

BAPTIST & REFLECTOR

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CONVENTION

"SPEAKING THE TRUTH IN LOVE"



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Robert Jackson

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Casting A Shadow



James R. Loy, New Market Church,
New Market

"Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them" Acts 5:15.

Peter's life was aglow with the love of God. He was a consecrated Christian. People believed in him and in his Saviour. They believed all they had to do to heal



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

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Proposed \$4,225,000 Budget,
Plus Advance

Nashville—The State Convention meeting at Chattanooga, Nov. 9-11 will be asked to approve a \$4,225,000 Cooperative Program budget for 1966. This would be an increase of \$200,000 over 1965.

The new budget will be on recommendation of the Executive Board which in turn approved it after presentation here by the Tennessee Baptist Program Committee, Sept. 28.

The Advance Budget recommendation for 1966 would up the total goal to \$4,350,000, an increase of \$125,000 over and above the \$4,225,000 Cooperative Program budget. This advance would be distributed on the same percentage of divi-

ion between the Tennessee Baptist Convention and the Southern Baptist Convention. However, the Advance Budget is not to be distributed until the Cooperative Program budget has been reached and distributed.

It was explained that budget requests were secured from all agencies and institutions and mailed to the executive secretary's office previous to July 21. Study of current receipts and anticipated income for 1966 helped set the new budget with the same percentages of distribution used to determine what part of the \$200,000 advance goes to state causes. This totals \$133,340.

Budget requests, on being totaled and measured by this possible \$200,000 advance, had to be cut back since they almost doubled the amount considered available for 1966 advance. In view of this necessary reduction, priorities were established to determine which requests were most acute and where needs were most imperative. It was explained that the committees reviewed all budget requests in the light of the total budget picture and made recommendations for advance in light of priority ratings and imminent needs.

Of the total new \$4,225,000 budget, allocation for the SBC program amounts to \$1,408,192; and for the Tennessee Baptist Convention program, \$2,816,808. The following division is proposed for this latter sum in the new budget!

To the Departments, \$1,291,142.

To the Schools \$1,141,116.

To the Hospitals \$129,550.

To the Children's Homes \$255,000.

This means an increase to the Departments of 4.87 per cent, an increase to the Schools of 5.39, an increase to the Children's Homes of 6.25, with the Hospitals pegged at last year's figure.

The proposed budget for 1966 includes \$270,964.80 for General Convention operation, or an increase of \$16,123.80.

The Tennessee Baptist Foundation, the WMU and Retirement Plans would share in \$356,842.40, or an increase of \$10,192.40.

State Missions (10) Departments would have \$611,334.80, or an increase of \$22,683.80. The new budget also contains

their sick was to place them in the streets where the shadow of Peter would fall on them as he passed by. And God honored their faith. Even the shadow of Peter was a blessing to humanity. The shadow that he cast was symbolic of his influence. It goes further to suggest that every life has its influence.

Everyone is casting a shadow of influence. The infant baby, the invalid, the aged, the good and the bad all have influence. It has been said by someone from the past that we are not here merely to make a living but to make a life.

We should guard our influence at all cost. Life is a sacred trust that God has given us for a little while. Soon we must come face to face with God and our record of this life. We can do no good or evil without its effects upon our lives. Paul said in his letter to the Romans, "For none of us liveth to himself, and no man dieth to himself."

We must consider others. We can do this best if we follow the example of Christ's unselfishness, devotion, and purity. The Christian life is the best life, and when it yields itself completely to Christ it bears the richest of fruits in achievements and influence.

On Our Cover

AMONG THOSE SHARING in dedicating new facilities of Dargan-Carver Library at Nashville Sept. 21 were Davis C. Woolley (left) and James L. Sullivan. They are executives of the Historical Commission and the Sunday School Board, the two Southern Baptist Convention agencies jointly operating this research and reference library center. Woolley and Sullivan are shown here just before the dedication program inspecting one of the Library's museum cases containing the 1671 minute book of the church at Bedford, England pastored by John Bunyan.

SBC Business Conducted, But No Catholic Praise

By Jim Newton

NASHVILLE (BP)—The Southern Baptist Convention Executive Committee, desiring a session dealing mostly with technical

a Capital Expense section including equipment for the Executive Board, \$7,000, and Student Department campus work, \$45,000, for a total of \$52,000 or an increase for the coming year in Capital Expense of \$11,000.

The educational institutions operating funds are included in the new budget to the amount of \$733,027, or an increase of \$35,521. Their capital needs funds amount to \$408,089, or an increase of \$22,819 for the coming year.

The hospitals operating funds are recommended for the amount of \$129,550 (the same as last year) and the Children's Homes operating fund is included for \$245,000, an increase of \$15,000, with capital needs, \$10,000.

The State Convention will again pass upon the same recommended distribution of Cooperative Program receipts between the Southern Baptist Convention and the Tennessee Baptist Convention. This division is one third for the SBC, and two thirds for the TBC.

The Advance of \$200,000 in the new budget was said to be reasonable and attainable, and the suggested plan of distribution stated to be on the basis of meeting the greatest needs of Tennessee Baptist schools as well as some other critical needs. It is proposed with the hope of "stimulating a great team effort on the part of every institution and agency as well as the churches."

Proposal of the new budget carries an Advance Budget beyond the adopted and distributable budget. It would be distributed only after the operating and capital needs budget has been received and distributed according to the adopted recommendations of the Tennessee Baptist Convention. The Advance part of the budget contains \$40,000 for the schools, \$25,000 for the Children's Homes and \$18,338 for the Executive Board's capital needs.

In a statement to the Board concerning the anticipated \$4,350,000 income for 1966, it was estimated that \$128,040.09 advance giving would be required to meet the Advance Goal, above this present year's anticipated giving.

Any surplus receipts above the Advance Budget would be divided on a 50-50 basis between the TBC and the SBC.

business matters, tabled the most controversial issue—a recommendation expressing gratitude for the Vatican Council's religious liberty statement.

The 58-member committee had earlier referred to subcommittees for study two key matters—the possibility of changing the convention's name, and a proposal to establish a Baptist "diplomatic unit" in Hollywood.

Meeting in Dallas last June, the convention had instructed the Executive Committee to deal with both matters referred to subcommittees, which will report back to the full body after fact-finding and procedure investigations.

Strong opposition to the Vatican Council recommendation was expressed during the meeting. Those opposed said they did not believe it would do any good, and that it would look like Southern Baptists were "grateful to some superior group."

Most of the meeting was spent in setting up future studies preliminary to action.

A detailed operating budget for the Executive Committee in 1966 was approved along with numerous financial and legal matters.

Executive Committee Chairman W. Douglas Hudgins suggested a study of the possibility of establishing a Southern Baptist relief fund, or channels to help people suffering in the wake of such disasters of the Executive Committee, were asked to recommend study procedures.

An Executive Committee member from Louisiana, hard hit by Hurricane Betsy, said that Baptist churches and institutions suffered more than \$3 million in damage. The Louisiana Baptist Convention, Box 311 in Alexandria, is accepting contributions to help those who suffered in the tragedy, said Luther B. Hall of Farmersville, La.

The Executive Committee also approved a proposal for Southern Baptist Convention participation in an evangelistic crusade set for 1969 in North, Central and South America.

The Executive Committee chairman and the president of the convention were authorized to appoint six Southern Baptists to serve on a correlating and steering committee with other participating Baptist groups.

Convention President Wayne Dehoney was nominated by the Executive Committee to fill a vacancy on the Baptist World Alliance Executive Committee. Dehoney had earlier addressed the group, telling of his

recent missions tour in Africa where he said doors are wide open.

The Roosevelt Hotel in New Orleans was selected as the convention headquarters for the 1967 meeting in New Orleans.

Although no action was taken, the organization's program committee reported that it had gone over drafts of program statements for the SBC Home Mission Board, Foreign Mission Board, and the Commission on American Baptist Theological Seminary.

The Home Mission Board was authorized to budget up to \$15,000 during 1966 to help support Brotherhood work in Baptist pioneer states.

Special resolutions of appreciation were adopted praising the work of Joe W. Burton, convention recording secretary for 18 years and registration secretary for one year; and Theo Sommerkamp, assistant director of the Baptist Press, news service of the convention.

Other actions taken by the Executive Committee:

—Approved a self-liquidating loan request of up to \$7.8 million from Southern Baptist Hospital in New Orleans, La.;

—Authorized Southern Baptist Theological Seminary, Louisville, Ky., to borrow up to \$600,000 against the capital needs allocation from the convention, 1965-68;

—Approved new charter for New Orleans Baptist Seminary Foundation, and for Southern Baptist Hospital of Florida in Jacksonville;

—Concurred with earlier action of the Southern Baptist Hospital expressing concern because Baptist hospitals were forced to sign a government form listing the institutions as "applicants" for federal financial aid when they comply with the Civil Rights act;

—Approved that rates for gift annuities as recommended by the Annuity Board and Southern Baptist Foundation would be those adopted by the Gift Annuities Conference in Chicago in 1965;

—Instructed auditors for each SBC agency to submit copies of reports on internal control with recommendations for improvement. If any, to the agency head and Executive Committee;

—Authorized specific officers of the SBC Executive Committee to sell and transfer securities when countersigned, and authorized the new Executive Committee bookkeeper, Mrs. Ada Ruth Kelly, to countersign checks;

—Deleted a sentence in the Executive Committee Bylaws permitting proxies on standing or special committees, and authorized payment of the expenses of special committees from the convention operating budget;

—An extended the time of a research project on church vocations one year to September of 1967.



Observations by Owen...

Device Of The Devil

The most colossal apparatus for mind control in all human history is that which the Communists now have in operation. It began with Lenin. He visualized one widespread press, centrally controlled, as an instrument for professional revolutionaries. He finally began to bring this into being. This press was to train and integrate the Party. It would function as "an enormous pair of smith's bellows, blowing every spark of class struggle and popular indignation into a general conflagration." After the 1917 coup d'etat Lenin moved quickly to put his scheme into practice. He made the printed page his evil servant, his weapon to destroy those opposing Communism. It has fanned sparks of

rebellion and revolution into a frightful holocaust that has destroyed vast areas of human society.

The Communist press today is a controlled, conspirational press. It is used to prevent impact of any unwanted news upon the minds under its control and to bar ideas from the outside. As a controlled press, it serves the ends of propaganda. The man under Communism can only read in the papers allowed him what the Communist Party wants him to read. Censorship and propaganda are two sides of the same coin.

