "in the beloved"). In this connection note also verse 5, "having predestinated (marked out the boundaries beforehand) us unto the adoption of children of (through) Jesus Christ to himself, according to the good pleasure of his will."

to a "reconstruction plan in Moscow." He added that they had not yet filled to capacity all of the meeting places they now have available.

Asked what approach the Russian churches use to a hostile world, Motorin said their program is "to be true to the principles of the gospel, and to preach the gospel of Jesus Christ to all people."

Reporters asked several questions about the Russian Baptists' ministry to youth.

In all the replies, Motorin said that the church had no separate program of youth work other than a youth choir. "We try to follow the Bible. In the time of the Apostle Paul, youth work was not separate," he said.

Asked if there were no children and few young people in the Russian churches, Motorin said rumors to that effect were untrue.

One reporter asked if the Russians were called to give an account of their travels to the United States.

Motorin said there was no need to give

Now the key to all of this is found in the words "in him" (v. 4), "by Jesus Christ" (v. 5), "in the beloved" (v. 6), "in whom" (v. 7), "in Christ" (v. 10), "in whom" (v. 11), and "in Christ" (v. 12). In other words, before the foundation of the world God in His sovereign will marked out beforehand the boundaries of salvation. They are "in him" or *in Christ*. All who are *in Christ* shall be saved. Thus this does not mean that arbitrarily God has chosen some to be saved and others to be lost. God arbitrarily has set the boundaries . . . "in him." All who are inside the boundaries shall be saved. All outside the boundaries shall be lost. But man in his free will chooses to be "in him" or chooses not to be "in him."

It may be argued that God knows beforehand who will be saved and who will be lost. True. For God is all-wise. But foreknowledge of an event does not mean that God wills it or causes it. God wills that all men shall be saved. He has provided salvation "through Jesus Christ." And He chooses to save only those who are *in Christ*, by whom salvation is made possible.

In the last analysis, however, whether or not a man is *in Christ* is the decision of his own free will. Man is free to choose, but he is responsible for his choices.

any reports to the government, and that they didn't do it.

"Church and state are separate in the Soviet Union," he said. Motorin added that they did write reports and impressions of their visits in Baptist publications, and these publications are read by all kind of institutions of learning (including the government).

This same group of Baptists from Russia attended the Southern Baptist Convention, American Baptist Convention, and 150th Baptist Jubilee meeting in Atlantic City, N. J., last year.

Another reporter asked the Russians for a report on the safety of 33 Siberian brethren who sought asylum in the U. S. Embassy last year, but were turned away.

Motorin said the Siberians were not Baptists, but rather were Zionists who wanted to go to Palestine. He added that he had reports that they had returned to Siberia and were working there. "As far as we know, there were no oppressions against them."

Our God Is Marching On!

(Continued from Page 3)

I'm not sure that as Baptists we are too safe on this point. Of course, our friends in other communions claim that in baptizing infants they shout this truth at the world. They insist that in baptizing babies who are not able to make any kind of response, indeed who are not in the least aware of what is going on, they are proclaiming in the plainest possible terms that salvation is not something we accomplish. The baptizing of an 'infant', one who is not able to speak, makes it clear that before we could ask Him, and certainly without consulting us, God wrought the great salvation in Christ and that this salvation is sealed in baptism without any semi-Pelagian co-operation on our part.

What we as Baptists say to that, of course, is that this is only one-half of what the New Testament has to say about baptism. And, in fairness, let it be added that in our baptism we also say this half. In burying the believer under the water and in raising him again we declare quite unmistakably what has already been achieved in the death and resurrection of Christ before ever we came on the scene.

But let us acknowledge quite frankly and within the confines of this fellowship that our tendency is, almost inevitably, to stress the other side; to lay the emphasis on what *we* do. Just think of some of the hymns we like to sing on such an occasion.

"O happy day that fixed my choice
On Thee"

Note the pronouns! *WE* do the choosing and God is the object of our choice!

Now, this is all very well as far as it goes. Even Karl Barth has come sufficiently over to our side to say that baptism must be a responsible act on the part of the one baptized. This is right; this is good. But let

us not even begin to imagine that 'making baptism a responsible act' means that it is we who are initiating something in submitting to the ordinance. Whatever we claim to do in baptism is only a weak, stammering response to what God had already done before we saw the light of day. It was His initiative.

Have you re-read recently the story of the conversion of Saul of Tarsus? What brought that strange man on to the side of the angels? Was it a move which he, dynamic figure as he was, undertook? Can you imagine Paul, looking back at those strange events, breaking forth into singing "O happy day, that fixed my choice on Thee . . .?" Not on your life! The wretched man didn't know what had happened! A blinding light from heaven cast him on his face to the ground and an accusing Voice started echoing through the corridors of his conscience. And what took place caused him bewilderment to the end of his days. There was neither rhyme nor reason in it. "Unto me," he exclaimed with an air of incredulity, "who am less than the least all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ!"

When and where did the incredible career of this Christian crusader begin? When he decided to come on to the Lord's side. No; no! It began before he was born! "God", cried Paul, "who separated me from my mother's womb . . ."

Is this to be thought a thing incredible? This fact of our election may occasion astonishment; it should also cause us to rejoice that we have a God who is first in the field even in this.

