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The Need Of The Hour



R. Louis Rideout, Jr., Mt. View Church, Antioch

"Wilt thou not revive us again, that thy people may rejoice in Thee?" Ps. 85:6.

The need of the hour is a Holy Ghost. Heaven sent, sin killing revival of God's people.

A revival is a time of quickening, or impartation of life. A time when God visits His people and by the power of His spirit gives renewal of life; and through them imparts life to sinners dead in trespasses



BAPTIST AND REFLECTOR

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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.

Sunday School Board Reports

NASHVILLE—The 75th annual report of the Sunday School Board was made to the 61-member elected Board, meeting here Jan. 25, by Dr. James L. Sullivan, the Board's executive secretary-treasurer.

Announcement was made concerning plans for the Board's 75th anniversary celebration throughout 1966. The release in May of the book "The Story of the Sunday School Board" by Robert B. Baker will coincide with the time of year of the founding of the Board by the Southern Baptist Convention in 1891.

The Board's report shows that \$921,190 went to the state conventions to assist in promotion of Sunday school, Training Union, student, church music, and church architecture work during the 1965 fiscal year.

In addition to this direct support of state convention educational work, the Board's education and service programs of assistance to Southern Baptist churches were financed out of the total sales of more than \$30,000,000. Earnings come from the programs

and sins. Many times what we call revival is only the devil's imitation. New life from God is revival. Because of the spiritual dearth and desolation of God's people we need revival.

What if we truly had revival? Preachers would have a new love for souls. As a rule, we do not have this as Jesus or Paul had. When God visits His people, the heart of the preachers get a great burden for the unsaved.

If we truly had revival, God's people would come out from the world and live separated lives. Christians dallying with the world, indulging in worldly activities, would give these up. They would get a new spirit of prayer. Prayer meeting would be attended because of a hungry heart, not as a duty. Private prayer would have a new meaning. Christians would go to work for lost souls. They would talk to men on the streets, in the stores, in their homes. Yes, in times of revival Christians have new joy in Christ and get a new love for the Word of God.

Revivals have a decided influence on the unsaved. They bring deep conviction of sin. Jesus said that when the Spirit was come He would convince the world of sin (John 16:7-8). Revivals bring confession and regeneration. When God refreshes His people, He always convicts sinners Ps. 51:12-13. If Christians are truly refreshed, they will get after the unsaved by prayer, testimony, persuasion, and there will be conversions.

"It is time for thee, Lord to work; for they have made void thy law." Ps. 119:126
The great need of the day is revival.

Did You Receive A Questionnaire?

A readership survey of Southern Baptist state papers is being made by the Department of Survey and Statistics of the Sunday School Board.

A limited number of our readers have been chosen to receive questionnaires dealing with many areas of information related to the BAPTIST AND REFLECTOR and its contents.

Persons to receive the questionnaire were chosen by a scientific method of numbering, without regard to personality or place. Every 60th subscriber in the circulation files of BAPTIST AND REFLECTOR was selected. You may have been one of these, if so please help with this study.

This study will render a real service both to the BAPTIST AND REFLECTOR, and to all of the state papers, as readers across the convention reveal their opinions concerning their state papers.

The cooperation of those receiving the questionnaires will be deeply appreciated. The more of the questionnaires returned, the more will be the value of the survey.

of publishing, book store operations and assembly operation. In addition to the 17 education and service programs, the Board's earnings provide for capital reserves, working capital and fixed assets.

Business of the meeting included an improvement of the pension, insurance and employe benefits program for the Board's more than 1,300 employes.

Readers Write

. . . Practical Guide for College Trustees

● Ben C. Fisher, executive secretary of the Council on Christian Education for the Baptist State Convention of North Carolina, has published *A Manual for College Trustees*, designed as a practical guide for the trustee of a denominational school.

Commissioned by the Council, the manual was formally released January 8. While designed primarily for trustees of Baptist colleges, the handbook deals with principles and problems that apply to all church-related colleges and universities.

In the manual Mr. Fisher seeks to outline the responsibilities of a college trustee. He offers some specific suggestions as to how the trustee may aid and strengthen the school. The book grew out of the problems, questions, and needs the author has encountered during a career in Christian higher education that dates from 1949.

The handbook is available in either hardback or paperback by single copies or in quantity. Several Baptist colleges in the Southern Baptist Convention area have ordered copies for their boards of trustees.—Marse Grant, Editor, Biblical Recorder, Raleigh, N.C.

. . . Divine Love The Answer

● This is the age of demonstrations and dramatics for any issue; one in which divine courage is lacking in many quarters, and with revolutionism just around the corner 'tis not strange that such tactics are popular headline news the world over.

Bill Asks Improved Treatment of Addicts

WASHINGTON (BP)—United States Attorney General Nicholas deB. Katzenbach urged Congress to enact a law to assist in the rehabilitation of narcotic addicts.

One of the aims is to speed up the "control of the nation's runaway crime rate."

The bill, introduced by Sen. Thomas J. Dodd (D., Conn.), is jointly sponsored by 14 Senators. Hearings are being held by the Senate judiciary subcommittee to investigate juvenile delinquency, of which Dodd is chairman.

The chief provision of the bill would empower federal district judges to offer a narcotic addict charged with a federal crime the choice of civil commitment for medical treatment prior to and instead of criminal trial.

Other provisions would enable a court to sentence an addict to medical treatment if he did not voluntarily choose it and if the court judged him likely to be rehabilitated. Shifts in the treatment of first time offenders and of marijuana offenders is also provided.

At the hearing, the bill was also supported by Attorney General Thomas C. Lynch of California and Roland Wood, superintendent, California Rehabilitation Center.

