

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



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Happiness  
Around  
the  
Corner

VOLUME 132

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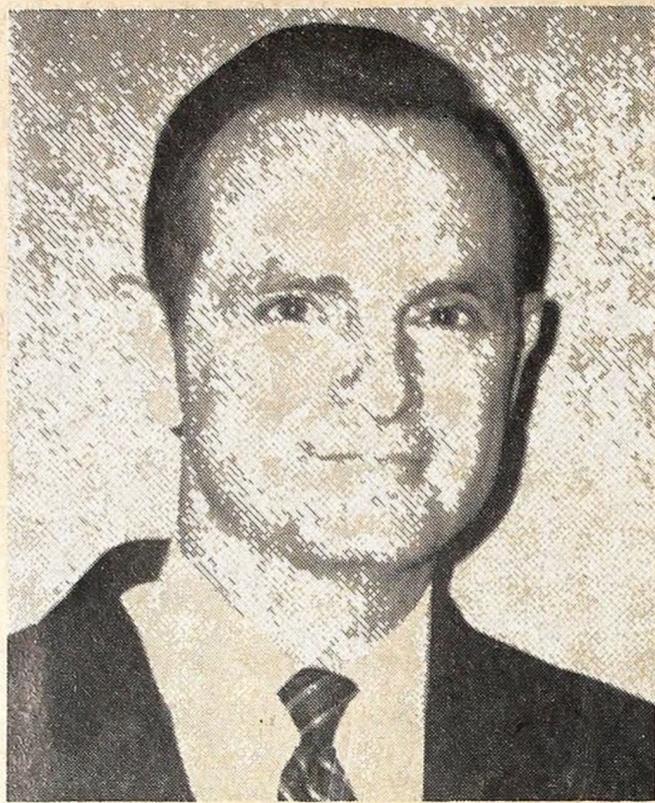
THURSDAY

JAN. 6, 1966

✱

NUMBER 1

## Let's Share It



Al Davis, Minister of Education, Hamilton County Association

Jack found a place in the creek where the fish were biting good, he told his friends. Mrs. Jones found an excellent recipe, she shared it with members for her Sunday School class. Mr. Brown was given a great trade-in on his old car as he traded it in on a new one, he told his friends at the office. Sally told all her friends that the "Sweet Shop" put an extra dipper of ice cream in their malts. We all like to share with others, those bits of information that have been helpful or made life more pleasant for us.

Has it ever occurred to you that we share the trivial things most freely, but the greatest and most helpful information, that is a knowledge and understanding of what God has done for us through Jesus Christ, we somehow hesitate to share so freely. This is evidenced by the fact that in one association, it took on the average, 32 Baptist church members, one year, to win one person to Christ. I am afraid this record is repeated far too often across our great state and Convention.

Let me suggest two helps that will increase our desire to share our Saviour with others. (1) Let us PRAY for those who are lost. Pray for them by name; not just "Lord save the lost." Pray for them, asking God's Holy Spirit to convict them of their sins, and pray that God will use you as an instrument to reach that lost individual. (2) VISIT them, take God's message to them. I'm sure you are conscious that a very small percentage of those in our regular services are lost persons. If we are to share Christ, we must go to them in their home, on the job, at school, wherever we contact them.

Don't forget, what Christ has done for you, he can do for the whole world. Let's share it!

## Church Role Changes With Cuban Refugees

MIAMI (BP)—The role of the individual church in resettling the present influx of Cuban refugees into the United States has changed.

"The church is no longer dominant—the burden now rests on the friend or relative," said Baptist Missionary Hubert O. Hurt of Miami.

He was explaining what the Baptist refugee center here does to help some of the more than 500 Cubans entering the country each week.

Hurt, now a general missionary of the Southern Baptist Home Mission Board to language groups in Florida, served in Cuba for four years before transferring to Panama in 1961. He came to Florida this year.

"What changed the situation from that of four years ago," he explained, "is the governments (both Cuban and U. S.) have restricted the immigration to those with

friends or relatives who assure them of resettlement."

The new refugee hardly gets a look at Miami before he is shuttled off to another city, and less than 20 per cent of the refugees stay in the Miami area. These have relatives and friends here.

Hurt said the flights out of Cuba average carrying 90 refugees a day, and they do not fly on Saturday or Sunday.

Once in Miami the government processes them for health and political purposes, then releases to friends those staying in Miami and flies the others out within a day or two.

Hurt said the Baptist center was helping with dossiers for many of these cases, notifying state Baptist chairmen of Cuban relief and resettlement of their coming.

These state chairmen then contact pastors and churches who will help the new families. Hurt suggested to churches who have resettled Cubans that they contact their families to learn how many they may be expecting.

"The burden of assistance will fall on those churches which have resettled refugee families earlier," Hurt said.

He added that the situation could change during any week and immediate notice would be given churches for help if needed.

"Our people also should be notified that there is nothing at all we can do here in Miami to help get people out of Cuba," Hurt said, indicating he had a number of contacts for such help.

## Lutherans Told Tax Proposal Would Cut Charitable Gifts

CHICAGO (RNS)—A Lutheran university executive has called on church and institutional leaders to protest a U.S. Treasury proposal which threatens curtailment of charitable donations.

Dr. Roland C. Matthies, vice-president and treasurer of Wittenberg University, Springfield, Ohio, made the appeal in an address before a development conference sponsored here by the Lutheran Church in America Foundation.

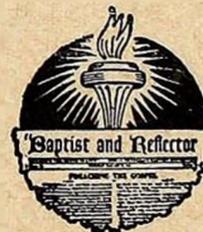
According to Dr. Matthies, the U.S. Treasury, in a tax proposal, has recommended the imposition of a ceiling limitation of 20 per cent of adjusted gross income on the charitable gift portion of a gift annuity or life income contract. The same proposal also would deny the five-year carry-over for such gifts, he told conferees.

According to the LCA educator, the Internal Revenue Service recommendation was "based on a misinterpretation of the code and is contradictory to the intent of the Congress, which is to encourage charitable gifts."

Currently, Dr. Matthies explained, the ceiling is 30 per cent, plus the five-year carry-over "for those who make a gift with income retainer to the donor."

During the course of the two-day session, representatives of church-related schools, institutions and agencies were urged to seek additional gift annuity agreements, life income agreements and life insurance as possible approaches to fund-raising.

One speaker charged that every private institution in the U.S. is in financial peril.



## BAPTIST AND REFLECTOR

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# 24 Seminars Planned On Education Crisis

NASHVILLE (BP)—Plans have been mapped here for 24 seminars throughout the nation in January to deal with crises being faced by Baptist schools.

The seminars are being held as part of the Baptist Education Study Task (BEST) a two-year investigation being conducted on the higher education programs of Southern Baptists.

Plans for the seminars were outlined here by chairmen responsible for conducting the meetings in 16 states.

Three seminars each will be in Texas, Tennessee, and North Carolina; two in Georgia; and one each in Alabama, South Carolina, Kentucky, Arkansas, Florida, Oklahoma, Arizona, Maryland, Missouri, California, Louisiana, and Virginia.

**EDITOR'S NOTE: The three seminars in Tennessee, dates for each with their respective chairmen, have been scheduled for: Jan. 13 at Memphis in the SBC Brotherhood Building with Dr. Fred M. Wood, as chairman; Jan. 13 at Knoxville in the East Tenn. Baptist Hospital with Dr. Wade Darby as chairman; Jan. 20 at Nashville in the SBC Building with Dr. Howard Kirksey as chairman.**

Twenty laymen, ministers, and women will be invited to each seminar. Those attending the meeting will discuss in detail the problems of Christian higher education and Baptist schools, and report their findings to a BEST findings committee.

A national study conference will be held in Nashville June 13-16, 1966 for about 500 educators as a follow-up to the 24 regional conferences. Similar regional and national conferences are planned in 1967.

Purpose of the regional conferences is to get grass-roots opinions on how to solve the problems facing Baptist higher education,

said Herbert C. Gabhart, president of Belmont College here and member of the BEST steering committee.

During the meeting for seminar chairmen, the coordinator for the comprehensive, two-year study program, Doak S. Campbell, outlined what he considered the major crises facing Baptist schools.

"Perhaps the crisis that first comes to mind relates to the lack of financial support," said Campbell, president emeritus of Florida State University in Tallahassee.

"Practically all of our institutions find themselves in some measure of distress in this regard," he remarked.

Campbell said that sources of income are not yielding enough funds to provide "for even a reasonably limited program of instruction." He added that income from Baptists state conventions does not increase as rapidly as the cost of operation increases.

Another crisis is the lack of understanding of the needs of Baptist institutions, he said.

Campbell said that the Baptist Education Study Task could help in this regard by coming up with a badly needed clear and concise statement of the nature, scope, objective and purpose of Christian higher education.