I mentioned a little while ago a number of people coming into my London church from a completely pagan background. It was grand to sense their wonder that they were in Christ at all. I remember one of them coming to me just as I relinquished the pastorate and saying, "I wish I could make clear to you the sheer accident, as it would seem, that I am a believer at all. I wish you could appreciate how it was by the merest chance, a concurrence of fortuitous circumstances that at one particular point on a Sunday morning I was brought into your church and within hearing of the Gospel. "Now," she added, "I don't want to appear presumptuous, but surely that was not my doing!"

I assured her it was not. And this is what James Grindley Small wants us to testify when he makes us sing,

"I've found a Friend, O such a Friend!

He loved me ere I knew Him:
He drew me (Watch the pronouns) with the
cords of love

And thus he bound me to Him"

We did not run after Him; it was He who came running after us. Even in this greatest gift of all, ours is a God who comes to meet us. He prevents us with blessings of goodness.

And so it will be to the very end. I don't know what awaits us in the realm beyond the tomb,

"I know not where those islands lift

Their fronded palms in air"

but one thing I do know—that even there He will have pre-vented us. And to such an extent that He has time to turn around and come back to meet us. "I go," he says, "to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself . . ." To the very end He is a pre-venting Lord.

* * * *

Is not this the picture of God which we find in the Bible? There can surely be no doubt about this. But do we act upon it? For this picture we have traced has tremendous implications for our whole Christian living and strategy.

It means, for one thing, that when we are about His business, we do not have to try to drag Him after us. We are in it because He has drawn us into it!

Does it not mean also that we have nothing to fear with regard to the hindrances that may come our way as we press forward on His business? If He is a pre-venting God we will find Him there already dealing with the obstacles. As He did in the case of that little company of women who wanted to do a last service for their Master. He has been crucified and buried and all that is left for them now to do is to anoint His body with sweet spices. They start out very early in the morning. And suddenly on the way one of them breaks the melancholy chatter with a cry, 'The stone! The stone! Who will roll away for us the stone?'

Notice: they do not turn aside to hold an emergency prayer-meeting as we would do in our pseudo-piety. They press on. Some divine instinct drives them on their way and when they reach their journey's end, they find the stone already rolled away. God, the pre-venting God, had got there first.

And the first thing told them concerning the risen Christ is, "Behold, He goes ahead of you—into Galilee." And this He has been doing ever since.

What a comfort and challenge this word is to us in our current situation. So often we are fearful for the future of our churches and indeed for the future of the whole Christian movement. The resurgence of ancient religions, the increase in materialism and secularism make the most sanguine of us wonder sometimes what the future holds.

This is only a reflection of the situation which confronts some of us on the local level. I am now an itinerant preacher and going from church to church up and down



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the valleys of my beloved Wales and, indeed, in parts of England, I begin to wonder what the condition of things will be at the end of another generation, as I compare things as they are now and as I remember them. When the present tendencies have done their worst—and I gather that there is no little concern even on this side of the Atlantic—we wonder what will really become of things.

I recall receiving an answer to this right at the beginning of my career. I began my ministry in Porthcawl, a pleasant Welsh seaside resort. And in those days I belonged to the West Wales Baptist Association. I remember the Association Assembly being held in Neath, one of the industrial towns of South Wales, at which one of our able younger ministers had been invited to deliver an address on "Youth and the Church" or some such burning perennial problem. The young man read a carefully prepared paper for which he had collected data and statistics from all over the place. He had collated his figures, worked out his subtractions and progressions and this was his considered conclusion. "If things go on," he claimed "for another five years as they have gone on during these last five years, there'll be no Baptist churches left in South Wales." He had proved his point mathematically and a gloom fell upon the assembly.

The moment the young man took his seat, the minister of the church where the Assembly was being held, a dynamic veteran with a loud voice took the platform and without ceremony addressed the congregation. "Mr. President," he began, "in the year 1920 I was president of this Association and delivered my presidential address at Maesteg. You were so impressed with it that you published it in pamphlet form! I proved conclusively in that address that if things went on for another five years as they had during the previous five years, there would be no Baptist churches left in South Wales. That, Mr. President, was in 1920 and here we are in 1938 saying precisely the same thing. There's something wrong somewhere! I have pleasure in moving, Mr. President, that no man be allowed to ascend our platform within the next 20 years and base the prospects of the Christian Church upon statistics. I beg to move such a resolution."

I don't remember whether anyone seconded! And it was probably a blow below the belt to the young man who had delivered the address. But I'm absolutely certain that veteran minister was right. When you've gathered all your statistics, arranged them in their appropriate columns, done all your subtractions and progressions, don't you see that the most significant fact about the Church has eluded you—the fact that a risen Saviour who has broken the bands of death is going on before and beckoning us onward? How can you squeeze a fact like that into a statistics column? It just won't go!

My colorful College principal who

Foundations For Preparation

by Bob Patterson

This year "Preparation Week" has a new name, "Sunday School Leadership Preparation Week." The new name implies a new purpose, "to interpret the church's Sunday School program and equip every Sunday School worker for his specific responsibility for the new year."

The suggested date is September 20-24. In order to get ready for a successful week, much advance preparation is needed.

A Church Council can do much to make possible successful planning for Preparation Week. If your church is not utilizing a Church Council, now is a good time to begin. For help in this area, write for the free leaflet, "The Church Council." For other assistance secure from the Baptist Book Store:

1. the filmstrip, "The Church Council" (3.50)
2. *A Church Organized and Functioning* (.75)
3. *1965-66 Church Program Guidebook* (\$1.75)

There will not be a study course textbook prepared especially for Preparation Week this year. Instead the material will be in the August and September issues of the *Builder*. Be sure to order enough copies of these issues for all Sunday School workers. Study course credit may be earned as with preview studies.

