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"SPEAKING THE TRUTH IN LOVE"

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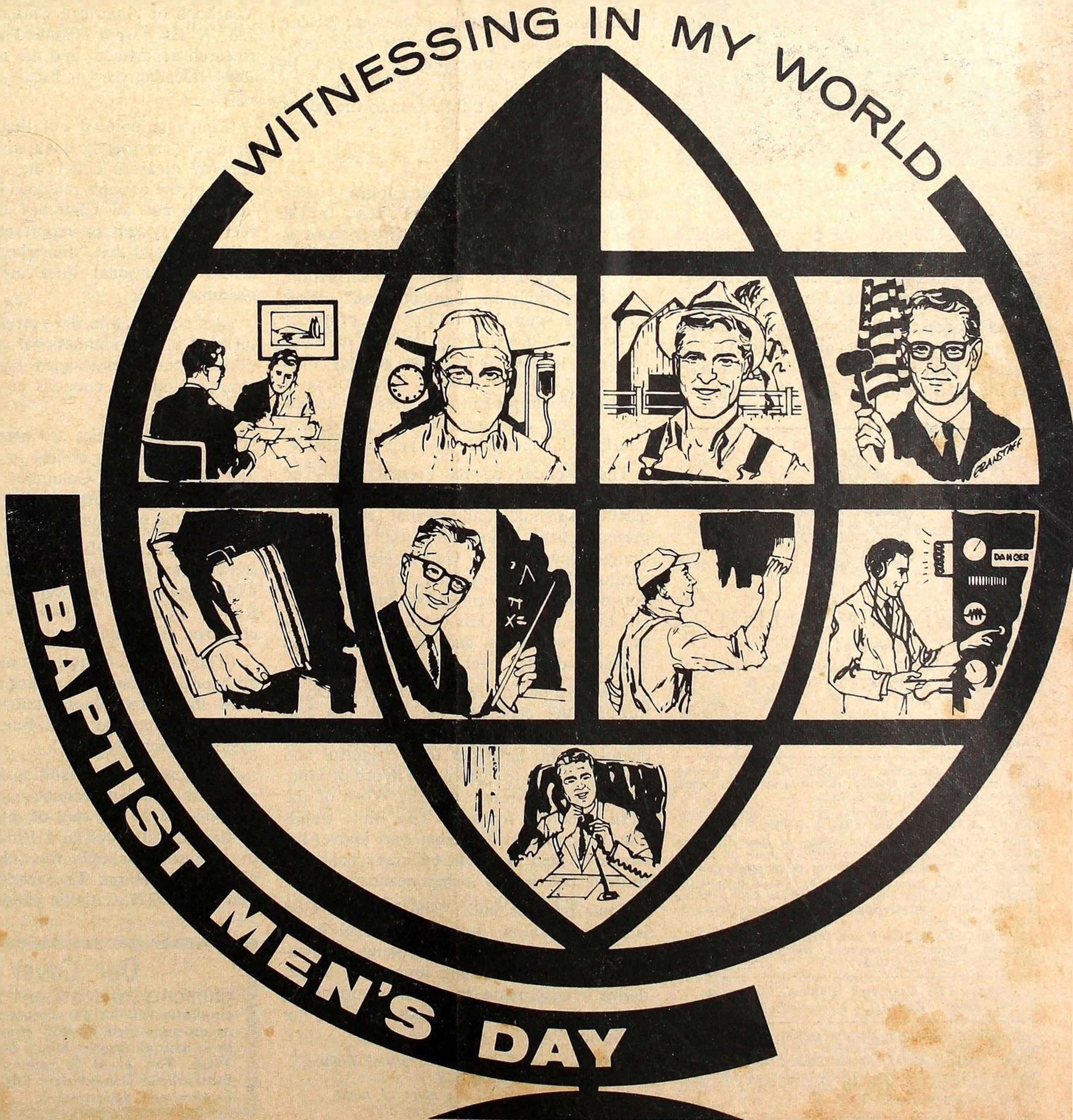
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THURSDAY

JAN. 20, 1966

✱

NUMBER 3



January 23, 1966

Three Wonders Of The Bible



B. Franklin Bates, Wells Station Church, Memphis

With the Bible in our hands we hold a Book different from every other. This Book is indeed wonderful and unique! Consider three brief, but wonderful truths.

The Wonder of Its Inspiration—I do not believe for a moment man conceived its message. God inspired it and caused holy men of old to write it! Two of the clearest



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JOSEPH B. KESLER, JR.
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RICHARD DAVID KEEL
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Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

ADMINISTRATIVE COMMITTEE: Charles Ausmus, Chairman; Lewis Bratcher, David Byrd, George Capps, Eugene Cotey, Wade Darby, R. G. Elliott, Melvin Faulkner, J. E. Ledbetter, Gaye L. McGlothlen, Ralph Murray, Richard Sims, Paul Turner, G. Allen West, and Henry West.

Church Membership 123,307,449 Increase Tops Population Rise

NEW YORK (RNS)—Church and synagogue membership in the U.S. totaled 123,307,449 in 1964, an increase of "slightly less than 2 per cent" in a year when the population rose by less than 1.5 per cent.

The growth rate, which has perceptibly slowed down, marked the second consecutive year that religious affiliation grew faster than the population.

In 1963 the percentage gains were 2.6 for church membership and 1.5 for population, which was about the same as in 1964. In 1962 both gained 1.6 per cent, and in 1961 membership lagged a little behind the population growth.

statements regarding its inspiration come from the apostles Paul and Peter. In (II Tim. 3:16) Paul writes, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Peter writes (II Peter 1:21) "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." The writers of the Holy Bible present one message: a message woven and interwoven, linked and interlinked, dependable and interdependable!

The Wonder of Its Presentation—The Bible presents truth concerning every mortal, spiritual and eternal subject. It presents truth concerning the origin of things; concerning the God of Heaven; concerning the status of man; concerning the Son of God; concerning His pre-existence, His birth, His life, His death, His resurrection, His ascension, and His coming again to rule and reign over the nations.

The Wonder of Its Preservation—Down through the centuries the Bible has had more than its share of vicious critics and enemies, who have put forth frightful and frenzied efforts to destroy the Word of God. Yet, as Peter wrote, "But the Word of the Lord endureth forever." The Bible stands like a mountain towering far above the works of man; its truth by many has been refused, but destroy it they never can!

Some one has said: "The Word of God is supernatural in its origin, eternal in its duration, inexpressible in its value, immeasurable in its influence, infinite in scope, divine in authorship, human in penmanship, regenerative in power and infallible in authority!"

*"Yes, were the seas one crystal Light,
This earth a golden ball,
and gems were all the stars of night,
This Book were worth them all!"*

In actual figures, the 1964 total of 123,307,449 represents a gain of about 2.3 million over 1963 membership and a record 64.4 per cent of the total population. This compares with 64 per cent in 1963, 63.4 per cent in 1961 and 1962, and 63.6 per cent in 1960.

The statistics, released by the National Council of Churches, are based on its 1966 Yearbook of American Churches published Jan. 7. They were compiled by the NCC's research department and are mainly for the 1964 calendar year or fiscal year ending in 1964.

Compilers pointed out that membership statistics "are merely quantitative and cannot possibly measure either the quality or the depth of the nation's religious life." Explaining that not all Churches use the same recording system or report each year, the editors warned that "numerical comparisons across institutional lines are not always meaningful."

Also contained in the yearbook are directories of interdenominational and denominational agencies, theological seminaries, religious periodicals, councils of churches and other data.

The 1964 statistics are based on reports from 250 religious bodies in the 50 states and the District of Columbia. Of these 221 groups were Protestant, three fewer than reported the previous year.

A breakdown of the total membership shows that Protestants numbered 68,229,478—a gain of 2 per cent over 1963, and Roman Catholics, 45,640,619—up 1.7 per cent over the previous year.

(The Catholic Church counts as members all baptized persons, including infants, while most Protestant denominations count only those who have attained full membership, usually persons over 13.)

Protestants, who traditionally have emphasized Sunday schools, continued to account for 90 per cent of total enrollment as they did in 1963 and 1962. Enrollment in Protestant schools was 41,653,130, up about one million. The yearbook reported that 4,590, 227 Catholic children attending

Our Cover

CHURCHES TO SPOTLIGHT MEN—The emphasis will be on witnessing at work as an estimated 15,000 churches honor their men on Baptist Men's Day, Jan. 23, 1966. The event is sponsored by the Brotherhood Commission, SBC, and state Brotherhood departments.

Top Churches In Baptisms Listed

NASHVILLE—Fourteen churches in Shelby Association, four in Nashville, three in Holston, two in Hamilton and one each in Cumberland, Robertson, Beulah and Knox associations comprised the 27 churches listed with highest baptisms for 1965. This list compiled here by the TBC Evangelism Department makes up the ranking churches in the first twenty-five-group reporting the largest number of baptisms for churches affiliated with the Tennessee Baptist Con-

vention. The figures are those reported by the churches through their associations and are accepted as official for baptisms.