"There is critical need for exploration of possible better ways of organizing and executing more effective educational programs," he said.

"Critical study and analysis is called for to indicate the extent of the effectiveness of our institutions in meeting the objectives of Christian education," he said. "Just what is the difference between a Baptist college and another college?"

Another crisis faced by Baptist schools is the critical shortage of competent professional manpower, including faculty and administration, Campbell stated.

"The supply of qualified teachers is limited," he said. "Most of our institutions, because of the low salaries they can pay, are in an unfavorable position in the highly competitive market for professional talent."

In the redefinition of purposes and objectives, Campbell said that the many institutions need to examine the whole question of the kinds of students they propose to serve.

"It is a matter of grave concern that in many Baptist colleges so many students who enter fail to graduate," Campbell said, citing a college dropout problem as another crisis.

"In most of the Baptist institutions the physical plant needs are critical," he said. "We are in a weak competitive position in the midst of highly impressive physical plants of the tax-supported institutions."

Another speaker at the meeting, professor John R. Killinger of Vanderbilt University here, said that the problem of academic freedom could pose still an even greater crisis at Baptist schools within the next decade.

"I predict we will have a crisis in the biology departments of Baptist schools if scientists are able to create a living cell in the test tube. What will this do to the Baptist college teacher's approach?"

"The old ghost of evolution still rears its head in some Baptist schools," said the former dean at Kentucky Southern College (Baptist) in Louisville, Ky.

The BEST study will seek to delve into these, and other areas where clear thinking and planning is needed for the total educational program of the denomination, said Rabun L. Brantley of Nashville, executive secretary of the SBC Christian Education Commission which is sponsoring the study.

## Forum

### ... Ministerial Drop Outs

● "Forasmuch as many have taken in hand to set forth" the reasons for so many men dropping out of the ministry, "it seemed good to me also . . . to write." The "many" who have quit the ministry probably represent a small percentage of the total. Yet there are enough dropouts to cause concern. The conditions causing the dropouts should be of great interest to all of us. These conditions cause much restlessness among ministers who entertain no thought of forsaking their calling. What are these conditions?

One, it is distressingly difficult for a minister to maintain his integrity. The problem is not with money or morality. But how can one be honest with the Scriptures and honest before a prejudiced congregation? How can one be silent when God has spoken? How can one follow the Spirit who "bloweth where it listeth," blowing into the face of questionable denominational orthodoxy? How can a pastor be a whole person when he deals with a fragmented church? Some men find no way to keep their integrity. One may leave the ministry;

the other may compromise his integrity, which is to destroy it. The third way is to suffer to maintain it.

Two, some men are put under pressure to support the power structure of the community represented in their churches. Ministers know that no economic, political, social, cultural, or religious power structure can be supported unreservedly. All human systems are leavened with wickedness. The pressure to approve the whole of a power structure or be silent on its evils destroys the divine edge of preaching. One may find the fringe benefits from the power structure to be adequate compensation for his silence. Courage is plentiful at the point of no risk. Practical wisdom often prevails when one is threatened.

Three, the demand on a pastor to keep up good public relations makes a prophetic ministry difficult and trying. All people agree it is good to study about the prophets and preach from them, but few want a pastor to preach like them. No pastor should ignore public relations on the one hand or be controlled by public relations on the other. Some churches require of their minister that he be

inoffensive first of all. If this leaves him any room to say something, well and good.

Four, insecurity is a constant threat to some men. There are enough pulpits vacated by churches without the consent of the pastor to strike fear in the hearts of some. Some men bail out while they can. Church people sometimes shift loyalties without much reason.

Five, denominational politics makes the ministry unbearable for some men. Those in the circle call themselves denominational servants and some wish to be called denominational statesmen. However refined your terms may be, the fact is: favors are exchanged and shared. Merit is not the first qualification for honor in denominational life. Who knows whom and who can do what for whom are at times the deciding factors. This is not true of all and all situations. Men of high principle would find the situation more tolerable if we admitted the truth of our denominational life. There is no way to correct what you deny exists. The best way to correct it is to identify the "denominational politician," and not honor him.—Lewis E. Rhodes, pastor, Broadway Baptist Church, Knoxville, Tenn.



# Observations by Owen...

## Proclamation and Witness

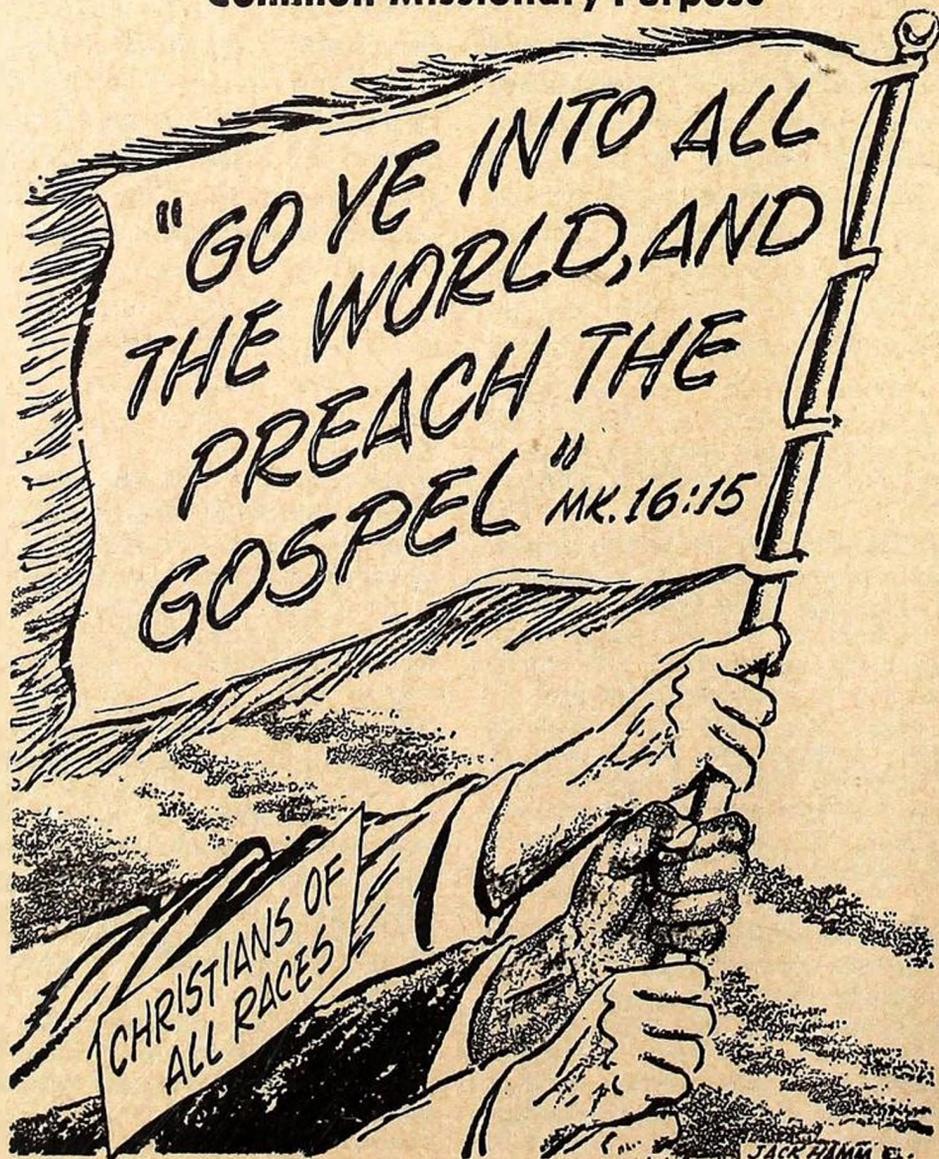
Entering 1966, we face obstacles and hindrances to the Gospel's progress. Successive crises confront us with a seeming unending state of emergency. Western civilization to an alarming degree has lost its faith. World conditions appear less favorable to Christianity. Virulent communism, strident nationalism, corrosive secularism, wars both cold and hot, resurgent non-Christian religions, imprisoned Christian missionaries, refugees by thousands fleeing their homeland—all these and other evidences of rebellion and revolution tempt us to conclude, "Our world isn't ready for the Gospel." Perhaps we secretly hope the Lord will exempt us from the duty to proclaim the Gospel and witness to Christ.

But we should learn from the first century Christians. What they did was not under favorable temporal circumst-

ances. The Gospel actually made its advance in the midst of most unlikely conditions. Whatever opened doors they found were, in fact, accompanied by adversaries.