The new approach to narcotic addiction

Yet the best news may never reach headlines. Such is concerning the Lord Jesus Christ who came into the world to save sinners, who made peace through the blood of His cross, and who alone can change the ugly picture and plight of our time for if any man be in Christ he is a new creature; old things are passed away.

While many leaders heartily indulge in their new found fame, and fortune as they proclaim salvation via such methods; the heart of multitudes remain the same; not to mention the conditions outwardly which could well be defined as anarchy in many cases.

In spite of good intentions; the money spent; the near frantic efforts of legislators and law enforcers, or even the lives yet to be given; the worse is yet to come for every kingdom divided against itself is brought to desolation, and they that take the sword shall perish with the sword. Salvation is to be found in none of these for salvation is of the Lord who once suffered for sins; the just for the unjust that He might bring us to God.

As a Negro seeking not sympathy or sensationalism, but the welfare of my fellow-traveller to eternity; who knows without doubt that the Lord Jesus Christ who was delivered for our offences, and was raised again for our justification alone is the answer, and that men everywhere need to be reconciled to God who is no respecter of persons as only the love of Christ in the heart can make the difference.—Sam Dalton, 1331 West Evans Ave., Denver, Colo. 80223

Our Cover

Valentine! "A new commandment I give unto you, That ye love one another."
Jn. 13:34

emphasizes treatment instead of punishment, Sen. Dodd said.

Pointing out past failures in dealing with addicts, he continued, "We have sent them to prison under unreasonable penal sentence instead of using more effective tools of rehabilitation and treatment."

Katzenbach testified that "under present law, we have no authorization to force any addicts to help themselves." He said that the straight prison sentence that follows criminal conviction denies society of the flexibility needed in the treatment of addicts.

The new concept of "civil commitment of addicts" has been in operation in California a little over four years. The two witnesses from that state said that the program has met with a high degree of success.

The California attorney general bitterly complained that the federal government has not done its share toward the solution of this problem, which has many interstate and international complications.

He appealed for a bill that would properly coordinate local, state and federal government efforts toward the control of narcotic addiction.

Katzenbach concluded, "The real question is how much longer can we allow the public safety to be endangered by continuing the primitive, strictly punitive, approach to addiction, which has spread like a plague through some areas even as penalties against it has stiffened.

"Pastors Are Promoters"

NEW ORLEANS (BP)—Today's pastors have become promoters who keep organizational machinery in action and are too busy for study and prayer to make preaching primary in their ministries.

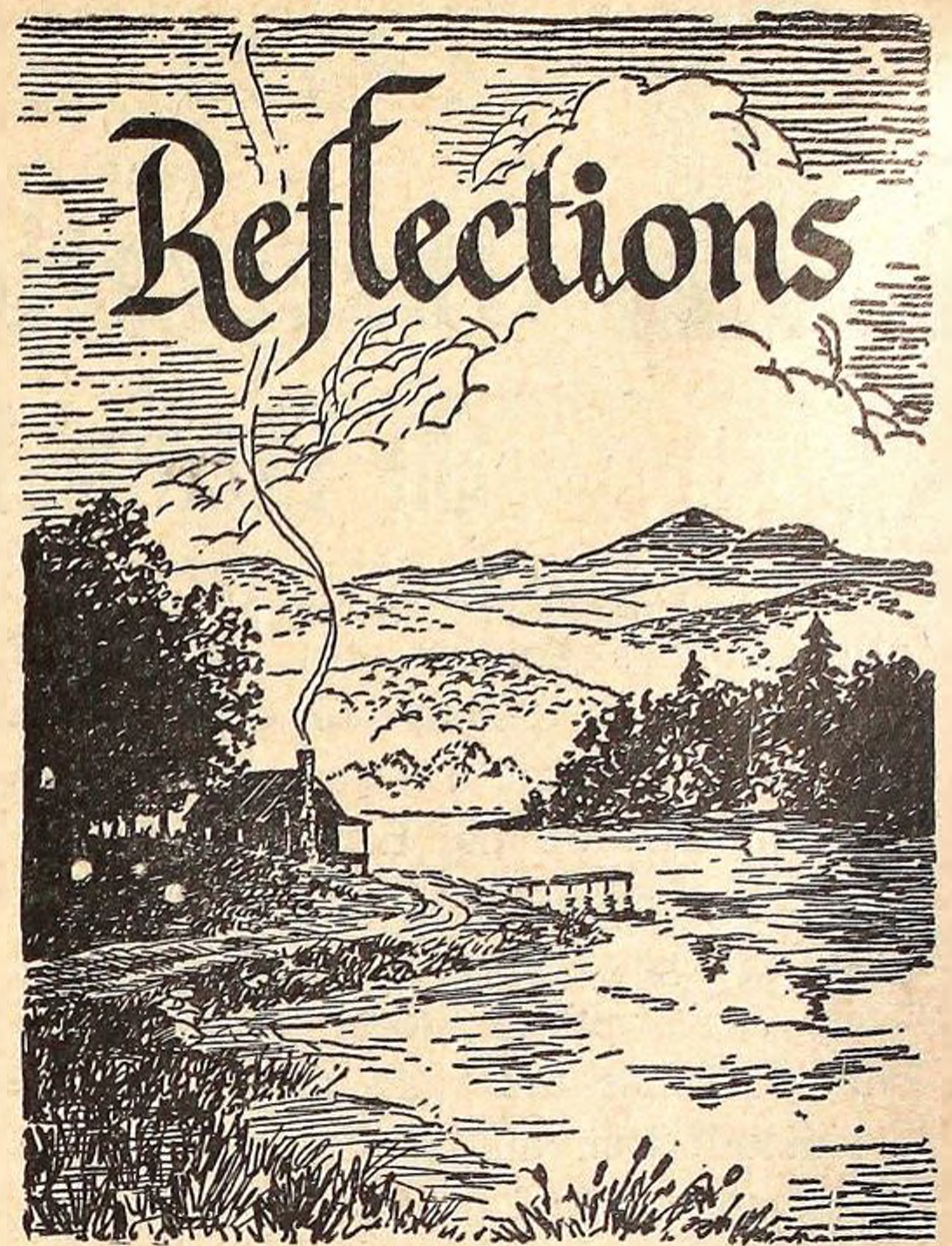
So said V. L. Stanfield in a faculty address at New Orleans Baptist Theological Seminary here.