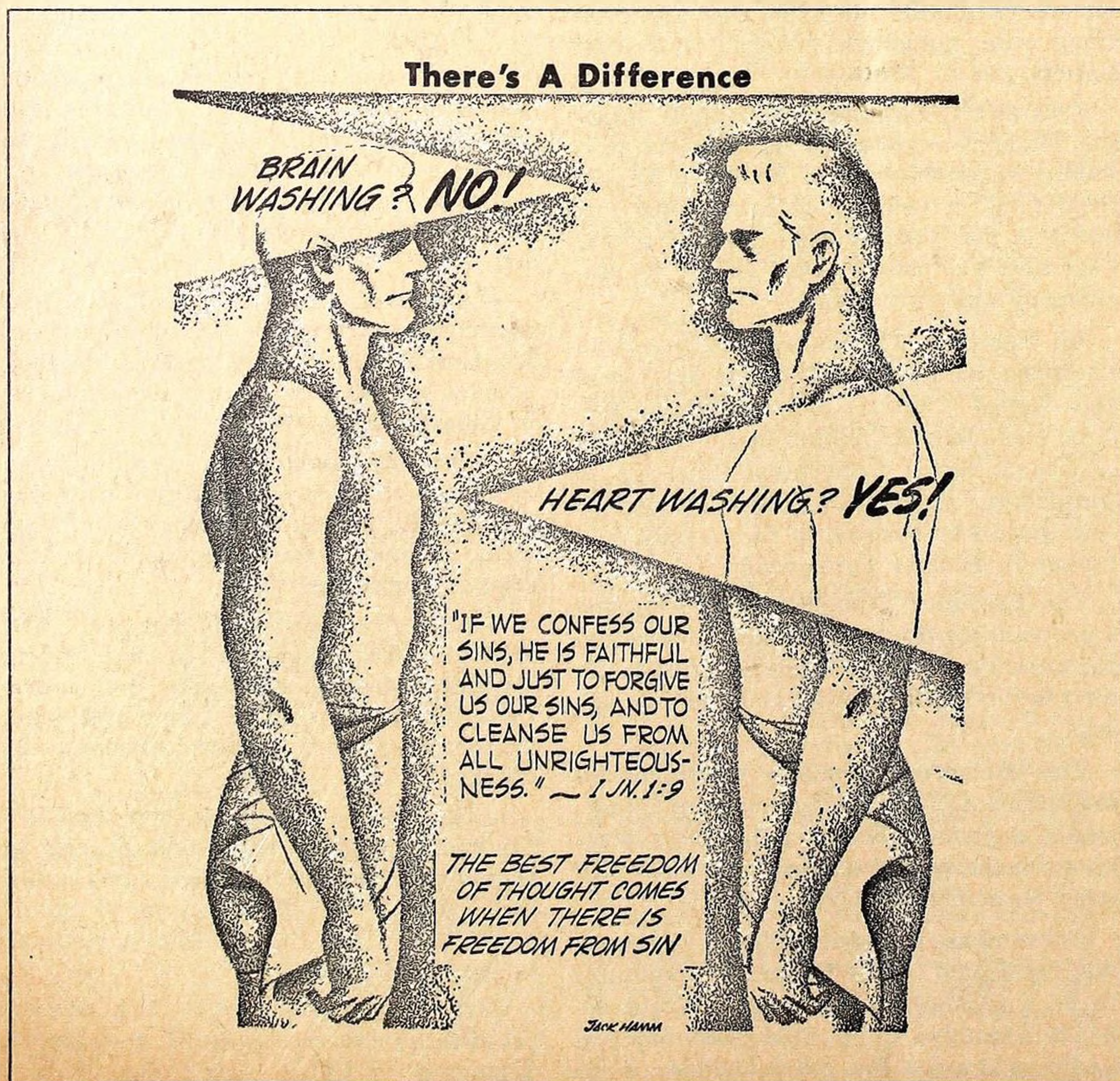
With forming of the Comintern in 1919 this controlled press was extended on a

world scale. This was done to foment revolution. Publishing houses were set up to turn out endless streams of pamphlets and books by Communists native to each country. Everywhere teaching manuals, guides for speeches, and books for agitators rolled from the press. Output increased enormously. So did variety and subtlety of appeal.

Communists tried to use the hard times of the 1933-1938 depression to overthrow the US government. Ten million copies of "Foundations of Leninism," were printed as working textbooks to overthrow the USA. They didn't succeed, of course. But today similar tactics are being used. These tactics exploit, hunger, poverty, economic, racial, and political unrest, to destroy established governments and to entrench Communism. Their tactics are evident in duping students into becoming their pawns as protestors, demonstrators against authority in the name of "free speech."

Communists have designed "verbal packages," with revolutionary contents. These are sold to unsuspecting customers. Some are sent free to editors, writers, producers in the communications field. A veritable flood of subversive materials, with terrible unanimity of viewpoint on most every subject, is contrived. Sometimes it's made in Moscow, sometimes it's made in Peking, but all of this corrupting material has the same intent—to put Communism in control of the world. It seizes the word "freedom" and adroitly uses it to blindly lead its adherents into slavery. It seeks to manipulate the human mind by the printed page.

We must learn to decode Communism's double talk. We are duped if we suppose it is saying by its speech what the words mean to us. Instead it is what the words mean to the revolutionary. When he uses the word "peace" it means economic and political war. By using the words "coming to an agreement" the Communist party means enlisting others for purposes of carrying on the Party's policy. So the word "agreement" doesn't mean to these twisters of speech what it means to us. Communist leaders engage in this double talk all the time. It has two different meanings to two different audiences by use of the same word. It is a corruption of language. It deceives and enslaves those who fail to be on guard against its stratagems. It is the device of the Devil.



A Man Who Looks For Opportunities To Witness

By C. E. Bryant

A Personality Profile on the New President of the Baptist World Alliance

William R. Tolbert, Jr., Vice President of the Republic of Liberia, visited Israel last May, and Israeli Government Officials courteously asked him what they could do to make his visit to their Country more interesting.

"I would like to attend a Baptist service while I am here," Dr. Tolbert replied.

Israeli Officials contacted a Baptist Missionary who arranged a Special week-day Service to accommodate the distinguished Visitor. When he was asked to speak, the Liberian told the small congregation: "I appreciate the opportunity to witness for my Lord in every place I visit," and he addressed them from the passage of Scripture: "Ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria and unto the utmost parts of the Earth."

This is the man who received the unanimous vote of the Baptist World Congress to become President of the Baptist World Alliance.

A Humble Man

Dr. Tolbert certainly did not come to Miami Beach seeking another job. He is Vice President of his Country, he is Pastor of two Churches, he is President of the Convention of Liberian Baptists, and he is the Father of eight children.

Members of the Nominating Committee found him reluctant when they approached him about his willingness to accept the Presidency. He told them in effect that not only was he happy in his present opportunities for service but that he did not want his name presented at all if their primary interest in him was the color of his skin.

When on the Congress' fifth day the Nominating Committee presented his name and Congress delegates elected him by acclamation, Dr. Tolbert remained humble.

"I commit myself as a Servant of God and as an instrument in His hands," he told newsmen at a press conference immediately after the election.

"I feel that I have been summoned by God."

A Call to Relevant Witness

Later that same day, Dr. Tolbert filled a previously made engagement to talk at a meeting of the BWA Commission on Evangelism and Missions. He told them that Baptists must provide more resources to develop a brand of missionary work that served both the material and spiritual needs of men.

"Christianity is on trial," he declared. "The Church must show it is dynamic in

modern life. One way we can do this is to let the light of the gospel shine through the whole life. Too often we have isolated our Christianity into one area of our lives and operated on different principles in the areas of economics, politics, and social life. Christian morality must not remain outside; it must be a part of every area of life."

And on the following day he addressed the Congress. "I recognize my inescapable duty to do all that lies within my power to bring all men unto God through our blessed Lord and Saviour Jesus Christ," he declared. "Our approach to the challenging problems of our day must be made relevant to contemporary conditions. We must adjust our thinking and actions to these times and make them conformable to the noble principles that are products of the Christ-centered life. . . . Let us ever seek to know the truth that we may be made free. This can be achieved only if we continue steadfastly in the word of our Lord."

Accepted Christ as a Youth

Dr. Tolbert was born 52 years ago at Bensonville, Liberia, and he received his education in the public schools. He graduated from Liberia College in 1934, and the same school, now the University of Liberia, later honored him with a doctorate.

He accepted Christ as his personal Saviour in his youth—his conversion coming out of his training in the home of devout Chris-

tian parents; his Father was Chairman of the Deacon Board of the Church of which he is now Pastor. He entered public life in 1936, at the age of 23, as Disbursing Officer in the Treasury Department of the Liberian Government, and he later served eight years as a Member of the Liberian House of Representatives. He was elected Vice President of Liberia and President of the Senate in 1951, and was re-elected in 1955, 1959, and 1963. As the second highest official of his Government, he has travelled to most of the world capitals.

It was in 1952, the same year he became Vice President of Liberia, that he was ordained Elder of the Baptist Church and the following year accepted the pastorate of the Zion Praise Baptist Church in Bensonville, his home town. Three years later he founded the Mount Sinai Baptist Church in the Todee District of Liberia, and he has served both churches continuously since that time—alternating preaching engagements at each congregation with an Assistant Pastor.

He was elected President of the Liberia Baptist Missionary and Educational Convention in 1958, and still holds that post. He served as Vice President of the Baptist World Alliance 1960-65, and now has moved into the Presidency.

Dr. Tolbert's religious witness, as well as his role in the home, has been aided immeasurably by his gracious wife, the former Victoria A. David, daughter of a distinguished Liberian Jurist. She now serves as President of the Baptist Women's work in Liberia, and she was a sneaker on the program of the Baptist World Youth Conference at Beirut in 1963. She will be accompanying him on many of his travels as Alliance President.

BAPTIST BELIEFS

by Herschel H. Hobbs

The Sin Of Doing Nothing

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

So many people think of the righteous life in terms of the evil which they do not do. By this standard most Christians would make a fairly good score. But this is only one side of the coin. For James speaks of the sinful life in terms of the good which men do not do.