This is history's lesson. The very periods of Christian advance have been characterized not by favorable temporal conditions but the contrary. Advance was won not because times were in their favor, but because they proclaimed the Gospel faithfully in the power of the Holy Spirit. Francis of Assisi gave his witness in the difficult days of the 13th century. Raymond Lull bore testimony amidst hardship. William Carey brought the Gospel to India against great odds. Adoniram Judson knew imprisonment in Burma for the Gospel's sake. Doctors William Wallace in China and Paul Carlson in the Congo sealed their testimony to the Great Physician with their own blood. Phil Saint and four of his companions became martyrs for Christ ten years ago at the hands of the Aucas. But

### Common Missionary Purpose



now that primitive tribe in Ecuador which shed their blood is turning to the Gospel.

What creates readiness for the Gospel? Temporal world conditions do not. Nor is it evoked by human feelings. Readiness is not merely of us mortals, but is of God. In the fulness of time God sent forth His Son, born of a woman and born under the law, that He might redeem. History does not control Christ. Christ controls history. He is Divine. Therefore, there are always new possibilities, new opportunities.

It is well to realize this fact as we enter the New Year. Its newness is not presented us by the calendar but through the grace of God. We agree with the observation: "While Christians speak of the closing of doors, new ones are opened which they do not notice. While it is true that in some places men seem to be deaf to the message of the Gospel, in others, there is an openly acknowledged hunger and—precisely among many non-Christians—a readiness to acknowledge the incomparable splendor of Jesus Christ."

Southern Baptists hail 1966 as the time for "Proclamation and Witness." This is to be our emphasis. This presents the Gospel's cutting edge. If man is lost—and he is—there is a readiness. Whether conditions be good or bad, men urgently need salvation. That salvation is in Jesus Christ, alone. There is no other name given whereby men can be saved. If we believe this, then we must proclaim the Good News of God's redeeming love in Jesus Christ. We should do this personally and individually. We also do this corporately. We communicate our concern for the lost. The Word must become flesh and blood in us that God loves for Christ's sake.

Proclamation and witness are essential to the church's life. Whenever Christians turn thoughts in upon themselves, rather than out upon the world for which Christ died, the church stunts its growing edge. In fact, gains give way to losses. Look at what happened in the Seventh Century. Much of Christianity became engulfed by Mohammedanism's rising tide. This happened largely because the church had forgotten its mission.

The church's mission is to proclaim and witness. As believers obey, God's plan for the world takes on flesh and blood. The church is a worshipping fel-

## Broadway Church Sustains Fire Loss

KNOXVILLE—The congregation of Broadway Baptist Church here held worship services in temporary quarters after loss of their sanctuary in a spectacular Christmas Eve fire. Said to be the work of an arsonist, damage was estimated at \$500,000 with hospitalization of one fireman. Flames reportedly leaped 100 feet into the air attracting many spectators.

Evidence was clear according to fire inspectors that the arsonist first tried to set a blaze in the newer educational annex then went to the older sanctuary and started the fire which was out of control before fire fighters got to it.

A great sense of unity marked the congregation which met Sunday, Dec. 26 in hastily prepared worship quarters in parking space under the church's educational building. This is being used till the sanctuary can be rebuilt which may take a year or more according to first estimates. Dr. Lewis Rhodes is the pastor.

"Whoever did this must have been sick," Rhodes said concerning the fire. "We're fairly certain it was not someone who was trying to get back at the church," he added.

"We've lost a church building, but not a church," he said. "Sacrifice will be required, but our people will pay the price."

He said numerous churches and individuals have indicated a desire to help, including a Catholic priest from Memphis who stopped by with a small offering.

A Jewish Rabbi in Knoxville offered the use of their temple as a temporary place for the Broadway church to hold worship services, he added.

Rhodes said that the church hopes to begin construction on a new sanctuary in several months after an insurance settlement, appointment of a building committee, and approval of architects plans.

lowship. It is a proclaiming fellowship. It is an educating fellowship. It is a ministering fellowship. This the church is, because it is the Body of Christ. Christ is the head of the church. Our objective must always be to proclaim the Gospel so as to win souls to Christ and to grow New Testament churches. Proclamation and Witness send missionary-evangelistic expeditions across the frontiers of faith. These summon the world to accept God's mercy in Christ leading to new life for all who submit to His lordship.

THURSDAY, JANUARY 6, 1966

## BAPTIST BELIEFS

by HERSCHEL H. HOBBS

### Shaming The Name of God

"For the name of God is blasphemed among the Gentiles through you, as it is written"—Rom. 2:24.

Paul is speaking of the effect which Jewish inconsistency has on the Gentile world. This verse is a free quotation from the Septuagint (Greek translation) of Isa. 52:5.

The word "blaspheme" means to speak shamefully or contemptuously. Isaiah pointed out that the Jews being in captivity would cause their captors to say, "The God of the Hebrews could not keep them from being captured. Therefore, He is not God at all."

### Top Baptist Story

By the Baptist Press

News concerning federal aid to church-related institutions has been voted the top Southern Baptist story of the year by Baptist news editors throughout the nation.

The issue of church-state separation involved in federal aid to church institutions overwhelmingly topped the list of ten most significant Baptist news events of the year in balloting conducted by the Baptist Press, news service of the Southern Baptist Convention.

Nineteen out of 32 ballots ranked the federal aid issue as number one. Under the scoring system on the balloting, the federal aid story received a total of 289 points.

Ranked second, with 228 points, was news developing from the Baptist World Congress meeting in Miami Beach, Fla., where W. R. Tolbert of the Republic of Liberia was elected the first Negro president of the world-wide Baptist organization.

Third place went to stories reporting the imprisonment and trial of two Southern Baptist missionaries to Cuba, along with 51 Cuban nationals, on charges of espionage and illegal currency exchange. The Cuban missionary imprisonment story rated 197 points.

Fifth on the tally was news coming out of the Southern Baptist Convention's annual session in Dallas, with 155 points.

Other Baptist news stories ranked in order in the top ten list included: record year of giving tops SBC budget (6th); SBC missionaries appointed by Foreign Mission Board passes 2,000-home missionaries total 2,500 (7th); Vatican Council II meets (and stories developing from it), (8th); SBC approves hemisphere-wide crusade in 1969, (9th); and Hurricane Betsy hits Baptist churches in Louisiana, New Orleans Seminary (10th).

Now Paul says that the Gentiles are saying the same thing. And it is "through you," the Jews. The Jews boasted that they had the Law. Yet they did not keep it as teachers of God's Law. They taught that a man should not steal, commit adultery, or worship idols. Yet they did all of these things. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" (Rom. 2:23).

For this reason the pagan world said, "Like God, like people; what a Divinity the patron of this odious race must be" (Denney). Because of the sinful conduct of the Jews, the very people whom they were supposed to win spoke contemptuously of Jehovah.

This brief verse has a tremendous lesson for Christian people. We must practice what we preach. For a lost world judges God by us. If we play the hypocrite in living sinfully, all the while proposing to teach the ways of God, we cause a lost world to speak with contempt about our God. If He cannot do any better with us, why should they trust Him? It is important what we say. But it is equally important what we do. Beware lest what you do speaks so loud a lost world cannot hear what you say.

### New Books

*Nuclear War: the Ethic, the Rhetoric, the Reality* by Justus George Lawler; Newman; 189 pp.; \$4.95. A Catholic Assessment.

*The First Southern Baptists* by Robert A. Baker; Broadman; 80 pp.; paper; \$1.25. New, thorough research gives interesting insight into Baptist beginnings at Charleston, S. C. (A Broadman historical monograph).

*With Patrick Henry's Help* by Helen A. Monsell; Broadman; 192 pp.; \$2.95. In the days immediately before the Revolution, such religious liberty could not be taken for granted. It was a prize to be fought for. This book is a story about this struggle.

*The Other Dimension* by Ralph L. Murray; Broadman; 96 pp.; \$2.00. Nine timely meditations on the Lord's Prayer which offer stimulating interpretation for today's needs by the pastor of Smithwood Baptist Church, Knoxville.

*Seven First Words of Jesus* by J. Winston Pearce; Broadman; 125 pp.; \$2.75. An interpretation of Jesus' sense of destiny for himself and others.

*The Quiet Corner* edited by Sherwood Eliot Wirt; Revell; 116 pp.; \$2.50. A devotional treasury from the pages of Decision magazine.

# Tennessee Topics

**Jefferson Association**—Glen Gunter, new pastor of Talbott Church has moved on the field. He is a student at Carson-Newman College and has been pastoring in Lebanon, Va. Dumplin Church has called Ruble Thompson as pastor and he began his new work Jan. 1. Jim Hagamen is the new music director at White Pine. A student at Carson-Newman, he is the son of a Baptist preacher and is from Furman, S.C.

Sunday night, Dec. 12, Pastor and Mrs. Ben A Baird were honored with a surprise program on the pastor's sixth anniversary with Main Street Church, Lake City. Baird was presented with a piece of Samsonite luggage and Mrs. Baird received a set of china. A check from the congregation was also given the Bairds.

