

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

BGT F 67

LEBANON TENN 37087

**Week of
Prayer
for
Foreign
Missions
Nov. 28-
Dec. 5**

.... *A LIVING SACRIFICE,
consecrated to Him and
acceptable by Him*

ROMANS 12:1

VOLUME 131

★

THURSDAY

NOV 11, 1965

★

NUMBER 45

The Influence Of Our Image



Josh. 7:25

Don Wilson, Immanuel Church, Murfreesboro

No man liveth unto himself, and no man sinneth unto himself. The sin of Achan was a secret sin if ever there was one. He had brought back with him from the city of Jericho, two hundred shekels of silver, a wedge of gold, and a lordly Babylonian garment, and no eye had seen him! No; no eye but one—the all-seeing eye of God.

After their great success in the defeat of



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37212
Phone 254-5681

RICHARD N. OWEN, Editor

JOSEPH B. KESLER, JR.
Business Manager

RICHARD DAVID KEEL
Circulation Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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Americans United Meet In Constitution Hall

WASHINGTON, D. C.—In an address to the annual meeting of Protestants and Other Americans United for Separation of Church and State at Constitution Hall, Oct. 28, Executive Director Glenn L. Archer declared:

Certain denominational leaders of Protestantism who presume to speak for all the churches have endorsed Federal legislation which seriously undermines the independence of these institutions. However good their motives, they are turning organized religion into a department, minor though it be, of the U. S. Department of Health, Education and Welfare. Though our churches were never so right as they are today, their leaders want more and they move readily into the role of welfare instrument of the State. Today the church prays: "Tarry ye in Washington until ye be endowed by government."

Mr. Archer charged that

There is a great deal of politics and also deceit in the "War on Poverty."

Jericho the capture of Ai was a foregone conclusion. When the forces of Joshua marched against Ai some of the three thousand soldiers were slain, the rest, turning their backs on the enemy, fled in terror to their camp. Joshua fell on his face before God, and asked why? God informed Joshua Israel had sinned, and transgressed His covenant. They had taken from the spoils of Jericho, and the one responsible must be destroyed. After all had been tested the lot fell upon the tribe of Judah, and the household of Achan.

Sin is always individual in its origin, but always social, as well as individual, in its results. The sin of Achan had been disastrous to all of Israel, and it brought disgrace and ruin to his family. It brought doom and ruin to himself. How solemn this makes the responsibility of every soldier in the ranks of the army of the Lord, of every professed follower of Christ. To whatever degree you are unworthy or un-Christlike in spirit, word, or deed, to that extent you hinder the work of the church and hold up the progress of the army of the Lord.

This is the meaning of that monotonous refrain echoing in the Old Testament, "Jero-boam the son of Nebat, who made Israel to sin." Not only does a single sin, even the most secret sin, affect and influence other lives, but it goes on, year after year, sometimes age after age, doing its malignant work. May we all realize the imperative of presenting a Christlike image before the spoils of the world.

The politician, being human, expects votes for money expended. Thus political control ties the hands of the church. The deceit is in a church posing as a charitable institution when, under present legislation, the church becomes a government administrative agency, not a charity at all.

C. Stanley Lowell, associate director of Americans United, who just returned from sessions of the Vatican Council saw "little prospect of change" as a result of the Council's Declaration on Religious Liberty. He recalled that the Declaration "specifically exempts all existing concordats between the Vatican and Catholic countries and that these instruments are repressive by their very nature." He said:

In Colombia the Vatican Concordat provides that one church is to have a religious monopoly in two-thirds of the country and that all others must keep out. Apparently the Declaration will offer little relief in that situation.

In an address following receipt of an award by Americans United as "Congressman of the Year," Rep. John H. Buchanan, Jr. (Ala.) reminded the audience that through 2,000 years Christian churches have carried out great works of benevolence through voluntary giving and through the voluntary work of their people." Buchanan declared:

This is the proper way for churches to participate in the perpetual war on poverty in our world. Let the church stand secure and serene in her own function in proclaiming to the world her own good tidings and in carrying out her own benevolence to man through the giving of her people. Let her stand apart from the State. Let her not become intermixed and intermingled with that which is political and secular . . . The maintenance of the principle of separation of church and state is also right for America . . . It is the sure foundation upon which this house of freedom was built and now stands.

On Our Cover

The present world situation demands more of Southern Baptists than heretofore. For this reason we should share in the Week of Prayer, Nov. 28-Dec. 5 for Foreign Missions that it may bring a spiritual awakening to thousands, resulting in more volunteers for foreign mission service, churches more aware of their world mission opportunity and responsibility, and more individuals becoming committed to sustained prayer and giving.

In Times Like These

By Charles R. Ausmus

Let my first word be an expression of gratitude. All that I am or ever hope to be I owe to the grace of God and the ministry of Tennessee Baptists.

I'm grateful for the opportunities that have been mine as your president. I have traveled and spoken from Johnson City to Memphis. I have visited each Baptist institution; the contacts have been profitable and the fellowship glorious.

I have tried to emphasize four things: (1) A deeper fellowship (2) Increased giving to the Cooperative Program (3) Evangelism and (4) Challenge our people to live like Jesus.

Diogenes walked the streets of Athens with a lighted lantern in broad daylight, looking for an honest man. Jesus likened his generation to children playing in the market place.

Paul foretold of "perilous times" when men would love themselves, covet, boast, blaspheme, disobey God and man, be ungrateful, unholy in life, falsely accusing others, despising good men, traitors to the cause, loving pleasure more than God, having a form of Christianity but denying the very Christ.

These are times of material progress and moral poverty. We travel faster with no better places to go. We have improved the means but failed to improve the end. We save a lot of time but do not use that time to glorify God and serve mankind.

In times like these sin has changed its color. Some even deny the reality of sin, defining sin as "psychopathic aspect of adolescent mentality". Lying has become propaganda, selfishness is just self interest, greed is profit, license has become liberty, and lust masquerades as love.

The ills of times like these can be seen in the punks, the red-necked racists, the kids at the beaches, the pregnant high school girls, the dope addicts, the vandals, the TV addicts, the sick viewers of sick movies, and the sick readers of sick books.

In times like these Americans change cars every two years, friends every four years, residence every five years, wives every seven years, and gods every week. The morality of America is being determined by the boys in gray flannel on Madison Avenue, and they are false prophets, crying peace and prosperity when there is none. Behold the spiritual poverty of America from Washington to Frog Level, the likes of which makes Appalachia look like a wedding feast. We can hardly lay the blame for ugly riots and crime at the door of poverty or lack of education; and wealth and education is not the remedy. We were brought up on the ideals that stealing, lying, and murder were crimes against God. Our generation has lost its perception of black and white in morality; they only see expedient shadows of gray. Times like these can be characterized by Beatles, beatniks, barbarians, brewers, bottles, blubber,

ballyhoo, brass, bureaucrats, boycott, borrowing, bankruptcy, barbiturates, boredom, and breakdown.

In my opinion the following ten things make our times the most revolutionary and volcanic in American history:

1. Leisure time—with 85% of Americans soon to live in great urban centers, building a cult of softness.

2. Our affluent, sophisticated society, with 1/3 of our population soon to be students.

3. The increased consumption of alcoholic beverages that keeps our nation drunk.

4. The inflationary spiral—which will affect every Baptist and every institution and agency we have.

5. The racial revolution. With Christ there is no east or west, north or south, bond nor free, Roman nor Greek; with God there is one distinction among the sons of men—they are either saved or lost, children of God or seed of Satan. Let not our eyes be blistered with prejudice, remembering that the ground around the cross is wonderfully level.

6. The population explosion. Here is a challenge to preach the gospel to every creature. Every heart without Christ is a mission field, every heart with Christ ought to be a mission force.

7. The scientific revolution. Science has become a god, a religious cult, with modern man. But the new frontier is of the spirit and mind. We still have the age-old problem of sin and death.

8. The threat of world communism with its totalitarian and atheistic thrust.

9. The welfare-state philosophy that is sweeping America.

10. The moral conduct revolution. The infamous book, "Honest to God" is very dishonest to man. We still live in a moral universe where God's "Thou shalt" and "Thou shalt not" is valid. The absolute, relative to the will of God, is there. Morality that accommodates itself to the whims of the natural man, and compromises with every wish of the world is not morality at all. What shall we say of the lewd magazines, the sexy novels, and the snake-like dances that would insult the intelligence of a dog? In a recent youth conference at Elmhurst College, Professor Fletcher told a group of young people, most of high school age, "that neither rape, nor incest, nor any other sexual act, nor indeed the denial of one's Lord or the violation of the First Commandment by having another god, is necessarily and always wrong. He urged that when the situation is right, any of these is morally right." No wonder we have a generation of infidels and emotional invalids!

In our Baptist ranks we have the absentees, the drop-outs, the defectors and the non-resident host. There are the tired Training Unions, the sagging Sunday Schools, and hun-

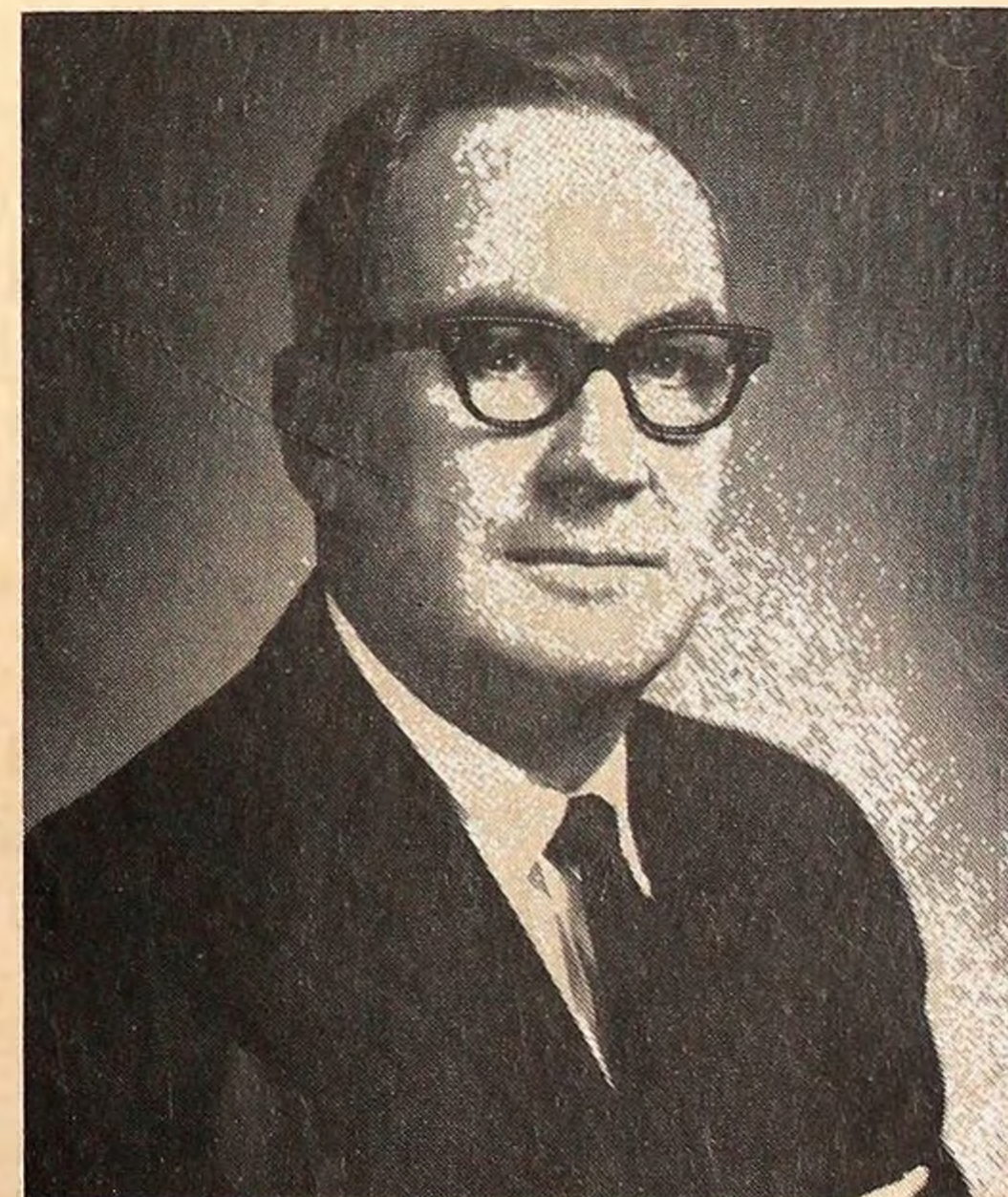
dreds of churches without a single baptism. But we shall not panic!

Every generation has declared that the church is going to the dogs; the dogs are all dead and the church lives on; and the gates of hell shall not prevail. The psalmist was almost ready to push the panic button in his time (Ps. 73), "Until he went into the sanctuary of God". In 1915 Lansing Burrows said, "We do not know all the twentieth century holds, but we know God will be there." God does not lead us through troubled waters to drown us, but to cleanse us. It is not conditions that control, but character that counts.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will idol altars go?
This is our faith tremendous—
Our wild hope, who shall scorn?
That in the name of Jesus
This world shall be reborn!

—Lindsay

To meet the challenge of times like these we need the best brains and the hottest hearts. We



Charles R. Ausmus

must think beyond the provincial and geographical. We must face the issues with an open mind, sanctified wills, in a democratic atmosphere, and not be afraid of change. Let us stress Christianity as a personal encounter with Christ at all points of life. We must challenge the Baptists of this state with big issues and programs that will build a oneness of spirit and purpose. Who knows? Maybe God has raised us up for just such a time as this? In times like these let us

1. *Remember our heritage.* A glorious history and rich heritage is ours. The Baptist story can best be told by blood, bonds, and a big black Book. Let us indulge in nostalgia and reminiscing, for here is a source of gratitude and challenge.