Stanfield, in his major academic presentation as a professor at New Orleans Seminary, said that the "primacy of preaching has become a common cliché in Southern Baptist ministerial circles.

"While pastors generally believe in the centrality of preaching, they cannot or do not have sufficient time for study and prayer to make it primary in their ministries," he said.

Stanfield contended that preaching has become only the religious term for "public speaking with a religious flavor" in the minds of many men.

"In reality," he said, "preaching is not a specialized public speech; it is not talk about God. Preaching is God talking; and



Hate, fear, and self-pity are the pillars that support subversion.—Marian Champagne, *Facing Life Alone* (Bobbs-Merrill).

The Federal Government never owed more than \$63 million through the first half of the 19th Century (1850). Now, that same government *spends* approximately that amount every four hours, day and night.—*Rotacaster*.

That which constitutes the supreme worth of life is not wealth, not ease, nor fame—not even happiness, but service. Nothing at last counts but service and that always counts.—D. Elton Trueblood, *The Life We Prize* (Harpers).

the preacher's only justification for speaking is that he speaks for God," he said.

Defining preaching as an act of worship, the seminary professor said that worship is a two-way street. "God's initiative moves man. Man responds in adoration, confession, and dedication.

"Today's minister needs to remember that the Gospel was proclaimed before it was written," added Stanfield. "A preacher does not invent or create his message. It has been revealed to him. He must interpret, apply and illustrate the message with the Scripture as his core."

"The strength of the church in Christian history is directly related to the strength of the pulpit. A proclamation of the good news of the Christian gospel brought the church into being. Only the same proclamation can keep life in the church," Stanfield concluded.

A faculty address is delivered twice annually at New Orleans Seminary. It is the equivalent to a professor's inaugural address, delivered only once in his career.



Observations by Owen...

On Events In The News

The College of Bishops of the Methodist Church's Southeastern Jurisdiction condemned the "Death of God" views of Professor Altizer and suggested he not be continued on the faculty of Emory University, a Methodist school. The bishops had good grounds for this action. They dealt with a moral question. No individual has the right to receive his livelihood from an institution, share in its advantages and benefits, all the while aggressively opposing the principles for which it was founded.

Academic freedom has been violated when it turns into license to destroy the very things for which freedom exists. There is no freedom without responsibility. This is one of the crucial lessons of life. Academic freedom is limited. In the bishops' four-and-a-half page statement on the controversial professor, there is a discussion by the American Associa-

tion of University Professors on academic freedom and its concomitant responsibilities: "As a man of learning and an educational officer, (a university professor) should remember that the public may judge his profession and his institution by his utterances. Hence he should at all times be accurate, should exercise appropriate restraint, and should show respect for the opinions of others, and should make every effort to indicate that he is not an institutional spokesman."

* * *

Those privileged to read "Markings," a volume by the late Dag Hammerskjold, will lay hold with appreciation on this passage: "God does not die on that day we cease to believe in a personal deity, but we die on that day when for us life is no longer shot through with the ever radiating splendor of miracles from sources beyond the reach of reason."

Haven In A Storm



"Keep in Circulation the Rumor that God is Alive." This is the slogan of a series of color television "spots" to prod the sluggish with thoughts about God. Now being tested by viewers in Columbus, Ohio, these TV spots prepared by the Presbyterian Church USA's Division of Radio and Television are for distribution by the National Council of Churches throughout the country. They are to be used by TV stations as a public service on a sustaining, or non-paid, basis. These 20 to 60 second spots try in a new way to communicate God's presence and love without mentioning church attendance. In their techniques they have been likened to Jesus' use of parables for teaching—brief and pointed. After viewing them Roman Catholic officials in Columbus agreed to publicize their use as an "ecumenical gesture."

* * *

Why lump Christianity in with "religion" in general. Christianity is not just another religion. Episcopal Bishop Bayne, of New York, said, "The essence of religion is to choose God. But the essence of Christianity is to be chosen by God." This churchman observed that a good many Americans are moved with the feeling that "if we don't stick with God he won't have any friends left. He has already been kicked out of Russia and China, and we are trying to build a nest for him where he can be safe." He added, "Our job is to run fast and catch up with God who is already at work out there in the world. He has chosen us, not we Him." Are we ready to identify with His purpose?

* * *

Can the gospel be reduced merely to social action? Does evangelism consist in simply serving men? A prominent Presbyterian pastor rightly warns against "the new kinds of theology which attempt to communicate the gospel simply with social action." David H. C. Read, of Madison Avenue Presbyterian Church, N.Y., reminds that evangelism must go hand-in-hand with the rest of the church witness. He told the Minnesota State Pastors' Conference there was danger a preacher "would lean so far backwards in adjusting to the world, he would have nothing to say."

Do we fear not being relevant to today's problems so much we fail to pro-

Arkansas Church Votes To Continue SBC Giving

RUSSELLVILLE, Ark. (BP)—The First Baptist Church here voted unanimously to continue giving its missions contributions through the Arkansas Baptist State Convention budget plan even though messengers from the church were denied seats at the Arkansas convention last November.