**Stone Association**—Julius Mahon has moved to Coalfield, P. O. Box 5188, where he will serve as pastor of Pleasant Grove Church. He was formerly pastor of First Church, Monterey. Thomas Burgess, former pastor of New Home Church, returned as pastor Jan. 1. William H. Sullivan is the new pastor of Rocky Point Church. Richard C. Copeland, Jr. resigned as pastor of West View Church to accept the position of counselor with the Division of Vocational Rehabilitation at Columbia.

Don Wilson of Athens is the new pastor of Friendship Church, Benton. Wilson succeeds Hobson Gregg.

Mrs. G. W. (Wash) Bales, Buffalo Trail, was honored by the WMS of Buffalo Trail Church at a surprise "This Is Your Life" program at the church of which she and the late Mr. Bales were charter members. The Bales moved to Buffalo Trail before the church was built. Feeling the need for a church, they were instrumental in getting the neighbors interested in a revival which was held in the Bales' barn. With interest in the meeting continuing, 41 people gathered in the Bales' living room to form a church. The first church was a school bus. Mrs. Bales, dainty little 86-year-old white-haired lady, called "Ma Bales" is the oldest member of the church.

Miss Carol Henson, missionary, was scheduled to leave Chile Dec. 16 for furlough in the States. She is a teacher and woman's department counselor at Chilean Baptist Theological Seminary, Santiago. She may now be addressed at Route 1, Ooltewah, Tenn., 37363. A native of Ooltewah, she was educational director at First Baptist Church, Avondale Estates, Ga., when appointed a missionary in 1960.

Miss Mavis Allen is the new editor of Church Study Course books and Broadman Comments in the Board's Sunday School Department, Nashville. She began work with the BSSB in 1962 as assistant editor of Intermediate Sunday school lesson courses. Formerly she was director of education and youth at First Church, Union City.

## Men + Mission = Evangelism

By Roy J. Gilleland, Jr.

Try this for size: When the men are left out, there is little evangelism. Men who are not motivated by a great and challenging mission in Christ's name do not become evangelists. So it takes 27 Baptists one year to win one. Does MEN+MISSION=EVANGELISM? This is the theme of the Brotherhood Convention, Jan. 18, 2:00 P.M., Woodmont Church, Nashville.

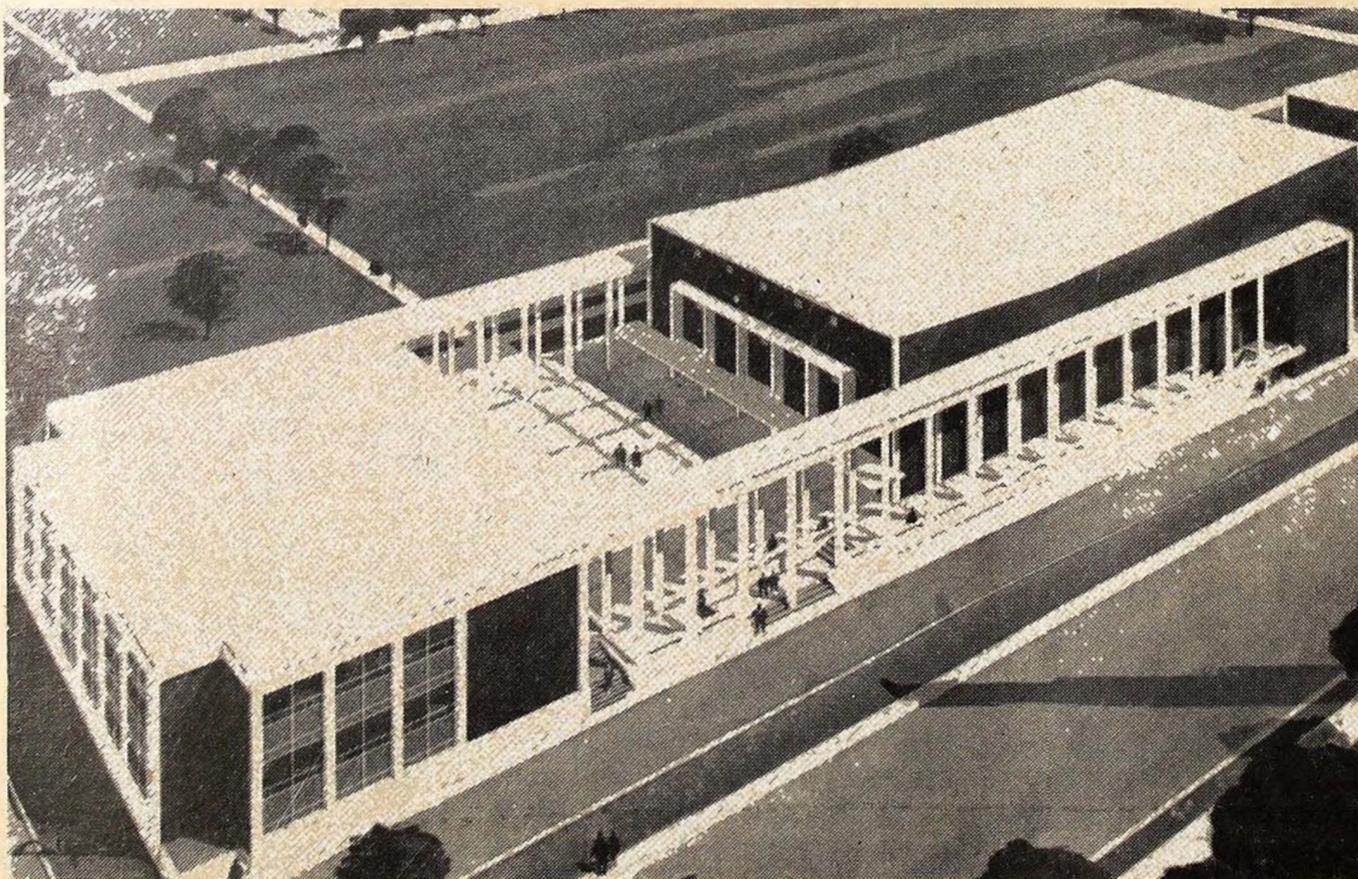
A program is planned to lift the men off their pads. The mission challenge will be brought by Robert J. Norman, pastor of Belmont Heights Church, Nashville, and the charge by George Euting, director of the Program Development Division of the Brotherhood Commission, Memphis.

Be sure at least your Brotherhood Officers attend. Most of them can make it if they try. They will return with a great and wider vision of a world who needs Christ. Watch the *Baptist and Reflector* for the program.

Don't forget Laymen's Night, same day, 7:00 P.M., Municipal Auditorium. For information write Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tenn. 37212.

**Western District Association**—Delbert Coggins resigned as pastor of Birds Creek Church effective Jan. 1. Louis Hastings has moved to Wilson County where he is pastor of Prosperity Church. He formerly served Fairview Church. Jones Chapel Church is in the process of bricking its building. First Church, Big Sandy, voted to build a new building and plan to begin construction about the first of April. Charles Hall is pastor. Mt. Sinai Church has ordered new pulpit furniture and pews. Henry Davis resigned as pastor of Point Pleasant Church Jan. 1.

Hamilton County Association office has been located at 1022 McCallie Avenue, Chattanooga, Tenn. since Jan. 1. The associational office was formerly at 722 Oak Street, J. V. James is superintendent of missions.



NASHVILLE—Above is Belmont College's proposed new auditorium and fine arts building (at the right). It will be joined by a colonnade to the college's Williams Library Building which stands at the left.

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## Tennessee Topics

Mr. and Mrs. Fred L. Hawkins, Jr., missionaries to South Brazil, were scheduled to arrive in the States Dec. 29 for furlough. He is director of the Palma Baptist Assembly, Tupa, Sal Paulo, Brazil. He and Mrs. Hawkins may be addressed, c/o C. U. Barker, Route 2, Columbia, Tenn. Born in Leaksville, N.C., he grew up in Gastonia, N.C.; she, the former Mariruth Barker, was born and reared in Maury County, Tenn. At the time of their missionary appointment in 1955 he was educational director at Centerville Baptist Church, Kannapolis, N.C.

Richard City Church, Sequatchie Valley Association, has called Dewey B. Robinson as pastor and he has already moved on the field.

Funeral services for Mrs. B. P. Ford, 75, mother of Hobart Ford, pastor of Judson Memorial Church, Nashville, were held Dec. 18 at Mount Zion Church near Newport by her son in accord with a request Mrs. Ford had made. Mrs. Ford was a lifelong resident of Grassy Fork community near Newport. Her husband is still the community doctor.