Two Memphis churches headed the list: Mountain Terrace reporting 201 baptisms, and Thrifthaven, 175. Third among churches with number of baptisms was First, Clarksville reporting 172. Twelve churches reported 100 or more baptisms. The list of 27 churches follows:

Churches in the Tennessee Baptist Convention with the highest number of baptisms for 1965—Ranking in the First Twenty Five Group

CHURCH	ASSN.	BAPTISMS	PASTOR				
1. Mountain Terrace	Shelby	201	Ormand Norwood	14. Bethel View	Holston	95	Warren Johnson
2. Thrifthaven	Shelby	175	Pete Steelman	15. Cherokee	Shelby	92	Ernest S. Owens, Jr.
3. Clarksville, First	Cumberland	172	John D. Laida	16. Memphis, First	Shelby	91	R. Paul Caudill
4. Park Avenue	Nashville	169	Robert Mowrey	17. Oakhaven	Shelby	90	Paul E. Brown
5. Bellevue	Shelby	150	Ramsey Pollard	18. Georgian Hills	Shelby	87	Bernard Campbell
6. Wells Station	Shelby	137	B. Franklin Bates	19. Woodbine	Nashville	85	Sidney Waits
7. Tennessee Avenue	Holston	125	Willard J. Tallman	20. Beverly Hills	Shelby	83	W. A. Foote
8. Belmont Heights	Nashville	116	Robert J. Norman	21. South Fulton	Beulah	82	Gerald Stowe
9. Leaclair	Shelby	111	Hugh Callens	22. Emmanuel	Holston	81	Howard Robinson
10. Fairlawn	Shelby	106	Bobby Moore	23. Ardmore	Shelby	79	Robert A. Mizell
11. Greenbrier, First	Robertson	102	Jerry Songer	Lamar Heights	Shelby	79	William Dcdson
12. Highland Heights	Shelby	100	Slater Murphy	24. East Ridge	Hamilton	78	C. Henry Preston
13. Nashville, First	Nashville	96	H. Franklin Paschall	25. Central	Hamilton	77	Ansell T. Baker
				Valley Grove (CH)	Knox	77	Creed S. McCoy

public schools were receiving religious instructions on a released time basis, compared with 4,316,921 in 1963.

A separate table prepared by the American Institute of Public Opinion, included in the yearbook, indicates that church attendance has been slowly, but steadily, declining since 1958. These annual figures, based on a national sample of adults for one Sunday, remained at 47 per cent from 1959 to 1961, dropped to 46 per cent in 1962 and 1963, and went to 45 per cent in 1964. The all-time attendance high was 49 per cent in 1958.

Another table traces church membership as a percentage of population since 1850, when it was 16 per cent. This percentage rose to 23 in 1860, declined to 18 in 1870, gained to 22 in 1890 and to 36 in 1900.

Largest increase in any decade of the 20th

Century was registered during the war-dominated years of the 1940's, when church membership grew from 49 per cent in 1940 to 57 per cent in 1950. By contrast, there was no increase in the decade of World War I, when membership remained fixed at 43 per cent from 1910-20.

A U.S. Department of Commerce table shows a \$16 million increase in the value of new religious building—from \$995,000,000 in 1963 to \$1,011,000,000 in 1964.

The yearbook listed six denominations with membership exceeding three million in 1964. These were the Southern Baptist Convention, 10,598,429; The Methodist Church, 10,304,184; National Baptist Convention, U.S.A., Inc., (Negro), 5,500,000; Protestant Episcopal Church, 3,340,759; United Presbyterian Church, 3,292,204; and Lutheran Church in America, 3,131,062.

Mrs. Agnes G. Ford Assistant For Special Projects

NASHVILLE—Mrs. Agnes G. Ford has been named to the newly created position of assistant for special projects in the office of denominational relations, Baptist Sunday School Board, effective Jan. 1.

An employe of the Board for 35 years, Mrs. Ford has been press representative for the past 12 of those years.

"The duties of the new position will involve special assistance in the activities arranged for the Board's 75th anniversary observance in 1966 and similar future projects, in addition to emphasis on the publication, community relations, special events, displays and exhibits, and research activities of the office of denominational relations," Gomer R. Lesch, director," said.

EDITORIAL

Epidemic Alcoholism

The grim finding of an intensive study and treatment of 1,500 alcoholic patients is that "ten percent of the population (USA) are alcoholic dependent and five percent are alcoholic." This is the conclusion of William B. Terhune, M.D. in an article in the New York State Journal of Medicine being reprinted and circulated by the U.S. Public Health Service. They survey concludes "alcoholism is now epidemic." "This nation spends between 10 and 11 billion dollars annually on alcohol and there is an ever increasing rate of alcohol consumption," Dr. Terhune states.

"It would take 1,000 epidemiologists just to determine the full extent of U.S. alcoholism let alone to work on any remedies," is a conclusion of a national conference on alcoholism sponsored in Washington by the Department of Health, Education, and Welfare. There is a shocking "research gap" in alcoholism. One thousand researchers would be needed for extra man-

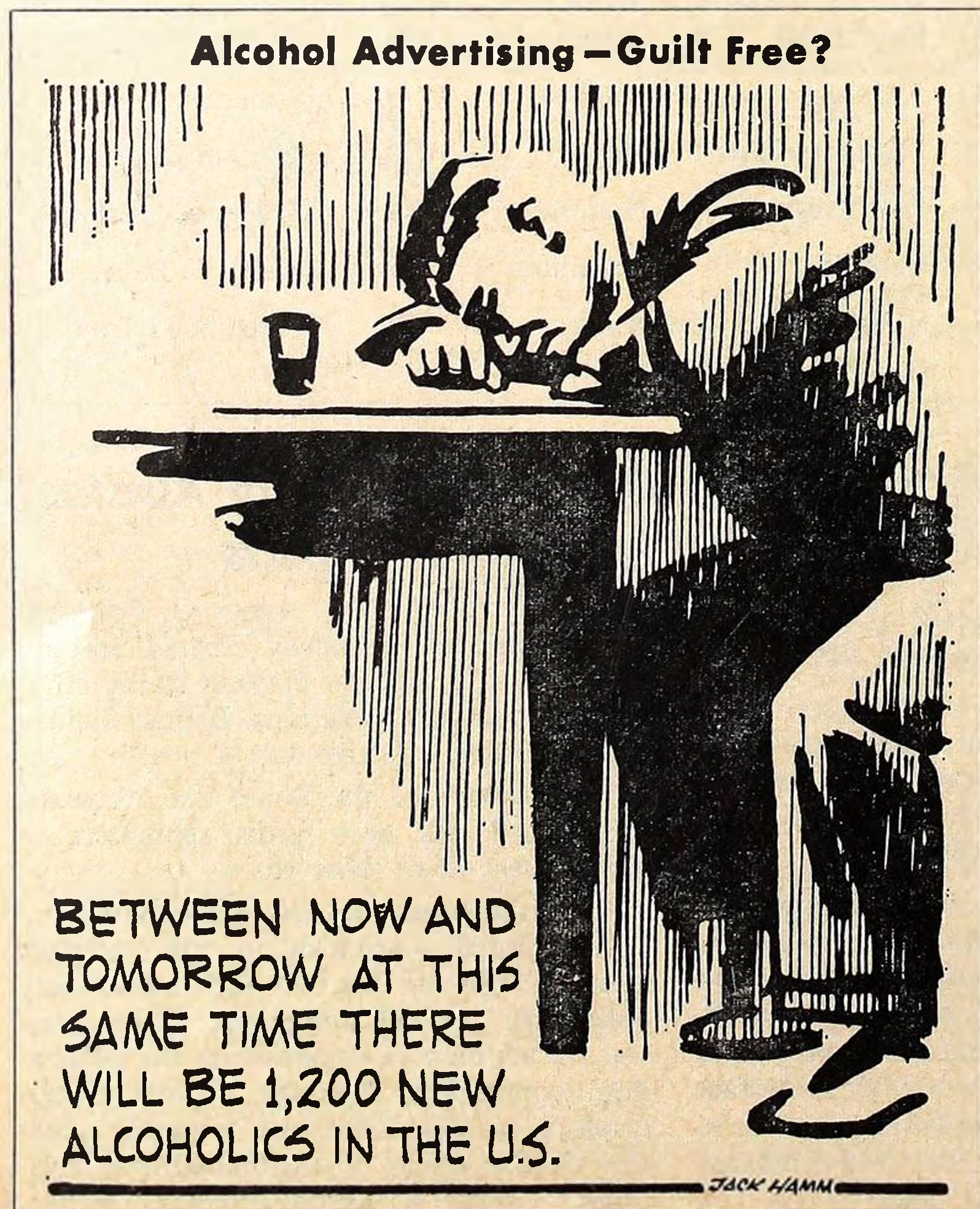
power so experts could even determine the full scope of over-drinking in the U.S.A.

And while we are thinking of the problem of alcoholism, we hail two constructive books which have just appeared. Both prove that people who entertain can serve without the crutch of intoxicants. One book, "Best in Beverages," is presented by the American Council on Alcohol Problems. Nancy Scrimshire edited the book, knowing that there are people who want something better than cocktails, wine and beer. The second, "The Non-Drinker's Drink Book," is by Betty Rollin with recipes by Lucy Rosenfield. This production, by Doubleday, is evidence that the book publishers are becoming aware that the non-drinkers have been woefully neglected. Both of these books are honest attempts to suggest to would-be-host-and-hostesses something refreshing and wholesome without the foolishness of alcohol.

Religious Liberty and Roman Catholicism

A principal topic to be discussed in the coming meeting of Protestants and other Americans United for Separation of Church and State (POAU) will be religious liberty in the light of the Vatican Council's action. The national POAU meeting will be held in Nashville, Feb. 22-23.

C. Stanley Lowell, a Vatican Council news-observer, to be on the program in Nashville, described the Council as a "limited success and a lamentable failure." Especially did he give a demerit mark to the Council for its insistence that governments must provide tax money for Catholic schools. He termed the Vatican's plan of establishment of a Synod of Bishops, though commendatory, yet a step that would put the Synod under the control of the Pope, who can veto any of its actions. Concluding the Council failed on mixed marriage rules, Lowell stated that a Catholic who contracts marriage before a Protestant minister is still regarded as "living in sin." He observed that the Council's religious liberty declaration "did concede a civil right to error, but did not even touch on the immanent problem of freedom for Catholics within their own church."



... Behind And Before Us

● The past serves us well if it instructs us or becomes the foundation for the building of a better world. The past is destructive if we use it as a retreat, an evasion of the hard realities of the present, and a reason for not taking the future responsibly.

Several things have happened in religious circles during the year. The Vatican Council and the visit of Pope Paul to the United States were the major events in Catholic circles. The deaths of Paul Tillich and Albert Schweitzer mark the end of a life, not of influence, of two of the great minds of the twentieth century. Some major denominations continue discussion of the possibility of merger.