The convention, after lengthy debate, refused to seat the church's messengers because the church accepted members from non-Baptist denominations without re-baptizing them.

Earlier, the Dardanelle-Russellville Baptist Association had withdrawn fellowship from the church because of its policy of receiving new members and observance of the Lord's Supper.

In a business session Jan. 19, the Russellville church decided unanimously to continue sending 15 per cent of its annual \$74,000 budget to support state and Southern Baptist Convention causes through the Cooperative Program budget plan.

One day following the church's action, Pastor Charles B. Thompson presented a check for \$4,449 to the Arkansas convention in payment of the Cooperative Program budget percentage accumulated since the convention vote in November.

The church had decided to hold its normal missions contributions in escrow until making a decision on how it would handle missions gifts in the future.

There was no discussion or debate on the vote to continue the church's 15 per cent budget allocation to the Cooperative Program missions budget plan.

During December, a business session was held to discuss the situation, but action was postponed until its regular January business session.

During the discussions in December, most of the members agreed that the Baptist Cooperative Program budget plan is the best means of working together with other Baptists in the cause of world missions, reported Arkansas Baptist Newsmagazine Editor Erwin L. McDonald who attended the meeting.

"While there was no doubt that the members who spoke felt the convention erred gravely in its action against seating the Russellville messengers, all seemed to agree that any action of retaliation from the church against the convention would be less Christian," said McDonald in an editorial following the church's action. The editorial praised the church for its "Christian spirit" in the deliberations.

During the same business session, the

claim the altogether-relevant Gospel? Churches must be involved in the lives of the people of their communities. Faith which tries to isolate itself is a fraud.

THURSDAY, FEBRUARY 10, 1966

BAPTIST BELIEFS

By Herschel H. Hobbs

A Physician's Diagnosis

"And a woman having an issue of blood twelve years . . . neither could be healed of any" (Luke 8:43).

Jesus had just returned from the region of Gerasa on the eastern side of the sea of Galilee. In the crowd which pressed about Him was a poor woman who for twelve years had "an issue of blood" (hemorrhage). Because of this she was considered unclean. She thus could not participate in worship or fellowship with other people.

The Talmud sets forth at least eleven suggested cures for her condition, some medical and others superstition. Likely she had tried them all, and physicians also. Mark, in a layman's language, says that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse" (5:26).

But Luke, the physician, simply says that she had this condition, neither could be healed of any. The best manuscripts of this Gospel do not have "which had spent all

her living upon physicians." True to his profession he made no critical remarks about other doctors. Literally, he said, "which could not from any be healed." Here was a chronic, incurable disease. And the physician so noted.

But the woman knew of Jesus' power to heal. She had faith to believe that even if she could touch the tassel of His garment she would be healed. A superstitious faith, but faith nevertheless. When she did so "immediately her issue of blood stanch" (v. 44). The word "immediately" and the aorist tense of the verb "stanch" (*estē*, stopped) give a double emphasis to the miraculous healing. Jesus honored not her superstition but her faith which led her to touch Him.

What superstitious methods and physicians had failed to do, yea, what Luke diagnosed as incurable, Jesus healed by His divine power. When all else had failed, Jesus was sufficient.

cerning plans for a gigantic hemisphere-wide Baptist evangelistic campaign planned for 1969.

He returns to the United States on Mar. 12 in time to preach the next day at the First Baptist Church in Jackson, Tenn., where he is pastor.

Dehoney said that the trip offers "a significant opportunity for me to preach the Gospel to the men in our (armed) service, and to strengthen the faith and the witness of the Christians who are already there."

"We have so many American personnel who are facing difficult periods in their lives as the world balances on this critical edge of war and peace," Dehoney said. "In Viet Nam, many of our boys are facing death every day."

On his visits to the Baptist missions fields, Dehoney said he would seek to get the feel "of the heartbeat of our missions efforts as well as to strengthen and encourage our missionaries."

Dehoney said he did not yet have his speaking assignment schedule in Viet Nam and was not sure exactly where he would speak.

In Japan, he will speak primarily to servicemen at Air Force bases in Tokyo, Osaka, and surrounding areas. In Korea, he will preach at the Seoul Memorial Baptist Church and speak at the Republic of Korea Air Force Academy.

SBC President To Preach To Servicemen In Orient

By the Baptist Press

The president of the Southern Baptist Convention, Wayne Dehoney of Jackson, Tenn., has departed on a six-weeks preaching and missions tour of the Orient, including a visit to Viet Nam.

First two weeks of his preaching mission to the Orient is being sponsored by the U. S. Air Force at the invitation of Air Force Chief of Chaplains Robert Taylor, a Baptist.

Dehoney will speak to servicemen in Japan and Korea before continuing his missions tour of the Orient under the sponsorship of the Southern Baptist Foreign Mission Board.

He will visit Formosa, Hong Kong, Saigon (Viet Nam) Singapore, Indonesia, and Thailand, returning via India, Turkey and London.

Dehoney left on the tour Jan. 31 almost immediately after returning from a week-long visit to Brazil where he preached in the Brazilian Baptist Convention and consulted with Brazilian Baptist leaders con-

church also voted to serve as host church for the 1966 state Baptist Student Union Convention.

Involvement, however, is not to make the church like the world in its alienation from God. Rather, it is that through redemptive love, constant witness to the

Lord Jesus Christ and faithful proclamation of the Word, the Spirit may use the church to return a prodigal world to the Heavenly Father.