We recall Roger Williams, Isaac Backus, and John Leland; and we have religious liberty and the Bill of Rights. Bancroft wrote, "Freedom of conscience, unlimited freedom of mind was from the first the trophy of the Baptists." Locke stated, "The Baptists were the first proponents of absolute liberty."

(Continued on Page 10)

EDITORIALS.....

Censorship and Control of School Books

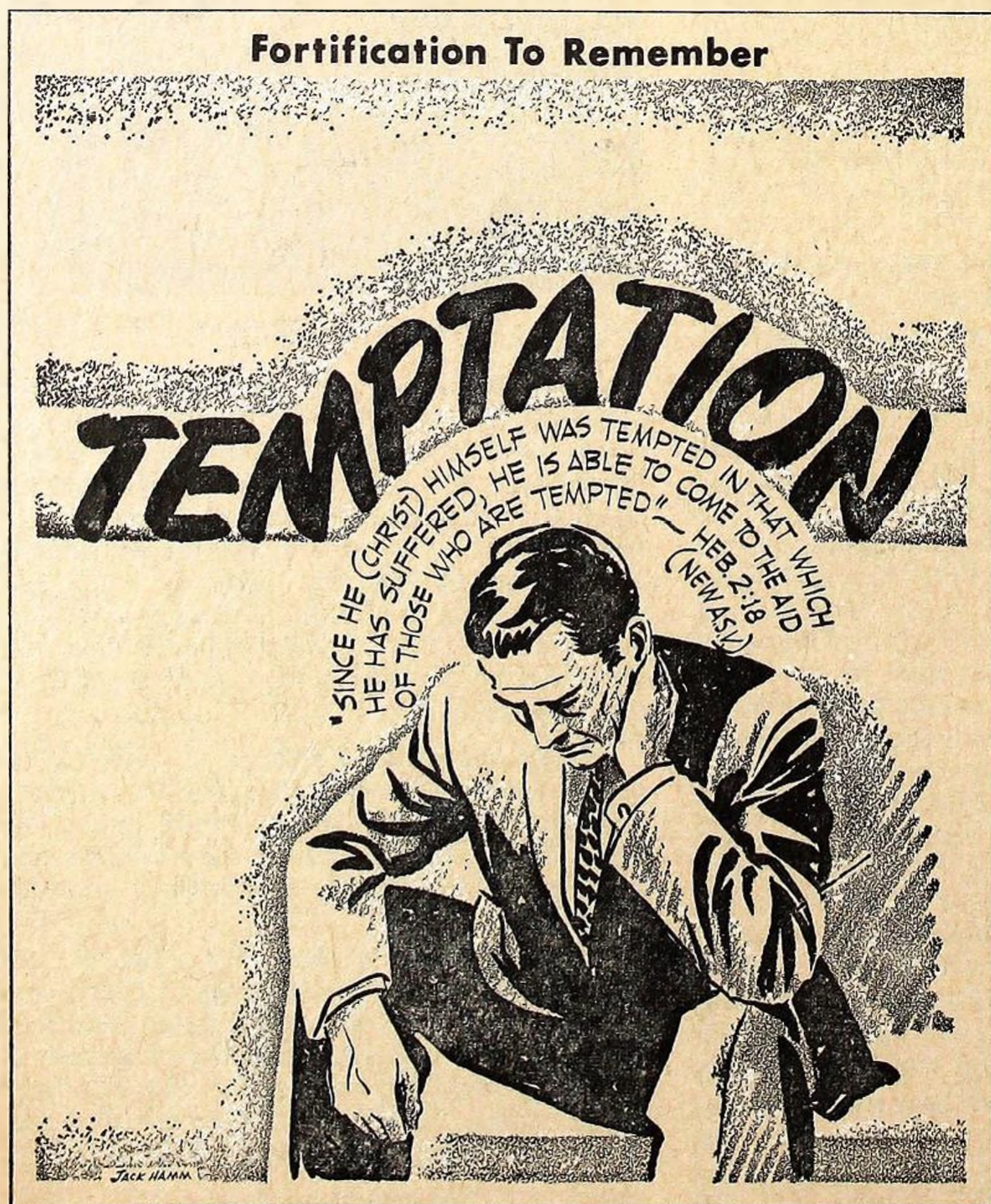
One of the most disturbing reports that has come to us is one carrying overtones of thought control. According to Congressman Thomas M. Pelly reports are circulating around Washington that the federal government is preparing a campaign to rewrite the history books used in our schools. Congressman Pelly who is from Seattle, Washington understands this drive to rewrite the textbooks is under auspices of the Community Relations Service, an agency created by the 1964 Civil Rights Act. According to a release by the Committee for Constitutional Government Pelly says the Community Relations Service felt our history books do not now give fair treatment to the Negro. That question aside, the issue of whether or not school textbooks are to be written by qualified educators or by those within a federal bureaucracy is the crucial matter that should be settled at once in the interest of education rather than in the interest of sharpening socio-political axes.

If the Community Relations Service carries through its proposed project the way may be opened for federally-written textbooks and a federally-controlled curriculum. A confidential memorandum from the above federal agency suggests: "Once the educational and informational campaign is solidly underway we should conduct a systematic effort to contact all publishers and school boards to encourage their publication and textbooks conforming to established standards."

"Established standards" can be a soft term for censorship. By its purse strings the federal government is beginning to control educational projects. The recent skirmish between Washington and the school officials and political leaders in Chicago throws light on this. Unless protests are loud enough the federal government can move to control the content of the school books the children are to study.

We condemned Nazi censorship and control of books in Germany. We condemned Stalin's rewriting of Russian history when he came to power. Can there be anything less than condemnation for any bureaucracy in the USA that tries to rewrite history in justification of its policies and procedures?

Fortification To Remember



Calling Tennessee Baptists

President Charles R. Amsmus' address at the opening session of the State Convention was a call to meet present day issues with open minds, sanctified wills in a democratic atmosphere, not afraid of change. Detailing the present as the most revolutionary and volcanic in American history, the President of the Convention urged his hearers to "stress Christianity as a personal encounter with Christ at all points." He challenged Baptists of this state to remember their heritage, recall their experience, repent of sins, revitalize fellowship, refrain from sterile self-analysis, recapture the martyr spirit, redouble support of Christian education, raise the level of giving, reaffirm distinctive principles, kindle fires of evangelism, return to primacy of preaching and renew allegiance to Christ. Turn to page 3 for his message "In Times Like These." We will carry in the next issue the Convention sermon by appointee Jonas L. Stewart on "The Magnetism of the Cross."

BAPTIST BELIEFS

by Herschel H. Hobbs

Saved By His Life

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

In this verse Paul sets forth the twofold phase of God's redemptive work whereby we may receive everlasting life. It refers not to man's work but to God's altogether. Both "were reconciled" (aorist) and "shall be saved" (future) are passive voices, meaning something which God did/does for us.

Some hold that "we were enemies, we

were reconciled to God" means that man became reconciled to God. True, man does this through repentance and faith. But that is not Paul's thought here. He is speaking of God's work in producing the condition whereby man may so respond, namely, through the death of His Son. This He did one time in the past (aorist tense). In His death Jesus satisfied the demands of God's holiness by paying the price for sin. Thus the way was opened whereby man might approach God in faith. But this work was of God and not of man. Man can do

nothing of himself to effect such a reconciliation.

But once man in faith has received the reconciliation provided by God, what then? "We shall be saved [God's work] by [*en*, in the sphere] of his life." This is a reference to the resurrection of Jesus. God does not save us by the death of Christ alone. God's redemptive work involves His resurrection also.

But there is even more. The "life" referred to is not the life which Jesus lived before His death. It is His resurrection life. Note the future tense here. It speaks of our continuing life in Christ. If we are in the sphere of Christ, so long as Christ lives we shall live also (cf. Jn. 14:19).

Denney (Expositor's *in loco*) says that the love of God which made possible our reconciliation shall "carry out our salvation to the end . . . The Living Lord, in virtue of His life, will save us to the uttermost."

Workshop For Evangelists At New Orleans Seminary

NEW ORLEANS (BP)—A workshop for fulltime Southern Baptist preaching and music evangelists will be held for the first time at New Orleans Baptist Theological Seminary, Dec. 14-16.

More than 450 evangelists have been invited to the three-day conference of discussions and lectures on such topics as "Problems and Answers for Contemporary Evangelism" and "The Personal Life of an Evangelist."

Seminary president H. Leo Eddleman will deliver the opening address Tuesday night. Leading four studies in New Testament will be Dr. Clark Pinnock, assistant professor of New Testament at the seminary.

Other program personnel include Grady Wilson of the Billy Graham Evangelistic Association, seminary faculty members, evangelists, and members of the Home Mission Board Department of Evangelism.

T. V. "Corky" Farris of the Baptist Gen-

eral Convention of Texas, division of evangelism, will bring the closing message Thursday night on "The Future of Evangelism in the Southern Baptist Convention."

The workshop is sponsored by the recently-established Evangelism Conference and Research Center on the New Orleans Seminary campus. Conferences and materials for the center are being programmed by a seminary committee of faculty, trustees and board of development members.

Evangelists who attend the workshop will be the guests of the seminary, however those planning to attend are asked to confirm this with the seminary immediately, said workshop director B. Gray Allison, professor of evangelism.

Frozen In Its Tracks

Rome moves toward religious liberty, but with glacial speed. A new clause inserted in the Second Vatican Council's document on religious liberty states all men have the "sacred duty to profess and embrace the Catholic faith insofar as they are able to know it." Conservative members of the Council won out in their rigid stand for Catholicism as "the only true religion". So the much publicized Roman Catholic declaration on religious liberty in effect means liberty to profess the Catholic faith without interference and that men are to be protected against being prevented from seeking religious truth with responsible liberty. Men have juridical immunity from coercion but that does not release them from the moral obligation to use their freedom to become Catholics in as much as the Roman

Catholic faith is the only true faith and the Roman Church the only true church—so Rome holds.

This kind of declaration on "Religious Liberty" as some Protestant delegate observers at the Council comment is "rubbing salt in the wound." Two prominent Catholic periti (experts) according to a Religious News Service release were quoted as considering the new clause (inserted on the eve of final voting by the Council) as "very harsh" and possibly "hampering ecumenical exchanges". This Roman Catholic interpretation of religious liberty recognizes it only as opportunity and moral duty to conform to truth and the true church, which Rome continues to say is the Catholic Church. The concordats giving favorable status to the Roman Church in several countries are not affected by this declaration of Vatican Council. So the hoped for advance toward true religious liberty has been frozen in its tracks.

Tennessee Topics

Trinity Church, Cumberland Association, was led in revival by Clifton Green, pastor of Mt. Herman Church. R. B. Mackens is pastor at Trinity. There were 12 professions of faith and three by letter.

Miss Willo McCoy of Okmulgee, Okla., is minister of youth education at Inglewood Church, Nashville. She is a graduate of Oklahoma Baptist University and formerly served on the staff of First Church, Carlsbad, N. Mex. James D. Hopkins is pastor at Inglewood Church.

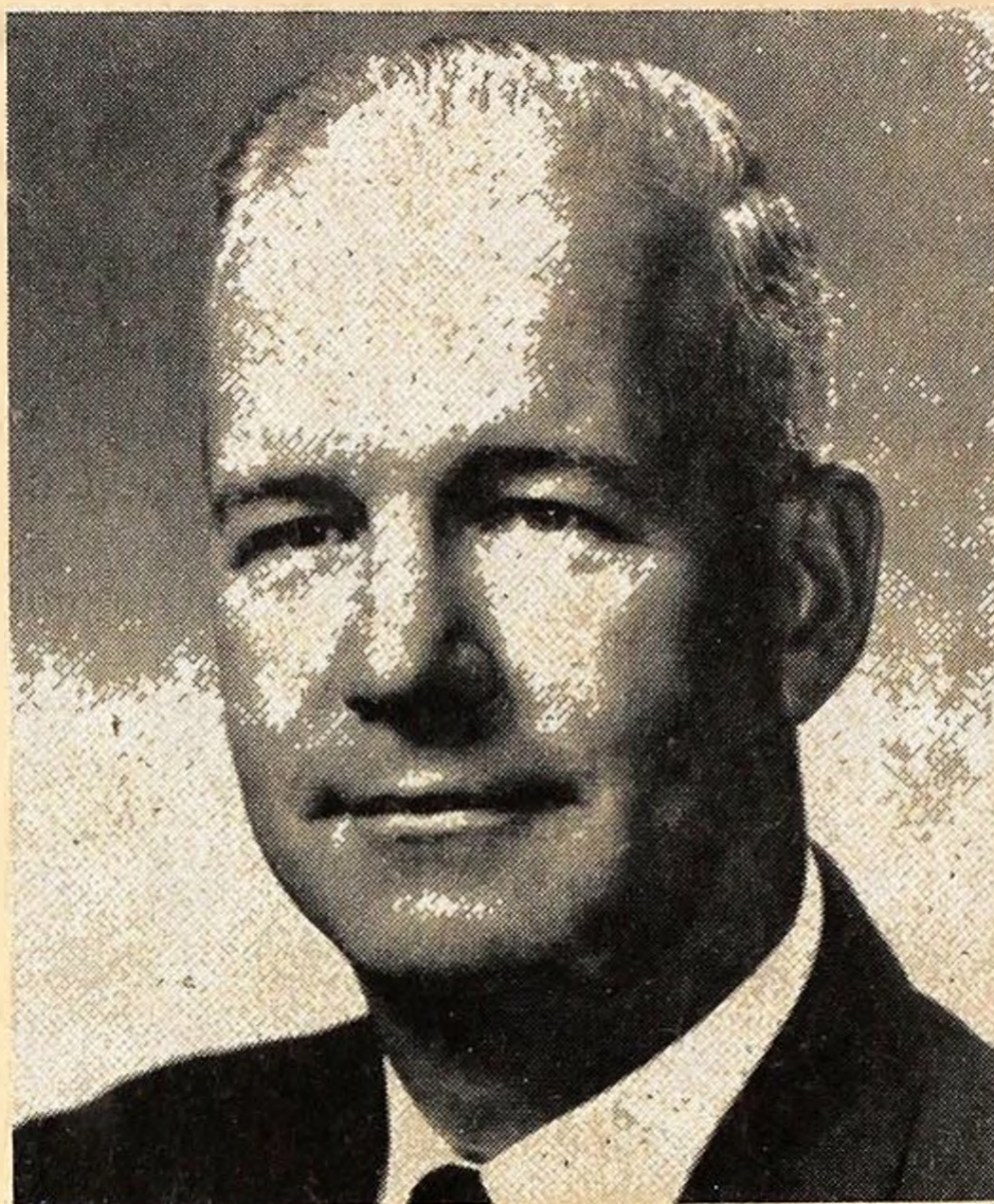
The Dan Carrolls will sail from New Orleans on December 7 and arrive in Buenos Aires on Dec. 28. They will have spent a year in the states on furlough. They have three children, Danny, 13; Charles, 11; and John 8.