*Madison Chester Association*—First Church, Bemis, purchased a 45 passenger bus and began using it Jan. 1. Calvary Church, Humboldt, Nick Harris, pastor, ordained Alton Prather to the ministry. J. T. Carter and Clifton McFarland have been ordained as deacons. Unity Church raised a cash offering of \$1,168 for its building fund in one day. W. R. Prince is pastor.

Dr. and Mrs. Thomas E. Halsell, missionaries to Equatorial Brazil, were scheduled to fly to the States Dec. 11 for furlough. Now they may be addressed at Halford, Boults Lane, Old Marston, Oxford, England. They will study at Regent's Park College, Oxford. Born in Benton, Ark., he grew up in Little Rock; she, the former Mary Elizabeth Tolson, was born and reared in Rison, Ark. At the time of their missionary appointment in 1955 he was pastor of Poplar Avenue Church, Memphis, Tenn.

The Seminarians, 16-voice male chorus from New Orleans Seminary, will present several concerts in Tennessee during their annual tour, Jan. 4-Feb. 3. The group, which will travel through six other southern states, will make the following Tennessee concert stops: Jackson, Union University; Jan. 6; Nashville, First Church, Jan. 6, and Belmont College, Jan. 7; Knoxville, Broadway Church, Jan. 27; Jefferson City, Carson-Newman College, Jan. 28. Director of the Seminarians is Professor William L. Hooper, dean of the seminary's School of Church Music.

### Woman's Missionary Union

## WMU Recognitions

Tennessee Woman's Missionary Union extends congratulations to those associations and churches listed below in their achievements for the year, 1964-65.

Honor Woman's Missionary Union recognition goes to the seven churches listed below:

Bangham Mission, Bangham, Stone Association

WMU President—Mrs. Howard Smith

Pastor—Rev. Guy Farris

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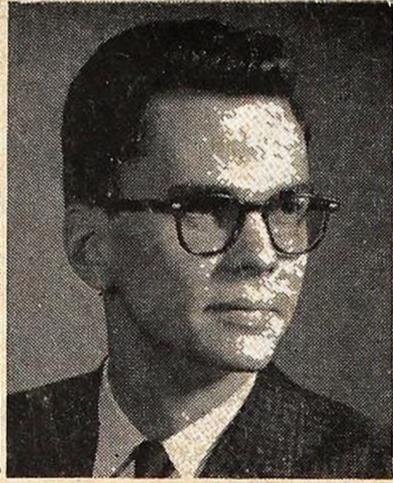
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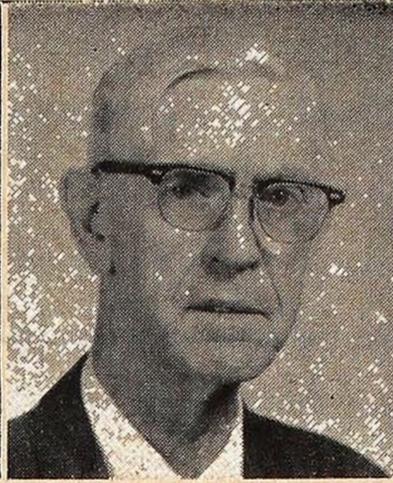
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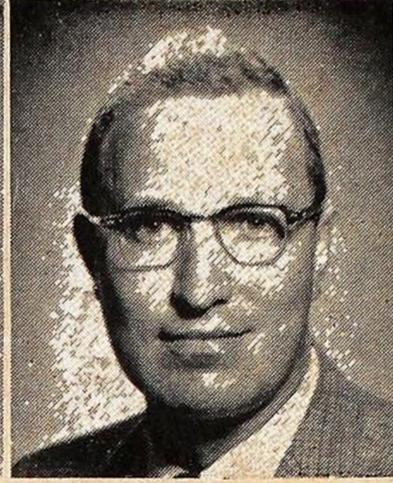
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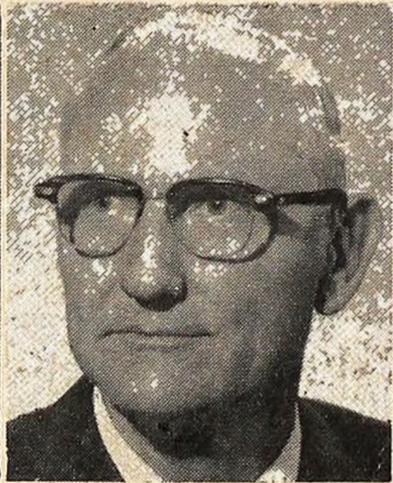
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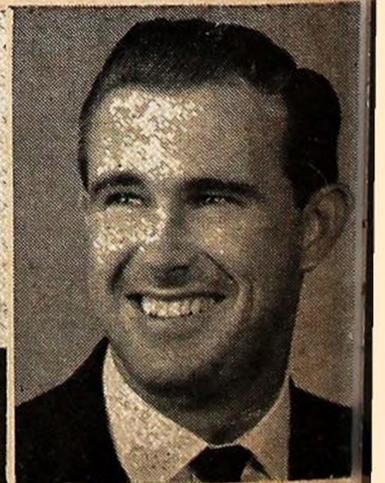
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MOORE

# Theme: A Church Proclaiming And Witnessing

January 17-18, 1966

Belmont Heights Baptist Church, Nashville

Municipal Auditorium, Nashville



CHARTON



JONES



GILLELAND

## Monday Afternoon, January 17

Theme: **The Message in Evangelism**

- 2:00 Song Service . . . . . Frank Charton
- 2:10 Devotion . . . . . Jerry Songer
- 2:20 "The Theology of Proclaiming and Witnessing" . . . . . W. Fred Kendall
- 2:50 Song
- 2:55 Announcements
- 3:10 "Repentance" . . . . . T. J. Tichenor
- 3:40 Special Music
- 3:50 "Saving Faith" . . . . . R. Raymond Lloyd
- 4:20 Benediction

## Monday Evening, January 17

Theme: **A Prepared Church in Evangelism**

- 7:00 Song Service . . . . . Frank Charton
  - 7:10 Devotion . . . . . Billy F. Hammonds
  - 7:20 "Proclaiming and Witnessing—What It Is" . . . . . Eual F. Lawson
  - 7:50 Song
  - 7:55 Announcements
  - 8:05 "Every Christian A Witness . . . Now" . . . . . Bobby Moore
  - 8:35 Special Music
  - 8:45 "A Compassionate Leadership—A Necessity" . . . . . Kenneth Chafin
- Benediction

## Tuesday Morning, January 18

Theme: **The Method in Evangelism**

- 9:00 Song Service . . . . . Frank Charton
- 9:10 Devotion . . . . . O. Wyndell Jones
- 9:20 "Proclaiming and Witnessing in Revivals" . . . . . James Pitts
- 9:50 Song
- 9:55 Announcements
- 10:00 "Intensive Training for Christian Maturity" . . . . . Eual F. Lawson
- 10:30 "Working Together in Proclaiming and

Witnessing" F. M. Dowell, Bob Patterson, Roy J. Gilleland, Charles L. Norton, Miss Mary Mills, Frank Charton

- 11:00 Song
  - 11:05 Special Music
  - 11:15 "Person to Person Witnessing" . . . . . Kenneth Chafin
- Benediction

## Tuesday Afternoon, January 18

Theme **The Holy Sprit in Proclaiming and Witnessing in Evangelism**

- 1:30 Song Service . . . . . Frank Charton
- 1:40 Devotion . . . . . Paul J. Tabor
- 1:50 "The Personality of the Holy Spirit" . . . . . Guard Green
- 2:20 Song
- 2:30 "The Work of the Holy Spirit in the Church" . . . . . Homer A. Cate
- 3:00 Testimonies . . . . . Don Owens  
Vance Marberry  
Creed McCoy
- 3:30 Special Music
- 3:40 "The Holy Spirit and Effective Preaching" . . . . . Henry Chiles
- 4:10 Benediction

## Tuesday Evening, January 18 (Layman's Night)

Theme: **A Militant Offensive in Evangelism**

- 7:00 Evangelistic Song Service . . . . . Frank Charton
- 7:25 Devotion . . . . . Frank Curbow
- 7:35 Recognition of Laymen . . . . . Roy J. Gilleland
- 7:50 Song
- 7:55 "The Motive in Proclaiming and Witnessing" . . . . . Kenneth Chafin
- 8:30 Offering
- 8:40 Special Music
- 8:50 "Laymen—Proclaiming and Witnessing" . . . . . Howard E. Butt, Jr.