The June and July issues of the *Builder* will be helpful in preparing for Preparation Week.

preached this Congress sermon back in 1911 used to like to quote the adage that there are three kinds of lies: black lies, white lies and statistics. And the longer I live the more I see the truth of it. The Church defies the infallible testimony of figures. Was it not G. K. Chesterton who said that Christianity had many times gone to the dogs, but in each case it was the dog that died! The Church has many times appeared to have dwindled to nothing and then has come alive again because preventing her, and beckoning her on is One who has found the way out of every grave.

Our God is marching on!

* * *

The Rev. Mr. John Ithel Jones is principal of the South Wales Baptist College (Semi-nary), Cardiff, Wales, since 1958. He serves also as professor of theology and the philosophy of religion at the college. He was moderator of the National Free Church Federal Council of England and Wales (Baptist, Congregational, Methodist, Presbyterian, etc.) for 1963-64.

In planning for Preparation Week and the new Sunday School year it will be necessary to survey your present organizational plan, the possibilities for growth, and then plan to start new units (classes or departments) as needed. For help in this area refer to chapter 3 of *Outreach for the Unreached* by Dr. A. V. Washburn. Also page 25 of the July *Builder* contains the Sunday School organizational chart. Additional copies of this chart may be secured from our department.

Space is a key factor in Sunday School growth and a vital consideration in adding new units. The June *Builder* has excellent material on space. Also consult chapter 5 of *Outreach for the Unreached* for additional information on what space and equipment are needed for each age group.

The enlistment of workers before Preparation Week is very important. Nominating committees are hard at work now. The nomination and election of all Sunday School officers and teachers should be accomplished well before Preparation Week. For a list of workers needed for each age group, refer to pages 56 and 57 of *Outreach for the Unreached*. Class officers are elected after October 1. A free leaflet "Enlisting Sunday School Workers," is available upon request from our department.

It may be that you really need to take a census before Preparation Week. In a stable community a complete census is needed at least every 5 years, if it is kept up-to-date. In more transient communities a census at least every other year is needed. For help in planning and taking a census, consult chapter 3 of *Outreach for the Unreached* or the free leaflet, "Taking and Using a Religious Census."

Other pertinent pamphlets from our department:

"How to Install and Operate the Six-Point Record System"

"Harvest Day"

"Increase Sunday School Enrolment Now"

"You Can Grow Now Through Visitation"



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1965 Sword Drill



Left to right: (front row) Jean Williams, Carolyn Grant, Janice Ketron, Jimmy McGee, Joy Jeffcoat. Second row: Miss Mary Allen, Director of Intermediate Work, Tennessee Training Union Department; Mike Rollins; Hope Evans; Connie Peck.

Schools, industries, and society in general recognize the exceptional individual. These Regional Drillers pictured above indeed are exceptional in their handling and knowledge of the Bible, "the Sword of the Spirit". In 1965, 49 associations sent 87 participants to the Regional Drills.

Listed below are the participants in the Regional Drills. The asterick (*) indicates each region's participant in the State Drill.

Carolyn Grant, First Church, Nashville, will represent the State of Tennessee at Ridgecrest during the Traning Union Leadership and Youth Conference.

Association	Name	Church
SOUTHWESTERN REGION		
Beech River	Ann McCay	Sand Ridge, Lexington
Beech River	Marilyn Sego	Sand Ridge, Lexington
Big Hatchie	Vicki Naylor	Charleston
Big Hatchie	Kaye McIntyre	Charleston
Fayette	Elizabeth Rosser	Somerville, First
Fayette	Dinah Caudle	Somerville, First
Hardeman	Sandra Harris	Dixie Hills, Bolivar
Hardeman	Carolyn Eubanks	Dixie Hills, Bolivar
McNairy	Kathy Lard	Crump, First
McNairy	Van Hudson	Morris Chapel
Madison-Chester	Camille Moss	Westover, Jackson
Shelby	*Joy Jeffcoat	Eudora, Memphis
Shelby	Susan Goodman	Leawood, Memphis
NORTHWESTERN REGION		
Beulah	Sandra McMinn	Martin, First
Beulah	Denise Barnes	Union City, Second
Beulah	Kay Fields	Martin, First
Carroll-Benton	*Jean Williams	Huntingdon, First
Carroll-Benton	Melissa Conyers	Huntingdon, First
Crockett	Michael Williams	South Fork
Gibson	Jean Raines	Humboldt, First
Gibson	Jackie Bailey	Humboldt, First
Western District	Joe Ed Hamlet	Paris, First

SOUTH CENTRAL REGION

Alpha	Jackie Wayland	Hohenwald
Alpha	Jerry Adair	Hohenwald
Duck River	Ellen Phillips	Trinity, Manchester
Duck River	Merita Burgess	Trinity, Manchester
Giles	Susan Stewart	Pulaski, First
Giles	Tee Jackson	Pulaski, First
Indian Creek	Danny Fowler	Green River, Waynesboro
Lawrence	Eddie Gambrell	New Prospect, Lawrenceburg
Lawrence	Johnny Luffman	Eva's Chapel, Lawrenceburg
Maury	Barbara Speakman	Columbia, First
Maury	Becky Lee	Columbia, First
New Duck River	Carolyn Cook	Shelbyville Mills, Shelbyville
New Duck River	Pat Bell	Shelbyville Mills, Shelbyville
William Carey	David Roper	Coldwater
William Carey	*Connie Peck	Fayetteville, First