Salem Church, Salem Association, has called Guy H. Burger as pastor. He will move on the new field Nov. 29. Presently he is pastor of Meadow View Church, Lawrenceburg. Burger is a graduate of the University of Tennessee, Knoxville, and Southern Seminary, Louisville, Ky. Mrs. Burger is a graduate of Carson-Newman College. They have one son, Bruce, age 2.

Grace Church, Knoxville, ordained Frank Phillips and Bill Cox, Jr. as deacons, Nov. 7.

Hamilton County Association—W. A. Posey has resigned as pastor of Burdette. Chamberlain Avenue Church had a reception for its new pastor, Edward R. Seanor and his family. Chamlee Heights has called Raymond Nix as pastor. Cromwell Church, Larry L. Smith, pastor, is erecting a new educational building. Ronald Johnson has resigned as pastor of Delashmitt Road Church. H. M. James is the new pastor of Fairview Church. Guild, First, has called Roy Janeway as pastor. Harrison had open house at the pastorium Oct. 10 celebrating the eighth anniversary of its pastor, I. F. Frantz. Mountain Creek, James Walters, pastor, has completed its new educational building. The church has also called Frank Liner as music director. M. P. Lewis is serving as interim pastor at New Shepherd Hill. Oakwood Church, Wallace McGill, pastor, dedicated its new educational building Oct. 17. Lewis Smart is serving as interim pastor of Parkers Gap Church. Welcome Valley Church, Grover J. Campbell, pastor, is building a new sanctuary.

Richland Church, Nashville, called Jim Miller, a student at Belmont, as music director. He is married and has two children. They reside at 2047 Bernard Circle, Nashville.



Dr. Charles N. Millican, a 1943 graduate of Union University and former head of the department of commerce at the college, has been appointed president of the new space college as yet unnamed to be established in Central Florida. Since 1954, Dr. Millican has been dean of the School of Business Administration at the University of South Florida, Tampa.

M. H. Carder, a Baptist minister for 58 years retired Oct. 31 as pastor of Lyons Creek Church, Knox County, where he has served for more than two years. He is available for supply work.

Andersonville Church has called M. K. Cobble as pastor. Cobble has served as pastor of Gillespie Avenue Church, Knoxville, 16 years. He served in Anderson County from 1934-1940 as the associational missionary. He formerly served First Church, Lake City; Grace Church, Elizabethton; and Mascot; before going to Gillespie Avenue. Mrs. Cobble is a former president of the Tenn. Woman's Missionary Union and is presently teaching Bible at East High School in Knoxville. They have a son, Howard, who is pastor of a church in Birmingham, and a daughter, Mrs. Warren Harris, who is a teacher in the South Haven, Mich. schools.

Mrs. Roy Graves, treasurer of First Church, Medina, reports that Sunday, Oct. 24, the church witnessed a powerful moving of the Holy Spirit. There were 14 to dedicate their lives, all of these Intermediates and Young People, except two. Two others surrendered to full-time Christian service. There was one addition by letter and one upon profession of faith. At the evening service the church licensed Darrell Clarke, a student at Union University, to the ministry. Bob Kendig is pastor.

New Church Organized

Magna View Church was organized into a church Sunday afternoon, Oct. 17, by a council composed of ministers and deacons from 15 Baptist churches located in Jefferson, Hamblen, Hawkins, and Greene Counties.

It had its beginning the first Sunday in May as a mission with 18 members meeting in the home of Mr. and Mrs. Gilbert Leftwich, Jefferson Estates subdivision near the Hamblen-Jefferson County line.

The church was constituted with 46 charter members from other churches and two to be baptized into its fellowship.

Eugene B. Roberts, who has served as pastor from the beginning of the mission was called as pastor. Dave Minor, a student at Carson-Newman, is minister of music; Frank Moyer, Sunday school superintendent; Calvin Marks, Training Union director; and Mrs. Gilbert Leftwich, WMU president.

The church voted to seek affiliation with Nolachucky Association of Baptists.

Former TBC Sunday School Worker Dies

Mrs. Oleta Meek Pollard of Memphis died at her home Oct. 28. Services were held at Memphis Funeral Home, Oct. 29. Burial was at Sparta, Tenn., Oct. 30.

Mrs. Pollard, 49, moved to Memphis six months ago from Sparta after the death of her husband, Dallas Pollard.

Prior to her marriage she served as a field worker in the Sunday School Department of the Tennessee Baptist Convention from 1947-1952.

She leaves two sons, James D. Pollard and Charles M. Pollard of Memphis; her mother, Mrs. Jack Meek; two brothers, Theo Meek and Raymond Meek, all of Memphis; and a sister, Mrs. Anita Watkins of Saulsbury.

Rev. James Gordon Lott Dies

James Gordon Lott, pastor of Brunswick Church, Brunswick, died Oct. 26 after being stricken while attending the circus at the Mid-South Coliseum. He was 42. A native of Memphis, Lott was educated at Memphis State University and Southwestern Seminary, Ft. Worth, Tex. He had been pastor of Brunswick Church for two years, coming from Grand Junction. He is the son of Rev. and Mrs. James G. Lott of 2326 Lowell, Memphis.

Mrs. Helen Jewell Sims, 70, long known for her work in numerous church activities, died Oct. 24 in a Chattanooga Hospital. Mrs. Sims was a member of First Church, Chattanooga, where she taught Sunday School and evening Bible classes. She also taught Bible in Chattanooga schools for a number of years.

Reviews Year Of Gains, Sets New Goals

Tennessee Baptists meeting at Red Bank Church Nov. 9-11, following one of their best years, looked ahead to greater accomplishments as they adopted their largest financial budget for the next 12 months—\$4,225,000, through the Cooperative Program plus an advance, beyond that, of \$125,000. The convention year just closed, Oct. 31, had been marked by many gains.

Messengers to the 91st annual session of the Tennessee Baptist Convention meeting in Chattanooga adopted reports on the different phases of the work of the Convention which are reflected in the following summations of reports made before 11 a.m. Wednesday:

► **BROTHERHOOD**—Tennessee now has 832 organizations enrolling 20,072. Sixty-five of the 66 associations reported some Brotherhood work. RA chapters in 863 churches have 13,921 members. At the Congress in Jackson 2,260 from 42 associations were registered. RA work for the year was highlighted by camps at Carson and Linden with 587 boys, 28 counsellors and missionaries present. The Church Brotherhood Guidebook was studied during the year and 527 men received credit for this. Both the State Convention in Memphis and the annual Evangelistic Conference in Nashville had special laymen's nights with large attendances. The annual Brotherhood Convention was held in connection with the Evangelistic Conference Jan. 19. Retreats for the men were held at both Carson and Linden. The Bill Wallace Memorial Scholarship Fund was increased by \$210.15, a fund sponsored by the brotherhood and administered by the Tennessee Baptist Foundation.

► **BAPTIST AND REFLECTOR**—The Journal of the Tennessee Baptist Convention is completing its 130th year of information activity. Purpose of the paper is "To keep its readers alert to crucial events, to provide material both informative and inspiring to members of Baptist churches, instructing them in the faith as historically held by Baptists so as to encourage them to a deeper loyalty to the Lord Jesus Christ and to the furtherance of those programs that implement the Great Commission." The past year has been of the most significant the paper has experienced. Its pages have dealt with matters of timely interest to all Christians, especially to Tennessee and Southern Baptists, by providing each week materials supporting the activities and organizations sponsored by the Tennessee Baptist Convention.

More than 600 churches, through the Every Family Plan have provided the paper for all or part of their memberships. In addition, 146 churches have clubs of subscribers. Average weekly circulation the entire 12 months was 70,453.

► **OUR STATE BAPTIST SCHOOLS**—The past year has been characterized by increased enrollment and a still more effective ministry on the part of these Baptist institutions:

► **BELMONT COLLEGE**—Enrollment has reached a new peak with 1,049 at the fall opening. There are 74 ministerial students, 63 other students studying for church vocations and 27 mission volunteers. Christian Emphasis Week, Mission Emphasis Week, day by day religious activities under the director of religious activities together with chapel point up the religious realm. Capital improvements include classrooms and physical education building, air conditioning of Blanton Hall, renovation of Heron Hall, renovation of a residential dwelling for men students, paving of parking area, purchase of a president's home and purchase of other property. Baptist students comprise 76.3% of total enrollment.

► **CARSON-NEWMAN COLLEGE**—2167 enrolled with 1631 being full time students, 36 part time, 500 extension, 469 in summer school. Baptist students comprise 85.6% of total enrollment. There are 122 ministerial students, 190 studying for church vocations and 61 mission volunteers. Thirty-eight students did summer missions work. In 1965 graduates total 310. Capital improvements include two society halls, conference room, biology laboratory, renovation of Sarah Swann dormitory, and the purchase of a house and three lots. A BSU choir of 55 students singing at churches of the area, weekend revival teams, ministerial associations holding services in jails, county home for old people, and service as supply pastors are among the special activities noted as furthering religious life among students. Also, a Bible study hour in local Negro

church Sunday afternoons, BSU retreats, religious drama groups presenting plays in churches, religious films and work in the Knox County Good Will Center.

► **UNION UNIVERSITY**—Enrollment is 968 plus the summer school. Of these 854 are full time, 61 part time, 53 extension, 309 summer school. There are 746 Baptist students, or 79% of total enrollment. Ministerial students number 72, mission volunteers 17, studying for church related vocations, 2. Seventeen students did summer mission work. Pre-school retreat at Camp Linden under the leadership of the BSU weekly council planning meeting, daily devotional services, promotion of local church programs, state and southwide meetings attended by students, ministerial society, campus YWA, Life Service Band are among activities designed to further religious life on the campus. Capital improvements include renovation of girls dormitories, side-walks for the boys dormitories, new tennis courts, parking lots, air conditioning in classrooms and library, eight new faculty offices in existing administration building.

► **HARRISON-CHILHOWEE BAPTIST ACADEMY**—The report noted achievements made on the program outlined by the special study committee appointed concerning Harrison-Chilhowee. Report of this special committee was printed in Baptist and Reflector (Oct. 14, 1965, pp 10-11). President Charles C. Lemons stated "We are on schedule on every area except endowment and the eventual outcome of some wills made in this first five year period may place us on schedule there." The report listed physical properties, curriculum and academic needs, with the comparison of what the special committee had set forth and what the academy had accomplished in the different categories. Specification of maintaining a student body of at least 250 set forth by the committee has been met by the academy, which since termination of the contract with Sevier County has averaged 271 students enrolled each year.

► **CHURCH LIBRARY WORK**—New libraries reported bring the total to 876 in Tennessee. Each new library may qualify a free book offer available through the Program Services Department, TBC. Another free book offer is available through the Church Library Department of the Baptist Sunday School Board. Third annual convention of the Tennessee Library Organization was at Cookeville. The library organization now has a portable demonstration library available to churches, associations, and other Baptist organizations. It can be procured on a borrow basis.

► **CAMPS**—Through the Golden State Mission Offering, sponsored by the WMU, numerous improvements were made, with
(Continued on Page 11)

January Bible Study Week, 1966

January Bible Study Week offers a wonderful opportunity for the entire family to profit from a week of concentrated Bible study. This week can make a significant contribution to the church. It is worthy of the best efforts and preparation.

The promotion of January Bible study Week is the Sundays School's responsibility, with all other organizations giving assistance.

1. Set the date for January Bible Study Week. The suggested date is January 3-7, 1966. Plan for a minimum of seven and one-half clock hours during the course of one week. Some churches also offer a morning class for those who find that time more convenient to attend.

2. Make provision for all age groups. Adults and Young People can get credit for the book *John's Witness to Jesus* by James L. Sullivan, and, wherever possible, a separate class should be provided for each group. The suggested book for Intermediates is *Letters on Christian Living*, by C. A. Roberts. The suggested book for Juniors is *Men Who Told His Story* by Johnnie Human. Suggested approved units of study are: Primary, *The Story of Joseph* by Betty Mason; Beginner, *Sounds That Sing* by Evelyn Britt; and Nursery, *When I'm at Church* by Ann Huguley Burnette.