# TENNESSEE CHURCH BUILDING CONFERENCE

January 11  
First Baptist Church  
Paris

January 14  
Red Bank Baptist Church  
Chattanooga

A PROGRAM OF SPECIAL INTEREST TO—

Pastors—Educational Directors—Other Staff Members  
Architects—Engineers—Building Contractors Equipment and Material Suppliers  
Superintendents of Missions  
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T. Lee Anderton, Architectural Supervisor

and

TENNESSEE BAPTIST CONVENTION

W. Fred Kendall, Executive Secretary

Charles L. Norton, Church Building Consultant

Morning Session

- 9:45 Film—"Church Buildings for Town and Country"
- 10:00 Welcome—Scripture and Prayer
- 10:10 Tennessee Churches are Building
- 10:30 Recess
- 10:50 A Church Building Space Probe in Every Church
- 11:15 Discussion
- 11:25 Committee Work for a Long Range Building Program
- 11:45 Let Church Building Proclaim and Witness
- 12:05 Adjourn for Lunch

Afternoon Session

- 1:30 The Worth and Work of an Architect
- 1:50 Discussion
- 2:00 Specialized Building and Equipment Needs—Music and Acoustics
- 2:20 Other Furnishing and Equipment
- 2:40 Facing Financing Facts
- 3:00 Discussion
- 3:15 Adjourn
- 3:30 and following—conferences with individual church committees



Charles Norton



Rowland Crowder

### CONFERENCES WITH COMMITTEES

Arrangements for individual conferences with Church Architecture Department representatives should be made in advance by contacting Charles L. Norton, 1812 Belmont Boulevard, Nashville, Tennessee, 37212

## Church Fire Study Issued

BOSTON (RNS)—A sweeping study of church and synagogue fires in the United States and Canada by the National Fire Protection Association has listed major causes for blazes that cause millions of dollars in damage every year.

The extensive survey includes examination of reports of 600 fires which destroyed or damaged churches and properties of religious organizations.

It shows that the "bad fire" record of these structures is largely due to the fact that they are unoccupied much of the time and are provided with few, if any, fire cut-offs.

Presence of papers, vestments, books, carpets and other combustible contents inside the buildings is also an important factor in the frequency of church fires in churches, the NFPA study shows.

Faulty heating systems and defective wiring accounted for nearly 50 per cent of the fires studied. Of the rest, the NFPA shows, one-sixth of the fires were of incendiary or suspicious origin and one-third were caused by careless smoking, open flames and ignition by lightning.

Delayed discovery owing to the fact that churches are frequently left unattended was found to be a major cause of extensive fire damage. Unoccupied buildings are also an easy mark for the work of vandals, since the absence of sprinkler or fire detection systems is noted in many churches.

## Social Security Info Available For Pastors

A booklet explaining the new Social Security-Medicare regulations as they affect ordained ministers is available from the Southern Baptist Annuity Board.

Floyd B. Chaffin, associate secretary of the Annuity Board, said any minister may obtain the booklet without charge.

Address requests to: Medicare Booklet, Room 315, Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.

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# 3 STATE WITNESSING PLAN TRAINING SESSIONS

For

- . Associational Missionaries
- .. Associational Chairmen of Evangelism
- ... Associational Sunday School Superintendents
- .... One other qualified leader per association

## PURPOSES—

- To train 3 or 4 men from each association in how to use the "Sunday School Plan for a Church"
- To assist these men in preparation for the Associational Evangelism Clinics in February, when the "Sunday School Witnessing Plan" will be featured
- To qualify one or more of these men to conduct 2 or 3 training sessions of 2 to 3 hours each following the Associational Evangelism Clinics in order to:
  - ... provide intensive training. . .
  - ... for every interested pastor. . .
  - ... in how to use the Sunday School Witnessing Plan. . .
  - ... for Revival preparation.

## WHEN AND WHERE?

West Tennessee .....	Calvary Jackson .....	January 25
Middle Tennessee .....	First Murfreesboro .....	January 27
East Tennessee .....	Fifth Avenue Knoxville .....	January 28

From 10:00 A.M. to 3:30 P.M.

\$\$\$ \$

Compensation for the four associational leaders listed above will be made on the following basis:

- ... the driver of one car per association will be reimbursed at the rate of 5¢ per mile.
- ... reimbursement will be provided for the noon meal.

## Corrections On Dates For Six State Nursery Workshops

Thursday, Jan. 20, North Johnson City;  
 Friday, Jan. 21, Broadway, Knoxville;  
 Monday, Jan. 24, Brainerd, Chattanooga;  
 Tuesday, Jan. 25, First, Lebanon;  
 Thursday, Jan. 27, West Jackson, Jackson;  
 Friday, Jan. 28, First, Dyersburg.

## New Books

*I Have Kept the Faith* by Emil G. Kraeling; Rand McNally; 320 pp.; \$3.95. The life of the Apostle Paul.

*Expository Sermons on Revelation Vol. 4* by W. A. Criswell; Zondervan; 189 pp.; \$2.95. Relating the spirit of Revelation to the day in which we live, Criswell succeeds in making a frequently misunderstood book clear and practically applied.

*The Zondervan Pastor's Annual 1966* by William R. Austin; Zondervan; 383 pp.; \$3.95. The book contains 52 morning and evening services, sermon outlines and illustrations; mid-week meditations and programs, services for special days, funeral meditations and scriptures, communion thoughts and themes and wedding ceremonies.

*Power for Today* compiled by Norman E. Nygaard; Zondervan; \$3.95. A devotional guide for every day of the year.

ON MATTERS OF

*Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

## New Parental Worry, 'Sugarholic Child'

American children are "sugarholics" whose craving for sugar is pandered to by their parents, says a Denver dental expert.

When a youngster does not eat enough natural foods, he not only develops dental diseases—first symptom of an unnatural diet—but becomes vulnerable to heart disease, diabetes, arthritis and other serious ailments, warned Dr. Miles R. Markley, civilian consultant to the Surgeon Gen. of the Army, and national consultant in restorative dentistry to the Air Force.

"You create an appetite for sweets just as you cultivate an appetite for alcohol," he reminded parents. "Once a child has developed the appetite, you have to withdraw the sweets, just as you withdraw the alcohol from the alcoholic."

Pulverized, pre-processed foods—especially sugar concentrates and white flour concentrates—"will sustain life, but not a good life," said Dr. Markley.

Uncooked cereals, the major item in most children's breakfast, are major trouble-makers, he feels, whether they're sugar-coated or not. He advises mothers to get back to cooked cereals, to eliminate the sugar bowl and to substitute fruits for cakes, cookies, candies, jams and jellies.

The only legitimate argument of anti-flouridationists is that tooth decay could be eliminated without flouridation if Americans returned to a natural diet, points out the dental authority. Since this is not likely or even possible, flouridation is a necessity for protection of teeth, he stressed.

## Dr. Poling Retires From Christian Herald

NEW YORK—Dr. Daniel A. Poling, 81, for 40 years editor of the Christian Herald, nondenominational family-type magazine, retired from that post January 1.

The noted Reformed Church clergyman continues as chairman of the Christian Herald Association and president of the Christian Herald Philanthropies.

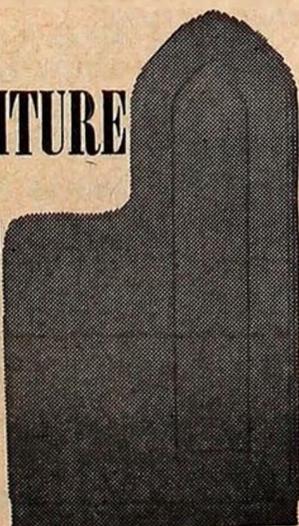
Named to succeed him as editor is Ford Stewart, 56, a Presbyterian layman who has been president and publisher of the monthly magazine.

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## Flexibility Asked

ATLANTA (BP)—A Baptist leader from Washington asked state executive leadership here to make use of the flexibility in church and state relationship which the U. S. Constitution provides.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that to assume the Constitution "represents spiritual directives for the church of Christ is to make the church one with the state."

He called for a spiritual base as the source of spiritual power. "To deny the Biblical basis of religious liberty is to deny its roots in God's plans, and to subject it fully to the whims of constitutional moods and conventions."

Carlson was addressing the annual meeting of state Baptist executive secretaries at the Southern Baptist Home Mission Board here.

He cited higher education as one of the most difficult areas needing rethinking and perhaps re-programming.

Causing this has been technological expansion, scientific competition, dominance of the practical arts, heavy federal support, a shrinking world, and the population explosion.

Carlson spent some time on the meaning of separation of church and state, first citing what is was not.

He says it does not mean a negative attitude toward organized society, nor a commitment to statism, or a lack of interest in human welfare. Also it is not a device for blocking Roman Catholic power nor for intercreedal conflict.

Positively, he said it was recognition of the different levels of kingdom and kingship given by God, as well as a concern that religious experience be a response to God and not merely to the purposes and the desires of men. It is an awareness of God's way of calling men to himself.

He summarized church and state separation as being a "means to religious liberty."

After a citing of how government and church had penetrated the programs of each other he listed the concerns the government has for its programs, and the delineations church institutions needed to make.