Two things have taken place in Southern Baptist life. Southern Baptists took a firm stand for justice for all people in their Dallas Convention. Baptists voted in the same Convention to participate with other Baptists. These may sound like rather insignificant steps, but one has to remember that these represent giant steps for some of our Baptist constituency.

The scope of Southern Baptist work continues to enlarge. We are no longer a regional body, but national. The word "southern" is not descriptive of our denomination. Some tell us that "southern" is a liability as we penetrate the metropolitan areas of the north, east, and far west. In the minds of many people "southern" stands for conservatism in economics, race relations, church life, and theology. Unfortunately "southern" suggests race prejudice and anti-Catholicism. We should not and must not be interested in transplanting southern culture churches in other parts of the nation. We must not require or desire Southern Baptist churches in the north and east to become "southerners" in outlook or sympathy. We are not propagandists for a culture but proclaimers of a way of life in Christ.

A hunger for unity runs deep in the Christian church. This is expressed inside and outside of Catholicism. Baptists have been afraid of the biblical word unity. Unity and church union are the same thing to some people. Since unity is a biblical theme, why can we not begin to discuss publicly "Unity without Union"? We do not refuse to talk about "works" even if some mistake it as a means of salvation. We should be mature enough by now to talk about "unity" even if some confuse it with "union." Baptists have nothing to lose in an open and free discussion of what we share in common with all Christians. Baptists are strong enough to be reckoned with by the rest of the Christian church. We are small enough to be ignored if we decide to play "lone ranger."

The church-state issue is now in focus. There are some evidences of a changing mood (for better or for worse). The President of our Convention is quoted in Christian Century, Dec. 8, 1965, as saying: "Absolute separation is imperative where the church alone is served, but it is not necessarily the best way of dealing with a church-related college where the public at large is the chief beneficiary." This statement implies a Christian college serves the public and may be entitled to benefits from public funds.

The other side may be that the government no longer sees anything distinctly Christian in our institutions for aid to them to represent a violation of the principle of separation of church and state. This should be a matter of concern to churches whether it concerns the government or not.—Lewis E. Rhodes, Broadway Baptist Church, Knoxville

BAPTIST BELIEFS

by Herschel H. Hobbs

Paul, The Bilingual Preacher

"Canst thou speak Greek? . . . he spake unto them in the Hebrew tongue" (Acts 21:37,40).

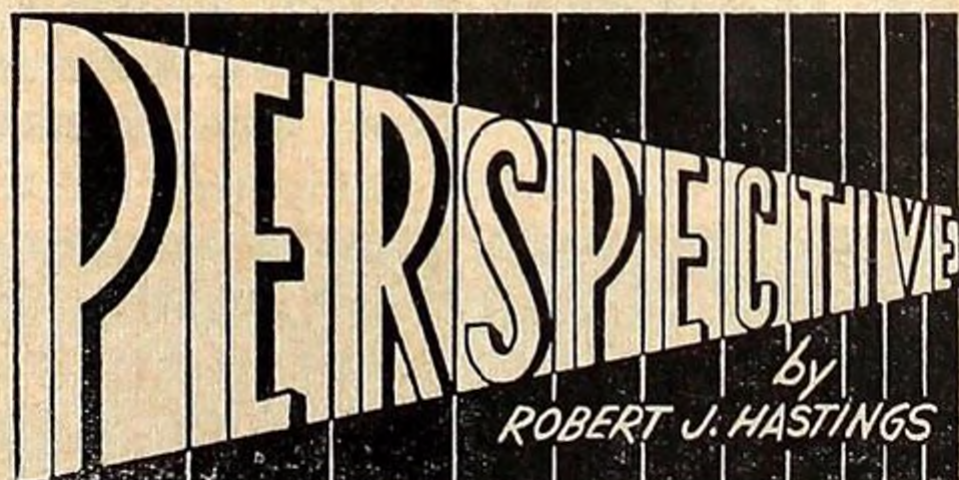
It was not uncommon for a man in Paul's day to speak at least two languages, his native tongue and Greek. For following the conquests of Alexander the Great Greek culture spread throughout the ancient world. In all likelihood Jesus spoke both Aramaic (a current form of Hebrew) and Greek. Paul had grown up in Tarsus, a city of Asia Minor, where the Greek language was widespread. And as a Hebrew he knew his native tongue.

The point of interest for the moment is not that Paul spoke these two languages, but to note how he used them to advantage. In Jerusalem he was rescued from a Jewish mob by Roman soldiers. He asked their chief captain, "May I speak unto thee?" (Acts 21:37). The officer replied, "Canst thou speak Greek?" (v. 37). Evidently he

asked it with surprise and respect. He had supposed Paul to be an Egyptian who had attempted to lead four thousand "murderers" (Assassins, *sikarion*) in rebellion (v. 38). The Assassins were a highly militant group opposing Rome. Note that Paul spoke to the Roman officer in Greek, the somewhat universal language of the time. He assumed, probably rightly, that he did not speak Aramaic, the Jewish tongue.

But when permitted to speak to the Jewish mob, Paul "spake unto them in the Hebrew [Aramaic] tongue" (v. 40). He was accused of taking some Greeks into the temple. Had he spoken to the Jews in Greek it would have served only to enrage them the more. But when they heard him speak in their own native tongue, they gave him a hearing.

Truly, in language as in other matters, Paul became all things to all men that he might win some.



Leads For Leaders

Here is a fifth principle of leadership: "People may see problems, but leaders must see opportunities."

Frankly, it is no mark of intelligence to point out problems. Nearly anyone can come up with a long list of excuses for failure. You hear them in your own church. They complain, "Now if we had this, and if we had that, and if so and so had not happened." The world is filled with problems and difficulties, and anyone with half sight in one eye can see them.

"Trouble" people seem to live by this old limerick:

When in trouble, when in doubt,
Run in circles, scream and shout.

They wring their hands in despair, dissipate their energies on trivialities, and frustrate not only themselves but all who meet them. We might say they are the "if"

people.

But just as there are "if" people in any church, so there are the "how" people, the real leaders. They are the how-to-do-it folks, who use the energy others would waste on worry to solve the problem at hand. When a problem arises, when a challenge presents itself, when a door of opportunity opens, the "how" people face it immediately and seek a solution.

"How" people don't know all the answers. They don't knock a home run every time at bat. They aren't perfect. They aren't super-humanly endowed. But they do see life as an opportunity and a challenge, rather than a problem and a chore.

Reflection

While he was president of Harvard Dr. James B. Conant kept a strange object on his desk: the model of a turtle. Under the turtle was a carved inscription: "Consider the turtle. He makes progress only when he sticks his neck out."

There was deep wisdom in that. No turtle, no human, ever makes any progress so long as he sits encased in a shell, so long as he is guarding his own neck. But is our neck the most important part of us? What of the soul?—Frank S. Mead

Tennessee Topics

First Church, Nashville, honored Dr. H. Franklin Paschall and his family following the Sunday evening service Jan. 9. The occasion was the celebration of the pastor's 10th anniversary. Record attendances marked all services of the day. A reception tendered the Paschalls was shared in not only by the membership but by a large gathering of other friends also who came to express their appreciation.

Roy E. Stinson has returned to Memphis as pastor of Bunytn Street Church after a 12-year absence. Stinson left Memphis to go to Jackson, where he was a student at Union University. He later attended Southwestern Seminary. He comes to Memphis from Bisbee Church, Mansfield, Tex. The new minister, his wife, and two children will live at 3190 Cowden.

Nolachucky Association—Whitesburg Church ordained Fred Jackson and Doty Laster as deacons. Cedar Grove Church organized a Training Union and Jackie Greer is director. Briar Thicket ordained Forrest Madron as a deacon.

New Duck River Association—Bert Murphree is the new pastor of First Church, Cornersville. Clay Brandon, a student at Belmont College, is serving as pastor of Mt. Lebanon Church. Wallace Owen is now pastor of Bell Buckle.

Sharon Denise, third child of Rev. and Mrs. James N. Westmoreland, missionaries to Rhodesia, was born Dec. 20. The Westmorelands serve on the Sanyati Reserve and may be addressed at Baptist Mission, Private Mail Bag 35, Gatooma, Rhodesia. He was born and reared in Culleoka, Tenn.; she the former Wynema Mayo, was born in Maize, Okla., but grew up in Pryor, Okla. At the time of their missionary appointment in 1960 he was pastor of First Church, Dyer, Tenn.

Rev. and Mrs. Virgil H. Moorefield, Jr., missionaries to Switzerland (formerly to Italy), may now be addressed at Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. He will be director of conferences and lecturer in evangelism and church development at the Seminary. Born in Hopkinsville, Ky., he lived there and in Clarksville, Tenn., while growing up; she, the former Jane Richardson, daughter of a Baptist minister, was born in Louisville, Ky., and lived in Columbia and Lebanon, Tenn., and Hopkinsville while growing up. When they were appointed missionaries in 1958 he was instructor of biblical interpretation and homiletics at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

First Church, Kimball, held dedication services for its new educational building Jan. 2. This service was the first use of the new building which adjoins the church. The new building adds to the church a pastor's study, fellowship hall and kitchen, nursery, beginner and primary departments, 10 other Sunday school rooms.

Shelbyville Mills Church, Shelbyville, observed "Burn the Note Day" Dec. 5 which climaxed Stewardship Emphasis Month in November in which money was received to eliminate all church indebtedness. The church spent approximately \$10,000 for repairs and equipment for the last three years and is planning renovation of church sanctuary. The church has ordained James Giles, Sam Moore and Herbert Marsh as deacons. Bobby Moore, son of Mr. and Mrs. Sam Moore and pastor of Mt. Park Church, Atlanta, Ga., brought the ordination message. Ray B. McCall is pastor of the church.

The majestic beauty of stained glass and a new innovation in sound are impressive features of First Church auditorium, Millington, where services were held Jan. 9 for the first time. Another feature, new to Millington is a balcony which seats 270. Main floor seating capacity in the building is about 800. B. G. Maxwell, chairman of the building committee, said that sound columns have replaced the out-dated oval speakers used in the older church auditorium. Pastor H. A. Hunderup Jr. said that the old building will be used as a chapel, with the remainder of the building later to be remodeled into the elementary Sunday school department.