CENTRAL REGION

Cumberland	Nelda Hargis	Clarksville, First
Cumberland	Glenda Edmondson	Clarksville, First
Nashville	*Carolyn Grant	Nashville, First
Nashville	Ernest Startup	Ivy Memorial, Nashville
Robertson	Joe Pitt	Springfield

NORTH CENTRAL REGION

Central	*Jimmy McGee	Shellsford
Concord	Andy Brown	Southeast, Murfreesboro
Concord	Annette Milligan	Ward's Grove, Murfreesboro
Riverside	Janie Fowler	Round Mtn., Jamestown
Salem	Jimmy Rhody	Smithville
Salem	Ronnie Odom	Burt, Woodbury
Stone	Shirley Maberry	Poplar Springs, Cookeville
Stone	Pamela Sullivan	Poplar Springs, Cookeville
Wilson	Darnell Russell	Round Lick, Watertown
Wilson	Kay Patton	Shop Springs

SOUTHEASTERN REGION

Bradley	Betty Rominger	Big Spring, Cleveland
Bradley	Theresa Stevison	Cleveland, First
Hamilton	*Hope Evans	Avondale, Chattanooga
McMinn	Sandra Stanton	North Athens
McMinn	Frances Hayes	North Athens
Sequatchie	Rickey Powers	S. Pittsburg, First
Sequatchie	Pamela Eakin	S. Pittsburg, First
Tennessee Valley	Hazel Howard	Mount Vernon, Sale Creek

NORTHEASTERN REGION

East Tennessee	Myrna Conard	Denton, Cosby
East Tennessee	Dorothy Haynes	Newport, Lincoln Ave.
Holston	*Janice Ketron	Kingsport, Beulah
Holston	Richard Kitzmiller	Kingsport, Beulah
Holston Valley	Keith Davis	Rogersville, First
Holston Valley	Judy Larkin	Church Hill, First
Jefferson	Linda High	Jefferson City, First
Jefferson	Susie Snodgrass	White Pine, Jefferson
Nolachucky	Sandra Moyers	Fernwood, Morristown
Nolachucky	Don Edwards	Montvue, Morristown
Watauga	Connie Cole	Elizabethton, First

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Big Emory	Michael Arthur	Kingston, Cedar Grove
Big Emory	Tim Wright	Walnut Hill, Harriman
Campbell	Patricia Kay Lay	Newcomb
Campbell	Gary L. Stooksbury	E. Jacksboro
Chilhowee	Denise Denton	Maryville, First
Chilhowee	Bobby Bean	Broadway, Maryville
Clinton	Linda McDavid	Edgemoor, Clinton
Clinton	Bertie Burleson	Edgemoor, Clinton
Cumberland Gap	Lucy Ellen Pendleton	Little Mulberry, Tazewell
Cumberland Gap	Nancy Carol Ramsey	Little Mulberry, Tazewell
Knox	*Mike Rollins	West Lonsdale, Knoxville
Knox	Pamela Payne	First, Knoxville
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Our Continuing Response To Christ

TEXTS: Philippians 3:7-16; Colossians 3:1-3
(Larger and Printed).

Salvation, from the point of view of the New Testament, begins when one repents from sin and turns to Jesus Christ for forgiveness. It continues through his earthly life. It will be completed at the end. All three phases are to be regarded as parts of the entire process. This gives room for growth in grace, the basic theme of this quarter's series of lessons. Such growth is, in essence, fundamentally the same in all stages: beginning, continuing and ending.

One must continuously give himself to the Lord through such activities as prayer, the study of the Bible, and in service to others for God's glory in order to become more like Christ. Such becoming furnishes his highest goal in life. To experience salvation, in its initial stage, is to desire to do the will of Christ. This, in turn, involves a continuous response to Him by attempting to do what He commanded (for instance) in what is called the Great Commission (see Mt. 28:18-20). The text indicated for this lesson suggests three apparent paradoxes.

Losing To Gain (Ph. 3:7-11)

Paul in these verses tells of how he had gladly lost all in order to gain Christ. His endowments and achievements, before becoming a follower of Christ; were considerable but he compares them to human refuse when he recalled what he had gained after knowing Jesus Christ both as Saviour and Lord. He rejoices in his new-found righteousness in Him after he had completely abandoned his own. That of faith, he found, was far superior to that of the law. Legalism for Paul, was a barren and empty concept. Let it be so for each of us as we grow in grace.

But Paul was anxious to know, and thus gain, more of Christ. He desired the power of Christ's own resurrection, even as he walked on the earth. He longed for that peculiar fellowship of Christ's sufferings as he witnessed for Him here and now. He was willing to die, if necessary, for His glory. Verse eleven here gives the clue for a

Christian's lack of power where it may exist today.

Submitting To Win (Ph. 3:12-16)

The last of verse twelve reads: "but I press on to make it my own, because Christ Jesus has made me his own" (RSV). The aim for the genuine Christian, according to this teaching, is to be completely submissive to the will of Christ. For it is in this that he is able to "win". Consider Phillip's translation in part, of these verses. "How changed are my ambitions! . . . But I keep going on, grasping ever more firmly that purpose for which Christ Jesus grasped me . . . I go straight for the goal - my reward the honor of my high calling by God in Christ Jesus."