The government expresses concern, he said, that (1) responsibility for administration be public, (2) there be no establishment of religion by means of public funds for religious purposes, (3) there be a just opportunity or availability of public welfare services without discrimination because of religion; and (4) the public treasury gets its money's worth.

Church institutions, on the other hand, must see, (1) that the "public program" is "public" in fact and not used for religious

## On The Moral Scene

. . . "Our earth is degenerate; bribery and corruption are common; children no longer obey their parents; every man wants to write his memoirs; and the end of the world is evidently approaching"—Words impressed on a clay tablet by an Assyrian 48 centuries ago, recently dug up in Turkey.

. . . In a recent study on smoking in the Journal of the American Medical Association, Starr Ford, Jr., M. D. and Fred Ederer, M. A. reported that "During the 50-year period from 1910 to 1960 annual cigarette consumption in the United States among persons 18 years of age or older increased steadily from 144 to 4,172 per person. This figure rose to 4,345 in 1963, establishing an all-time record . . ."

. . . A recently released U.S. Department of Labor leaflet "Who Are the Working Mothers?" reports that last year there were 25 million women workers in the US. About 9.5 million were mothers with children under 18 years of age. According to the leaflet, most of these mothers work because they have to. Either their husbands do not earn enough to support their families, or the women themselves are family heads.

. . . Because the public is bilked of more than \$1 million annually through mail fraud, chief postal inspector Henry Montague warns that if a mail order company is unknown to you or is offering a suspicious bonus gimmick, it is a good idea to investigate it before sending off your money.

## Burt Tucker, Elected

Bert Tucker, a copy editor for the New Orleans Times-Picayune and student at New Orleans Baptist Theological Seminary, has been elected press representative in the Texas Baptist General Convention's public relations office. He succeeds Jim Newton of Nashville, new assistant director of Baptist Press.

goals; (2) that the public awareness is of the public program rather than of the channeling institution;

(3) that institutional policy makes services available to the whole public, and (4) that its public sector does not invalidate the private sector which is the institution's reason-for-being, (5) that the institution does not grow around the public interest, and (6) that proper distinctions are made between long-range plans and emergency or temporary crises.

"Cooperation is possible without compromise," he suggested. "Religious liberty and religious institutions can be compatible. We do not have to either give up our emphasis on religious liberty or give up our institutions."

## Church Talking To Self, Mission Leader Says

ATLANTA (BP)—Christian churches are so absorbed in talking to themselves they are not meeting the challenge of their mission.

Thus a Baptist missions leader characterized a primary problem of the Christian mission.

"Churches are largely absorbed in talking to themselves, while the secular world struggles to master the vast forces and dangers unleashed by today's technology," Hugo Culpepper of Atlanta said.

Culpepper, missions division director of the Southern Baptist Home Mission Board was speaking to state Baptist executive secretaries during an annual meeting they hold with the mission agency.

Culpepper noted the increasing separation of many aspects of modern life from the resident neighborhood where congregations have been formed for centuries.

"This separation raises in acute form the question as to what new concepts of mission of the congregation and what new forms of congregation are now needed to witness in the neighborhoods," he asked.

"Does the very structure of the present congregation in many ways contradict the missionary calling of the church?" he asked.

"If ministerial training and discipline concentrate upon a pastoral function in relation to those who already are Christian; if the congregational structures are designed exclusively for conservation—nurture and education—rather than for the mission to the world and to the religious or secularized non-Christians, then the congregation has only 'come-structures' and we can only invite people to 'come to church,'" he warned.

Culpepper, a former missionary to China and Chile, stressed the fact that missionary work today recognizes the home base as being worldwide, that the starting point is everywhere the church is and the end is where men are without Christ.

The former seminary professor also asked for missions "in depth" to cross cultural frontiers of social, economic, political and other barriers.

"It is the clergy and the theologians, not the laity, who tend to be out of touch with the real issues of life in the world," he said.

"But the layman is a tiny unit in a vast complex, neither wise enough nor strong enough to work through the perplexities of his own situation alone."

Culpepper then said sermons do not meet the layman's need, because they are monologues when he needs dialogue, "the give and take of serious searching together in the intimate fellowship of small groups."

# January Is Write Your Will Month

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You can have a part in the Lord's work for all time to come. The Tennessee Baptist Foundation can be the beneficiary of a part or all of your estate. Your investment can be used to support the Baptist causes of your choice.

I hereby give and bequeath \_\_\_\_\_% of my estate (or the sum of \$\_\_\_\_\_) to the Tennessee Baptist Foundation, a corporation, located at Nashville, Tennessee, the principle amount to be kept intact and invested, and the income therefrom to be used to benefit (legal name of Baptist causes specified).

As a good steward, you are responsible for the distribution of your estate after your death as well as its handling during your lifetime. You can accomplish this by a legally prepared will.

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Tennessee Baptist Foundation, 1812 Belmont Blvd., Nashville

Carson-Newman College of The Tennessee Baptist Convention, Jefferson City

Belmont College, Nashville

Union University, Jackson

Harrison-Chilhowee Baptist Academy of The Tennessee Baptist Convention, Seymour

Tennessee Baptist Children's Homes, Inc., Nashville

The Baptist Memorial Hospital, Memphis

East Tennessee Baptist Hospital, Knoxville

Baptist Hospital, Inc., Nashville

Executive Board of The Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville

The Tennessee Baptist Foundation is authorized by its charter to procure and safeguard funds for the benefit also of agencies and institutions of the Southern Baptist Convention

The Tennessee Baptist Foundation

Henry J. Huey, Executive Secretary-Treasurer

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Don't put it off any longer. It has no effect until death. When a situation alters, a will can be altered. But if a will is not made now, it may never be. That is the point.

A will is the sole expression of your intentions. If you, the planner, do not use your right to make a will, the law will step in and make one for you. But the results may be quite different from what you envision.

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# The Source Of Our Faith

**TEXTS:** Psalm 19:1-4; John 20:24-31; Romans 1:19,20; 10:5-17; 2 Timothy 3:14-17 (Larger)—John 20:24-31; Romans 10:8b-14,17 (Printed).

The source of faith for the Christian is Almighty God who has created all things and is holy, just and loving. This will be considered in the second lesson in the current series entitled: "What Christians Believe". It must be remembered that the term "believe" in the context of these studies refers to more than an intellectual activity although it includes of course the same. To believe involves persons. To believe is to trust. To believe is to commit. One becomes a Christian by means of this process. God gives faith to the one who receives and exercises it. As a result of this initial act, which connotes continuity and growth, the Christian so tries to understand and grasp what is taking place. In view of the larger text of the lesson (kept in mind by these notes) the single source of our faith has been manifested in some three ways. What are they?

**Intimations In Nature (Ps.19:1-4, Ro.1:19,20)**

The passage from the Psalm refers to the starry world of nature where the glory of God is declared. It is as orderly as

it is awe-inspiring. The sun, the moon and the planets have long since excited the attention of even the most primitive of mankind. The scholars, with their telescopes, continue to probe the outer reaches of the universe which is vaster than was once believed possible. One unit for measurement, for instance, is the light-year or the distance it takes for light to travel during an entire year (approximately 6,000,000,000,000 miles). It is obvious back of such a vast universe, with all of its order and precision, there must be a Creator. The passage from Romans is in harmony with that from Psalms, and adds that such intimations accessible for all men leave them without excuse before God. The verses that follow these two elaborate upon this idea. The limitations of space in these notes make further comment impossible.

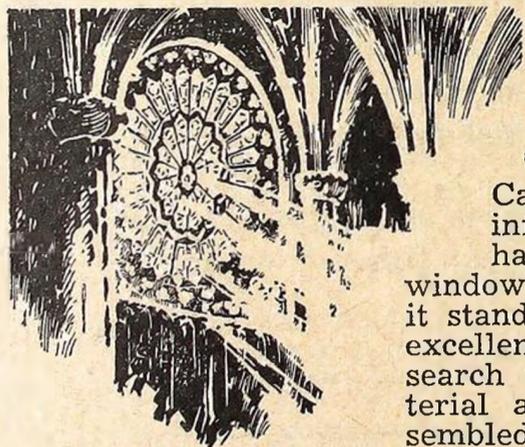
**Proclamations In Scripture (Ro.10:5-17; 2 Tim.3:14-17)**

The two passages indicated above are among many that teach that God has proclaimed in the Scriptures the bases of our faith. That from Romans specifically teaches how Christian faith becomes effective. For instance one must believe in God "in thine heart" and "with the heart". This clearly

teaches that the matter is one of trust and yieldedness. The same idea is seen today when two persons of opposite sexes fall in love and give themselves in holy matrimony and address each other as "sweet-heart". The confession of salvation is a result of such belief. The call mentioned here in these verses refers to the initial stage of one's belief in God and undoubtedly refers to the sinner's plea for mercy from a holy and loving God. The gospel is of course "glad tidings of good things". The passage from Timothy exalts the Scriptures and recognizes them as inspired. They have come from God. They are God-breathed. Thus they are different, far different, from any and all other writings. They are not to be worshipped, for that is reserved to the One who gave them to mankind, but they are to be studied and followed (see Jn. 5:39). They are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (Phillips translates: "useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living").