Tennessee Topics

Carson-Newman College has again been selected as one of the privately-financed colleges in the United States to receive an unrestricted grant under the Texaco Inc. Aid-to-Education Program, it has been announced by D. Harley Fite, President of C-N. The \$1,500 grant awarded for the 1965-66 academic year is the third such grant awarded to Carson-Newman College by Texaco.

James Baxter Johnson, 86, of Dunlap died Jan. 26. He was a member and former trustee of First Church, Dunlap. Funeral services were held Jan. 28 at the church with Bobby Zumbro officiating.

Stone Association—H. D. Burns of Nashville is serving as interim pastor at First Church, Monterey. Pastor Sam Brooks of Washington Avenue and his family moved into the church's new four bedroom brick home. James H. Williams resigned as pastor of Eastwood Church effective Feb. 6.

Clyde L. Davis, a N. C. Baptist Brotherhood leader, has been named secretary of the men's department of the Southern Baptist Brotherhood Commission at Memphis. Davis, who assumes his new duties Mar. 15, succeeds Victor L. Varner, who resigned after two years to teach religious education at a Baptist Seminary in Recife, Brazil.

First Church, Greeneville, ordained Tom Cate and Jim Sherrer as deacons. Joe Stacker is pastor.

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First Church, Milan, honored Henry J. Huey on Sunday, Jan. 23, with a luncheon and a love gift as a token of appreciation for his sacrificial service during the church's pastorless days. Denzel Lee Dukes began his work as pastor Jan. 30.

First Church, Jackson, ordained David Joiner and Donald Stephenson as deacons, Jan. 23.

Paul Oldham, Lafayette, is the new pastor of Hillsdale Church, Bledsoe Association.

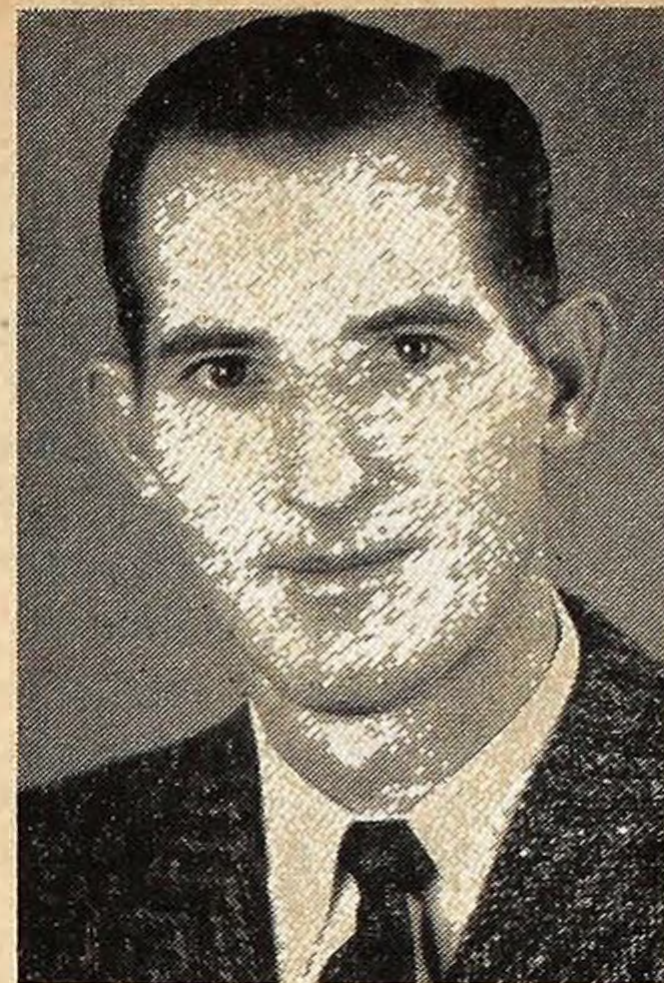
First Church, Westmoreland, ordained Leland Claxton as a deacon. Jack Custer is pastor.

Bledsoe Association—New Hope Church ordained Harry Durham, William Nichter and Leon McMurty as deacons. Pleasant Valley has organized a Brotherhood and Royal Ambassadors. S. E. Wood is pastor. New pews have been ordered for the auditorium at Station Camp Church. V. R. Butler is pastor.

Mrs. L. M. Bratcher, emeritus missionary to South Brazil, may now be addressed at Box 935, Kingston, Tenn. The former Artie Porter of Caneyville, Ky., she served as a missionary for 40 years before retiring in 1958. Her son, Lewis Bratcher, is pastor of First Church, Kingston.

Miss Cheryl Hicks began her work as youth director of First Church, Chattanooga, Feb. 1. A native of Whitesburg, she is a graduate of Carson-Newman College and a recent graduate of Golden Gate Seminary.

Carson-Newman College, Jefferson City, began construction of a four-story addition to Burnett Hall Jan. 28. Plans call for the completion of the addition to the women's residence hall in time for occupancy next fall. Construction costs are estimated at about \$343,000.



Carlton R. McDowell is the new minister of education at First Church, Nashville. He began his work Jan. 15, coming from Whitesburg Church, Huntsville, Ala., where he served the past three years as music-education director.

Horace A. Hamm, pastor of Island Home Church, Knoxville, has been appointed a chaplain in the US Naval Reserve with the rank of lieutenant. He has been assigned to the US Navy and Marine Corps Reserve Training Center on Alcoa Highway. Hamm served two years with the US Army assigned to the US Forces in Austria during the Korean conflict.

Immanuel Church, Murfreesboro, ordained Otis G. Morris and Frank Gardner as deacons.