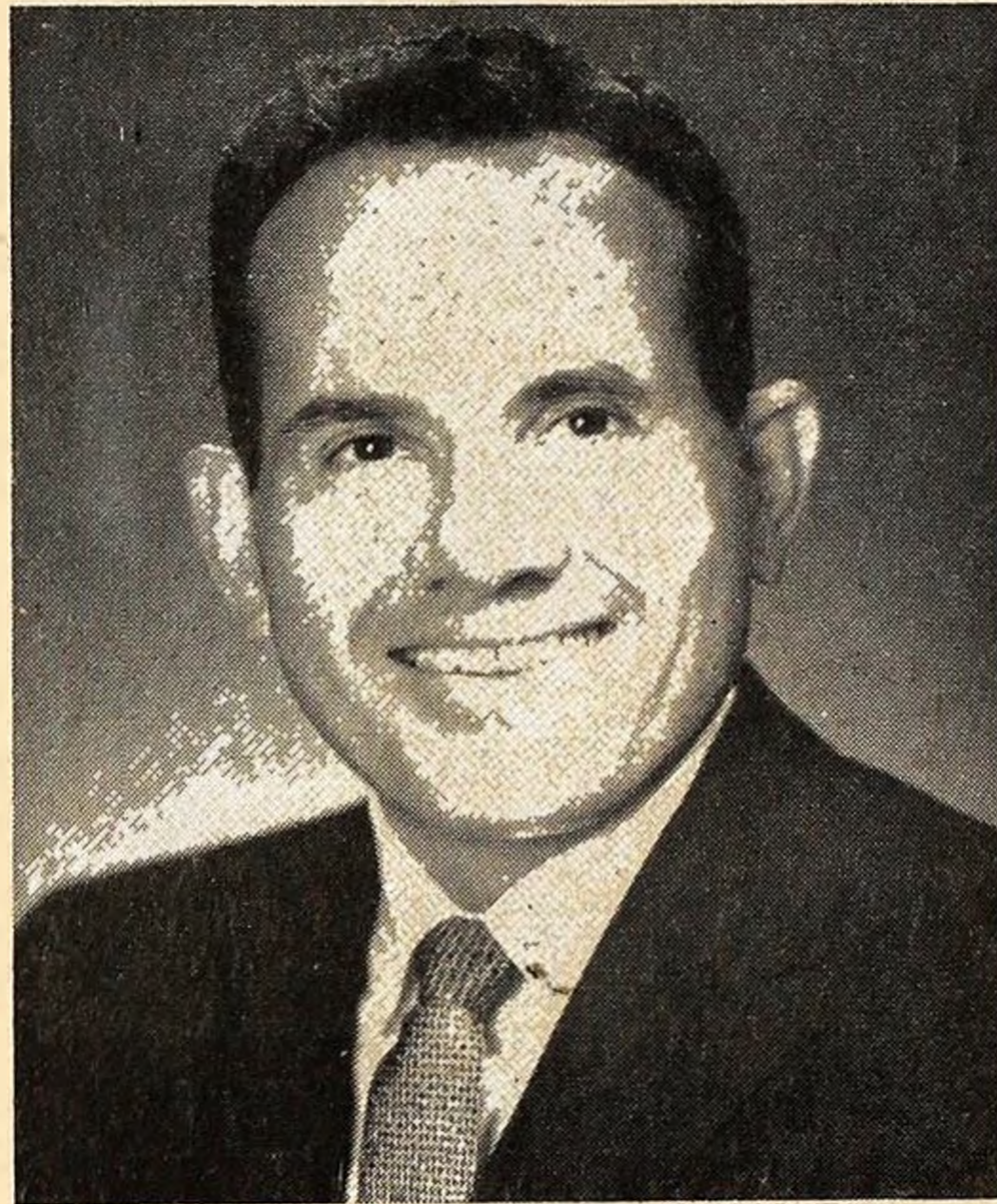
3. Enlist the teachers for the Nursery, Beginner, Primary departments and Junior, Intermediate, Young People's and Adult classes. In most cases, the pastor will teach the Adults or Young People.

4. Order the supply of books and approved units of study from your Baptist Book Store. They will be available about November 1, 1965. When ordering, be sure to order on the basis of anticipated enrollment for Juniors, Intermediates, Young People, and Adults. Approved units for

Youth Conference At Bellevue Church, Memphis

Cecil McGee's drama "SO SEND I YOU" will climax the Youth Conference at Bellevue Church, Nov. 22-23. It will be presented by Bellevue's youth under the direction of Mrs. Solon Freeman.

Other Memphis youth on the program include Tim Birkhead of Prescott Memorial Church, the combined youth choirs of Ardmore, Dellwood, and Frayser churches, and Southern Avenue "Bellringers". Union University's choir, Jackson, and Dr. Herbert Gabhart, president, Belmont College, Nash-



McGEE

Nursery, Beginner, and Primary groups should be ordered for teachers only.

5. Order resource materials for the teacher of *John's Witness to Jesus* from your Baptist Book Store. A filmstrip entitled *John's Portrait of Jesus* will be available September 30, 1965.

Two Southern Baptist Seminaries are providing special issues of their theological journals on the Gospel of John. Separate copies may be purchased directly from the seminaries. They are: Review and Expositor, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Kentucky; and Southwestern Journal of Theology, Southwestern Baptist Theological Seminary, Seminary Hill, Ft. Worth 15, Tex.

6. Work out an attendance goal for each Sunday School department and class. Use the other organizations to help in promoting the study and reaching the goals.

7. Publicize January Bible Study Week through use of posters, church bulletins, and a church library display, and through department assemblies and church worship services.

8. Books should be available at least two weeks in advance of the study. This plan will provide more time for study before the



HOUSEHOLDER

ville, will be featured on Nov. 22.

Dr. Lloyd C. Householder will lead a seminar on counseling for pastors and parents of youth. He is Vocational Guidance Consultant at the Baptist Sunday School Board, Nashville. Other seminars for workers will be led by Bob Taylor and Carlton Carter of the Baptist Sunday School Board.

The youth will have outstanding conference leaders, including Mrs. Wilford C. Tyler of Blue Mountain College, Mrs. Robert Lockwood of Knoxville, and Mr. McGee, Mary Allen, Mary Anderson, and Dr. Householder all of Nashville.

course begins. It also helps in the promotion and publicity.

9. Uphold the requirements for credit in the Church Study Course and request awards on Form 150, "Request for Book Awards-Class Study." Use a separate sheet for each book and a separate sheet for each church represented in a class. Remember that only persons who are in an age group of a book can receive credit for the study of that book. For example, Intermediates can receive credit for the study of a book in the section for Intermediates only.

Staffer's Mother Dies

WICHITA FALLS, Tex. (BP)—Mrs. T. D. Wiley of Wichita Falls died here Oct. 21, with the funeral being held the day after. Mrs. Wiley was mother of Mrs. R. L. Mathis of Birmingham, former Southern Baptist Convention vice-president, former president of SBC Woman's Missionary Union, and now director of the promotion division, a staff position with the missionary agency.

WANTED 22 to 24 10' used pews in first class condition. Faith Baptist Church, Cottage Park, Drafter, Mich. 49724. Contact Rev. Jimmy Morris.

6% INTEREST

Colorado Southern Baptist Church Loan Bond

For Offering Circular

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BILL LANDERS, ADMINISTRATOR
COLORADO BAPTIST GENERAL CONVENTION

P. O. Drawer 22005
Denver, Colorado 80222

Name _____
Street _____
City _____

Tennessee Topics

Miss Helen Gilmore, missionary to East Africa, has moved from Dar es Salaam, Tanzania, to Mombasa, Kenya, where she works in Changamwe Baptist Church Center. Her address is Box 2925, Mombasa, Kenya, East Africa. Born in Nashville, Tenn., she lived in Clarksville, Tenn., and Clinton, Okla., while growing up. She was appointed by the Foreign Mission Board in 1963.

Rev. and Mrs. F. Lee Robinson, Jr., missionary appointees, were scheduled to leave the States October 23 for Taiwan, where their first assignment will be language study. They may be addressed at P. O. Box 427, Taipei, Taiwan, Republic of China. Born in Summerville, Ga., he grew up in Rossville, Ga., where she, the former Dorris Fuson, moved with her family as a teen-ager. Born in Liberty, Tenn., she lived during childhood in Chattanooga, Tenn. At the time of their missionary appointment in July, 1965, he was pastor of Statham (Ga.) Baptist Church.

New pastor of Daisy Church, Daisy, is Edward C. Briggs. He came to Daisy from Knoxes Creek Church, Magnolia, Ky. A graduate of Carson-Newman College, Briggs received his BD from Southern Seminary in 1963 and the Th. M. in 1965. He is a native of Maryville and is married to the former Geraldine Hackworth, also of Maryville. They have two daughters, Denise and Elizabeth.

Rev. and Mrs. Douglas C. Cather, missionaries on furlough from Ghana, are now living in Lebanon, Tenn., where their address is 225 University Ave. Born in Roanoke, Va., he grew up in Bristol, Tenn.; she, the former Sarah Bragg, was born and reared in Lebanon.

Nov. 7 was A. R. Pedigo Day at Immanuel Church, Knoxville. It marked 50 years since Pedigo began his ministry as pastor at Immanuel Church. Now serving as interim pastor at Lonsdale Church, Knoxville, Pedigo was the preacher at the morning worship service at Immanuel Church. A reception for Rev. and Mrs. Pedigo was held from 2 until 4 o'clock in the Fellowship Hall of the Church. Having served a number of churches as pastor, Pedigo's longest tenure of services was at Immanuel (1915-1952). Haven C. Lowe is present pastor of Immanuel Church. Pedigo began his ministry in 1907.

Dupont Church, Leon Mayo, pastor, ordained William Sullivan to the ministry. He has been called as pastor of Rocky Point Church near Cookeville. Dupont Church is in Sevier County.

New Books

The Taste of New Wine by Keith Miller; Word; 116 pp.; \$2.50. This book won't leave you with a comfortable feeling. It is, in many respects, a critical book. It's critical of the church, church members and the way most of us conduct ourselves toward some of our most sacred institutions . . . marriage, for instance. But this criticism is a helpful kind of constructive criticism.

We're Never Alone by Eileen Guder; Zondervan; 148 pp.; \$2.95. The book deals with the things that women wonder about—prayer, how to find security, how to be free from frustration (is it by getting rid of duties and responsibilities?) how to know what's right, how to be appealing to men, and how to get along with other women. The author has some pointed things to say about the failings peculiar to women and the feminine propensity for giving advice.

Using and Maintaining Church Property by Allen W. Graves; Prentice Hall; 186 pp.; \$3.95. Every phase of church maintenance is fully described including cleaning equipment, storage rooms, work schedules, job descriptions, supervision of custodial staff, painting, repairs, record keeping, periodic safety checks, landscaping, parking lots, and parsonage upkeep.

A Fountain Sealed by Margaret Epp; Zondervan; 280 pp.; \$3.95. A story of strong passions held in check, of deep desires cast aside in pursuit of the highest calling.

The Symphony Cantata "Hymn of Praise" by Felix Mendelssohn will be presented on Sunday evening, Nov. 21 by the Chancel Choir of First Church, Murfreesboro. Soloists will be Mrs. H. Eugene Cotey, soprano; Mrs. Lynn Bevins, soprano; Mrs. Jim Garrison, soprano; Dr. J. Howard Young, tenor. Organist will be Mrs. Robert Martin; pianist, Mrs. Claude Gossett. Claude W. Gossett, Jr. is minister of music.

Mrs. Buck Donaldson, Jr., missionary, was scheduled to leave the States Oct. 19 to return to Nigeria, following a short medical leave. She and Mr. Donaldson, who remained in Nigeria, may be addressed at Baptist Hospital, Eku, via Sanele, Nigeria, West Africa. The former Barbara Hastv, she graduated from high school in Fountain City, Tenn.

F. M. Speakman is the new pastor of Philadelphia Church, Indian Creek Association. Speakman and his wife are former residents of the Lawrence County area. They have been in Montana for the past eight years, four of which were spent at Hamilton. They have two daughters, Gay and Fran.

Baptists In Burma Observe Centennial

RANGOON (RNS)—The Burma Baptist Convention marked its 100th anniversary at a service of consecration here attended by some 4,500 official delegates and guests from nearly all parts of Burma.

Speakers at the service, held in connection with the convention's annual meeting, emphasized that the Church's coming second century was a time of "greater sacrifice and witness."

The meeting was the convention's 97th in its 100-year history since no sessions were held for three years because of war.

A highlight of the meeting in Memorial Hall was the unveiling a tablet on which were inscribed the names of national and missionary leaders of the convention since its formation. A similar tablet was unveiled two years ago during celebrations marking the 150th anniversary of Baptist work in Burma started by the Rev. Adoniram Judson, an American missionary.

Convention speakers stressed what Christians can do in a country where Christian schools have been nationalized and where new missionaries are not admitted, a situation which has lasted three years.

The convention asked that Christians operate social youth centers, that Christian teachers in state schools be lay witnesses, that parents place increased emphasis on Christian nurture in the home, and that local pastors assume greater responsibility in the face of government restrictions.

The new pastor of First Church, Union City, is W. Fred Kendall, II. Before going to Union City around the middle of October he had served First Church, Bolivar, seven and one-half years. Hardeman County Association's Executive Board expressed heartfelt appreciation for his ministry at Bolivar, and regrets to give him up. Kendall attended Baylor University and received his AB degree from Union University, Jackson; and is a graduate of Southern Seminary, Louisville, Ky. He serves on the Executive Board, Children's Homes Board, and Christian Services Committee of Tennessee Baptist Convention. Mrs. Kendall is the former Delia Yvonne Dugard. They have two sons, William Frederick, III and John Scott.