The words "to him that knoweth" translate one Greek word. It is a perfect participle of the word *oida*, meaning a conviction of the soul. The perfect tense gives to it the effect of finality or of a fixed conviction. "To do good" means to do a good deed. But such a conviction carries with it a great responsibility.

For if one knows to do a good deed and does not do it, his failure constitutes a

sinful act. "Sin" means to miss the mark. God intends that His people shall do good deeds. If they do not do them, they miss the target of God's will. A. T. Robertson says in this regard that "unused knowledge of one's duty is sin, the sin of omission".

It is understandable, therefore, that James says, "But be ye doers of the word, and not hearers only, deceiving your own selves" (1:22). The preacher is responsible for what and how he preaches. But the listener is also responsible for what he does with what he hears. This is true not only in regard to abstaining from evil but to responding positively to exhortations with regard to Christian duty.

We should beware of the sins of omission as well as the sins of commission. God expects us to be good, but He does not want us to be good for nothing.

Tennessee Topics

Paynes Church, Duck River Association, experienced a revival Sept. 19 with 11 decisions made. There were two by letter, six by baptism and three rededications. The church is engaged in revival services which began Oct. 3 with Dave Smith as evangelist and Paul Tabor, music director. Truman Graves is pastor.

Memorial Church, Hixson, Bruce A. Russell, pastor, was led in revival services by Evangelist Clyde Chiles of St. Louis. There were 20 professions of faith and one by letter.

Pastor Jerry L. Glisson reports a revival at Leawood Church, Memphis, which resulted in 34 additions. Seventeen of the additions were by profession of faith. Charles L. Holland, Jr., pastor of Capitol View Church, Atlanta, Ga., did the preaching. He is a former pastor of First Church, Rockwood.

Glenwood Church, Knoxville, celebrated its 75th anniversary Sept. 19. Henry Chiles, pastor of Central Church, Bearden, was the morning guest speaker. He is a former member of the church and the son of the late L. C. Chiles, who pastored Glenwood for 18 years. The evening speaker was Alfred Royer, pastor of Grace Church. Charles M. Sharits serves as the Glenwood pastor.

David Bartholomew was licensed to the ministry by Sand Ridge Church Sept. 5. Mike Powers of Sardis Church has also been licensed to preach. Both churches are in Beech River Association and both young men are students at Union University.

Members of Alta Loma Church, Madison, were entertained by Pastor and Mrs. Hugh L. Myers at their home on Campbell Road, Sunday afternoon, Sept. 12. The Church presented them with two tear drop, mahogany tables with Italian marble tops and two lamps.

First Church, Trezevant, was led in revival services Sept. 6-12 by James F. Eaves, pastor of Union Avenue Church, Memphis. Bill Emmitt, music director of Lakewood Church, Nashville, led the singing. Pastor Joe E. Franklin reports nine additions by baptism and 10 rededications.

Garvin Chastain was ordained to the ministry Sept. 19 by Delano Church, Polk County Association. Chastain has been called as pastor of Oak Grove Church near Benton. The former pastor, Verdine Blackwell, has resigned and is moving to Knoxville.

Roy G. Lillard has been elected Sunday school superintendent at First Church, Benton. He was first elected 31 years ago. At the same time, Mrs. G. A. Lillard was elected Junior girl's teacher and she is still active in the church.

Sequatchie Valley Association—Grace Church called Jack Lowe as pastor. He has served as pastor of Antioch and Little Hopewell Churches in this association. Richard City Church has purchased new pews and is refinishing the floors.

J. C. Harris was ordained to the ministry by Erin Church, Aug. 22. He is a first year student at Clear Creek Baptist School, Pineville, Ky.

Harvey Tingle, pastor of Fisherville Church, Shelby Association, the past 23 months has entered full time evangelism. A native of Tennessee, his address is Route 1, Box 125, Eads, Tenn.

Mrs. Bob Rutherford is full time organist at First Church, Clinton.

New deacons to be ordained at First Church, Covington, are Ed Chapman and W. D. Gray.

Edwin E. Deusner observed his 20th anniversary as pastor of First Church, Lexington, Sept. 12. Under his leadership the church relocated and built a beautiful sanctuary, church membership increased from 332 to 693, Sunday school enrolment grew from 379 to 677, Training Union from 73 to 152 and the WMU from 94 to 212, yearly receipts increased from \$8,453.27 to \$44,269.89 and church property from \$24,500 to \$350,000. Mrs. Deusner is an accomplished musician and former school teacher. They have two children, Rose Marie, a teacher at Rose Hill School in Fairfax County, Va., and a son, Earl, a Junior at Union University.

Sand Ridge Church, Beech River Association, called Onnie Blankenship as pastor. He began his new work Sept. 19. For the past 15 years Blankenship has been the pastor of Whites Chapel in Madison County.

Funeral services were held Sept. 24 for Elmer E. Sharp, Maryville business, church and civic leader who died Sept. 22 at his home. He was a deacon at First Church.

Thomas Tarry Beasley of Memphis died Sept. 19 after a long illness. He was 87. He was a deacon emeritus of Union Avenue Church.

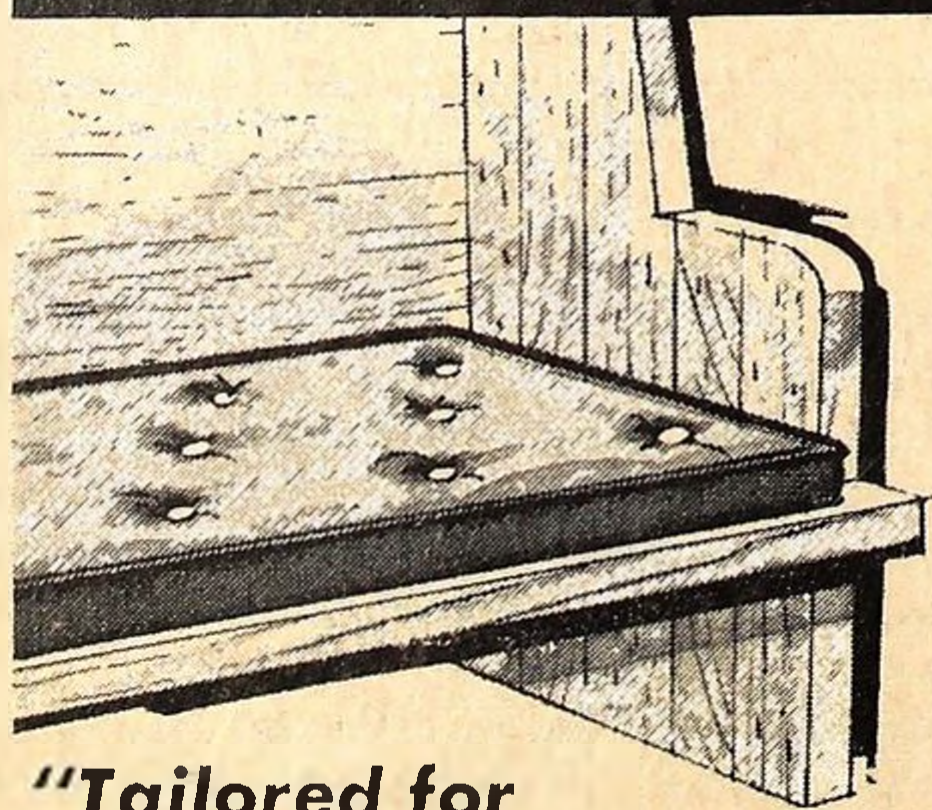
Elmer Harness, 44, died suddenly Sept. 8 near his home in Robbins. He was a member of Lone Mountain Church where he served as a deacon.

Mrs. Stella Smith Evans, wife of Rev. Fred T. Evans, died Sept. 4 in a Lebanon hospital. She underwent surgery for gallstone May 19. Following surgery she developed a very serious heart condition and spent most of the time in the hospital until her death which was due to a heart attack. Mrs. Evans was active in WMU, Sunday school teacher, leader of young people and music in associations and churches where her husband served as pastor. Services were held at Immanuel Church, Lebanon, with Donald Owens in charge, assisted by Robert G. Capra and Ben Stringer.

Rev. John Harvey Brewster, 79, retired minister, died Sept. 16 at the home of his daughter, Mrs. Earl Stinnett, Route 2, Friendsville. For the past 35 years he had pastored churches in Blount, McMinn, Monroe and Polk Counties.

Warren Luther Scoggins Sr., 76, deacon and charter member of Greenwood Church near Harrison, died Sept. 20. Services were held Sept. 22 at Greenwood Church where he taught the Adult Sunday School Class. H. C. Burns, J. M. Rutherford and L. C. Smartt officiated.