Mrs. Stewart V. Bowers of Bowersville, Ga., died Dec. 28 at Hart's County Hospital. She was the mother of Connie M. Bowers, pastor of Second Church, Chattanooga.

Denzel Lee Dukes has accepted the call of First Church, Milan, as pastor effective Jan. 30. A native of Muhlenberg Co., Ky., Dukes received the BA degree from Georgetown College and the BD degree from Southern Seminary in January, 1957. He has pastored five Ky. churches and comes to Tenn. from First Church, Fulton. At Milan he succeeds E. L. Smothers who moved to Decatur, Ala., October, 1965. Mrs. Dukes is the former Marjorie Dockins of Greenville, Ky. They have four children, Denny, Steve, Winetta, and Timothy Lynn.

A new Baptist work is beginning in Muskegon, a city of approximately 75,000 people under the direction of Immanuel Baptist Church, Grand Rapids, Mich. Pastor Clyde D. Jones of the Immanuel Church wants Baptist and Reflector readers who have friends or relatives living in the western Michigan area (Grand Rapids, Muskegon, etc.) who are not active in church work to send their names and addresses to him. The address is Immanuel Baptist Church, 1934 44th Street S.E., Grand Rapids, Mich. 49508. Glenn Dewey, formerly of Nashville where he was associated with the Billy Graham Evangelistic Association and a member of Belmont Heights Church, recently moved to Muskegon to serve as pastor of the new mission.

Rev. and Mrs. Hubert R. Tatum, missionaries, were scheduled to sail Jan. 13 for Hawaii, following furlough on the mainland (the Tatums and a few other missionaries are "on loan" to Hawaiian Baptists from the Foreign Mission Board). He will be director of development and activities of the Hawaii Baptist Academy, primary and secondary school in Honolulu. They may be addressed at 1920 Keeaumoku St., Honolulu, Hawaii, 96822. He was born and reared in Cornelia, Ga.; she, the former Margaret (Peggy) Gasteiger, was born in Bramar, Tenn., but grew up in Johnson City, Tenn. When they were appointed missionaries in 1949 he was associate pastor and Training Union director at Travis Avenue Church, Fort Worth, Tex.

Larry N. Keaton, missionary journeyman who served in Spain while waiting for a visa to enter Israel, has begun his assignment in Petah Tiqva, Israel, where he works with students in the Baptist center. He may be addressed at Box 177, Petah Tiqva, Israel. Born in Columbus, Ohio, he lived in Pompano Beach, Fla., while growing up. He is a 1965 graduate of Carson-Newman College, Jefferson City, Tenn. (Journeyman are single college graduates employed by the Foreign Mission Board for two-year terms.)

Madison Chester Association—Clover Creek Church has completed the redecoration of the church office, two halls and five Sunday school rooms at a cost of \$862. Woodland Church ordained John Headrick as a deacon.

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INTEREST

Church Bonds in denominations of \$100, \$250, \$500 and \$1,000 Interest semi-annually, Maturities from one to 13½ years.

For Information, Write or Call

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Tennessee Topics

Rev. and Mrs. I. Samuel Perkins, missionaries, were scheduled to leave Brazil Jan. 4 for furlough in the States. They may be addressed at Route 1, Hernando, Miss. Born in Belen, Miss., he lived in Miss. and Tenn. while growing up; she, the former Betteye Williams, was born and reared in Hernando. When they were appointed missionaries in 1961 he was pastor of Pleasant Hill Church, Orlinda, Tenn.

Weakley County Association—Fred Jones is the new pastor of Oak Grove Church No. 2. He was ordained by Adams Chapel Church, Jan. 9. Joe Barber is the new pastor of Adams Chapel Church and he and his family reside at South Fulton, Tenn. Dresden Church has completed its new pastorium. Henry Gearin, who is also pastoring in Beech River Association, has been called as pastor of New Prospect Church. R. J. Cooper has accepted the call of Thompson Creek Church and has moved back to his home in the county. He formerly pastored at Gleason and has served other places in the association. Sharon Church plans to use its new auditorium Jan. 23. Martin Lunsford is the new pastor of Ralston Church and Jack McClain has gone to Pleasant Grove Church No. 1. Jolley Springs has installed folding doors to separate the auditorium from the educational space and installed new lights. New Salem Church has a new baptistry. Pleasant Grove Church No. 2 held its annual Harvest Day and raised more than enough to pay all its indebtedness. Mack's Grove

A check on the 1965 edition of *Missionary Album* of the Foreign Mission Board shows that the Baptist colleges of Tennessee granted more degrees to future appointees of the Foreign Mission Board than any other state in the nation except Texas. Of the total of 165 degrees awarded to future missionaries by 21 colleges in the state, 100 were given by the three Baptist institutions of Belmont, Carson-Newman, and Union University. The 72 degrees awarded by Carson-Newman place it fourth among all the colleges of the country in the training of these dedicated Kingdom servants. Bap-

Church began full time preaching Jan. 1. Harold Grissom resigned his other church to give all his time to Mack's Grove.

First anniversary services at Woodland Church, Jackson, had 120 present. Membership has grown from 39 to 90 and gifts by the members during the year were more than \$28,000. The church is going ahead with plans for a new building. This is the first new church in Madison Association in several years. It is located on Wallace Road at Shady Lane. Dr. W. C. Boone is pastor.

Baptist Missionaries Trained In Tennessee Colleges

By John R. Sampey

tists of Tennessee should ponder these facts as they plan for the future of their own colleges in this day of rapidly rising costs of higher education.

The *Missionary Album* also reveals that 91 future missionaries were enrolled in the colleges of Tennessee who did not graduate with a college degree. This number places Tennessee fourth in the nation in this classification. An overwhelming number of the missionary personnel attended more than one college in preparation for their high calling, and a large majority also received more than a bachelor's degree (seminary degrees, masters and doctorates from universities).

Seven privately supported colleges in the state granted 32 degrees and enrolled 31 appointees who did not graduate, while five state operated institutions with their tens of thousands of students awarded only 26 degrees and enrolled 25. Finally, five colleges controlled by other denominations gave only seven degrees and had nine future Baptist appointees enrolled. The 1964-65 *Education Directory* of the U. S. Department of Education was used to determine the classification of the colleges.

The following is a summary of the number of college degrees granted to future missionary personnel, with the numbers of appointees who attended without receiving college degrees being tabulated in parentheses: Belmont 4 (3), Carson-Newman 72 (11), East Tennessee State 3 (3), George Peabody 16 (18), Lincoln Memorial 1, Madison, 1 (1), Maryville 4 (3), Memphis State 5 (6), Scarrit 1 (2), South Western 2 (1), Middle Tennessee State (2), Tennessee Polytech 1, Tennessee Temple (3), Tennessee Wesleyan (1), Tusculum (1), Union 24 (9), U. of Chattanooga (3), U. of South (2), U. of Tennessee 17 (14), Vanderbilt 14 (7), and Wm. J. Bryan (1).

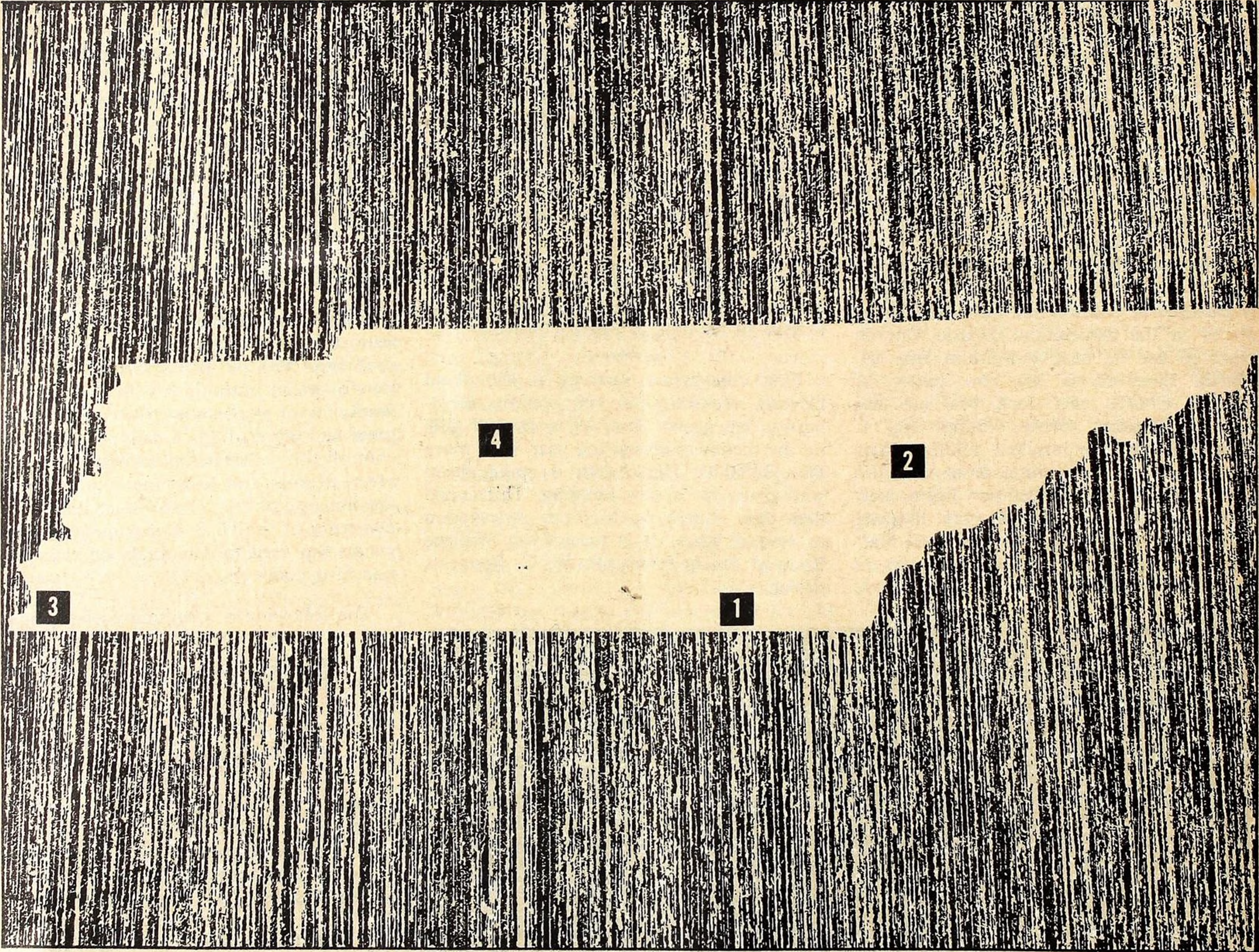
More than four score years ago Dr. John A. Broadus, prince among preachers, stated a truth which has often been repeated: "A call to preach is a call to prepare to preach." May Tennessee Baptists give much more of their abundant means to support the training of the choice young men and young women who will in the years to come dedicate their lives to carrying the life-giving Gospel of our Lord to the distant, dark and dangerous lands of our dying world.