Hillcrest Church, Lebanon, was led in revival services Oct. 10-22 by Vernon R. Dutton of Matthews Memorial Church, Pine Bluff, Ark., as evangelist. Ronnie Lambe of Woodbine Church, Nashville, was song leader. There were 11 for baptism and 11 by letter and several rededications. Marvin Suiter, Jr. is pastor.

(Continued from Page 3)

Here in Tennessee we recall Tidence Lane, Mulkey, and a host of pioneers. Behold the leaders and institutions that have brought us where we are.

The past interprets the present and produces the future. We need to remember our heritage of the common people who heard Him gladly. We must remember where we came from, what we are, the rock from whence we were hewn. We can build on the past providing we don't sit on it! In times like these let us

II. *Recall our experience.* I went again recently to the spot, where stood the old school house, where I met Christ. I walked along the stream where I was buried with Christ in baptism. I asked honestly, as I looked up to heaven, was it real? Was I really born again? Is this experience real? Our experience of salvation is the most precious thing in life.

More precious than light to the eyes—
More precious than music to the ears,
More precious than food to the taste—
More precious than friendship to the lonely—
More precious than water to the thirsty
or bread to the hungry—
More precious than medicine to the sick—
and more precious than truth to the
searching soul!

As we face these times, it better be real! We must know whom we have believed! We must be saved and certain.

III. *Repent of our sins.* Let every pastor, every Christian, every church, yea, let this whole nation repent. We desecrate the Lord's Day. Our selfishness, unconcern, indifference, hate, envy, jealousy, suspicion, laziness is a crime against God. Let the churches repent, lest the candle stick be removed. God has warned, "The wicked shall be turned into hell with all the nations that forget God." It doesn't take great men to do great things for God, just clean consecrated ones! They must be clean who bear the vessels of the Lord. We must turn back to God. (2 Chron. 7:14)

IV. *Revitalize our fellowship.* We have a great fellowship among the Baptists of Tennessee, but it could and should be deeper, sweeter, and more fruitful. The church of the New Testament pattern is primarily a *fellowship*. Jesus gave us the basis and pattern of fellowship in John 13:34-35: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This new commandment is for a new people who have experienced the new birth. It is the whole law and gospel. It is our assurance of salvation, and our credentials to a lost world.

The greatest threat to our churches today is *hate* in the hearts of the members. This love, shed abroad in our hearts by the Holy Spirit, is the lighting system of the face and the heating system of the heart. One acre of love is worth a world full of diplomacy. A quick way to freeze to death, just get wrapped up in yourself!

V. *Refrain from sterile self-analysis.* Someone has said that there are three kinds of lies: black, white, and statistics. Any standard we set up, and any analysis we make will be finite, arbitrary, and somewhat subjective. We need less programming and more praying and preach-

ing. Let us have fewer surveys and more sacrifices, fewer conferences and more compassion, less criticism and mores cooperation. There are values and milestones in our churches and institutions that cannot be analyzed by man. Let us care less about our image and be more concerned with our integrity!

VI. *Recapture the martyr spirit.* Paul said we are called to endure hardness as a good soldier of Jesus Christ. Simon Peter stated, "For even hereunto were ye called: because Christ also suffered for us. When ye do well and suffer for it, this is acceptable with God. Christ suffered in the flesh, arm yourselves with the same mind."

Listen to this poem by Bill McChesney:

I want my breakfast served at "eight,"
With ham and eggs upon the plate;
A well-broiled steak I'll eat at "one,"
And dine again when day is done.
I want an ultra modern home,
And in each room a telephone;
Soft carpets, too, upon the floors,
And pretty drapes to grace the doors.
A cosy place of lovely things,
Like easy chairs with innersprings,
And then I'll get a small TV—
Of course, "I'm careful what I see."
I want my wardrobe, too, to be
Of neatest, finest quality,
With latest style in suit and vest,
Why shouldn't Christians have the best?
But then the Master I can hear,
In no uncertain voice, so clear,
"I bid you come and follow Me,
The lone Man of Galilee.
"Birds of the air have made their nest,
And foxes in their holes find rest;
But I can offer you no bed;
No place have I to lay my head."
In shame I hung my head and cried.
How could I spurn the Crucified?
Could I forget the way He went,
The sleepless nights in prayer He spent?
For forty days without a bite,
Alone He fasted day and night;
Despised, rejected—on He went,
And did not stop till veil He rent.
A Man of sorrows and of grief,
No earthly friend to bring relief—
"Smitten of God," the prophet said—
Mocked, beaten, bruised, His blood ran
red.
If He be God and died for me,
No sacrifice too great can be
For me, a mortal man, to make;
I'll do it all for Jesus' sake.
Yes, I will tread the path He trod,
No other way will please my God;
So, henceforth, this my choice shall be,
My choice for all eternity.

A few days after he wrote these lines, he was murdered near Stanleyville.

The early churches thanked God that they were counted worthy to suffer for Christ! We need that spirit. O my soul, give us the spirit of a Bill Wallace.

VII. *Redouble our support of Christian education.* When this Convention was organized 91 years ago in Murfreesboro, the definite purpose was, "to promote Christian education." In 1959 at Gatlinburg this convention adopted specific objectives to guide in all its work. Number 3, under Section three states, "to educate for Christian leadership." Now is the time to put our money where our mouth has been.

Christian education must certainly be academic education in its fullest with a plus emphasis; and that plus emphasis is in the realm of religion. In the Christian college the fundamentals of the Christian faith must be carried into every class room as the basis for all teaching. Unless the education of the brain is bathed in the Christian spirit, the blood that circulates through the body will be that of a

scientific brute. Woodrow Wilson said, "The Christian college is the lighthouse of civilization." Tennessee Baptists must prove to our times that there can be quality church-related colleges, and college-related churches, both serving each other sacrificially. We must plan and build a long range capital needs program for our schools. This capital needs program could meet the need of buildings, endowment, and scholarships.

VIII. *Raise the level of giving.* The *tithe now* campaign has real meaning. So few of our church members really place the tithe in the plate on the Lord's Day. There must be more tithers trained and enlisted. We must raise the level of giving from the church to the denomination. Our Cooperative Program budget must grow from year to year. Every cause we hold dear waits on the rise in the level of giving. Let us rely less on pressure and more on prayer, love, and preaching to motivate giving.

When our institutions and agencies are sailing on stormy seas of need, they must be assured of the life-raft of our sacrificial giving to bring them through the storm.

This year our Cooperative Program gifts reached the four-million dollar mark for the first time in our history. God will that it may soon reach five-million.

IX. *Reaffirm our distinctive principles:*

1. The absolute authority of the Bible in faith and practice. We have not deified a book nor made a paper pope, but we believe the Bible is the inspired Word of God. The Bible is supernatural in origin, divine in authorship, personal in application, and eternal in duration. "How firm a foundation, ye saints of the Lord; is laid for your faith in His excellent Word."

2. The competency of the individual. Each soul can approach and find God through Christ. Each soul is responsible and accountable. This doctrine destroys priestcraft, exalts Jesus Christ, magnifies the individual, and creates a spiritual democracy.

3. Freedom of religion, and the separation of church and state. There is a glimmer of hope that the Roman Catholic hierarchy may shed its robes of conceit and come out of its shell of middle-ages darkness and take a stand for religious liberty. As Baptists our primary concern is the preservation of religious liberty. The principle of separation of church and state is one essential method of its preservation. By accepting federal grants we may preserve the external trappings of an institution, but lose our distinctive Baptist witness. If we keep on compromising and giving ground, pretty soon we won't have any ground to give. If you accept Caesar's gold you can expect his control. Baptists must not sell their birthright for a mess of federal pottage.

4. Regenerated church membership. We need to put more emphasis on converting people instead of just collecting them.

5. Salvation by grace through faith in Jesus the Saviour.

6. The symbolic significance of the two church ordinances, baptism and the Lord's Supper.

7. The independence and autonomy of the local church, denominationally aligned.

8. A world program as outlined in the Great Commission.

Reviews Year Of Gains

(Continued from Page 7)

new innerspring mattresses for every bed, space heaters (allowing the camps to be used in colder months) ventilation fans at Linden, dormitories at Carson sealed overhead, and fire protection secured through the latest fire extinguishers. Don Hudson at Linden and James McDonald at Carson were both new managers in service the past summer. A record number attended the camps during the season.

► **SUNDAY SCHOOL**—This department extended recognition and congratulations to 37 churches whose schools were standard and 135 churches with standard Vacation Bible Schools. Riverside, Shelby and Stone Associations achieved standard status. The department gave recognition to the 11 students, who with financial assistance from the Missions Department conducted summer missions programs and Vacation Bible School work in Tennessee in which more than 2,000 were enrolled in 50 schools, with 52 professing faith. The department promotes an intensive program of Sunday School leadership training. Working with the Evangelism Department it is helping the associations and churches prepare for the Sunday School witnessing plan through state evangelism clinics, state witnessing campaign directors clinics, associational evangelism clinics, and associational evangelism clinic follow-ups. The "proclamation and witness" theme will be emphasized by the Sunday Schools in three tasks: *Teach* the Biblical revelation, *Reach* all prospects for the church, and *Witness* on the part of all members each day.

► **TRAINING UNION**—The task of this department includes orientation for new church members, training church members to perform the functions of the church and discovering, recruiting and training potential leaders for church responsibilities. The department congratulated 21 "honor churches", and Nolachucky for being a standard association for the 12th time. The department's report includes the various age group workers with their activities. Adult work has included one-night-clinics, leadership schools, associational and regional conferences, regional and state conventions, state assemblies, church schools and individual conferences. Some 27,043 young people are enrolled in the regular program of training in Tennessee churches. Special projects include speaker's tournament, youth week and associational youth night. Intermediates now have two recommended union organizations from which to choose. These were discussed at clinics at both Linden and Carson Camps. Sword drill parties were used to interest and encourage sword drillers. During the year 49 associations sent 87 participants to the regional drills. Juniors look forward to next year when they will have memory work drill. Nursery, Beginner, Primary work trains leaders to guide little children to build wisely upon the foundation already laid in their lives. The department promoted four weeks at camp and had 988 in attendance. The Christian Career Conference was sponsored to help Intermediates and Young People know vocational opportunities.

(The remainder of the reports on Wednesday and Thursday will be carried in next week's BAPTIST AND REFLECTOR).

Brotherhood Commission Approve Record Budget

MEMPHIS (BP)—Directors of the Southern Baptist Convention Brotherhood Commission approved a record operating budget of \$466,000 and elected Hugh Cantrell of Arkadelphia, Ark., as their new chairman at their annual two-day meeting here.

The 28 directors representing 19 states also voted to:

1. Sponsor a national congress for Baptist boys in a city west of the Mississippi River August, 1968.
2. Begin in October, 1966 the publication of Crossroads, a 32-page monthly magazine containing curriculum materials on missions for Baptist young men 18-24.
3. Sponsor with state Brotherhood departments five-year growth goals in missionary education in Southern Baptist churches.
4. Reorganize the Commission to include committees in the areas of policy and procedure, program development, budget and finance, building and properties, and business services.
5. Adjust the organizational pattern for missionary education organizations in churches to include a Brotherhood director to supervise work of Baptist men's groups, Royal Ambassador (boys') chapters and young men's units.

The new operating budget, \$91,630 higher than last year's figure calls for increases in program development. The treasurer's report listed assets of \$1,019,434.

President's Address, TBC, Nov. 11, 1965

9. We believe in the deity of Christ, virgin born, sinless in life, vicarious and atoning in His death; and in His victorious resurrection and His glorious second coming.

In Jesus divine omnipotence moved in human hand;
In Jesus divine wisdom was cradled in a human brain;
In Jesus divine love throbbed in a human heart;
In Jesus divine compassion glistened in human eye;
In Jesus divine grace poured forth in human lips.

10. We believe the kingdom of God is not a politico-social Utopia, but the reign and rule of Christ in the hearts of men.

X. *Rekindle the fires of evangelism.* It is essential that the laity be enlisted, trained, and directed in witnessing to, and winning the lost. Go back to the first chapters of Acts and learn from the early church. There was irrefutable evidence that they "had been with Jesus." They possessed an irresistible compassion for the multitudes. They witnessed to all, irrespective of race, color, tongue, or condition in life. Their life and character was irreproachable, and they relied on an inexhaustible source of

power, the Holy Spirit. (Acts 1:8) The first disciples, under the power of the Spirit, turned Jerusalem upside down! Right here in our beloved Tennessee, we are just one generation away from total paganism.

XI. *Return to the Primacy of Preaching.* There is not and never has been, and never shall be a substitute for preaching. God called preachers to preach. In too many of our churches our people have had too much orientation and organization and not enough motivation. Great preaching will motivate our people to answer the call of God.

Present-day science and philosophy give little help on the ultimate destiny of man. Social, political, and educational panaceas leave us unpersuaded. The problem of sin and death awaits the answer of God's preacher with God's Book. Preaching is revelant to times like these. Preach to lost men that Christ has power on earth to forgive sin. When you stand in the presence of death, preach Christ as the Resurrection and the Life. The Gospel is still the power of God unto salvation. We do not need a new gospel, just new courage to preach the old Gospel!

XII. *Renew our allegiance to Christ.* We cannot meet the challenge of these times with

half-hearted commitment and following Him afar off. The word for Lord appears hundreds of times in the Bible. It is the Christian credo in one word. Christ is Lord.

He must reign, he must be revered, worshipped, adored, and served. Christ is creator, owner, judge, King of Kings, Lord of Lords, Very God of Very God.