Mr. and Mrs. Fred L. Hawkins, Jr., missionaries on furlough from South Brazil, may now be addressed at 4808 Shirmar Drive, Nashville, Tenn. A native of N. C., he was born in Leaksville, but grew up in Gastonia; she, the former Mariruth Barker, was born and reared in Maury County, Tenn. At the time of missionary appointment in 1955 he was educational director at Centerview Baptist Church, Kannapolis, N. C.

Immanuel Church, Concord Association, voted to purchase the house next door to the church for a pastorium and put Baptist and Reflector in its budget.

Brooks U. Ramsey, father of the pastor of Second Church, Memphis, died Jan. 30 at his home, 3728 Woodland Drive, after a long illness. He was 80. Services were held Jan. 31 at Second Church. He leaves two sons, Walter L. Ramsey, Memphis, and Brooks Ramsey, pastor of Second Church; a daughter, Mrs. E. L. Curle also of Memphis.

James Cambron has been called as pastor of the proposed mission in the Southwest section of Johnson City sponsored by Central Church. The mission will have its meetings temporarily in the BSU building. Cambron is a graduate of East Tennessee State University and Southern Seminary. James Canaday is pastor of Central Church.

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Our Church and Fair Housing

Elmer S. West, Jr., Pastor
Ravensworth Baptist Church
Annandale, Va.

This is the account of the way some members of a Southern Baptist church responded to an unchristian situation in their community. The church is Ravensworth Baptist, in Annandale, Va., a suburb of Washington, D. C. More than 90% of our members are from the South. Members from each of the states of North and South Carolina and Georgia outnumber Virginians.

It is a much publicized fact that suburban areas of southern Maryland and northern Virginia form the "white noose" around the neck of the District of Columbia. However, our members were surprised when a Christian layman spoke to our Training Union and told us that the percentage of Negroes in the total population of metropolitan Washington has averaged a variation of only five points during the past 150 years! It has stayed between 25 and 30 percent. Other interesting but disturbing statistics indicate that the percentage of Negroes in the suburban population has dropped from 9% in 1950 to 6% in 1960.

In the summer of 1964 the ministers of 35 Annandale churches prayerfully sought to face up to the problem of segregated housing in our community. We felt we had to confront ourselves and our white congregations with the unchristian conditions into which we had drifted.

We agreed to sponsor a Fair Housing Campaign through all the churches whose ministers would participate. It was agreed that no pastor would ask for an endorsement from his church. He would request his official board the privilege of sending to each adult member a personally written letter giving background information, a statement signed by all the participating ministers, and a card which said, "As a committed Christian I believe that every person has the moral right to purchase or rent a home anywhere without regard to race, religion, or national origin. I encourage financial institutions, home builders, apartment owners and real estate brokers to do business without discrimination. I will do my part to be a good neighbor to anyone moving into my community."

There was a place for the member to sign his name indicating his agreement with the statement. There was a place for him to check if he was willing for his name to be used publicly.

Pastors of 29 of the 35 churches participated. The last week in September the cards and letters were mailed. Members were asked to bring their signed cards and present them during morning worship the

following Sunday. On that day we were observing the Lord's Supper. I preached on the subject "And who is my neighbor?" (Luke 10:25-37) I entered the pulpit that morning with much prayer and more anxiety. I felt perhaps one in ten "heads of households" in the church would respond positively, but I had deep concern about those who would react negatively. To our surprise, approximately one-third of the adult members signed the card affirming their Christian conviction against discrimination in housing. More than half of those signing indicated that their names could be used publicly. Two persons recorded their disagreement. One new member called a deacon to know if this was church policy. He was told that no vote of the church would be taken since this was felt to be a matter of personal soul-searching and decision.

The bold witness of a few spread, even as in the first century. By the spring of 1965 the Northern Virginia Committee on Fair Housing, noting what had happened in the Annandale churches, launched a far broader campaign to confront the citizens of the area with the unchristian and undemocratic situation of which all of us were victims.

With limited financial support given sacrificially by many people the campaign got under way. March 5 was designated "Fair Housing Sunday". The newspapers, sniffing a developing crisis, gave full coverage. This was to be a dramatic confrontation. The following weekend canvassers would ring thousands of doorbells and present the fair housing pledge card asking for a signature on the spot. We were counseled not to be drawn into a debate but simply seek a straight "yes" or "no" on the issue.

On Fair Housing Sunday one hundred forty ministers preached on the subject, calling for commitments, for volunteer canvassers and, in a few cases, contributions were requested for the purchase of literature. On that day 1500 persons volunteered to help take the canvass and \$5,000 of support was given. Final tabulations indicated that 2500 canvassers visited 74,000 homes in Northern Virginia and received affirmative signatures from 40,200 adults living in those homes.