Dr. Sampey is a member of the faculty of Furman University, Greenville, S. C.



TENNESSEANS AT SOUTHERN SEMINARY—Above are leaders of the "Tennessee Club" at the Southern Baptist Theological Seminary in Louisville, Kentucky. Left to right, front row: William A. Barclay, Jr., of Memphis, president; Brenda Joyce Clapp of Knoxville, secretary-treasurer; and Edward A. Inabinet of Knoxville, vice-president. In all, more than 130 men and women from Tennessee are in residence at Southern Baptists' oldest seminary, celebrating its 107th anniversary this year. Southern is the only seminary in the convention to show four consecutive years of growth from 1962 to 1965, running counter to a downward trend among the nation's seminaries.

FOUR REASONS TENNESSEE BAPTIST



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No one ever dreamed of the far-reaching influence that the little sales room the Baptist Sunday School Board maintained in its Frost Building at the close of World War I would some day have. From that early beginning, however, have come 49 Baptist Book Stores strategically located throughout the nation, four of which are here in Tennessee.

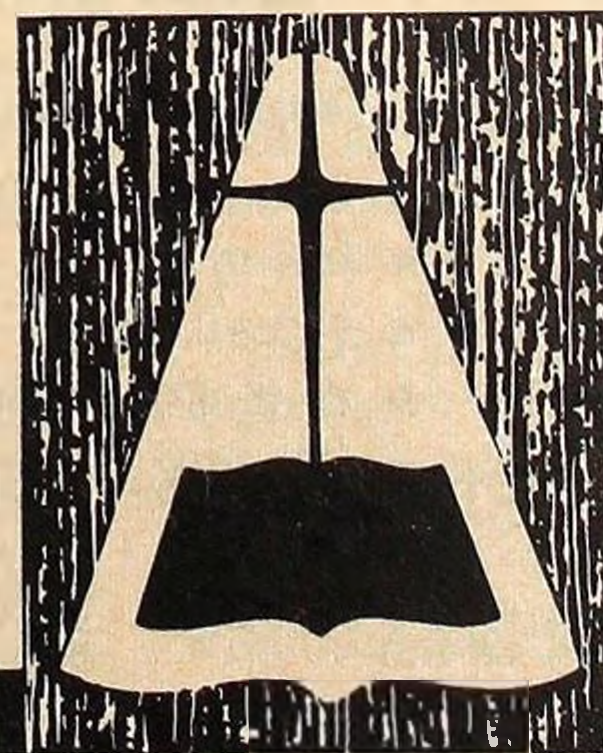
Today, from Lawrenceburg to LaFollette, from Gallatin to Gatlinburg, from Johnson City to Jackson . . . in Oak Ridge, Tullahoma, Dyersburg, Clarksville, Cleveland, and every place in between—Baptists of the Volunteer State are better informed than ever before.

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Audio Visual News Film Center System In Operation

Ten Baptist Film Centers established across the nation by the Sunday School Board began operation January 3, announced Dr. J. M. Crowe, associate executive secretary-treasurer of the Board.

Address of the Baptist Film Center nearest Tennessee is: 317 Guthrie St., Louisville, Ky.

The film center is responsible for handling and distribution of about 650 16mm. motion picture film titles. Of these, 150 will be motion picture titles produced under the "Broadman" label. In addition, films produced by the Southern Baptist Radio and Television Commission and films from general producers will be circulated.

Rental motion picture projection equipment will also be available in the film center.

A new film catalog "Filmlog," listing the 16mm. motion pictures to be carried in Baptist Film Centers, is available from the center. As a special service to customers, all Baptist Book Stores will make available copies of the catalog also.

The Board's book store division directs the work of the Baptist Film Centers through the Baptist Book Store managers where centers are located.

The Sunday School Board made an intensive study for two years on the distribution of motion pictures to Southern Baptist churches. The results of this study indicate that the "film center" is the best means of distributing motion pictures in order to serve Southern Baptist churches most effectively.

The study showed that the handling of films will be more efficient; that repair

service will be faster; that the availability of motion picture prints will be increased; and that customer service will be more efficient due to better trained personnel.

New Visitation Filmstrips Prepared

"Visiting the Unsaved" is a new color filmstrip prepared by the Sunday School Board's Broadman Films department for use with the alternate Sunday School unit "Bearing Our Witness for Christ."

Adults and young people may study the unit January through March during a Southern Baptist emphasis on "Every Christian a Witness Now."


A 52-frame filmstrip with recording, "Visiting the Unsaved" is the first in a series on visitation. It is designed to give the principles of visitation and to encourage Christians to witness to the lost. One approach to use in witnessing is suggested, based on questions and answers, using the Gospel of John.

This filmstrip is also related to training activities following Soul-Winning Commitment Day, and to a church's ongoing visitation training program.

Other filmstrips in the series will be related April 15. Titles are: "Principles of Visitation," "Outreach Visitation," "Visiting the Unaffiliated," and "Visiting the Sick and Sorrowful."

"Visiting the Unsaved" will be available at Baptist Book Stores or through the Church Audio-Visual Education Plan.

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Church Should Open Doors To Africans, Official Says

OKLAHOMA CITY (BP)—A Nigerian Baptist official said here that Africans cannot understand it when Christians in America have contributed their prayers, money and missionaries to convert them, but have closed the doors of their churches to students who have come to this country.

"Missionaries have been sent to us and millions of dollars have been poured into our country, and for this we are grateful," said David Idowu of the Nigerian Baptist Convention's Sunday school department.

"Churches have done something," he said in an interview here, "but they have not gone far enough."

"Now, in the light of all that you have done for us, it would be very strange if I as a Nigerian (I do not regard myself as a Negro) should come to America and want to join a church—any church of my choice—and then the church should close its door against me," Idowu said.

For the past six months the 46-year-old Idowu has been studying at Southern Baptist

Missions Gifts Top SBC Budget By \$2.7 Million

NASHVILLE (BP)—The Southern Baptist Convention exceeded its \$19.8 million budget for 1965 by more than \$2.7 million, making 1965 a record year of Baptist missions giving.

During 1965, a record \$22,570,857 was contributed to Baptist missions causes through the denomination's Cooperative Program budget.

Cooperative Program gifts exceeded 1964 contributions by \$1,679,221, an increase of 8.04 per cent, and topped by budget by a total of \$2,735,257.

The budget was reached on Nov. 16, and all receipts from then until Dec. 31 were divided two-thirds to foreign missions and one-third to home missions.

Foreign missions got \$1,823,505 in missions advance funds, and home missions received an additional \$911,752.

"This added impetus will mean greater missionary outreach in a distraught world, and more church sites in pioneer areas of

Theological Seminary in Louisville, Kentucky, in an effort "to get new ideas on Sunday School methods."

He is a member of Crescent View Baptist Church, Louisville where the chairman of the Southern Baptist Christian Life Commission, John Claypool, is pastor. Although this church accepted him as a member willingly, many churches within the Southern Baptist Convention would not, he said.

"When we of other countries come here, we cannot understand why we should not be accepted into your churches since we have been acquainted with you (Southern Baptists) all along."

"When you talk of Negroes in the United States, that is a different situation," he reflected. "Integration of the races here will come, but it will take a long time."

Idowu, whose wife and four children remain in Africa, has worked with the Baptist Sunday School department in Ibadan, Nigeria since 1945. He was converted by Southern Baptist missionaries when he was 16 years old.

Parenthetically expressing his views on missions activity in Rhodesia, Idowu said he feels that the political situation in that country will have little, if any, effect on Baptist work.

"Missionaries have steered clear of political involvement, and will probably be able to continue their work in Rhodesia without interference," he said.

Idowu was in Oklahoma City to visit with Dr. William J. Williams, a physician who formerly was a missionary to Nigeria.

THURSDAY, JANUARY 20, 1966

ANNOUNCING

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First Baptist Church

Columbia, Tennessee

February 24-25, 1966

Opening Session
February 24, 1:30 P.M.

Closing Session
Friday evening, 9:00 P.M.

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the U.S.," commented Porter Routh, executive secretary of the Southern Baptist Executive Committee here.

"More important," Routh said, "it represents a response to a compassionate heart."

Significantly, the record year of giving occurred during the 40th anniversary of the Cooperative Program, the denomination's budget plan whereby churches give a percentage of their local contributions to be divided through the SBC budget to support Baptist work throughout the world.

The \$19.8 million budget provides funds for operations and capital needs of 13 Southern Baptist boards, commissions and agencies and six Southern Baptist seminaries.

In addition to the record \$22½ million given undesignated through the Cooperative Program budget, more than \$17.1 million was given to designated Southern Baptist causes during 1965.