The Christian, according to Paul's inspired teaching here, has an ambition to grow towards maturity in his spiritual life. The key to the accomplishment of such an exalted aim lies in the attitude of whole-hearted yieldedness upon his part to Christ's aim and purpose for his life. Thus there will be less and less selfishness with more Godliness. Thus he will be able to pray, "Thy will be done" and the prayer will be as precious incense before the Lord. He may even come near the entrance to Gethsemane with Jesus as He so prayed. Truly the way to "win" is the way of surrender. The example of Jesus is altogether convincing.

Dying To Live (Col. 3:1-3)

What a profound picture may be seen in the ordinance of baptism when done in accord with the teaching of the New Testament! There is the picture of the death of the old way of life and the emergence of the new way of life, this time as Jesus lived it while on earth. And this is the same teaching in these verses. The new life cannot come into being unless and until the old life actually dies. This great truth is seen even in the plant world. By the same token, the new life cannot thrive unless and until a continuous putting to death of the old occurs. Paul introduces verse five, here, with: "Mortify therefore your members which are upon earth (belong to the earth, NEB).

The Cross, with all of its sacred implications, still stands as the single symbol of true Christianity. For the Christian, it is more than an ornament or a fetish. It is to be a way of living. Suffering, but victorious. For this a hostile world will ever stand mystified when beholding. It is God's way.

Adam Hall Named To Staff of Ridgecrest

RIDGECREST—Adam Hall has been named manager of Nibble Nook, the snack bar of the Ridgecrest (N.C.) Baptist Assembly. Through the summer months he will direct the services of the summer assembly's refreshment department.

Hall is a graduate of the University of Tennessee's Martin Branch and is currently enrolled in Southwestern Seminary, Fort Worth. He has served on the staff of the Baptist assembly 7 years.

He is the son of Mr. and Mrs. Adam Hall, Sr., of 72072 Eighth Road, Memphis, and is a member of Bartlett Church, Memphis.

NEW BOOKS

The Invisible War by Donald Grey Barnhouse; Zondervan; 288 pp.; \$4.95. The panorama of the continuing conflict between good and evil.

The Jew Returns to Israel by Anton Darms; Zondervan; 189 pp.; \$3.50. Darms' most recent literary venture, *The Jew Returns to Israel*, belies his 96 years. In this book he vigorously carries the reader through the ages, with an insight into the Jewish mind and heart which proclaims for Jew and Gentile alike his understanding, admiration, and love for the "Chosen People," his very real sadness and concern for those Gentiles who do not love their brother as themselves.

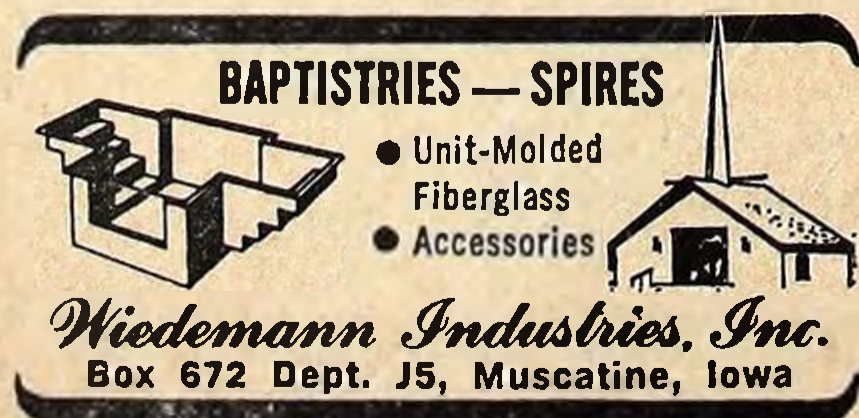
An Exposition of the Gospel of Matthew by Herschel H. Hobbs; Baker; 422 pp.; \$6.95. This is the first volume in a projected new series of Exposition of the New Testament.