Christ is the bread and water of life. He is the Rose of Sharon, the Lily of the valley, the chiefest among ten thousand, the one altogether lovely.

He has been exalted and given a name above every name, and every knee shall bow and every tongue confess that He is *Lord* to the glory of God. That in all things He might have the preeminence.

We preach not ourselves but Christ Jesus the Lord. Why call ye me Lord, Lord and do not; the things which I say? Lord, what wilt thou have me to do? Not my will but thine be done.

There must be complete surrender and total commitment to the Lordship of Christ. Our Lord doesn't need playboys or big shots; He needs bondslaves.

All hail the power of Jesus' name
Let angels prostrate fall
Bring forth the Royal Diadem
And crown Him *Lord* of all!

Attendances and Additions

Churches S.S. T.U. Ada.

October 31, 1965

Alamo, First	261	81	
Alcoa, First	487	148	
Alexandria	201	77	
New Hope	68	37	
Antioch, Mt. View	197	86	
Athens, Central	137	73	
East	405	191	3
First	602	235	2
West End Mission	56	60	1
Auburntown, Prosperity	136	71	
Bemis, First	301	63	
Bolivar, First	397	112	
Brighton	247	142	
Brownsville	531	183	7
Calhoun, First	137	86	
Carthage, First	210	43	
Chattanooga, Brainerd	909	308	7
Calvary	270	88	
Central	592	202	4
Meadowview	70	31	
Concord	489	204	
East Brainerd	225	99	3
East Lake	528	129	
First	1000	222	5
Morris Hill	314	117	
Northside	386	107	1
Oakwood	434	168	
Ooltewah	186	69	3
Red Bank	1056	331	5
Ridgedale	550	216	9
Silverdale	247	120	2
South Seminole	260	93	
White Oak	550	171	
Woodland Park	316	108	
Clarksville, First	1286	336	7
Hillcrest	188	100	
Hilldale	124	53	1
Pleasant View	308	90	
Trinity	54	48	6
Cleveland, Big Spring	354	161	1
Maple Street	122	82	
Stuart Park	164	78	
Clinton, First	614	163	
Second	544	186	2
Collierville, First	339	96	4
Columbia, First	434	136	
Highland Park	375	151	5
Northside	129	72	4
Pleasant Heights	215	84	
Cookeville, First	540	153	4
Washington Avenue	154	80	
Bangham	71	57	
West View	133	70	1
Corryton	233	108	2
Crossville, First	237	83	
Homestead	239	51	
Oak Hill	111	63	
Daisy, First	304	109	3
Dayton, First	302	118	
Denver, Trace Creek	140	53	
Dickson, First	228	86	3
Dresden, First	217	68	3
Dunlap, First	150	60	
Dyer, New Bethlehem	184	103	
Dyersburg, Hawthorne	222	118	4
Elizabethton, First	438	159	1
Immanuel	314	120	1
Oak Street	205	92	
Siam	234	119	3
Etowah, First	356	86	1
North	364	116	
Flintville, First	154	83	
Friendsville, First	170	87	
Galloway	98	77	
Gladeville	186	90	
Goodlettsville, First	510	203	
Grand Junction, First	141	95	
Greenbrier, Bethel	164	96	
Ebenezer	154	77	
First	454	163	2
Greeneville, First	373	90	2
Cross Anchor	40	29	
Second	196	69	
Harriman, Big Emory	144	69	
Piney Grove	190	38	
Trenton Street	388	138	
Walnut Hill	262	87	
Henderson, First	201	44	
Hendersonville, First	612	162	5
Hixson, Central	444	238	2
First	353	119	
Memorial	343	150	
Humboldt, First	509	165	
Jackson, Calvary	543	239	3
East	162	89	
East Union	95	56	
Highland Park	219	92	
Parkview	418	171	
West	847	403	6
Jefferson City, First	727	343	3
Johnson City, Central	609	215	6
Clark Street	251	67	
North	198	77	7
Pinecrest	202	84	
Unaka Avenue	344	132	

Kenton, Macedonia	100	86	
Kingsport, Colonial Heights	411	150	
First	856	228	4
Litz Manor	224	109	2
State Line	242	106	
Kingston, First	402	158	
Knoxville, Beaver Dam	295	111	
Bell Avenue	635	181	2
Black Oak Heights	252	106	1
Broadway	858	271	3
Central (Ft. City)	1234	463	
City View	277	81	2
Fifth Avenue	658	163	2
First	936	257	4
Grace	462	188	
Immanuel	359	93	
Lincoln Park	998	272	2
McCalla Avenue	786	306	4
Mt. Carmel	153	88	
Mt. Olive	328	80	3
Meridian	663	237	11
New Hopewell	307	186	1
Sharon	278	120	7
Smithwood	767	241	
South	543	213	4
Wallace Memorial	712	248	6
West Hills	275	111	8
LaFollette, First	318	98	
Lawrenceburg, First	233	78	
Immanuel	127	71	
Highland Park	287	132	
Fairview	302	84	
First	636	153	2
Hillcrest	162	104	5
Immanuel	416	209	1
Rocky Valley	110	42	
Lenoir City, Calvary	199	71	
Dixie Lee	192	94	
First	483	141	
Kingston Pike	107	68	
Lewisburg, East Commerce	133	53	
First	356	84	
Livingston, First	209	116	1
Loudon, Union Fork	106	87	
Madison, Neely's Bend	150	49	2
Madisonville, First	312	110	
Malesus	230	99	1
Manchester, First	351	133	
Trinity	176	122	
Martin, Mt. Pelia	158	59	
Southside	120	65	
Maryville, Armona	169	93	
Broadway	570	300	
Everett Hills	478	213	2
McKenzie, First	382	115	2
McMinnville, Bethel	42	39	
Forest Park	106	68	
Gath	118	72	
Magness Memorial	389	121	
Shellsford	207	124	4
Medon, New Union	131	93	2
Memphis, Ardmore	767	316	2
Bartlett	431	170	1
Bellevue	1506	707	15
Boulevard	366	142	2
Broadway	735	316	8
Brunswick	115	49	
Calvary	325	176	1
Dellwood	530	210	3
Eads	57	39	2
Egypt	165	77	1
Elliston Avenue	167	89	3
Eudora	944	329	5
First	1367	380	6
Forest Hill	95	55	
Frayser, First	855	340	4
Georgian Hills	565	276	2
Germantown	137	61	3
Glen Park	377	201	5
Graceland	661	200	
Highland Heights	1155	570	19
Hollywood	167	61	
Kennedy	600	273	1
LaBelle Haven	782	291	1
LeaClair	509	221	1
Lucy	151	104	
Mallory Heights	236	130	3
McLean	525	167	3
Millington, First	519	308	4
Millington, Second	109	81	2
Mountain Terrace	255	208	1
National Avenue	413	177	
Oakhaven	574	242	3
Oakville	401	162	24
Range Hills	210	111	2
Rugby Hills	308	184	1
Second	735	281	5
Sky View	417	228	7
Southern Avenue	734	290	3
Lane	26		
Southland	269		
Southmoor	248	118	1
Speedway Terrace	658	305	9

Temple	900	327	
Trinity	682	278	12
Wells Station	643	225	2
Westwood	505	208	4
Whitehaven	813	245	
Milan, First	409	127	
Northside	148	61	
Morristown, Bethel	197	128	
Brown Springs	89	31	
Buffalo Trail	251	72	
Cherokee Hill	101	55	
First	732	207	2
Hillcrest	292	89	
Manley	228	111	5
Pleasant View	162	97	9
Whitesburg	132	44	11
Murfreesboro, Green Hill	91	51	
Maney Avenue	108	56	4
Third	320	101	
Woodbury Road	253	94	
Nashville, Alta Loma	252	127	
Belmont Heights	944	372	13
Madison Street	98	47	
Bordeaux	197	80	
Crieveview	685	225	8
Mission	194		
Dalewood	429	113	2
Donelson, First	809	181	
Eastland	485	174	
Fairview	252	112	
First	1433	524	6
Carroll Street	182	43	
Cora Tibbs	70	31	
T.P.S.	374		
Gallatin Road	435	120	1
Glenwood	286	97	
Grace	766	247	
Harsh Chapel	199	73	
Haywood Hills	438	202	4
Hillhurst	258	147	3
Inglewood	806	213	3
Joelton	221	130	
Judson	511	110	
Benton Avenue	62		
Lincoya Hills	249	96	
Lockeland	487	151	1
Lyle Lane	100	34	
Park Avenue	917	319	11
Richland	201	100	
Riverside	79	44	
Rosedale	199	94	2
Scottsboro	105	78	1
Third	189	56	
Two Rivers	264	165	8
Woodbine	566	164	6
Newbern, First	212	120	
Niota, First	106	31	
Oak Ridge, Robertsville	700	253	1
Old Hickory, First	513	174	
Temple	260	152	1
Oliver Spring, Middle Creek	121	96	
Paris, First	555	177	1
Portland, First	352	126	
Pulaski, First	337	83	
Highland	79	40	
Rockwood, Eureka	101	54	
First	414	114	
Rogersville, Henard's Chapel	170	114	
Savannah, First	226	208	
Selmer, First	289	107	
Sevierville, First	465	130	
Seymour, Dupont	168	114	1
First Chilhowee	165	57	
Shelbyville, First	529	128	2
Shelbyville Mills	210	101	
Smyrna, First	325	117	2
Somerville, First	327	169	
South Pittsburg, First	237	100	3
Sparta, First	207	51	4
Springfield	553	135	
Eastland Heights	200	89	
Oakland	123	33	
Summertown	124	67	
Sweetwater, First	432	112	1
Murray's	131	110	3
Troy, First	142	76	1
Union City, First	605	129	
Second	335	112	
Waverly, First	209	98	1
Waynesboro, Green River	145	109	
White House	192	67	
Whiteville, First	180	40	2
Winchester, First	232	106	
Southside	76		