The \$17,107,049 to designated causes

represents an increase of \$1,147,224 over designated gifts of 1964, an increase of 7.19 per cent.

With total undesignated and designated gifts combined, a whopping \$39,677,907 was given to Southern Baptist missions causes during 1965.

The combined total represents an increase of \$2,826,447 over total missions gifts of 1964.

Total missions contributions do not include amounts given by Southern Baptist churches to support state-wide causes or local church programs.

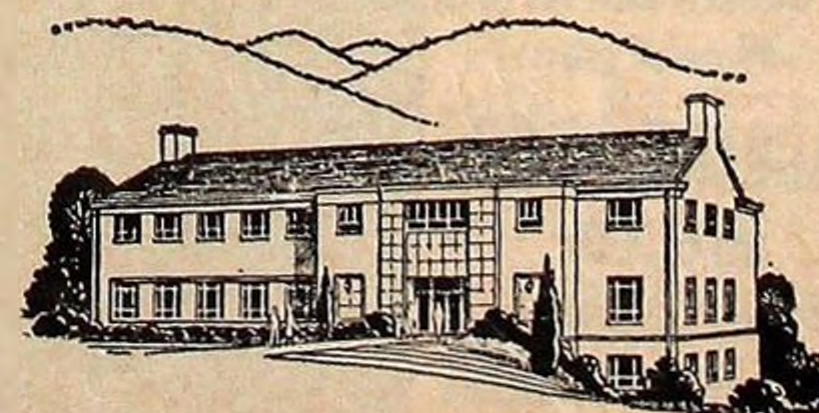
Baptist officials here expect total church contributions for the year to well exceed the \$100 million mark. For the first time last year, total contributions by the churches topped \$100 million, and the 1965 contributions will probably be even greater.

Total church contributions will be released in January or February after statistical reports from the churches are available.

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Memorial Library

Attendances and Additions

Churches S.S. T.U. Add:

January 9, 1966

Alamo, First	241	80	
Alcoa, Calvary	185	85	2
First	452	184	2
Alexandria, New Hope	63	38	
Antioch, Mt. View	184	70	1
Athens, Central	130	78	
East	414	182	
First	545	207	2
West End	59	37	
Auburntown, Prosperity	118	76	
Bemis, First	321	69	
Bolivar, First	421	94	3
Brownsville	638	176	
Calvary	130	85	2
Brunswick	108	58	
Calhoun, First	159	67	1
Chattanooga, Brainerd	1090	338	1
Calvary	247	87	
Central	790	201	
Meadowview	65	30	
Concord	497	228	1
Eastdale	468	105	1
East Lake	473	147	3
First	1047	266	
Morris Hill	292	104	
Northside	415	85	1
Oakwood	491	151	
Ooltewah	180	58	3
Red Bank	1152	316	
Silverdale	206	72	
South Seminole	273	97	
White Oak	536	154	
Woodland Park	281	109	1
Clarksville, First	1118	299	2
Hillcrest	195	91	7
New Providence	228	65	
Pleasant View	315	80	1
Cleveland, Big Spring	344	132	
Maple Street	121	82	2
Stuart Park	143	76	
Westwood	234	101	
Clinton, First	629	162	
Second	448	130	2
Collierville, First	363	83	
Columbia, First	471	164	1
Highland Park	377	134	
Northside	128	67	
Pleasant Heights	284	97	2
Concord, First	302	175	
Cookeville, First	610	137	4
Washington Ave.	161	75	
Bangham	75	49	
West View	160	50	
Crossville, First	249	53	
Oakhill	113	64	1
Daisy, First	343	93	1
Dayton, First	297	84	
Dickson, First	314	118	1
Donelson, Two Rivers	278	141	2
Dunlap, First	141	59	
Dyersburg, Hawthorne	205	103	3
Elizabethton, First	445	168	
Immanuel	302	127	
Ethridge, Mt. Harel	130	64	

Flintville	183	86	
Friendsville, First	169	105	1
Galloway	91	60	
Gladeville	154	86	
Goodlettsville, First	513	189	
Grand Junction, First	140	71	
Greenback, Memorial	88	48	
Greeneville, First	371	87	
Cross Anchor	12	14	
Second	205	60	1
Tusculum	113	56	
Greenbrier, Ebenezer	136	37	1
Harriman, Big Emory	164	78	1
South	491	124	
Trenton Street	364	119	1
Hendersonville, First	675	150	12
Hixson, Central	371	199	2
First	363	112	1
Memorial	346	163	
Pleasant Grove	139	62	
Humboldt, First	534	127	6
Jackson, Calvary	526	178	
East Union	108	43	
Highland	219	80	1
Parkview	388	123	1
West	864	321	5
Jasper, First	222	52	5
Jefferson City, First	811	307	
Joelton	248	135	
Johnson City, Central	656	169	1
North	183	68	3
Pine Crest	213	85	
Unaka Avenue	379	111	
Kenton, Macedonia	90	69	
Kingsport, Colonial Heights	463	183	
First	969	221	3
Litz Manor	239	112	
Lynn Garden	448	113	
State Line	193	105	
Kingston, First	468	158	
Knoxville, Beaver Dam	324	107	5
Black Oak Heights	235	88	
Broadway	944	285	7
City View	270	74	
Fifth Avenue	680	173	
First	1025	195	4
Glenwood	333	145	2
Grace	493	189	2
Immanuel	388	106	1
Lincoln Park	1030	246	4
Mt. Carmel	180	76	
McCalla Avenue	777	239	
Mt. Harmony	181	113	2
Meridian	674	242	1
New Hopewell	291	153	2
Sharon	221	89	
Wallace Memorial	748	263	5
West Hills	333	78	3
LaFollette, First	315	113	2
Lawrenceburg, First	217	69	
Highland Park	306	133	1
Lebanon, Fairview	310	96	
First	609	141	
Immanuel	473	202	5
Rocky Valley	121	59	
Lenoir City, Calvary	221	58	
Dixie Lee	190	105	
First	475	145	
Kingston Pike	124	50	
Oral	77	59	
Lewisburg, East Commerce	162	45	
First	341	73	
Loudon, Union Fork Creek	84	65	
Madison, Alta Loma	286	117	
First	445	124	3
Louisville, Zion	121	88	
Manchester, Trinity	198	94	2
Martin, Southside	94	48	
Maryville, Armona	175	101	
Beech Grove	132	100	
Broadway	593	249	
Dotson Memorial	189	97	7
Everett Hills	497	171	
East Maryville	254	132	
First	832	252	
Forest Hill	149	59	
Marple Grove	61	28	
Monte Vista	242	110	1
Old Piney	121	79	
Piney Grove	143	98	
Pleasant Grove	128	69	
Second	78	63	
Stock Creek	207	99	
Unity	183	91	
West Maryville	133	97	
McKenzie, First	394	104	4
McMinnville, Bethel	42	31	
Forest Park	88	44	
Gath	125	67	
Magness Memorial	420	108	2
Shellsford	203	95	1
Memphis, Bartlett	528	204	5
Bellevue	1533	681	9

Beverly Hills	618	162	5
Boulevard	357	133	
Brookmoor	359	119	2
Broadway	777	311	6
Brunswick	108	58	2
Charjean	371	137	
Dellwood	533	215	4
East Park	213	75	3
Ellendale	202	70	
Elliston Avenue	365	121	1
Eudora	1080	300	
First	1527	348	5
Forest Hill	122	44	1
Frayser	934	353	1
Georgian Hills	595	266	3
Germantown	156	46	2
Glen Park	369	186	1
Greenlaw	194	92	
Kennedy	615	256	
LaBelle Haven	873	263	4
LeaClair	590	224	3
Acklena	113	43	1
Leawood	921	265	3
Lucy	158	97	
Mallory Heights	240	121	2
McLean	544	151	
Mountain Terrace	227	165	8
National Avenue	400	179	
New Hope	68	55	
Oakhaven	605	194	1
Range Hills	209	85	4
Rugby Hills	342	171	1
Second	809	304	13
Seventh Street	400	114	2
Sky View	462	205	9
Southern Ave.	773	249	2
Lane Ave.	15		
Speedway Terrace	644	351	9
Towering Oaks	126	75	2
Trinity	822	291	3
Westhaven	842	238	6
White Station	184	91	
Milan, First	131	416	1
Northside	180	58	1
Morristown, Bethel	208	118	1
Buffalo Trail	218	76	
Bulls Gap	99	37	
Calvary	373	116	1
Cherokee Hill	96	54	
First	756	177	
Montvue	200	68	
Pleasant View	162	85	1
Murfreesboro, Immanuel	77	36	1
Maney Avenue	101	43	
Nashville, Belmont Heights	1060	380	10
Madison Street	100	65	
Westview	53	43	
Bordeaux	163	50	3
Charlotte Road	143	74	
Crievewood	770	185	
Mission	185		
Dalewood	441	96	
Donelson, First	858	195	3
Eastland	517	160	3
First	1620	601	3
Carroll Street	186	34	
Cora Tibbs	87	40	
T.P.S.	464		
Gallatin Road	421	110	
Glenwood	337	79	
Grace	745	189	1
Harsh Chapel	213	86	
Hermitage Hills	363	191	
Hillhurst	286	97	7
Inglewood	822	206	2
Lakewood	467	121	1
Lockeland	486	119	
Park Avenue	949	241	5
Riverside	332	87	
Valley View	73	36	
Rosedale	216	87	1
Una	339	134	
Woodbine	564	182	1
Newbern, First	204	101	
New Johnsonville	157	52	
Oak Ridge, Robertsville	711	238	4
Old Hickory, First	544	202	3
Peytonville	23	21	
Rayon City	207	56	
Temple	271	102	1
Oliver Springs, Middle Creek	94	79	1
Paris, First	502	140	6
Parsons, First	220	83	7
Portland, First	338	87	
Rockford	112	66	1
Rockwood, Eureka	110	62	
First	453	141	8
Rogersville, Henard's Chapel	127	84	
Savannah, First	239	67	1
Sevierville, First	480	141	1
Seymour, Dupont	130	54	
First Chilhowee	228	64	
Shelbyville, First	560	160	
Shelbyville Mills	164	81	
Signal Mountain	306	75	
Smyrna, First	334	137	
Somerville, First	317	116	
Sparta, First	220	49	2
Springfield, Oakland	111	46	
Summertown	131	58	
Sweetwater, First	430	80	
Murrays	90	71	
Trenton, First	406	88	6
Baptist Chapel	186	87	
Troy, First	130	54	
Union City, First	647	144	2
Samburg	53		