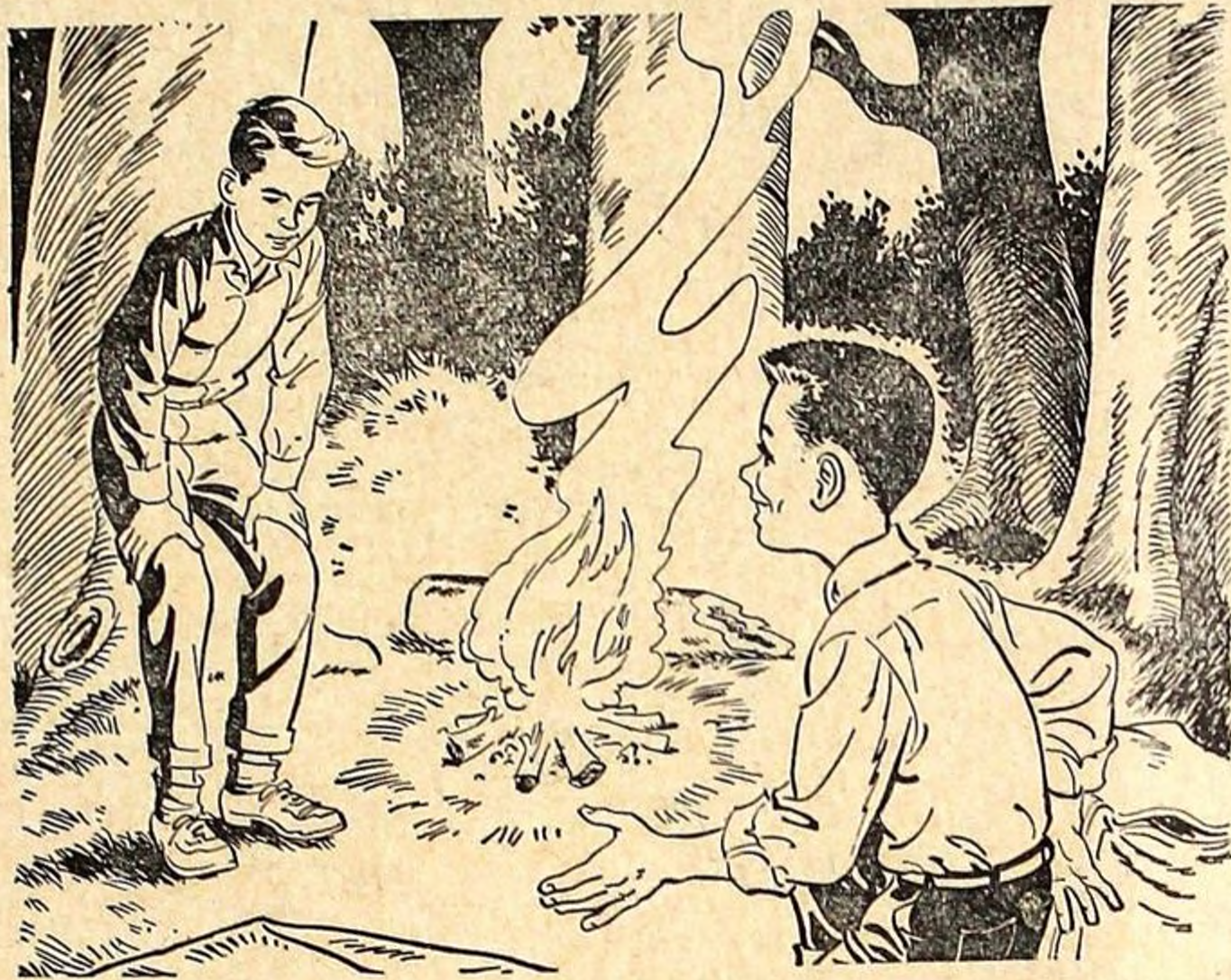
Vatican Imperialism in the Twentieth Century by Avro Manhattan; Zondervan; 414 pp.; \$5.95. A book that will shock Protestants and Catholics alike . . . indispensable for anyone wanting to understand how 550 million people are used to shape contemporary national and world events at home and abroad.

Concordance to the New English Bible (New Testament) compiled by E. Elder; Zondervan; 401 pp.; \$4.95. The immediate and widespread popularity of the *New English Bible—New Testament* has created an intense demand for this helpful book which will enable the student to find, quickly and efficiently, words different from or not in the same verse as the Authorized Version.

Sound His Glories Forth by Elizabeth R. Edwards and Gladys Besancon; Baker; 172 pp.; \$3.95. Religious programs which are artistically rewarding, and easy to present by churches and schools.

The Bible for Today's World by W. A. Criswell; Zondervan; 128 pp.; \$2.50. Dr. Criswell underlines the immutable nature of God's Word, as given to us in the Bible, and he affirms the inspiration of the Scriptures with classic eloquence.





PICNIC ROLLS*

By Josephine M. Opsahl

Now that picnic time is here again, no doubt you will have many good times. On some of these outings, you will enjoy preparing food outdoors. When you do, for good eating make some biscuit rolls.

Allow your campfire to burn down to a bed of glowing coals. Meanwhile prepare a recipe of baking powder biscuit dough. This can be made from your own favorite recipe or from a biscuit mix. Several good ones are on the market. Cut several strong sticks from growing trees or shrubs. Have them long enough to hold over the fire.

Wash your hands and dust them with the mix or flour to prevent the dough from

sticking to them. Between the palms of your hands, roll small amounts of the dough into rolls about the size of your little finger. Make them about one-half inch in diameter and five or six inches long. Wind these ribbons of dough closely around the end of the sticks. Pinch the ends of the rolled dough tightly together to hold it on the sticks.

Hold the sticks over the hot coals. Keep turning them slowly so that the dough will bake on all sides. The rolls should be nicely browned on all sides but not burned.

When the rolls are baked, they will slip off the sticks easily, ready for eating. For extra goodness, fill the centers with jam or cheese spread. You and your friends will find picnic biscuit rolls a real treat.

LITTLE COUNTRYMAN*

By Mary Rouse

When you travel in cholla country at about fifteen or twenty miles per hour, suddenly a bird may dart out in front of the car. He starts running before you as if daring you to chase him.

"Side-step, silly chicken," you say. No, he isn't a chicken. His tail is a foot long. A magpie? No, his feet are like those of the parrot, the woodpecker, and the cuckoo. Two toes point forward and two turn backward. Why, he's the ground cuckoo, the roadrunner.

So you've heard of him? The roadrunner—what a bumpkin!

After a long, merry chase the bird grows tired. Suddenly turning on his slim rudder-like tail, he glides off the road and slips behind a bush.

Next day you may see him, half-hidden in the sagebrush, peeking out at you. Something dangles from his bill. Probably it is six to eight inches of snake. He has met this

snake, won the battle, pecked it in two, and crammed a piece in his mouth. Since he can digest only a few inches at a time, he lets the rest wait. His occupation then must be killing snakes, and his hobby is running along the road.

Besides reptiles, the bird eats seeds, eggs, snails, beetles, tarantulas, centipedes, pocket mice, caterpillars, grasshoppers, and kangaroo rates. For dessert, he eats cactus berries when they are in season.