**Confirmations In Experience (Jn.20:24-31)**

Thomas, one of the twelve, refused to believe that Jesus had actually risen from the dead until he had seen the scars placed there when He was crucified. Since it was an honest doubt Jesus honored and satisfied it by appearing before him and inviting him to both see and touch the scars. Thomas was convinced and used words indicating worship and submission: "My Lord and my God." Jesus used the occasion not only to commend Thomas but also to bless all who believe without having seen Him with the natural eye. The point to be emphasized here is that an actual experience or encounter with God in Jesus Christ, through the Holy Spirit, is valid and strong. The final verse here links such belief with "life through his name" ("eternal" NEB). Christian faith knows many confirmations in experience (see 2 Pet.1:16). This is not surprising when it is recalled that it rests ultimately upon God.



## A Masterpiece of Beauty and Color

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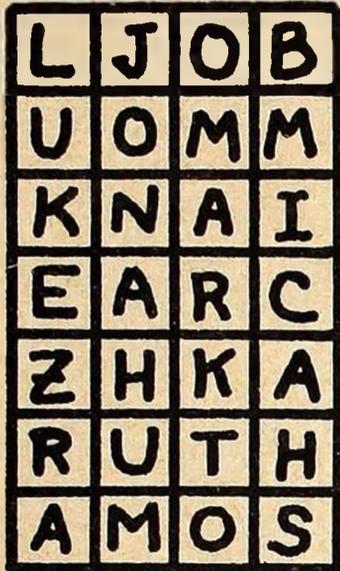
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1812 Belmont Boulevard

Nashville, Tennessee 37212

## BOOKS OF THE BIBLE\*

By Carl H. Zwinck



Names of nine books of the Bible can be found in the squares. If you start with the correct letter and move straight down or straight to the right, you can spell the name of each book.

### ANSWERS

Amos, Ezra, Job, Jonah, Luke, Mark, Micah, Nahum, Ruth

## KNIVES, FORKS, AND SPOONS\*

By Ellen Rebecca Fenn

"Good morning, Joe and Jim. Breakfast is ready. Wash your hands and face," called Mother.

"Mother," the two boys exclaimed, "you haven't any spoons on the table."

"Let's suppose there were no knives, forks, or spoons in my cupboard, but your breakfast is waiting on the table. What would you do? How would you get your food into your mouth?"

"That is the problem people had hundreds of years ago. What did they do? They used their fingers as forks and the palms of their hands as spoons. Are you wondering what they used for knives? Let's find out."

Today the word "cutlery" refers to knives, forks, and spoons. Years ago it meant only knives. At first, knives were whittled and chiseled out of the rib bones of animals. The knife, as we know it, is composed of three different parts: the blade, the bolster, and the tang. The tang is the part of the knife which is set into the bolster or handle. This tang makes the knife strong and long-lasting.

The first good knife handles were designed from ivory from animal tusks. Later, the handles were made from wood, and some

were made from bone. The knives we use are usually made from metal of some kind. In our stores today, we find knives with hollow handles, solid handles, short blades, long blades, and tiny butter blades. Many of our knives are made from stainless steel and are molded in one piece.

Forks are another interesting part of our cutlery. At one time, they also had handles made of bone, wood, or ivory. The first forks did not have four tines or prongs, as ours do. The earliest forks had only two tines. Ours are made from the same material as our knives and spoons.

Before there were spoons, the palm of the hand must have been awkward to use. People began gathering seashells to use in place of their palms. Finally, someone thought of fitting handles to the shells. In this way our first real spoons came into being. They too, had handles of bone, ivory and wood.

Our spoons consist of bowls with handles attached. They may be made from aluminum, plastic, wood, silver, or stainless steel. Some, like knives and forks are gold plated or silver plated. We have fancy small spoons, decorated spoons, and huge soup spoons. We have ladles, sometimes made from wood, to stir hot liquids, such as jelly. All spoons are patterned after the first one made by man, a tiny bowl with an attached handle.

As you have your next meal, think about how cutlery is made. Be thankful you have cutlery to use instead of your fingers, seashells, or chiseled bone. Notice how each piece is formed. The material from which each is made is strong and lasting.

"Let's enjoy our breakfast and be glad we have knives, forks, and spoons," said Mother.

"We will," Joe and Jim answered.

## GOD'S WONDROUS WORLD\* JANUARY

By Thelma C. Carter

A new year and a new month—that's January. It is often a cold month in our part of the world. It is a month of surprises. One never knows what the weather will bring. You may waken to a white world of snow, or there may be fog, mist, or even rain. There may be cold winds or colder blizzards. A complete change in the weather can come overnight.

January is an important month. It is the second month of the winter season and the first month of the new calendar year. On New Year's Day, the first day of January, many people make new resolutions. It can begin a year of happy days in our lives if we make the right kind of resolutions.

Her husband being slightly indisposed, a young and inexperienced wife attempted to take his temperature. In a state of great excitement, she called the doctor: "Doctor, please come at once. My husband's temperature is 136 degrees!" she exclaimed.

The doctor replied, "Madam, the case is beyond my skill. Send for the fire engine."

A little boy explained his black eye: "I was hit by a guided muscle."

"Will you pass the nuts, professor?" a friend asked at the dinner table.

"Yes," he answered absentmindedly, "but I suppose I should flunk them."

A man walked into a Federal office and asked if it was headquarters for the war against poverty. When told that it was, he said: "I surrender."

With ex-pharmacist Hubert Humphrey as Vice-President, all foreign nations asking for aid will get fast-fast-fast relief.

There is a line on the ocean where you lose a day when you cross it. There's a line on most highways where you can do even better.

A small boy told his father that when he grew up, he wanted to drive a big Army tank. "Well, son," said his dad, "if that's what you want to do, I certainly won't stand in your way."

In the natural world, January is a month of patience. In the cold northern areas of the United States and in the Midwest, the animals and bird world appears to be deserted. Small animals, such as moles, ground squirrels, and prairie dogs, are hidden in warm, underground homes. Birds take refuge under eaves and venture out only when the sun shines.

The Creator planned wisely for the month of January. Even though it is a time of waiting, it is also a time of beginnings. The first bud, the first bloom can appear and the first birdsong may be heard if we take a moment to observe.

In the warm, desert areas of our country, springtime is already at hand. Nature's wild flowers are bursting into bloom all over the countryside.

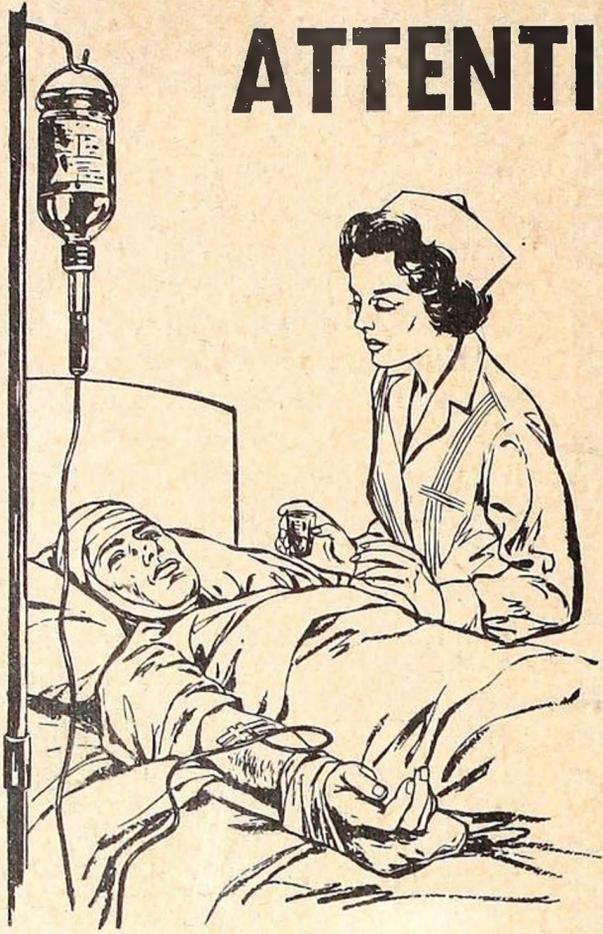
In Bible times, the first day of the new year was a festival day. In Palestine, it was observed as a solemn and dedicated day. Through the years it was observed in different ways and at different times of the year. Even today Jewish people observe the Feast of Trumpets early in October.

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