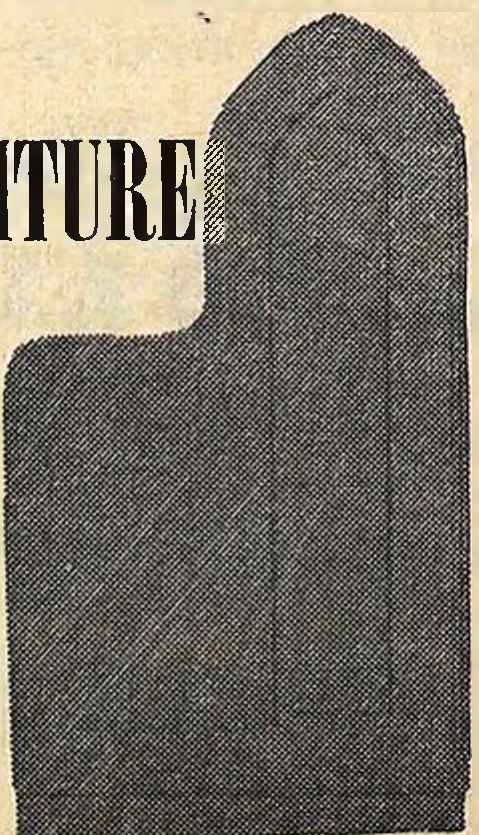
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"... and the saying pleased the whole multitude and they chose" Acts 6:5. How far has your church departed from the original way of selecting men for the office of deacon? The church is just as capable as ever to be guided by the Spirit in calling from among the men of the church, qualified deacons.

Many members are discouraged in modern day churches because of the way church business is conducted. In far too many of our Baptist churches democracy does not prevail. In one church the deacons came to business meeting, at the time of deacon election, and placed in nomination two for the office of deacon. The choice, of course, was made by the deacons, who with their families had the controlling vote. The two men were elected, of course. The pastor in another church had a very personal friend; whom he encouraged the deacons to nominate. The pastor being a domineering, dictatorial type got his man elected. In both cases the deacon was hand-picked by the pastor and deacons. In another church deacons were nominated from the floor in business meeting. The church needed five, since none had been selected for years. Seven were nominated. Vote was taken by secret ballot. When the count was made the five top men were the ones to be ordained. Here we have a popularity contest. Can you imagine the feelings of the man who received the smallest number of votes? Surely members of the family were hurt to a certain extent. This should never happen to anyone in a Baptist fellowship.

Our church has a rotating deacon system. For several years the response been amazing. Each year I am made aware God can lead His church to select the right men. I seek to prepare my people for the election of deacons like I would for a revival. A church should be spiritually prepared for this venture. Our Lord spent the night in prayer before He selected His first disciples. How much more effective our churches would be today if the leadership of God was sought in bringing men into the office of deacon.

After much thought and study, our church was led to adopt the following plan. Each year a list of all the active men is made for each person voting. Each person, regardless of age, is given a ballot. Each member is given opportunity to call men who have been inactive for a period of one

year, or to nominate men to be ordained. Some of the inactive ordained men are not called back to activity. Some have become inactive because of age or job changes. Every member present at the business meeting has opportunity to nominate three. A person may nominate himself, his brother, his father, or any member of his or her family if there is a desire to do so. Yet, the surprising thing has been very few received any votes at all. It seems the church calls the right men. This year when the votes were counted by the screening committee, the man who received the largest number of votes only received one more than the man who received the second largest and the man who was second place only received one more than the man who was third. Only three were to be elected. Another thing about this method of selecting that amazed me this year was that the three selected were men who had no relatives present to vote for them. They had no children to vote for them. Only one of the three had a brother to vote for him.

Just the other day one of our deacons who became an inactive deacon this year for the first time since the beginning of the rotating system, expressed his appreciation for the method by relating an experience with his daughter, a Junior and a church member. Asked for whom she voted, at first the daughter would not tell him. The father said "If you will tell me the names of just two of the men you voted for, I will tell you of two I voted for." The Junior girl has voted for the same two men that her deacon father had voted for, and the two men who had received the largest number of votes. Even the young people are happy when they have a part. Many of them are conscious as to what is going on in the church. They observe more than we give them credit for.

These men were called by the church because they were faithful. They love their church, family and community. They have been found faithful in attendance, devotion, and service.

It is the duty of the screening committee appointed by the pastor to count the votes, check to see if ones selected are qualified according to the qualifications set up by the church, and then approach each to see if he will be willing to assume the duties of office. Sometimes a man will not be ordained, then it is the duty of the committee to approach the fourth man on the list. Never has the church, in my experience, selected a man who was not considered qualified.

Someone at first objected to this procedure of listing all the active men of the church. "Here is one", someone said, "not qualified for the office of deacon." I said,

"That's exactly right; for this reason no one ever votes for that person." More than fifty percent of the men listed receive no votes at all. The church, when given the opportunity, is interested in choosing the most qualified men and will choose the best men.

I am sure that the early New Testament Church did not have mimeographing machines to make possible the making of ballots as I have described above, but I am sure that their way was similar to the way described. "... and they chose"

Missionary Recovering Favorably After Attack

Dr. Coleman D. Clarke, Southern Baptist missionary in Japan, is recovering satisfactorily from an early Sunday morning (January 9) attack by a Japanese student who came to his home in Tokyo. The student, apparently gone berserk, was a friend of Dr. and Mrs. Clarke and had spent a few days in their home during the holidays.

Dr. Clarke is in the Seventh-day Adventist hospital in Tokyo. Mrs. Clarke was hospitalized briefly for treatment for shock, but is now in the home of friends.

Reports reaching the Foreign Mission Board indicate that Dr. Clarke received a number of knife wounds, but that only one—in the right arm—is fairly deep.

The 54-year-old missionary is associate secretary of the evangelism division of the Japan Baptist Convention. A third-generation missionary, he was born in Japan. (His grandfather was one of the first Southern Baptist missionaries to Nigeria, more than a century ago.)

Dr. and Mrs. Clarke may be addressed at 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

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Ray B. McCall is pastor of Shelbyville Mills Baptist Church, Shelbyville, Tenn.

Second	279	101	1
Walland, Oak View	75	56	..
Watertown, Round Lick	231	79	..
Waverly, First	236	63	..
Waynesboro, Green River	138	79	..
Whiteville, First	170	42	..
Winchester, First	250	74	..
Southside	74

God Is Father

TEXTS: Hos. 11:1-4; Matt. 6:9; 11:25-30; John 14:1-11; 2 Cor. 1:3,4; Eph. 3:14-19 (Larger)—Hos. 11:1-4; John 14:6-11; 2 Cor. 1:3,4 (Printed)—Isa. 64:8 (Golden or Memory).

"But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Thus reads the Golden or Memory Text. Among other things, it serves to remind us that the Fatherhood of God was conceived long before the days of the New Testament. The ancient prophet formulated clearly what our Lord used so frequently, as is illustrated in the beginning of what is frequently referred to as the Lord's Prayer (actually the Disciple's Prayer, or the model prayer for the Christian). This Text teaches also that God is sovereign, that He is the "potter" and that we as His creatures are the "clay". The Text implies also, but does not specifically teach, that all human beings are potentially His spiritual offspring. Careful study of the Scriptures as a whole, at this point, is absolutely necessary to avoid a dangerous error. It is that all human beings are actually, by virtue of natural birth, the spiritual offspring of God. The distinction must be made between potential and actual. Or to view the matter from a slightly different angle, it can be stated that God is the father of all men by creation and that He can be the father of all men by recreation. The first is natural while the second is supernatural. The second is of course dependent upon one's relationship to God through Jesus Christ. It involves repentance and faith. This concept underlies treatment

of the printed text, as seen in the notes that follow.

Israel's Father (Hos. 11:1-4)

If the story of Jacob, whose name was changed to Israel (see Gen. 32), is kept in sharp focus one sees the marked difference between ancient Judaism's idea of their divine origin and that of other early peoples. For instance, here there is no fantastic tale (like a baby being suckled by a she-wolf or a goddess springing full-grown from the head of a mythical god). Intertwined in Israelite origin is sinful man responding to the grace of a merciful God; with a new name being given and a marked body as a symbol of a terrifying conflict. These experiences, with that of Jacob as an example, can be summarized under the term "covenant". Hosea, with a background of heart-break in personal life, was able under divine inspiration to set forth the relationship of God to the people of Israel in terms of father and son (referring specifically to the nation's deliverance from Egypt). When all of the rich connotations of such a concept are recognized and followed, a proud nationalism is replaced with a grateful humility together with a desire to fulfill God's eternal plan and purpose for the entire human race (brought about by the ministries of a particular race, that of Israel). God as father to Israel should become the father of all mankind through Israel.

Jesus' Father (Jn. 14:6-11)

In these verses our Lord clearly and emphatically teaches that God was His own father and at the same time that He is identical with the God the Father. "He that hath seen me hath seen the Father", Jesus says. "It is the Father who lives in me who carries out his work through me" (Phillips, v. 10b). The occasion of the words is significant. They were spoken by Jesus to His disciples as the group made their way to Gethsemane where His arrest would be made. His crucifixion was less than twelve hours away. By now Jesus could and did make such a startling claim for Himself. Again in an atmosphere of suffering, similar to that of Jacob and Hosea, Jesus states with bold assurance that God was His father.