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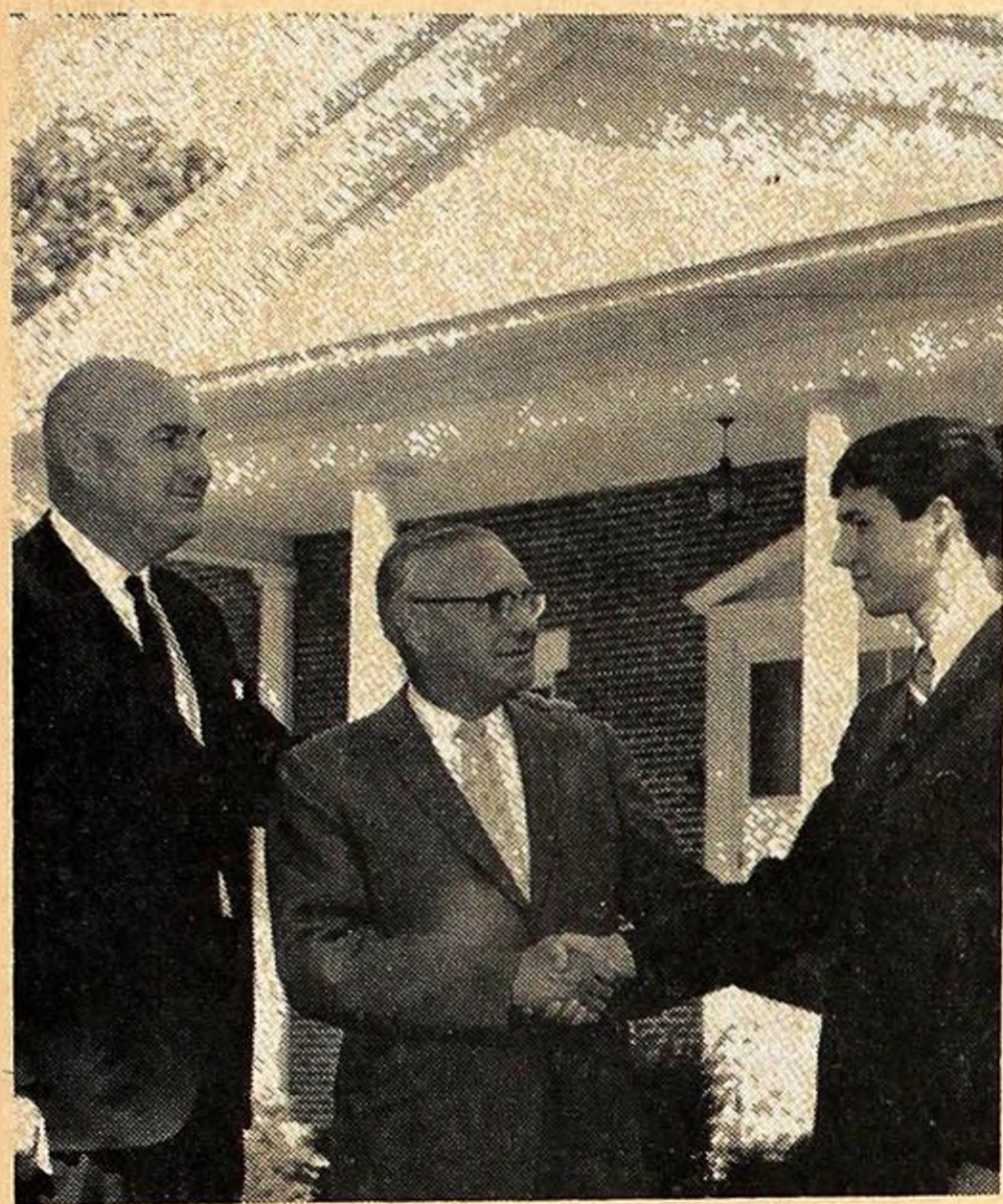
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JACKSON—President F. E. Wright of Union University introduces Dr. W. A. Boston, outgoing president of the Union Board of Trustees, to Student Robert Michie, prior to opening convocation ceremonies held Sept. 20 in the university gymnasium.

Michie, a Senior from Jackson is president of the Student Government Association. Dr. Boston spoke to the more than 900 students at convocation.

Glenn E. Herndon became pastor of First Church, Woodbury, Oct. 3, succeeding J. L. Ford who accepted the pastorate of Eastland Church, Nashville, January 1. Herndon comes from the pastorate of Immanuel Church, Valdosta, Ga. A native of Ga., he is a graduate of Carson-Newman College and Southwestern Seminary with post graduate work in the department of preaching from the latter. John Tresch, Jr., a member of Belmont College faculty, has served as interim pastor. Herndon moved into the new pastorium recently purchased on Colonial Street.

Larry N. Keaton, one of the first missionary journeymen, will work in Spain while awaiting his visa to Israel. He may be addressed, c/o James M. Watson, Calle de Triana, 31, Madrid 16, Spain. Born in Columbus, Ohio, Keaton lived in Pompano Beach, Fla., while growing up. He is a 1965 graduate of Carson-Newman College, Jefferson City, Tenn. (Journemen are single college graduates employed by the Foreign Mission Board for two-year terms.)

Luther M. Perkins, father of Rev. I. Samuel Perkins, missionary to North Brazil, died Sept. 19 in Memphis, Tenn. Missionary Perkins may be addressed at Caixa Postal 43, Vitoria da Conquista, Bahia, Brazil. Born in Belen, Miss., he lived in Como, Miss., and Arlington and Whitehaven, Tenn., while growing up. At the time of missionary appointment in 1961 he was pastor of Pleasnt Hill Church, Orlinda, Tenn.

Missionary Personnel

Rev. and Mrs. Harold L. Blankenship, missionary associates, left the States Sept. 14 for Tripoli, Libya, where he will be pastor of English-language First Baptist Church. They may be addressed at First Baptist Church, Tripoli, Libya. A native of Tennessee, he was born in Flag Pond and grew up in Erwin; she, the former Dorothy Amos, is a native of Atmore, Ala. When employed by the Foreign Mission Board in July, 1965, he was associate pastor and minister of education and youth at First Baptist Church, Hickory, N. C.

Rev. and Mrs. William P. Clemmons, missionaries to Italy, left the States Aug. 26, following furlough. They expect to serve in Milan, but at present they may be addressed, c/o Dr. Roy Starmer, Via Antelao 2, Rome, Italy. He is a native of Nashville, Tenn.; she, the former Betty Owens, is a native of Sumter, S. C. At the time of their missionary appointment in 1959 he was pastor of Tusculum Hills Baptist Church, Nashville.

Mrs. Buck Donaldson, Jr., missionary to Nigeria, has arrived in the States on medical leave for treatment of her 18-month-old daughter, Lee Anne. She may be addressed at LeBonheur Children's Hospital, 848 Adams Ave., Memphis, Tenn. Mr. Donaldson remained on the field. A native of La., he was born in New Verda and grew up in Castor; she, the former Barbara Hasty, was born in Onamia, Minn., and moved a number of times before graduating from high school in Fountain City, Tenn. When they were appointed missionaries in 1959 he was pastor of Bethel Baptist Church, Townsend, Tenn.

Rev. and Mrs. Graydon B. Hardister, missionary appointees for Gaza, are now studying the Arabic language in the University of Texas, Austin. They may be addressed at 2400 E. 22nd, Apt. 114, Austin, Tex., 78722. They are natives of Arkansas, he of Pine Bluff (he was born in Reydehl) and she, the former Betty Williams, of Bauxite. At the time of their missionary appointment in July, 1965, he was pastor of Westmont Baptist Church, Memphis, Tenn.

Dr. and Mrs. Merrill D. Moore, Jr., missionary appointees, sailed Sept. 15 for Gaza, where he will work in the Baptist Hospital. They may be addressed at Baptist Hospital, Gaza, via Egypt. Born in Selma, Ala., he lived in Newport, Murfreesboro, and Nashville, Tenn., while growing up; she, the former Patricia Pitchford, was born in Hartshorne, Okla., and lived in Ada and Fittstown, Okla., and Rodeo, Calif., while growing up. Dr. Moore's father is executive director-treasurer of the Southern Baptist Stewardship Commission, Nashville.

Miss Mary Ellen Wine, one of ten more Southern Baptist Foreign Mission Board's first missionary journeymen left the States to begin assignments in various countries in the Orient, where they will work with career missionaries for the next two years. Miss Wine will do secretarial work at Wallace Memorial Baptist Hospital, Pusan, Korea. She may be addressed at Baptist Mission, APO San Francisco, Calif., 96259. She is a 1965 graduate of Carson-Newman College, Jefferson City, Tenn.

Shawn Elaine, fourth child of Rev. and Mrs. Victor A. Greene, missionaries to the Philippines, was born Aug. 19. The Greens may be addressed at P. O. Box 7, Baguio, Philippines. He is a native of Chattanooga, Tenn.; she, the former Mariella Miller, the daughter of a Baptist minister, was born in Blackville, S. C., and lived in the Carolinas, Miss., and Ga., while growing up. When they were appointed in 1962 he was pastor of First Church, Woodruff, S. C.

Rev. and Mrs. Richard E. Morris, missionaries to Taiwan, arrived in the States Sept. 7 for medical furlough. They may be addressed at 303 East St., Somerville, Tenn., 38068. A native of Tenn., he was born in Memphis, but grew up in Somerville, where she, the former Christena Simmons, was born and reared. When appointed as missionaries in 1958 he was pastor of First Church, Iron City.

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Catholic Council Sets Forth Ideas On Freedom

By W. Barry Garrett

VATICAN CITY (BP)—Vatican Council II, early in its fourth session, voted for the Declaration on Religious Liberty in principle. The vote was 1997 to 224. Further refinements still must be made in the declaration before it is voted on in detail.

The religious liberty declaration introduces a revolutionary idea into the Roman Catholic Church. Those favoring the action maintain that when completed and promulgated by the Council it will be binding on all Catholics.

The implications of this declaration both for the Catholic Church itself and for the rest of mankind will be unfolding for the next century. Rather than deploring the fact that the Roman Catholic Church finds it impossible to produce a fullgrown doctrine of freedom both for itself and for others, it is better to rejoice that the Church is able to make this break with the past and turn its face toward a new day of freedom.

Three paragraphs summarize the declaration:

1. "This Vatican Council therefore declares that the right to religious liberty is truly founded upon the dignity of the human person, as that dignity is made known to us by reason, and especially by the revealed word of God. This freedom consists in this, that man must be immune from coercion, whether on the part of individuals or social groups, or on the part of any human authority. Consequently, in matters of religion, no one may be forced to act contrary to his conscience, nor may he be impeded from acting in accordance with his conscience, in private or in public within due limits."

2. "The Council further declares that this right must be so recognized in the juridical structure of society as to become a civil right, to which every man and every religious body may legitimately lay claim. The preservation of this right is the concern both of the people of the government, each in their own way."

3. "And lastly, the Council declares that from this affirmation of religious liberty it does not follow that man is under no obligation whatever in matters of religion, or that he is emancipated from God's authority. Nor does religious liberty imply that man may esteem the false and the true as of equal value, or that he is dispensed from the obligation of forming for himself a true opinion in matters of religion, or that he may arbitrarily decide whether, and in what religion, and in what way he will serve God. This matter of religious liberty therefore leaves intact Catholic doctrine re-

garding the one true religion and the one Church of Christ."

The religious liberty declaration is limited to freedom as a civic right. The problem of "internal" freedom within the Roman Catholic Church is not touched upon in the document. This fact is deplored by the liberal element in the church, but they are willing to settle for this declaration at the present, knowing that the implications will inevitably spill over into their own fellowship. Eventually the problem of freedom is the most that can be hoped for at the present.

The present document, which is the fifth revision, is not the final declaration that will be promulgated at the end of the Council. The debate produced a number of suggestions for changes and improvements. These will be carefully considered and worked into the final statement.

There are many points of strength in the document and some points of weakness. The following list of quotes is not an effort to separate the two, but it illustrates what the Roman Catholic Church is trying to say.