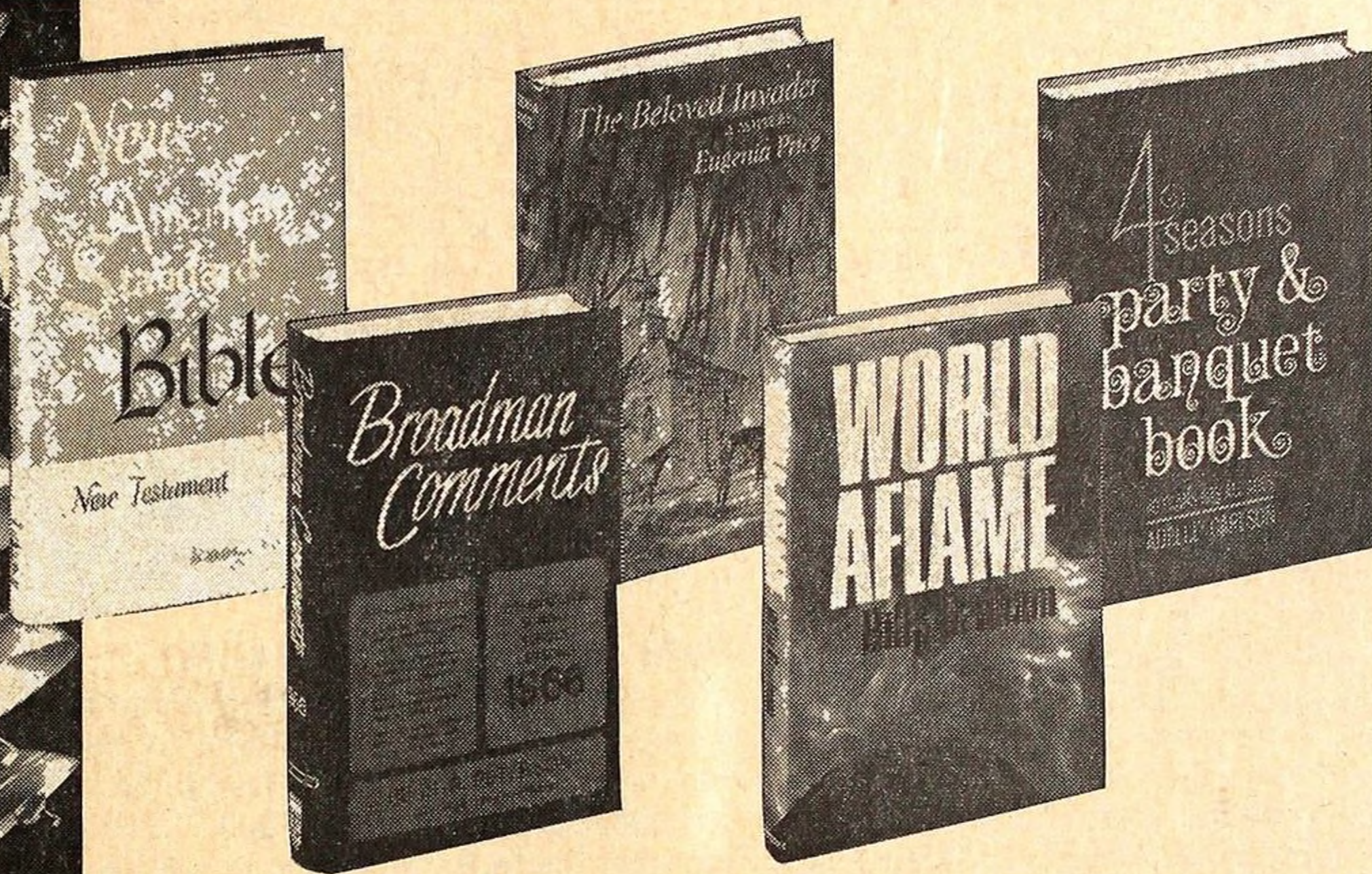
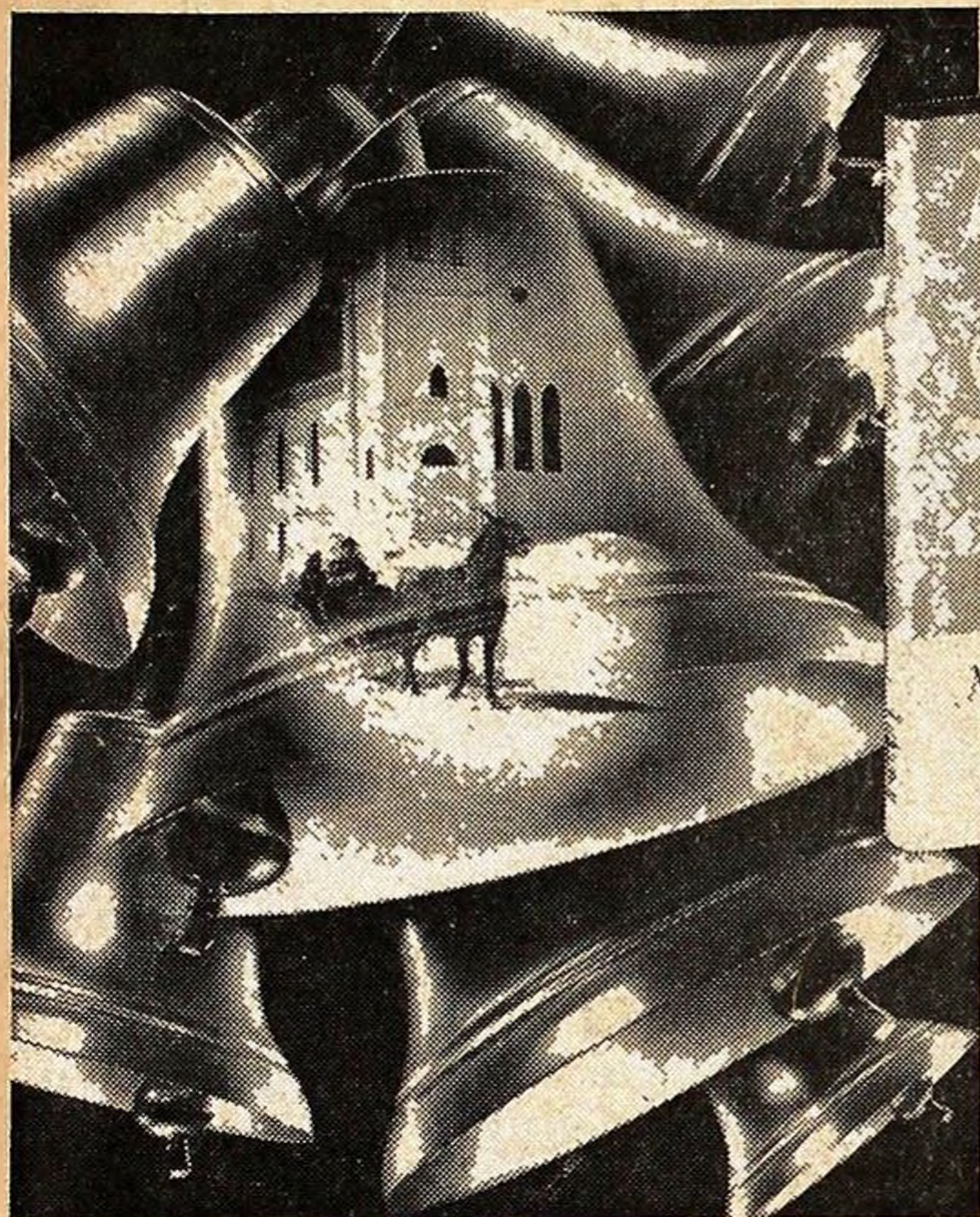
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Jonathan: Selfless Loyalty

TEXTS: I Sam. 13:3 to 14:52; 18 to 20; 23:15-18; 31:1, 2; II Sam. 1 (Larger)—I Sam. 20:12-17; 23:15-18 (Printed)—John 15:13 (Golden or Memory).

The words of the Golden or Memory Text fell from the lips of our Lord as He left the Upper Room and walked to Gethsemane, a few hours before His arrest and trial. They apply supremely to His own experiences in our behalf: suffering, dying and rising from the grave. But they are reflected admirably in the life of Jonathan as it was related to David who became king of the Israelites in his place. For it will be remembered that Jonathan was to all intents and purposes in line to succeed Saul his father. If he knew about this in advance, as seems altogether likely, his gracious magnanimity shines with brilliance. We keep in mind, then, these two persons (Jesus and Jonathan) as we ponder the verse: "Greater love hath no man than this, that a man lay down his life for his friends." At least two main thoughts emerge as consideration is given to the printed text of the lesson.

Loyal Companion (I Sam. 20:12-17)

Jonathan, the son of Saul, here displayed unusual loyalty to his good friend and companion David. Saul was given to fits of jealousy and actually plotted to take David's life on several occasions. Instead of permitting this to take place, as might have been expected, Jonathan warns David and thus enables him to escape. Such loyalty rested ultimately upon his relationship to God, as the verses here indicate. The two devoted companions enter into solemn covenant, even looking to the time when David would become king at the death of Saul. When that time arrives, David promises to deal kindly with Jonathan's offspring. The later record shows that the promise was carried out. Crown-prince and temporary outlaw are loyal companions. Jonathan's love for David was indeed great ("for he loved him as he loved his own soul"). What a classic example we have here in that ancient time!

The real and abiding treasures for a person are clearly seen in this old account. One's loyal companions are priceless. What could he do without them? Nothing. This means, among other things, that one should choose his friends with care and discrimina-

tion. It means, also, that friendships must be cultivated if they are to endure and grow. It suggests, too, that the basic attitude between friends is one of giving rather than getting. When one regards a companion in the same manner and to the same extent that Jonathan regarded David, virtues are magnified and defects tend to be minimized. The exchange of promise, one to the other, are thought of as sacred realities. A person is strengthened, always, by the presence of a loyal companion. The relationship should be hallowed in spiritual practices.

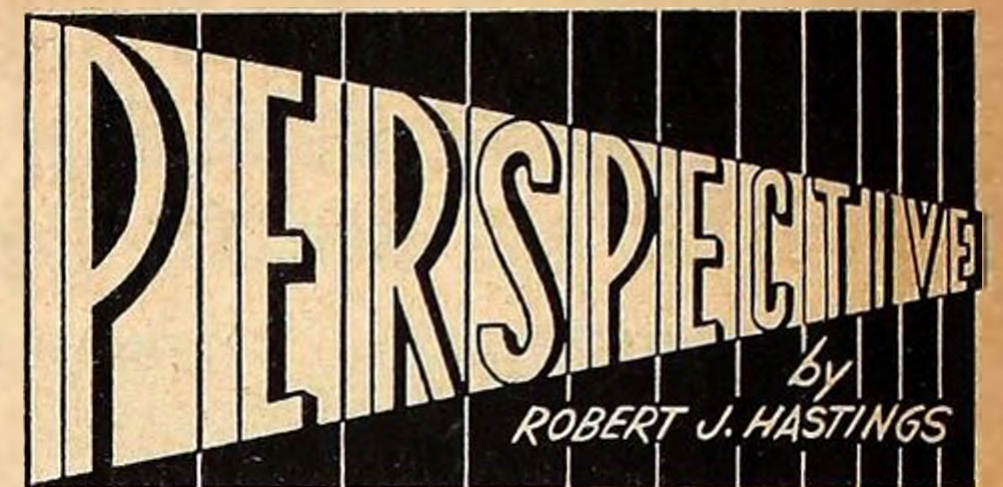
Loving Confidant (I Sam. 23:15-18)

Saul was relentlessly pursuing David even to the point of taking his life if he could. Jonathan sought him out in his hiding "and strengthened his hand in God." He told him that his father would be unable to find him and reminded him that he would indeed become king over Israel. He expresses his willingness and hope that he would be next to David once Saul ceased to be king. All of this was known to Saul, Jonathan tells him. The covenant between the two steadfast friends was renewed and they parted once again, David remaining in hiding and Jonathan returning to his house. The meeting was no doubt of great value to David who was being hunted like a wild animal, and through no fault of his own.

To enjoy the understanding and help of one who loves and appreciates is a boon beyond comprehension. To be able to confide in one who will not reveal to another is good even from the point of view of mental well-being, to say nothing of its specific spiritual significance. One does well to feel free to pour out his heart and unburden his very soul before a trusted and valued human friend. To know that such a friend listens and cares and perhaps has passed through similar experiences constitutes a great benefit. The religious phase is glimpsed in: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). When two people can do this in an atmosphere of worship marvelous results are sure to follow. It is true that a David needs a Jonathan but it is also true that a Jonathan needs a David. The benefits flow in both directions, and at the same time.

Condemn Klan As 'Betraying' Scriptures

HENDERSON, N. C. (RNS)—A resolution condemning the Ku Klux Klan was adopted here by the Cullom Baptist Association at its annual two-day meeting here. It



Ripe For Trouble

We frequently use colors to describe our emotions. "He was white with fear . . . green with envy . . . purple with rage . . . yellow with cowardice."

How did green ever come to be associated with envy or jealousy? When we become envious of what someone has, does our skin actually turn green? Hardly. Yet Shakespeare described envy as the "green sickness."

In handling our emotions, it is not the color of our skin—green, yellow, or purple—that counts, but our inner attitudes. An old proverb reads, "When you become green with envy, you become ripe for trouble."

Envy and jealousy do lead to trouble, and sometimes lots of it. How many neighbors have fallen out because one was jealous of what the other had? In how many families has envy caused hard feelings? How many murders, robberies, kidnappings, and even wars have been kindled with the flame of jealousy?

Yes, when we become green with envy, we are ripe for trouble.

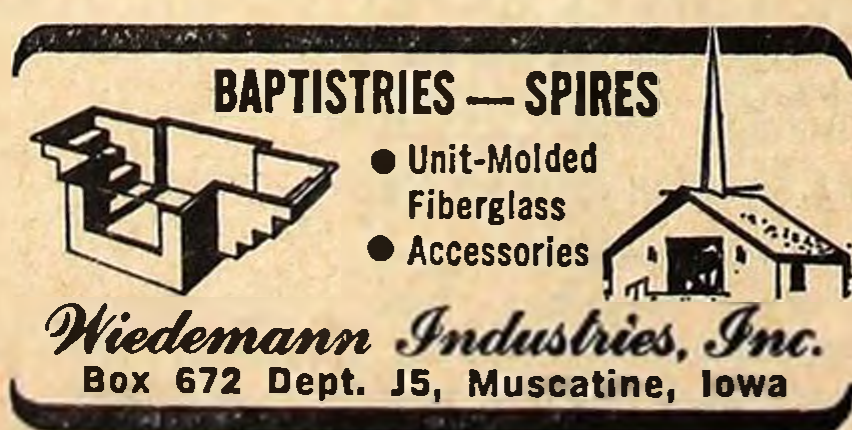
Actually, envy is self-love. We think so much of ourselves and are so anxious to satisfy our own personal wants that we grow envious if others get ahead of us. The cure for envy is love. Not self-love, but an outgoing love that is concerned with the feelings, the needs, the sensitivities of others. The Apostle Paul said it in just three words, "Love envieth not."

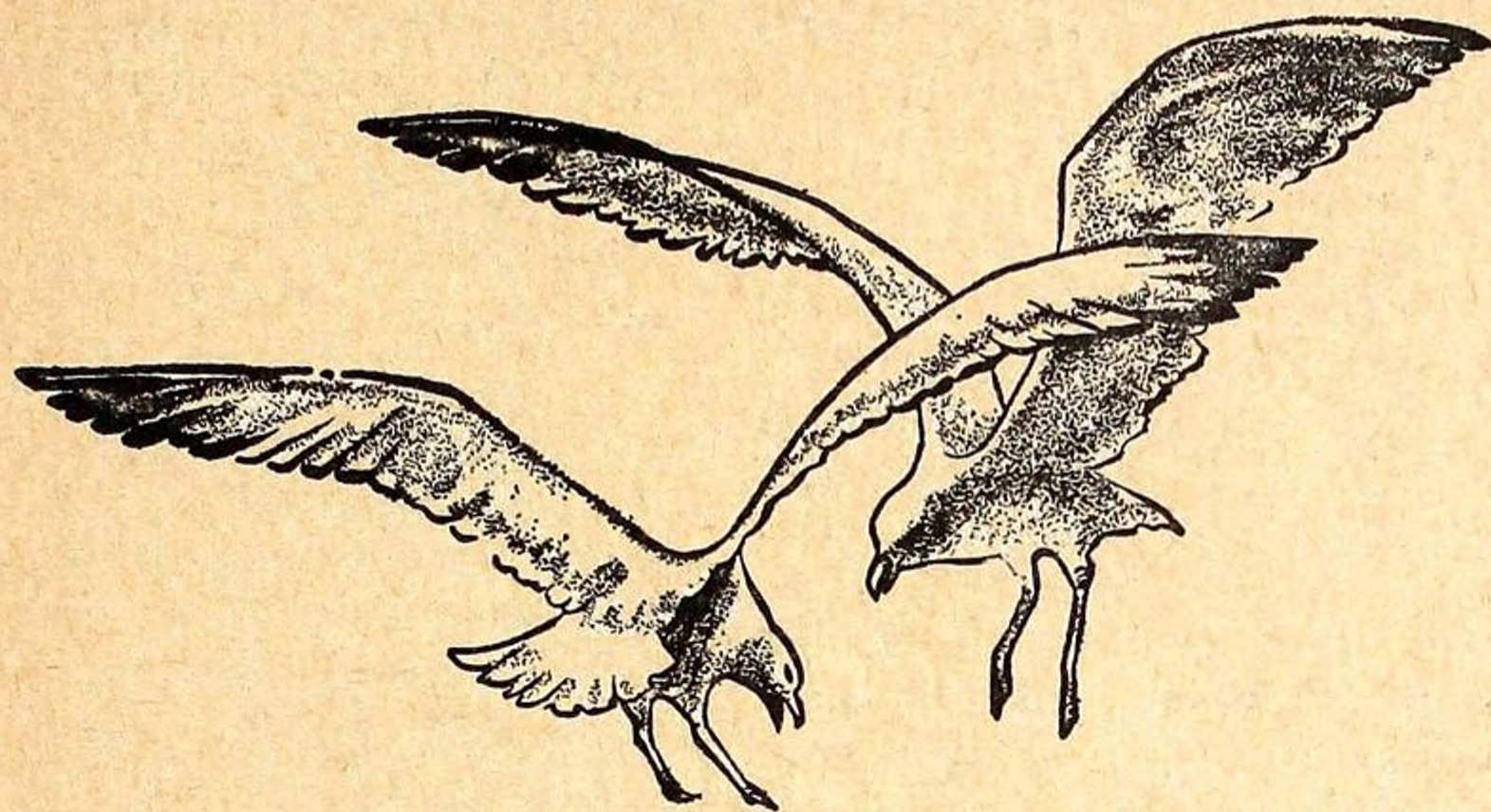
noted that some pastors had faced Klan "threats and pressures."