Wherever you find the grotesque cholla cactus, you may also find the grotesque roadrunner. He goes even to Death Valley. Pioneers saw him along the Santa Fe Trail over one hundred years ago. This trail leads northeast out of Santa Fe, New Mexico.

New Mexico loved this pound of friendliness and adopted him as her state bird. He has a spiny crest and is twenty-four inches long. Some Mexicans keep him as a pet. He rids their gardens of bothersome insects. They call him *paisano*, their fellow countryman. They also call him *correo del camino*, runner of the road.

Shoe department manager to customer: "Yes, we have a selection of loafers. I'll see if I can get one to wait on you."

A pessimist feels bad when he feels good for fear he'll feel worse when he feels better.

Two women were preparing to board the air liner. One of them turned to the pilot and said, "Now, please don't travel faster than sound. We want to talk."

It's easy to be a success at minding your own business because you have so little competition.

The *paisano* and his mate are brown streaked, with touches of green. This coloring camouflages them in the vegetation of desert sands. The hen chooses the chollas, an extremely prickly, treelike cactus, for her nest. She and her mate bring sticks and twigs to form the outside of the nest. Then they gather bark, roots, grass, feathers, and dried snakeskins for the lining.

As soon as the hen lays an egg, she begins sitting on it. There she sits, a shaggy-looking bird with her tail erect.

Time passes. The last egg of her brood may not have hatched, though some of her chicks are good sized. The reason is that after laying her first egg she waited a few days. Then she laid another one in the nest—and another. Eventually, she will have hatched all her naked babies. Dad, though, has taken turns sitting on the eggs during this long period of incubation. The parents now are kept busy catching lizards and snakes to feed their family of from two to nine.

One of the queerest traits of the roadrunner is his delight in racing. In 1908 a Mrs. Hudson wrote that he had been known to meet the same person every day at the same spot and to start off for his morning race of half a mile.

Down goes his head. Out shoots his neck. Then with his long tail lying horizontal with his olive-colored bill, he streaks down the road or highway. You think of a sleek, miniature jetliner moving down the runway for take-off. His strength lies in his long legs and strong, black feet. He runs rapidly awhile, he glides awhile, but he seldom flies.

You will enjoy meeting the roadrunner. Watch him go off to digest another inch of snake. He would make you a loyal pet, but better than that is to expect to see him again another day.

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Attendances and Additions

Churches S.S. T.U. Add.

Alcoa, Calvary	187	77	1
Alexandria	170	44	
New Hope	68		
Athens, Central	157	76	
East	399	173	
First	542	188	
West End Mission	70		
Parkway	68	54	3
Auburntown, Prosperity	124	70	
Bemis, First	293	62	
Bolivar, First	410	87	
Brownsville	591	117	
Calhoun	137	50	1
Carthage, First	217	48	
Chattanooga, Brainerd	871	259	4
Calvary	277	70	1
Central	572	156	
Meadowview	81	38	
East Brainerd	195	85	2
East Lake	490	124	
First	884	150	2
Morris Hill	277	103	2
Northside	426	123	
Oakwood	402	122	
Ooltewah	154	56	
Red Bank	1065	257	1
Ridgedale	455	144	
St. Elmo	336	91	
White Oak	483	135	
Clarksville, First	1001	234	
Hilldale	89	35	
Pleasant View	275	55	
Cleveland, Big Spring	354	138	
Maple Street	125	53	
Stuart Park	145	81	
Clinton, First	600	137	
Second	456	107	8
Collierville, First	316	76	
Columbia, First	388	103	8
Highland Park	342	150	
Northside	149	82	2
Pleasant Heights	204	62	2
Concord, First	260	151	7
Cookeville, First	464	96	1
Washington Avenue	144	69	
Bangham	60	36	
West View	132	45	
Corryton	216	89	
Cowan, First	116	44	
Midway	29	30	
Crossville, First	218	48	
Homestead	194	45	
Daisy, First	294	72	
Dayton, First	242	70	
Decaturville	74	47	
Denver, Trace Creek	125	43	
Dickson, First	215	166	
Dresden, First	206	60	
Dunlap, First	128	42	1
Dyer, New Bethlehem	177	86	
Dyersburg, Hawthorne	186	94	8
Elizabethton, First	456	127	6
Oak Street	179	49	
Siam	231	119	1
Etowah, First	335	80	
North	371	71	
Fayetteville, Prospect	116	80	1
Flintville, First	184	101	
Friendsville, First	181	102	
Galloway	100	40	1
Gleason, First	178		
Grand Junction, First	155	101	
Greenback, Niles Ferry	85	64	
Salem	147	84	
Greenbrier, Ebenezer	129		1
First	485	249	24
Greeneville, Second	196	41	
Harriman, Big Emory	148	81	
Piney Grove	173	35	
South	498	138	
Trenton Street	344	88	3
Walnut Hill	225	74	
Henderson, First	196	51	
Hendersonville, First	575	143	4
Hixson, Central	307	180	2
First	322	89	1
Memorial	280	101	
Humboldt, First	488	127	
Jackson, Calvary	471	200	7
Highland Park	162	63	1
Parkview	367	125	1
West	743	319	2
Johnson City, North	189	64	4
Pinecrest	209	75	
Unaka Avenue	333	97	
Kenton, Macedonia	91	44	
Kingsport, Colonial Heights	375	149	
First	721	172	6
Litz Manor	200	92	1
Lynn Garden	373	106	
State Line	194	81	4