Our Father (2 Cor. 1:3,4)

It seems safe to assert at this point that a person has no claim to God as His father, in a spiritual sense, except in and through and alongside Jesus Christ. What is indicated in the first two passages of the printed text

ON MATTERS OF *Family Living*

By

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



Director of Counseling, Trinity Baptist Church

Time Out For Mothers Is Essential

What woman has not had the panicky feeling that her husband and children, like Red Riding Hood's wolf, are going to eat her all up? "Cannibalism is hardly an approved characteristic of family living, yet it is not unusual to find young mothers who feel themselves consumed emotionally by their demanding families," says Dr. Howard Ham, Prof. of Religious Education, Syracuse Univ.

There is apparently a limit to which any person can go in giving of himself to others without the destruction of his own being. Families would be stronger if human physical limitations were taken seriously and ways planned to allow periods of renewal and restoration for mothers whose families virtually consume them with their demands.

When a mother senses that she is over-extended, almost drawn and quartered by the incessant expectations of others, and tries to withdraw long enough to renew herself, her withdrawal is likely to be interpreted as rejection by her husband or children.

She then redoubles her giving in order to maintain the family relationships she values so highly. The conflict can cause physical and emotional exhaustion that weakens the very life fabric of a wife and mother.

No family, even one in which each person thoroughly enjoys each other person, has a right to consume the individuality of any of its members. Husband and wives must help each other attain interludes of solitude and privacy and remember that their growing children have the same need.

is made explicit in the two verses before us, which take the form of a benediction from the inspired pen of the Apostle Paul. Again, the atmosphere is one of suffering. Thus the words "tribulation" and "comfort" are used. God is a merciful and comforting father. He knows our frame and pities accordingly (see Ps. 103:13-14). Once we have received His comfort, we are to extend the same to those about us. In some such manner they too may become God's spiritual sons also. Herein lies true brotherhood!

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Children's Page



SOMETHING FOR OTHERS*

By Russel Raymond Voorhees

Doing something for others is learned by many people early in life. This precept is not confined to boys and girls or even to adults. In the great natural world of animals, birds, and insects, one finds living creatures which continually do something for others of the natural world. Often the kindness they render to others is the result of their search for food for themselves.

The king crow is a well-known bird found in India. It feeds on insects. These birds have found that insects are often on the cattle roaming in the field and pastures. Thus, the sight of king crows searching for insects on the back of the cattle is common in India. The birds get something to eat and at the same time they render a service to the cattle by removing insects that annoy.

Another much smaller bird, known as the crocodile bird, is found in the valley of the Nile River. Crocodiles also are plentiful there. Often one sees these crocodile birds on the backs of crocodiles. They are picking parasites and insects from the bodies of the reptiles.

More than that, these birds go right into the mouths of the crocodiles. They pick bits of food from between the teeth and from the tongues of the crocodiles. The

crocodiles apparently know the birds are friends doing a kindly act for them. No harm comes to these birds.

Ants are known for their well-organized colonies. Not so well known is the fact that one kind of agricultural ant has developed specialized workers which are known as soldiers. These soldier ants have enlarged jaws. They do nothing but crack seeds for the other ants to eat. This is a specialized and organized group that does something for others.

Ants seem to have other humanitarian instincts by which they do something for others. When an ant is injured, the news of the injury to one of their own is where a fellow ant lies injured.

If the injured ant is partly buried, the

ants set to work at a rapid pace to remove the debris. If the injured ant has fallen into a hole, the other ants carefully lift out the injured one and put him on safe ground. If the injured ant needs food, this is rushed to him. Heavier bits of food are carried to the injured ant by a company of other ants.

The vizcacha is a large rodent or gnawing animal found on the vast, treeless plains of South America. It belongs to the chinchilla family. It is a burrowing animal that digs its way into the plains where it goes when danger threatens.

Groups of these animals assemble on the pampas, as the treeless plains are called. To guard against an attack by their enemies, they post a sentry to warn the others of approaching dangers.

The hermit crab is a strange and interesting fellow. He is born in the sea but without a protecting shell. The first thing he does after birth is to come out of the sea and being to search along the shore for a discarded shell. Usually there are many shells whose inhabitants have died.

When the hermit crab finds a shell that looks about right, he backs into it if possible. If it fits, he keeps it as his shell for the time being. As he grows, he outgrows his shell just as boys and girls outgrow their clothes. When that happens, the hermit crab must start another search to find a larger shell that will fit him. Finding it, he discards the one he is outgoing and uses the newly found shell.

Often sea anemones have fastened themselves to the surfaces of the shells. These plants live on the remains of the hermit crab's food.

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The New Heavens And The New Earth

Charles H. Robinson

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Peter 3:13.

Repeatedly the New Testament writers direct our attention and affection away from "this present evil world" which will finally be destroyed with all that is in it. They announce a "new earth" which will succeed this one in time and exceed it in glory. Not to be confused with the millenium, the new earth will be the *final* glorious dwelling place of the redeemed after the consummation of all things.

What of this new earth? Where will it be situated? What will it be like? Five reasons are submitted here to show that our present planet restored, reconstituted, and glorified will be the final home of all the redeemed.

1. In 2 Peter 3:6 the old world of Noah's day, "the world that then was," is contrasted with the "heavens and the earth which are now." The old and the new world were the same planet. This world is the "new earth" upon which the eight souls who survived the flood emerged from the ark. It was new in the sense of its having been purged, cleansed, renewed. It is the same planet, yet different and changed in every way. Inasmuch as Noah and his family had not received glorified bodies, they possessed their new earth in bodies of sin; and sin soon began to manifest itself and to take its toll from men and from the earth. Not so in the new earth.

When Peter states, "We, according to his promise, look for new heavens and a new earth," conceivably he refers to this same planet purged, cleansed, and renewed this time by fire as before by water. It would have undergone vast physical change, far more than accompanied its judgment by water. It is a known fact of chemistry that matter is never destroyed. It only changes form. A nugget of gold in the smelters pot goes through the fire and is reduced to a molten state. Even as it comes forth refined and pure, the same identical substance which went into the fire, yet transformed, so with this world in the crucible of the final conflagration. "The elements shall melt with a fervent heat," only to be reborn the new earth and the new heavens.

As we believers shall receive our resurrection bodies which will be identical

Charles H. Robinson is pastor of First Baptist Church, Jacksboro, Tenn.

with our present bodies, yet wonderfully changed, so it seems consistent with Scripture to say that this world, too, will emerge from the final judgment the same, yet gloriously new.

2. Romans 8:19-22 requires that the new earth be this planet. There the creation is seen as waiting with "earnest expectation" for the approaching time when, along with the redeemed "itself also shall be delivered from the bondage of corruption." In verse twenty-two this earth is pictured as experiencing even now the pangs and groanings of childbirth as it prepares to bring forth that glorious new earth which is yet to be.

The only reasonable and logical sense in which this passage can be understood is that this planet shall be the scene of the new earth to come. Dr. James M. Stifler says that this verse "clearly implies that creation is neither in its original or its final form. It fell when man fell. It shall be restored when he is."

Dr. Charles R. Erdman comments: "As nature has been made to share in the bondage of corruption because of the fall of man, so, too, it yet would partake of the freedom from evil and decay which constitutes the future glory of the children of God. The very groans and travail pains are prophetic not of death but of life; they are the birth throes of a better order of things. Paul thus teaches not the destruction but the renewal of future . . . The present contains the prophecy of a more glorious future."

3. The new earth must be this planet in order to fulfill the prophecy stated first in the Old Testament (Psalms 37:9-11) cf. Isaiah 66:22) and confirmed in the New Testament by the Lord Jesus Christ when He said: "Blessed are the meek: for they shall inherit the earth," Matthew 5:5. How and when will the meek (i.e., the redeemed) inherit the earth? In no possible sense could they be said to have inherited the earth now. This prophecy can have its fulfillment only when the re-embodied souls of the redeemed inhabit the earth in its eternal state.

4. The phrase in Hebrews 2:5, "the world to come," looks to a time and condition still future when the Epistle to the Hebrews was written. Obviously, it does

not refer either to this present gospel age nor yet to heaven. Rather, it is identical with the "new earth, wherein dwelleth righteousness," of which Peter wrote. The citing by the author of Hebrews of Psalm 8 in this connection leads to the conclusion that the ideal man and ideal world which the Psalmist pictured will finally be realized in the eternal state, the restored earth, the "restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began," Acts 3:21. Only then will "all things (be) in subjection under (man's) feet," Hebrews 2:8.

5. It is necessary to the complete victory of Jesus Christ as the second Adam that He recover and restore all that was lost by the first Adam. Inasmuch as this planet was the setting for sin's ugly drama,—the arena for Satan's war,—it must be brought under complete subjection to the Lord forever. This world is the paradise which was lost, and it is the paradise which *must* be regained!

This world, restored as it was when it first came from the hand of God, perfect in creation, will be an Eden where men will once again be holy and happy on earth. Dr. Alfred M. Rehwinkel, in his excellent treatise, *The Flood*, portrays the beauty and glory of that first world: "When God had finished creating, He inspected, as it were, the works of His hand, and He was delighted with the things that He had made and pronounced them very good. What God pronounces good, that is good in the absolute. God had created a perfect abode for man, the crown of His creation. It was perfect and complete in every detail. There were no Saharas, no barren wastes, no bleak and sterile hills, no rigors of the arctic and no disease-breeding heat of the tropics. The most enchanting islands in the sub-tropical area of the South Seas today are but an imperfect replica of what that world was which received the verdict 'very good' from its Creator."

All of the old world was an habitable paradise of uniform climate. Add to that fact the statement of Revelation 21:1 that there will be in the new earth "no more sea," and it becomes evident that in the restoration there will be no problem of sufficient room to accomodate all the redeemed in their glorified bodies. Thus, the meek will inherit the earth; Satan's defeat will be entire; Christ's triumph will be universal; and the Lord will have given to His own redeemed people a redeemed earth, a paradise regained, in which to dwell and in which to "enjoy Him forever."

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless," 2 Peter 3:14.