Conscience: "Man always becomes aware of and recognizes the dictates of this divine law through the medium of his own conscience; and this too contributes to the dignity of the human person. In all his actions, therefore, every individual is bound to follow his conscience faithfully, so that he may finally come to God, his last end."

Coercion: "Everyone is well acquainted with that moral principle, which forbids that anyone be forced to act contrary to his conscience in matters that pertain to religion."

"But in our times, on account of the increased appreciation of the human dignity of the person both as an individual and as a citizen, it is further demanded that in human society force must not be used, either by individuals or by social groups or by the government, to prevent a man from acting according to his conscience in matters of religion either in private or in public, and of course within due limits."

Limits of Government: "The competence of civil authority is limited to the terrestrial and temporal order with this deliberate intent, that the human person may freely and without hindrance tend towards his ultimate end in accordance with his own conscience. Civil authority must therefore be regarded as going beyond its bounds, when it interposes itself in matters which have to do with man's directing himself towards God."

Limits of Freedom: "The right to free-

dom in matters of religion is exercised in human society. . . . In the exercise of their rights, both individuals and social groups must have regard for the rights of others and their own duties towards others.

"Civil society has the right to protect itself against the abuses that may arise, on grounds of the requirements of religious liberty. It is the duty especially of government (civil authorities) to provide this protection, not however in an arbitrary fashion, but in accordance with such norms of law as the needs of public order demand.

"Public order is that good of society, which requires the adequate maintenance of public peace, the proper preservation of public morality, a peaceful accommodation of the equal rights of all the people, and the effective protection of those rights."

Protection of Freedom: "The defense and advancement of the inviolable rights of man is the principal duty of any civil authority. Government therefore must effectively undertake, by just laws, the defense and protection of the religious liberty of all the people. It must also see to it that the equality of all the people before the law is never infringed for reasons of a religious nature."

"From this it follows that it is wrong for any government to impose upon the people, by force or fear or any other unjust means, the profession or rejection of any religious creed, or to prevent anyone from entering or leaving a religious body. It is all the more contrary to the will of God, and a violation of the sacred rights of the individual and of the family of nations, when force is used in any way whatever to abolish or to repress religion itself, whether in the whole human race, or in some particular locality, or in a given religious group."

Possibility of a State Church: "This policy of religious liberty, however, does not prevent the granting of special recognition, in the constitutional law of a state, for some one religious body, when the historical circumstances of the people warrant it. But this should be allowed only with the understanding that at the same time the right of all the people and of all religious bodies to freedom in matters of religion is duly recognized and observed in practice."

Religious Bodies: "The religious liberty, to which individuals are entitled, must also be recognized as the right of religious bodies . . . so that they will be able to govern themselves according to their own laws, pay homage to the Supreme Being with public worship, assist their fellow members in the practices of their religious life and nourish them with their religious doctrine. They must also be able to promote those institutions in which their members cooperate in ordering their lives in accordance with their religious principles."

Rights of the Family: "Every family, inasmuch as it is a society in its own basic

(Continued on Page 13)

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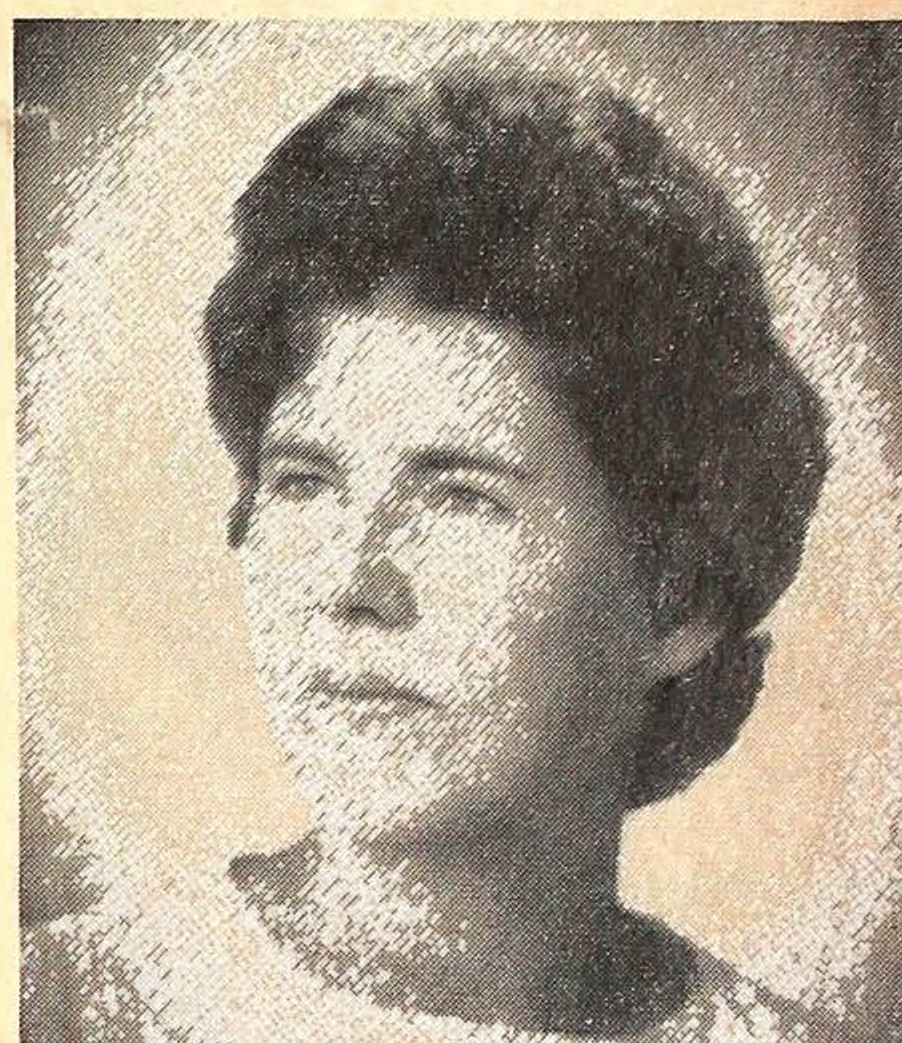
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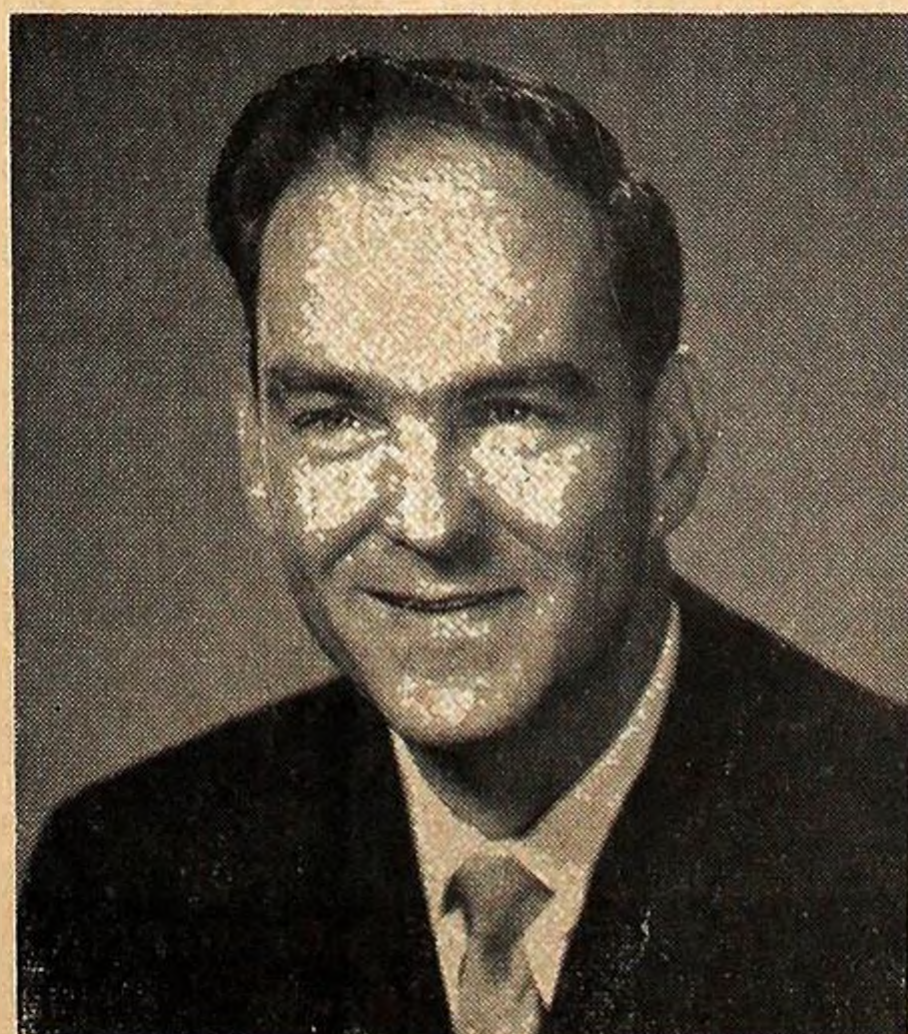
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Sunday School Department

Spirit Of '66 Correlated Emphasis On Personal Witnessing

It happened not long ago during a regular monthly meeting of the educational organizations of the Sunday School Board, Woman's Missionary Union and the Brotherhood Commission.

A request from the division of evangelism of the Home Mission Board suggested that the 1965-66 emphasis on "A Church Fulfilling Its Mission Through Proclamation and Witness" should be correlated. For almost a year the educational organizations of the Convention have been meeting periodically to discuss correlation of all programs, plans and efforts.

The dream of correlation for the 1965-66 emphasis has become a reality. Each program organization has prepared materials and resources in relationship to an overall strategy developed jointly.

These suggestions are contained in the "Evangelism Plan Book," designed to help the pastor lead the entire church membership in preparation for, and participation in,

the year of proclamation and witness. It is available from the division of evangelism. Also, guidance is available in Church Program Guidebook 1965-66, available from Baptist Book Stores.

The main thrust of this emphasis will be from January through May 1966, a five-month period to be coordinated under the heading "Every Christian A Witness Now."

The need for such an emphasis has been expressed by Dr. Arthur B. Rutledge, executive secretary-treasurer of the Home Mission Board, who said, "Within the United States of America more than 70 million persons are 'unchurched.' The number without any meaningful personal relationship with Christ must be much larger."