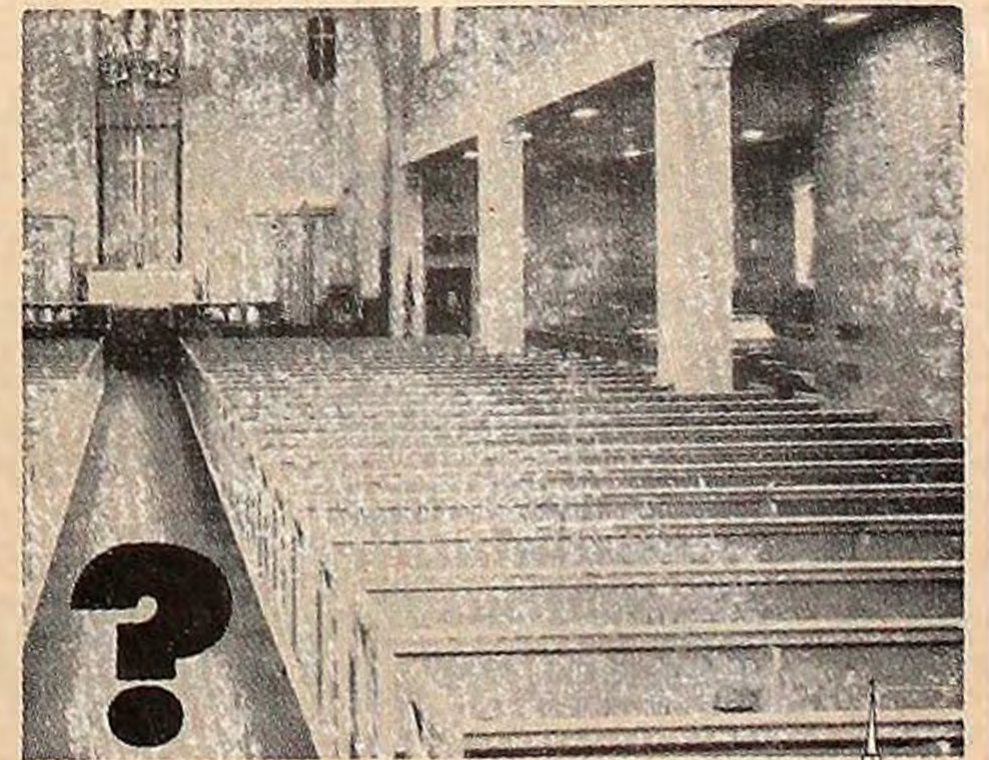
Many had to face up to something they had conveniently ignored. The conspiracy of silence was broken! Some canvassers witnessed a poignant "struggle of the soul" by those whom they visited. Some struggled and fled the challenge by refusing to sign.

Others faced up to themselves and their prejudices, coming through to victory. The Christian witness was borne again and again. One man who wanted to be president of his civic association risked what he assumed to be certain defeat by serving as a canvasser along with his wife. He stated the fact publicly just prior to the election, pointedly relating his action to life in his local church. Incidentally, he won the election in an all white area by a 5 to 3 majority! A negro family has since purchased a home in the community where he leads the citizens.

Discussions have taken place in community gatherings, schools and churches. Many have had to take a deeper look into themselves and their Bibles. Two Southern Baptist churches in the Mt. Vernon Association have accepted Negroes into full fellowship.

The "white noose" loosens ever so slowly! Negro population in the area is inching upward. Negro families are moving into predominantly or totally white neighborhoods at the rate of one family per week—twice the rate of a year ago. Snail's pace? Yes! But even snails move. There has been no crisis, no violence, no block busting, no panic selling and moving.

Only the naive would say the problems have been solved. Only the fuzzyminded would underestimate the baffling complexity of issues and feelings. But, by God's grace, a beginning has been made. Biblical words haunt us, "If you have faith . . .", "Inasmuch as you have done it . . .", "But seek first his kingdom . . .", "Which . . . proved neighbor to the man . . .?"



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Pro Says He Plays Better Because He's A Christian

By Lynn M. Davis, Jr.
Editor, Ohio Baptist Messenger

While the National Anthem rang out just prior to the National Basketball Association's All Star game at Cincinnati in January, a six-foot two-inch guard from the Cincinnati Royals' professional basketball bowed his head in prayer.

Adrian Smith, a Southern Baptist prayed not to win, but for strength from God to do his best.

After the game, Smith was voted the most valuable player in the game, leading the Eastern All Stars to a 137-94 victory over the West.

Smith, with a note of humility in his voice, said later that he didn't play the game any different than any other game he's ever played. "I just went out there and gave it all I've got. I'd have been happy just to sit on the bench and wear the uniform."

This willingness to give is characteristic of Adrian Smith, not only in basketball but in his daily life as a Christian as well. And, he credits much of his good ball playing to his belief in God.

He believes that tensions and pressures that bothered him as a ball player before he became a Christian are not as great now.

"I always ask God for strength during the National Anthem," he said. "I never ask God for anything unusual, just strength to play my best.

"When the game is over," said Smith, "I've probably played a better game because I'm a Christian."

According to his pastor, Smith works for his Lord with the same vigorous energy he demonstrates on the basketball court.

Arthur Patterson, pastor of the First Baptist Church of College Hill in Cincinnati, says that the busy basketball star is a good steward of everything he possesses.

"When he is in town," said Patterson of Smith, "he attends every church service. He is always willing to visit, and does so on his own."

His pastor describes Smith as "a soul-winning visitor" who takes advantage of opportunities to tell others about his Christian experience.

Since high school days, Smith has been a winner. After being named to an All America basketball team while playing for the University of Kentucky, he went on to play on the United States Pan American team in 1959. In 1960 he played on the U. S. Olympic team in Rome.

Smith feels that each of these are great events in his life. "But the greatest thing that happened to me was when I was

saved—before this, I had only lived basketball," he said.

Smith became a Christian in September of 1963, just one year after he and his wife, Paula, were married. He attributes her Christian influence as a great factor in his decision to accept Christ.

Said he: "I used to go to church when I felt like it. I never did make it a habit. Then, after I met Paula, I started going to church with her. I realized that I lacked something. I used to sit in the (church) service and enjoy it, but I really didn't have my heart in it."

For Smith, new life came in the living room of his own home one night after watching Billy Graham on Television. "I just got down on my knees and asked God to save me," he said.

He and his wife joined the College Hill church, a Southern Baptist congregation affiliated with the Greater Cincinnati Baptist Association. The College Hill church, still meeting in rented quarters, had to borrow the baptistry of another church in Cincinnati in order to baptize Smith. He was baptized at the Springdale Baptist Church just before a night ball game.