The association, which includes 30 churches in Vance and Warren Counties, said that "a person who is a member of or sympathetic with, the Klan is not in harmony with the mind of Christ, and is betraying the teaching of the Holy Scriptures."

"Further," it said, "such a person is not a disciple of the God of Life who gave Himself for all men, but rather is following ignorant, demented, greedy and dangerous disciples of hate."

The resolution urged "all disciples of Christ to withdraw their support and sympathies from this un-Christian group, which operates in secret and on the basis of fear and intimidation."





GOD'S WONDROUS WORLD* THE WHITE CLOUD

By *Thelma C. Carter*

Looking up, you may think you see a white cloud drifting out to sea. Then you see fishing vessels coming into port and the white cloud hovering over them. If you live near the seacoast, you know that the white cloud actually is thousands of gulls, hovering wing tip to wing tip over the vessels. They pick up fish scraps as the fishermen sort out their catch.

Sea gulls are among the most graceful flying birds. They wheel and dip, ride wind currents, and then light on the water without ruffling a feather.

Naturalists tell us that gulls are clever in that they depend on the tides at sea for their food. When the tide is low, they join other shorebirds in hunting for seafood. At high tide they fly inland, feeding on insects and field mice. They seldom dive for fish. They prefer the kind that swim near the surface of the water, such as herring.

Gulls belong to the same long-winged, swimmer bird family as terns, another seacoast bird. Gulls are large or medium-sized birds, with a wingspread of almost five feet. They can fly about thirty-five miles an hour. They have webfeet and are excellent swimmers.

Their plumage is usually white with a gray mantle or coat. In nesting time, the head is black. In the summer, the head feathers are white.

There are about fifty different kinds of gulls. The sea gull we see most often is the common sea gull or the herring gull. Thousands of these gulls are always hovering about fishing vessels along coasts. Other well-known gulls include the California gull, the laughing gull, Franklin's gull, and Bonaparte's gull.

Gulls nest in lodges of thousands, even

millions. Their nests are made of seaweeds, moss, and sticks. They are located in sandy hollows, in tall grasses, in shrubs, and on rocky ledges.

From one to four eggs are in each nest. When the baby gulls are hungry, they tell their parents by tapping a red spot on the grownups' bills.

Gulls are among the few birds that fly during a storm. Most birds seek shelter and safety. Even at gale force, gulls ride the wind currents with tail feathers fanned out and one foot dropped to help keep their position.

THE LITTLE PINE*

By *Sarah Messina Hoch*

Every day the little, scrawny, scraggly pine whined, "I'm of no use to anyone. The sparrows never make their nests in my branches. No one sits in my shade for I scarcely cast a shadow."

The wind carried these messages to Grandfather Palm, who stood beside the scrawny, scraggly pine but was too tall to understand its whining.

One day the sparse branches of the pine dropped earthward, and it lamented louder than ever. That very morning the telephone lineman had topped it.

"And just when I was growing tall," cried the little, scrawny, scraggly pine.

The wind delivered this message to wise, old Grandfather Palm and said, "What are we going to do about this moaning pine? It deflates me to see it so sad. I can hardly blow a breeze."

"I've tried nearly everything," said Grandfather Palm. "You yourself have carried the messages. I've complimented him on his sturdiness. I've told him to be patient, that some trees fill out slowly and that everything is of some use. Still he is sad."

"Woosh," said the wind gently. "That's too bad. How about wrestling with me a

while, Grandfather Palm. Maybe we'll think of something."

The wind moved to the northeast. He blew, and the green palms atop Grandfather Palm's head moved slightly. The wind blew harder. The green palms swayed. The dry fronds, like a long, shaggy beard hanging down Grandfather Palm's trunk, made scratchy, rustling noises. Still Grandfather Palm didn't lean one little bit.

The little, scrawny, scraggly pine stopped watching four puppies playing beneath Grandfather Palm and looked up toward the sky.

Now the wind blew with all its might. The air grew cold. The white lilies bent to the ground. In the next yard, oranges and lemons fell from the trees, startling some bantam hens. They scurried off, their feathers ruffling. The sparrows left their perch on the telephone lines, which were now swinging back and forth, back and forth. Finally the four puppies stopped playing and huddled together.

"Stop it!" Grandfather Palm said sternly to the wind. "You are frightening the young."

The wind howled with glee. "I want to see you bend way down to the pine tree," he said to Grandfather Palm.

The wind continued to blow fiercely. The ground was covered with leaves. Suddenly a dry frond on Grandfather Palm's trunk let go. With a sharp scraping sound, it plunged down, down toward the huddled puppies below.

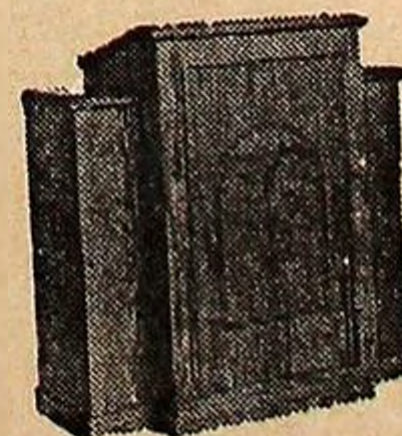
The scrawny, scraggly pine was horrified. It was already leaning toward Grandfather Palm because of the wind's fierceness, but he knew he wasn't leaning far enough to catch the frond. Thereupon, the scrawny, scraggly pine made a great effort. It stretched way out and tried to catch the falling frond. The frond tore through the little pine's meager upper branches. It came to a stop on the last one.

The puppies yip-yip-yipped away.

"How brave you are, Little Pine!" said Grandfather Palm.

The wind stopped its howling and gently carried the message to the scrawny, scraggly pine.

The little pine listened happily. "I am of some use after all," he cried. "I am of some use."



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Propose Measures To Combat Alcohol Evils

The American Council on Alcohol Problems' executive committee in annual session in Albuquerque, New Mexico announced adoption of recommendations aimed at reducing the size and severity of various alcohol facing Americans.

Its first aimed at advertising of alcoholic beverages, which it claimed was increasing alcohol consumption and problems in proportion. Its resolution noted that "Alcoholic beverages create one of our major social and individual problems injurious to the health, safety, comfort, and welfare of all citizens. It should be the policy of the United States government to discourage increased consumption of alcohol which is promoted most extensively by advertising, and is daily becoming more aggressive as it features women in advertising." It stated: "Congress is justified in placing this advertising in a different category since it results in direct injury to our people.

ACAP recommended that: "The appropriate section of the Internal Revenue Code be amended by adding a sub-section to expect expenses for advertising of alcoholic beverages from normal business expenses that are deductible in computing net income for tax purposes." The committee contended that "If the reported \$500,000,000 in advertising continued, the U.S. Treasury would receive over \$200,000,000 in additional taxes. But it would appear that if this industry were faced with this increased tax burden as a price of advertising, it would conclude to reduce its advertising which would be beneficial to all members of society."

In its second action the American Council on Alcohol Problems pointed out that recent federal figures indicated that one third of all private aircraft crash deaths involved drinking and "private pilots under the influence of alcohol are a menace not only to themselves and their passengers but also to commercial aircraft with which they might collide." It urged the FAA issue a regulation to require: ". . . that alcohol testing devices that can measure the amount of alcohol in the blood by convenient breath testing be installed in all airports and every private air craft pilot be required to blow his breath into such a device for measurement before flying, and that any person who registers over 0.03% of alcohol in the blood be prohibited from flying on pain of loss of his license for a reasonable period of time." The Committee contended this would reduce fatalities by from 80% to 95%.

In its third recommendation ACAP urged a legislative attack on the drinking driving problem. It reported that 14 states

had already passed the "Implied Consent Bill" which requires motorists charged with drinking driving to submit to breath or blood tests on pain of loss of licenses for a period. It urged other States to join the 14 states. It further urged legislatures to pass laws establishing an offense simply in terms of blood alcohol readings aimed at making anything over two drinks illegal for a driver. It claimed present laws were vague and indefinite and urged a "speed limit" on drinking driving. It contended this would discourage drinking driving which it said was responsible for 50% of fatal accidents.

Its fourth recommendation was aimed at commercial air lines, and attacked the providing of liquor to air line passengers. It claimed air line pilots and stewardesses opposed liquor aloft for safety reasons. It pointed out the extensive precautions of air lines in instructing jet passengers in use

of oxygen masks in emergencies and in vacating planes in a hurry in crash landings and said it believed that passengers even under the "mild influence of alcohol could not in stress situations respond with adequate speed and efficiency to the instructions of pilots and stewardesses." It pointed out "special dangers" from passengers under the influence who might board aircraft after a few unnoticed drinks and add more aloft.

The Committee urged air lines to stop dispensing alcohol on commercial aircraft and to have an industry conference if necessary to bind all air lines to the same program. In the meantime it urged air line companies to treat all first class passengers equally by giving those not wishing a drink a credit memo good for the value of drinks in buying air tickets.

Its final recommendation urged support for Georgia Congressman Hagen's Bill to establish a Federal Commission on Alcoholism. It asked in addition that such Commission should be authorized to implement education to prevent alcohol problems.



• • • "On Judging Preachers"

● One of the boys in Trimble County, Kentucky, used to tell of his uncle's remarkable dog. The dog was so enthusiastic that all the uncle had to do was place a hide board out the back door and the dog would drive in a coon whose pelt would fit the board. Unfortunately his wife placed her ironing board outside one day and that dog has yet to return.

This reminds me of some enthusiastic Baptists who assume responsibilities that the Father did not intend for them. With worthy enthusiasm they chase the wrong pelt. Some have taken up the hobby of deriding their ministerial brethren. It seems popular to run down their seminaries. Such persons resemble the boys who follow the crowd at halloween to grace the community with a manure-spreader or to streak car windows with wax. Such conduct is unbecoming the Gospel. I Timothy 5:19-21 admonishes us:

"Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may also fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

It is shameful for a man to degrade the pulpit into a soapbox for discrediting the ministers of God. It is heartless for a property owner who lives among his kindred to ridicule the servants of Christ who have forsaken family and possessions to preach the Gospel. Few dogs are so ornery as to bite the hand that feeds them. Note Timothy 5:1, "Rebuke not an elder but entreat him as a father." The verb "entreat" means "call along side like a friend," not mock as an enemy.

It has been said that our preachers need converting. As for myself, I know I need this. My sins against God are many and my failures to me are monumental. But I trust that my con-

versions, my reprobations, will come from God, not mortals. In fact, if the preacher is weak, he may not be alone at fault. Mark says of Jesus that in his own country "he could do no mighty work, because "they were offended at him." (Mk. 6:1-6)

At Calvary Jesus spoke not to the railer. He spoke to the penitent thief who would listen to him. If your preacher cannot preach, it may be less due to rot in the pulpit than to deadwood in the pew.

Some think that one does not preach unless he uses hard words, "steps on my toes." But Jesus says of Gospel preaching in Luke 4:18-19, "The Spirit of the Lord is upon me because he hath annointed me to preach the Gospel to the poor; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." These are not hard words.

I own a hoe and rake, but they do not make me a farmer nor a crop expert. They do not give me right to tell another how to run his farm. Too often we try to escape our troubles by assuming another's responsibilities. We have trustees to care for our seminaries, for example. Maybe we should tend to our personal witness and pray God to help our trustees care for the seminaries. And if you think one seminary is superior to another, remember that the grass is always greener on the other field. As for your pastor, Matthew 18:15-20 gives guidance when we are offended at a brother. Public rebuke is the responsibility of the church, not the individual. Be careful taking unto yourself to judge God's servants.

If our ministers do not meet your expectations, James 4:2-3 says, "Ye have not because ye ask not. Ye ask and receive not because ye ask amiss." The word "ask" here means "crave." What do you crave—ministers of the Gospel or sensationalists? Remember this: you catch more flies with sugar than with vinegar and a church rises no higher than she can lift her pulpit. "He that is chief among you shall be servant of all."—Russell Bennett, Pastor, Campbellsburg Baptist Church, Campbellsburg, Kentucky 40011