Dr. James L. Sullivan, executive secretary-treasurer of the Sunday School Board, said, "If this total effort by our denomination is bathed with prayer and if Southern Baptists will fully commit themselves to God, the coming year can be one of unparalleled advance."

"The growth that has characterized Southern Baptist churches and members must continue," said Miss Alma Hunt, executive secretary, Woman's Missionary Union. "Nothing can stimulate this growth more than a renewal of the witnessing commitment of each church and each church member."

Dr. W. Wayne Dehoney, president of the Southern Baptist Convention has emphasized the need for churches to stress personal witnessing. "Christianity conquered the civilized world in three centuries when the 'scattered ones went witnessing.'

The fifth Tennessee WMU Retreat opens on Friday evening, Oct. 8, at 7:30 o'clock in the Civic Auditorium, Gatlinburg. The last session will close Sunday morning at 11:30 o'clock.

Among the Missionary speakers on the program are: Friday evening—Douglas Cather, Ghana; Mrs. Sydney Goldfinch, Costa Rica; Saturday morning—Janell Greer, Thailand; Saturday evening—Jack Hancox, France; Sunday morning—Mr. and Mrs. Albert I. Bagby, Brazil. Truman S. Smith, associate secretary in Foreign Mission Board Personnel Department will close the Sunday Program.

Mrs. Robert Fling, president of WMU SBC will speak Saturday morning and evening. Mr. Warren Woolf, director of Baptist Student Work at Georgia Tech, Atlanta, Ga., will speak on a topic relating to American and International students.

If you haven't made reservations, perhaps you can get some even today. Pray God's blessing on this meeting whether you can attend or not.

We are expecting you! - Mary Mills

"A hostile, materialistic, sin-ridden world can never block the momentum of the gospel when every Christian becomes a witness. Again, today, to win this world to Jesus Christ, we must mobilize the total resources of 10.5 million Baptists calling for every Christian to be a witness now."

Tennessee Baptists in churches all across the state are awakening to the responsibilities, to the opportunities, and to the challenge of this new year of correlated emphasis on personal witnessing. As never before, Sunday School, Training Union, Brotherhood, WMU, and Music Ministry leadership in the churches are gaining enthusiasm in this cooperative emphasis in and through the churches.

Practical expression is found in Sunday School Leadership Preparation Week, Adult Thrust, Year II, and the use of many new materials on witnessing.

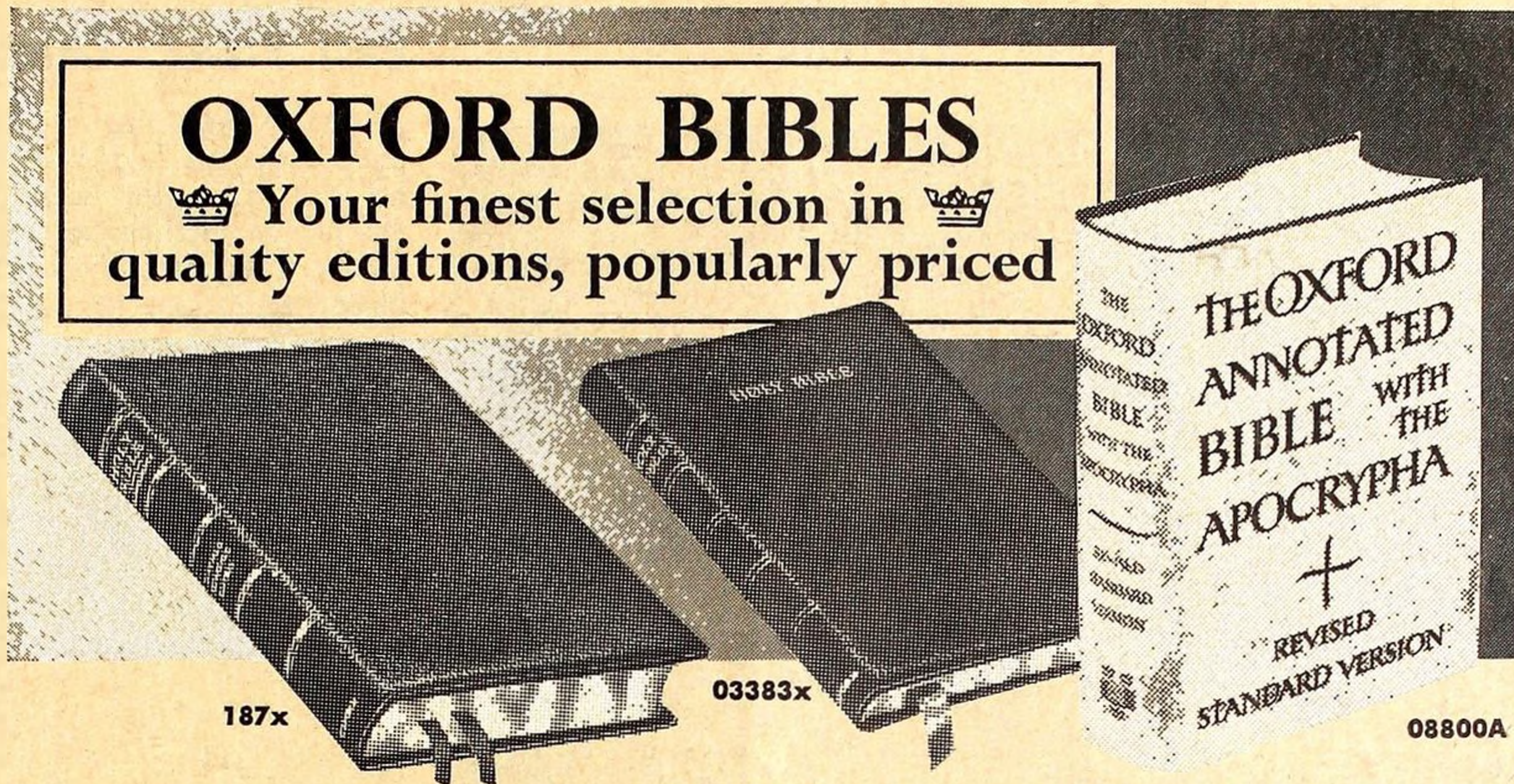
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Teaching Missions at "The Fair"



An unusual method to teach missions was by means of the "Mission Fair" held by Knox County Baptist Association at First Church on Sept. 9. Booths were set up by all organizations as well as the Baptist Book Store, Carson-Newman College, and Harrison-Chilhowee Academy.

Bill Appleton, Associational Royal Ambassador Leader, is seen above with part of the Brotherhood booth. John Craig was Associational Brotherhood President last year. Pete Delius is the new President.

Urged To Improve 'Image' Communication

NASHVILLE—The Southern Baptist Convention was urged here to improve its "image" and its communication of the Gospel in order to reach more members of the younger generation.

Making the suggestion were three professors who addressed the annual communications conference, held just prior to the SBC's Executive Committee meeting.

Speakers were political science Prof. Dan Grant of Vanderbilt University here; Dean Allen Graves of Southern Baptist Theological Seminary's School of Religious Education, Louisville, Ky.; and Prof. W. R. Fulton of the University of Oklahoma in Norman.

Grant contended that high school and college intellectuals were leaving the denomination, primarily because of the Baptist

"image." This image, he said, was one of "anti-intellectualism, irrelevance to modern issues and extreme fundamentalism."

"In many cases this image is not entirely fair, but there is just enough truth to it to hurt," he stressed.

Grant urged communications specialists to build better public relations with intellectuals to counteract the offensive images, to develop literature that plows deeper, to improve Baptist colleges and Baptist Student programs on state-supported schools, and to show intellectuals they are needed in the church.

Graves said scholarship is not a "dirty word," and that "we must love God with our minds as well as our hearts and souls."

He said that seminaries must show students how best to communicate the Gospel, since "our desperate need is communicating the message of Jesus Christ with certainty and clarity."

"Too many comfortable Baptist preachers," he said, "have lost the challenge to deal with uncomfortable issues of life, but Jesus insisted on dealing with all of life. . .

"We can't make the Gospel relevant. It is already relevant. We must make relevant our efforts to communicate the Gospel."

Fulton suggested churches make greater use of the latest technological advances to communicate the Gospel more effectively. He cited as an example use of closed circuit television at Sunday school classes with one "master teacher."

Doak S. Campbell Named Best Project Coordinator

NASHVILLE (BP)—Doak S. Campbell, president emeritus of Florida State University, Tallahassee, has been named co-ordinator for comprehensive, two-year study of Southern Baptist involvement in Christian higher education, it was reported here.

Herbert C. Gabhart, president of Belmont College, Nashville, representing the steering committee of the Baptist Education Study Task (BEST), stated that up to 12,000 persons would be involved in the project during 1966-67.

Addressing the Executive Committee of the Southern Baptist Convention, Gabhart stated that the objectives in the study were to identify and study the problems and opportunities facing the denomination's colleges and universities. From the findings, a special committee will consolidate a report giving "a reasonable basis on which Southern Baptist higher education can advance."

The study project will involve 24 regional seminars to be held in the spring of 1966 and the spring of 1967. Convention-wide study conferences will be held in Nashville, June 13-16, 1966 and June 12-15, 1967.

Campbell will provide professional assistance to the Findings Committee of eighteen members which will compile the final report. Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, Okla. is chairman of the committee.

Nine areas for study will be covered, according to Rabun L. Brantley, Nashville, BEST general chairman and executive secretary of the Education Commission of the Southern Baptist Convention. They are: the Biblical basis for Christian higher education, its history, the philosophy of Christian higher education, religious scope, academic scope, the Christian college teacher, financing Christian higher education, academic freedom, and relationships between colleges and the denomination.

Albert McClellan, Nashville, program planning secretary for the Executive Committee of the Southern Baptist Convention, is chairman of the BEST steering committee. He pointed out that the colleges and universities are operated by the state conventions. The findings of the study will be advisory to the state conventions and to the board of trustees controlling the schools.

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Baptist Student Convention, Oct. 29-31



Dr. Charles Boddie, well known musician and speaker, will be on the program for the Tennessee Baptist Student Convention, Oct. 29-31. Dr. Boddie, president, American Baptist Theological Seminary, Nashville, is a native of New York. He is the author of "A Giant of the Earth," and "The Biblical Basis of the Negro Spiritual."



Gunnar Hoglund, youth director, Baptist General Conference, Chicago, is also on the convention program. Mr. Hoglund has previously served as staff member for Inter-Varsity Christian Fellowship on the East Coast. He is chairman of the youth committee of the Baptist World Alliance.