June 27, 1965

Kingston, First	394	149	
Knoxville, Beaver Dam	253	76	6
Black Oak Heights	185	52	
Broadway	823	225	2
Central (Ft. City)	1096	346	8
City View	271	68	1
Cumberland	309	114	
Fifth Avenue	632	118	
First	744	120	1
Grace	402	162	
Lincoln Park	934	244	
McCalla Avenue	787	220	1
Mt. Carmel	180	54	1
Meridian	585	162	
New Hopewell	278	100	
South	507	159	4
Wallace Memorial	599	187	
West Hills	236	56	
LaFollette, First	291	78	
Lawrenceburg, First	195	78	2
Meadow View	80	33	
Highland Park	277	131	1
Lebanon, First	496	121	
Gladeville	125	53	
Immanuel	398	171	
Rocky Valley	135	49	
Lenoir City, Calvary	230	55	
First	450	134	1
Kingston Pike	101	52	2
Oral	93	51	
Lewisburg, East Commerce	132	48	
Loretto	152	53	1
Loudon, Union Fork	110	111	
Madison, First	398	73	
Madisonville, First	297	89	3
Manchester, Trinity	154	100	3
Martin, First	318	67	
Southside	90	31	4
Maryville, Armona	155	79	2
Broadway	522	221	
Dotson Memorial	155	105	
Everett Hills	458	175	
Forest Hill	149	57	
Pleasant Grove	142	87	
Unity	166	104	
McKenzie, First	336	102	
McMinnville, Forest Park	110	62	4
Gath	112	76	
Magness Memorial	409	101	
Memphis, Acklena	117	45	
Ardmore	605	205	8
Bellevue	1417	618	7
Bethel	68	17	
Boulevard	370	117	1
Breedlove	53	35	
Broadway	607	252	1
Brunswick	111	49	
Dellwood	453	218	10
East Park	183	84	2
Ellendale	159	65	5
Elliston Avenue	330	137	4
Eudora	917	302	5
First	1245	192	5
Frayser	751	302	15
Georgian Hills	500	250	13
Glen Park	314	169	4
Highland Heights	1099	539	5
Kennedy	464	215	
LaBelle Haven	644	223	2
LeaClair	426	160	3
Longcrest	143	80	2
Lucy	155	86	
Macon Road	233	109	5
Mallory Heights	230	71	2
McLean	493	158	1
Millington, First	517	236	6
Mountain Terrace	266	176	7
Oakhaven	446	186	1
Parkway Village	415	100	2

Peabody	181	95	
Richland	321	128	3
Rugby Hills	306	136	6
Scenic Hills	158	77	5
Second	469	162	6
Seventh Street	324	70	11
Sky View	415		5
Speedway Terrace	650	288	8
Temple	864	274	2
Trinity	623	243	8
Wells Station	539	143	1
Westmont	148	78	4
Whitehaven	717	178	12
Milan, First	441	105	
Morristown, Alpha	98	26	
Buffalo Trail	245	85	3
Cherokee Hill	131	35	5
First	648	103	
Whitesburg	111	30	
Murfreesboro, First	563	114	1
Calvary	85	52	
Southeast	168	74	
Maney Avenue	107	33	1
Third	274	79	
Woodbury Road	220	87	
Nashville, Antioch	183	55	
Belmont Heights	827	219	22
Madison Street	79	27	
Westview	86	46	
Bordeaux		51	2
Charlotte Road	121	82	
Dalewood	364	89	2
Eastland	508	176	
Fairview	195	67	
First	1175	375	10
Carroll Street	141	35	
Cora Tibbs	39	24	
T.P.S.	189		
Freeland	101	39	
Glenwood	291	64	7
Grace	699	207	
Haywood Hills	359	159	8
Hermitage Hills	300	158	3
Hillhurst	221	93	
Joelton	310	180	10
Lakewood	390	81	
Lincova Hills	202	34	
Lockeland	474	111	
Lyle Lane	92	35	5
Maplewood	162	65	10
Park Avenue	792	251	12
Riverside	312	76	3
Rosedale	163	76	5
Third	168	37	2
Tusculum	377	143	8
Woodbine	458	148	
Berea	32	6	
Niota, First	118	17	
Oak Ridge, Robertsville	575	154	
Old Hickory, First	449	144	
Peytonville	47	48	
Temple	230	82	
Paris, First	513	127	2
Parsons, First	215	62	
Pigeon Forge, First	255	79	5
Portland, First	321	96	1
Ripley, Curve	113	57	
Rockwood, Eureka	118	57	1
First	420	124	
White's Creek	88	55	4
Rogersville, Henard's Chapel	138	100	2
Savannah, First	283	58	
Selmer, First	264	75	
Sevierville, First	502	138	
Seymour, Dupont	173	89	
Ellejoy	74	24	2
Shelbyville, First	430	124	
Smyrna, First	264	72	
Somerville, First	268	126	
Sparta, First	184	58	
Springfield	541	101	2
Eastland Heights	178	59	
Summertown	142	57	
Sweetwater, First	385	85	
Murrays	120	86	
Trenton, First	581	170	7
Troy, First	100	48	
Union City, First	515	111	3
Second	314	115	4
Watertown, Round Lick	200	73	
Waverly, First	188	56	
Waynesboro, Green River	148	84	1
White House	180	73	
Whiteville, First	145	53	
Winchester, First	252	78	1
Southside	62		

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