First Baptist Church, Cookeville, will host the Convention. Theme for the meeting is "Called To Proclaim."

THURSDAY, OCTOBER 7, 1965

Catholic Council Sets Forth Ideas On Freedom

(Continued from page 8)

natural right, has the right freely to regulate the religious life of the home, under the direction of the parents. To the parents, however, belongs the right to determine the kind of religious training to be given to their children. Furthermore, the government must recognize the right of the parents to choose, with complete freedom, their schools or other means of education, and in view of this freedom of choice, no unjust burdens should be imposed upon them. Government therefore violates the rights of parents, if it makes obligatory a single system of education, from which all

religious training is excluded."

Conclusion: "It is indeed obvious that all peoples are daily becoming more and more one, that men of different culture and religion are bound together by closer relations, and that the consciousness of one's own personal responsibility is increasing. In order, therefore, that peaceful relations and harmony may be restored and confirmed, it is required that throughout the world religious liberty be made secure by effective legal safeguards and that due respect be had for the highest duties and rights of men to lead a religious life in society with freedom."

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Jethro: Giving Good Advice

TEXTS: Exod. 2:16-22; 4:18-20; (Larger)—Exod. 18:5, 10, 11, 13-22 (Printed).

Jethro, or Reuel as he is called in the first passage of the larger text, is seen in the printed text of the lesson as a wise counselor and friend of his son-in-law Moses. He was a priest in the land of Midian, the area to which Moses fled after being discovered as a murderer of an Egyptian. He had seven daughters, one of which became the wife of Moses. Her name was Zipporah. The record as we have it in the Bible indicates that the relationship between Moses and Jethro was altogether cordial and helpful. The place of the events given in the printed text seems to have been in the region of Mt. Sinai. The time appears to have been after the great deliverance of Israel from the Egyptians at the Red Sea. The Israelites, under Moses' leadership, had begun their long and hard journey to the Promised Land. The host of people constituted many and serious problems for Moses. Among other things, they were but a step removed from slavery. They lacked organization and discipline. They were restless and inclined to disobedience and revolt. The printed text shows Jethro, in his contacts with Moses, helping and guiding in this precarious time and place. The notes given below are arranged under some three headings.

Gratitude Expressed (vv. 5, 10, 11)

In a visit to Moses, Jethro brings Moses' wife and sons for congratulations and expressions of gratitude to God who had enabled him to accomplish such marvelous deeds. He recognizes and acclaims God as being greater than all other gods. The scene is one of worship and giving of thanks. Moses recounts the Lord's deliverance of His people. His days of leadership and serv-

ice had no doubt been exacting but he humbly rejoices in his achievements. Jethro shares his thoughts and attitudes. Aaron, the brother of Moses, together with the elders of Israel share the worship and the thanksgiving. The reunion of Moses' family was hallowed by religious emphases. This paved the way for other good results.

Situation Evaluated (vv. 13-16)

Moses, like so many other leaders, failed to realize that work can and should be shared with competent helpers. The situation here was one of genuine danger. And Jethro so evaluated it. The people who desired his judgment waited from morning to evening without its being rendered. Moses was literally "swamped" with demands which time and effort could not meet. The insight of the priest from Midian was sound and to the point for a probable solution. In the language of other days in this country, Jethro's grasp of the circumstances was one where "stable thinking involves good horse-sense". The wisdom of a good father-in-law was made available to an over-worked son-in-law. This can often be the case today. Maturity and sound judgment are frequently of much value to those who, like Moses, simply cannot do all that needs to be done. They need the assistance of others. They need counselors like Jethro, those who are able to size up the situation with a great deal of insight as well as foresight. They need to learn to delegate much of their labors to assistants rather than attempting to perform all of them alone. For one thing, the people are likely to be neglected. For another thing, helpers need training and consequent active participation.

Advice Offered (vv. 17-22)

"Share your work and divide your responsibility", was Jethro's good advice. "The thing that thou doest is not good" represented Moses' previous procedure. Such a course can and must be changed, otherwise both the people and Moses would break under the strain. The helpers in the administration of justice should possess certain desirable traits of character. First, let them be "able men". The other characteristics follow in their order. See Deut. 16:18-20 for a parallel passage with this one here. In addition, let the people be divided into smaller groups for more effective ministry along this line. The more difficult cases would be reserved for Moses' personal attention. Thus system would displace disorder and complaining. Moses' energies would be conserved and the hosts would be better satisfied. The advice was sound and it was accepted. Thank God for men like Jethro! Thank God for men like Moses when faced with similar situations!



ON MATTERS OF
Family Living

By

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

Director of Counseling, Trinity Baptist Church

Attitude Toward Failure Important To A Youngster

Since tests have shown that high-achieving school children have more self-esteem than low-achievers, the teacher's attitude toward a child's failure is more important than ever, reminds Malcolm Lowther, professor of education at the university of Michigan.

There is a big difference between a child who knows he's failed a test and the youngster who feels he's a failure, and his teacher's handling of the situation may have created that difference.

Book Review

"*The Deacon Wore Spats*" by John T. Stewart; Holt, Rinehart, Winston; \$4.95. This vivid, chatty story of America's changing religious panorama covers the turbulent years of twentieth century America Protestantism. Stewart, both newspaperman and minister gives a perceptive and entertaining appraisal of a number of big names in religious life. His sympathies are with the liberals whose profiles he delineates with fidelity. To see how much things have changed in 65 years and at the same time how some things have remained unchanged, this book brings a most entertaining story told by one who is a superb journalist. He is the former news editor of the St. Louis Post Dispatch and since retirement in 1963 has been the acting news editor of the United Church Herald.—Richard N. Owen.

New Books

Law or Grace by M. R. DeHaan; Zondervan; 182 pp.; \$2.50. A refreshing clear exposition of the contrasting themes of law and grace through the Scriptures. Dr. DeHaan provides a thoroughly Scriptural and well documented answer to an age-old question, "Is the Christian under law or under grace—is the Christian saved by law or grace?"

Nothing to Win But the World by Clay Cooper; Zondervan; 152 pp.; \$2.95. An Iron Curtain yes—but, says Mr. Cooper, there is no Iron Ceiling. God sees the needs of the entire world and His Word still provides direction for our modern-day programs of world outreach.

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BIBLE WORD SQUARE*

By Carl H. Zwinck

1.	2.	3.
2.		
3.		

With the right answers, the words will read the same across and down.

1. Wrong or evil deed
2. Frozen water (Job 6:16)
3. Testament containing the Gospels

ANSWERS

1. sin, 2. ice, 3. New

GOD'S WONDROUS WORLD* STRANGE BIRD

By Thelma C. Carter

Have you ever heard of an umbrella bird? Sometimes it is called the bird with the big, feathered sombrero. It is a tropical bird, making its home in the deep tropical forests. There some of the most beautiful birds in the world are found.

This strange bird is found in Central America, Guiana, and Brazil, especially in the areas near the great Amazon River. It makes its nest in Brazil-nut trees, palms, and cashew trees that tower like giants above the dense jungle growth beneath them.

Umbrella birds build their nests of sticks. Their eggs are pure white. Their nests are usually found near fruit trees or in spots where they can find berries and insects for their young birds.

The umbrella bird is bluish-black. It is about nineteen inches in length, the size of a crow.

The bird gets its name from the large crest of feathers on top of its head. The crest appears to be pleated or folded together like an umbrella. When the crest is opened, it spreads out like a shaggy parasol, covering not only the bird's head but also its bill. When the bird is frightened or trying to frighten an enemy, it spreads its umbrella in a matter of seconds.

Naturalists tell us that these birds have harsh voices. They remind one of the screams and grunts of monkeys.

Umbrella birds belong to the family of birds called the cotingas. The only bird of that family to be found in the United States lives in southern Texas and Arizona. It is a rose-throated cotinga. This bird is noted for its large, untidy, baglike nest.

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THE KING'S FOOT*

By C. Marquis Anthony

Definite measurements started somewhat over a thousand years before Christ was born. A busy Assyrian king became provoked at hearing his subjects describe something as being "this long" or "that long." None of them could agree upon just how "long" was.

The story is that this king put down his foot one day and commanded a nearby subject to measure the length of it. His foot thus became the standard unit for measuring length, and there was no further argument among his subjects.

This unit of measure was soon adopted by countries bordering on the Assyrian Kingdom. Unfortunately, however, the Assyrian kings who followed that first one did not have the same length foot as his. Some were longer; some were shorter. Imagine how persons who bought things by the foot must have hoped for a king with big feet.

Of course these variations in the sizes of royal feet led to difficulties. After a while the people decided on the length of an average-sized foot. They adopted that size as the standard foot to be used at all times.

People of other countries were unwilling for the Assyrians to have all the honor for creating a system of measurement. Some of them, notably the Egyptians and the Romans, decided to take a hand, or rather a forearm, in the matter. In each case they measured the length of their king's forearm and called that measurement a cubit.

The Egyptians seem eventually to have established the standard cubit of 20.7 inches. This unit was used extensively in Egyptian building. Sticks for measuring a cubit have been found in the pyramids. The Roman cubit was standardized at 17.5 inches. The length of the Hebrew cubit is open to dispute. It seems to have varied from 19 to 26 inches.

Then along came Henry I of England. He was bored and dismayed by the endless disputes among his mathematicians as to which cubit was best. They wondered whether to use the Egyptian cubit on Monday and possibly the Hebrew cubit on Tuesday just to be fair. Also pointed out to Henry was the fact that the decimal cubits were awkward to multiply or divide.

Poor Henry is reported to have stuck out his arm one day in a gesture of disgust and said: "Here, ye varlets, cut a straight sticks the length of my arm, and let that serve ye for measuring."

So did the unit of measure which we call the yard have its beginning.

"What flavors of ice cream do you have?" asked the customer. The pretty waitress answered in a hoarse whisper, "Vanilla, strawberry and chocolate."

Trying to be sympathetic he said, "You got laryngitis?"

"No," she replied with an effort, "just vanilla, strawberry and chocolate."

A minister called on one of his members—an elderly woman who was deaf. When she expressed regret that she could not hear his sermons, he modestly and sympathetically said, "Oh, you don't miss much."

She surprised him by replying, "So they tell me."

"Yes," the newly-wed girl sighed to her friend, "modern girls marry for keeps. Look at me—I keep house, and I keep on working."—Doris Dewlap.

A super-market is a place where you can find anything you want except the kids when you're ready to leave.—F. G. Kernan.

A young boy of five was fishing in a bucket in his front yard when a passer-by stopped and asked, with a twinkle in his eye: "How many have you caught, young fellow?"

"You're the third," the boy replied.—Rick Taylor.

However, kings' arms no less than their feet varied in length. Eventually the English standardized the length of the king's arm just as the Assyrians had done with the king's foot. They determined an average length. This standard was finally established at thirty-six inches or three feet.

Now guarded in the Standards Office in Westminster, London, is a bronze bar. It is kept in a glass case at a constant temperature of 62° F. A yard has been carefully measured off on this bar. The length of the bar never varies even in the slightest amount. Were it not for the constant temperature, variations might occur. Temperature changes could cause expansion.

The United States has a bar exactly like the English bar. We keep ours in the Bureau of Standards at Washington, D. C.

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Attendances and Additions

Churches S.S. T.U. Add.

September 26, 1965

Alamo, First	266	84	1
Alcoa, Calvary	218	85	
East	142	58	
Alexandria, New Hope	58	32	
Antioch, Mt. View	177	81	3
Athens, Central	173	66	
First	574	223	3
West End Mission	52		
Auburntown, Prosperity	129	77	
Bolivar, First	404	108	
Brownsville	585	159	2
Brush Creek	100	43	
Carthage, First	205	56	
Chattanooga, Calvary	297	87	2
Central	609	208	11
Meadowview	65		
Concord	523	209	
East Brainerd	236	111	1
First	1050	236	
Northside	438	144	1
Oakwood	475	169	7
Ooltewah	170	61	
Red Bank	1146	335	
Ridgedale	536	206	
Silverdale	211	71	5
South Seminole	288	115	2
White Oak	516	147	1
Woodland Park	275	111	
Clarksville, First	1271	443	25
Pleasant View	285	84	1
Cleveland, Big Spring	343	160	
Maple Street	127	77	1
Stuart Park	158	106	1
Clinton, First	629	170	1
Second	511	152	2
Colliersville, First	311	87	
Columbia, First	504	105	
Highland Park	368	150	
Northside	119	56	2
Pleasant Heights	218	80	
Cookeville, First	529	331	19
Washington Avenue	154	91	7
Bangham	62	45	
West View	145	119	1
Corryton	230	123	
Crab Orchard, Haley's Grove	135	63	
Crossville, First	230	50	1
Daisy, First	320	126	
Dayton, First	316	115	1
Denver, Trace Creek	152	71	2
Dickson, First	221	72	2
Dresden, First	218	66	2
Dyersburg, Hawthorne	185	114	1
Elizabethton, First	486	172	
Immanuel	300	120	2
Oak Street	177	70	
Siam	247	138	1
Flintville, First	172	82	
Friendsville, First	175	113	3
Galloway	97	61	
Goodlettsville, First	562	261	
Grand Junction, First	125	78	
Greenback, Niles Ferry	115	62	
Greenbrier, Bethel	182	102	3
Ebenezer	149	54	
First	483	200	5
Greeneville, First	365	71	
Tusculum	119	71	
Cross Anchor	18	30	
Second	170	66	
Harriman, Big Emory	141	87	
Piney Grove	195	36	
Trenton Street	365	104	2
Walnut Hill	208	87	
Henderson, First	425	79	
Hendersonville, First	613	147	3
Hixson, Central	372	206	2
First	388	167	6
Memorial	311	147	2
Pleasant Grove	133	78	
Humboldt, First	535	142	
Jackson, Calvary	589	267	31
Highland Park	186	74	3
Parkview	375	143	3
West	860	409	1
Jefferson, First	942	489	69
Jellico, First	151	107	
Brenam Hill	12		
Johnson City, Central	724	166	1
Clark Street	276	65	
North	192	81	
Pinecrest	228	91	5
Unaka Avenue	385	110	
Kenton, Macedonia	96	88	
Colonial Heights, Kingsport	521	185	
First	870	241	3
Litz Manor	272	126	
Kingston, First	468	194	
Knoxville, Beaver Dam	301	115	
Bell Avenue	718	180	1
Black Oak Heights	256	126	4
Broadway	1008	332	8
Central (Ft. City)	1203	324	
City View	335	60	1
Fifth Avenue	699	153	4
First	1114	329	32

Grace	481	194	3
Immanuel	397	109	5
Lincoln Park	1026	260	1
McCalla Avenue	839	232	2
Mt. Carmel	174	76	
Meridian	632	185	4
Sharon	257	103	2
Smithwood	786	255	2
South	504	181	13
Wallace Memorial	753	266	
West Hills, First		100	2
LaFollette, First	311	76	1
Lascassas	136	72	
Lawrenceburg, First	228	79	
Meadow View	74	31	
Highland Park	332	132	
Lebanon, Fairview	334	121	4
First	632	165	4
Gladeville	179	77	
Immanuel	452	225	6
Rocky Valley	131	52	
Lenoir City, Calvary	246	53	
Dixie Lee	201	96	2
First	526	150	
Oral	92	52	
Lewisburg, First	380	94	1
Livingston, First	168	66	1
Loudon, Union Fork Creek	89	70	
Louisville, Zion	124	75	
Madison, First	451	78	
Madisonville, First	319	112	
Manchester, First	319	152	
Trinity	159	108	
Martin, Central	304	115	3
Mt. Pelia	137	40	
Southside	102	54	
Maryville, Armona	159	93	2
Broadway	672	232	4
Dotson Memorial	166	79	1
Everett Hills	532	205	
Forest Hill	156	64	
Four Mile	87	38	2
Monte Vista	243	101	1
Old Piney Grove	122	74	
Piney Grove	143		2
Pleasant Grove	135	82	
Springview	138	72	
Unity	188	126	
West	109	75	
McKenzie, First	402	152	5
McMinnville, Gath	107	70	
Magness Memorial	440	144	2
Shellsford	196	122	
Memphis, Ardmore	662	301	8
Bartlett	433	155	
Bellevue	1450	665	2
Bethel	58	10	
Boulevard	420	136	3
Broadway	751	313	1
Brunswick	113	56	
Charjean	364	139	
Cherry Road	390	119	2
Cordova	118	55	
First	1338	456	8
Georgian Hills	591	250	10
Germantown	120	40	5
Glen Park	396	216	
Graceland	696	221	9
Highland Heights	1184	547	2
Kennedy	530	231	
LaBelle Haven	792	283	2
LeaClair	559	266	6
Leawood	858	296	1
Lucy	158		
Macon Road	239	101	2
Mallory Heights	243	119	1
Millington, First	538	260	1
Mountain Terrace	252	184	2
Oakville Memorial	347	97	5
Prescott Memorial	468	138	12
Range Hills	219	119	
Richland	380		3
Rugby Hills	359	155	
Second	633	227	21
Sky View	426	220	2
Southern Avenue	756	231	2
Lane	13		
Southland	264	103	13
Southmoor	230	96	3
Speedway Terrace	649	294	3
Trinity	732	304	11
Wells Station	650	221	5
Westhaven	255	108	12
Westwood	491	155	2
Whitehaven	782	209	6
White Station	170	102	
Milan, First	444	122	
Morristown, Bethel	196	118	
Brown Springs	83	29	
Buffalo Trail	248	62	
Calvary	507	99	4
Cherokee Hill	154	75	11
Concord	85	35	
Fairview	136	43	
First	749	173	



A LOOK AT MISSIONS—A tour of the Mexican Baptist Theological Seminary at Torreon led by Missionary William H. Gray (center) was one of the features of a 11-day inspection of Baptist mission points in Mexico for 32 Baptist pastors and laymen from 13 states. With Gray are A. F. Curbow, Old Fort, Tenn., and Nick Nave, Kingsport, Tenn. The Brotherhood Commission sponsored the mission education tour. Brotherhood Commission Photo.

Magnaview	43	42	
Manley	235	106	
Pleasant View	208	112	12
Whitesburg	100	31	
White Oak	185	118	1
Murfreesboro, First	726	175	11
Calvary	101	56	
Southeast	200	107	
Maney Avenue	120	37	
Third	348	110	1
Woodbury Road	218	111	1
Nashville, Alta Loma	314	175	8
Antioch	195	60	
Belmont Heights	931	340	24
Bordeaux	198	83	
Charlotte Road	112	77	2
Crievewood	710	196	6
Mission	159		
Dalewood	435	98	
Eastland	586	193	1
Fairview	234	88	2
First	1501	547	43
Carroll Street	170	40	
Cora Tibbs	66	31	
T.P.S.	361		
Glenwood	311	65	2
Grace	777	235	1
Harsh Chapel	185	73	
Haywood Hills	474	210	
Hermitage Hills	314	179	14
Inglewood	820	171	
Joelton	267	131	
Lincoya Hills	255	55	
Lockeland	483	118	
Lyle Lane	90	45	
Park Avenue	848	286	7
Riverside	338	79	4
Rosedale	182	57	1
Third	187	40	
Two Rivers	223	118	5
Una	317	129	2
Oak Ridge, Robertsville	689	215	2
Old Hickory, First	451	186	2
Peytonville	47	37	
Oliver Springs, Middle Creek	125	87	
Paris, First	585	179	1
Parsons, First	221	73	
Philadelphia, Cedar Fork	168	122	
Pigeon Forge, First	284	90	1
Portland, First	334	101	
Rockford	111	76	2
Lakeview	55	35	5
Rockwood, Eureka	111	56	
First	419	125	
Rogersville, Henard's Chapel	126	85	
Savannah, First	280	58	
Sevierville, First	497	159	2
Seymour, Dupont	157	107	4
Shelbyville, First	634	146	
Shelbyville Mills	220	91	6
Smyrna, First	351	112	
South Pittsburg, First	263	84	
Sparta, First	202	57	
Springfield	593	137	3
Oakland	103	33	
Summertown	137	84	
Sweetwater, First	437	103	
Murray's	144		
Trenton, First	550	162	4
Tullahoma, First	600	167	
Hickerson Memorial	72	42	
Center Grove	38	19	
Union City, First	539	105	1
Second	302	113	4
Watertown, Round Lick	191	82	
Waverly, First	225	83	2
Waynesboro, Green River	133	87	
White House	206	79	
Winchester, First	257	90	2
Southside	57		