Thus began new life for Adrian Smith. His life was changed. His basketball game improved.

Today he lives as a Christian like he plays basketball—he gives it all he's got.



Rev. Louis R. Cobbs (left), who directs the selection of the Southern Baptist Foreign Mission Board's missionary journeymen, talks with Journeyman James M. Rinker in Quito, Ecuador, where he teaches English in a Baptist primary school. Cobbs, an associate secretary for missionary personnel, made a flying trip to Guatemala, Honduras, Costa Rica, Ecuador, Colombia, Venezuela, Trinidad, British Guiana, Jamaica, and the Bahamas in mid-January to observe the journeymen in action. Journeymen are single college graduates who assist career missionaries for two years.

On The Moral Scene

Christian Life Commission, SBC

... "How can a civilized country promote increased cigarette smoking in foreign countries when its own Congress has decreed that domestic consumers must be warned of the potential hazards of cigarette consumption?" asked Senator Warren E. Magnuson in a letter to Secretary of Agriculture Orville L. Freeman. Magnuson, chairman of the Senate Commerce Committee, was objecting to the payment of \$106,000 to Warner Brothers for the insertion of scenes designed to stimulate cigarette smoking in a travelogue being prepared for distribution abroad, as well as a \$210,000 payment to subsidize cigarette commercials in Japan, Thailand, and Austria.

... Michael DiSalle, as governor of Ohio from 1958-63, had to pass on appeals for clemency and parole for more than one hundred men and one woman who had been sentenced either to death or to life imprisonment. Having just completed a depth study of the subject for a volume, *The Power of Life and Death*, Governor DiSalle concludes that "the death penalty solves nothing. It treats symptoms, ignoring the disease, the primary causes of crime. It eliminates the possibility of rehabilitation . . . capital punishment becomes merely a communal expression of vengeance—a debasing passion in any society that calls itself civilized."

... Four bills relating to the problem of alcohol are now before Congress. Briefly stated, the general purposes of these bills is to: establish a Federal Commission on Alcoholism; conduct research into the various problems of alcoholism; grant funds for research and public information program; establish hospitals, clinics, out-patient facilities for the care, treatment, employment and rehabilitation of alcoholics voluntarily applying for treatment.

\$30,000 Private Grant

ABILENE, Tex. (BP)—Hardin-Simmons University here has received a \$30,000 science research grant by the Robert A. Welch Foundation.

The three-year grant, given to the Baptist school's chemistry department chairman, will finance purchase of equipment and study of the structural analysis of complex organic molecules, especially "Glucoside from Riven Corymbosa."

The grant went to W. Eugene Keeland, head of the school's chemistry department, who predicted that additional science grants would be forthcoming when Hardin-Simmons completes its ultra-modern Sid W. Richardson Science Building. Bids on the \$1 million new science building will be let in April.

Early Lesson

By James A. Clarke
Missionary Associate for Nigeria

I grew up on a farm in Newton County, Mississippi, where the nearest neighbors were two Negro families. My playmates were the Negro children. On a nearby hill was a Negro church which I attended when I couldn't get to town.

One day I was playing with a group of white children. We were standing on a white, sandy bank, throwing the white clods of dirt onto the red clay road.

A Negro girl came walking down this road. The white sand, red clay, and black-skinned girl were an interesting color contrast to me, and I decided to have some "fun." As the little girl approached, I began to throw the dirt and call her a "black nigger."

As she came in front of me, she stopped and looked up at me and said, "Yes, sir, I'se black, and I knows I'se black, but I'm black because the good Lord made me this way, and if he hadn't wanted me to be black, I wouldn't be." With that statement she smiled and walked on down the road.

My hands dropped to my sides and the clod of dirt fell at my feet.

I know now, and I think I knew then, that my heart was black and hers was white. In those brief moments she taught me a great deal. I am convinced that was the beginning of my missionary call to Africa, and it was, I know, the beginning of a love in my heart for people of all colors.

Latins Indicate Hunger For Bible

A Roman Catholic priest strolled away from the Baptist book store in Quito, Ecuador, reading the Bible he had just purchased. After examining several editions, consulting his pocketbook, and checking the size of the print ("We older folks can't read small print very well," he commented), he had selected a version of the Bible commonly used by evangelical Christians in Latin America.

He was one of a number of priests and nuns who have recently purchased literature, reports Southern Baptist Missionary Stanley D. Stamps, director of the Quito book store, who believes that actions of the Ecumenical Council have opened the door for wider distribution of evangelical literature throughout Latin America.

Secular distributors are showing an interest in handling Christian publications. Mr. Stamps and Dr. N. Hoyt Eudaly, sales and distribution director for the Baptist Spanish Publishing House, El Paso, Tex., visited the manager of the newest and largest book store in Quito. He examined their books, was impressed by the quality and



NASHVILLE—"JUNE SOUNDS LIKE SUCH A LONG TIME AWAY!" Anna Bagwell exclaims to Mike Todd. "But it's not too early to plan to attend a Southern Baptist Youth conference," Mike explains with all the wisdom of one who has attended one of the jam-packed conferences before.

Anna has already decided she wants to go, but like any wide-awake teenager she wants to know the facts. She discovers that two conferences will be held—one at Glorieta (N.M.) Baptist Assembly June 9-15 and another at Ridgecrest (N.C.) Baptist Assembly July 7-13.

Mike says that Christian youth really want to discover their place in God's world today and thinks that the chosen theme is a very timely one: "My Place—God's World—Today."

Southern Baptist youth conferences are designed for 15- and 16 year-old intermediates, noncollege young people 17-24, and adult counselors and leaders. Provision will be made for married young people and for children under 15 who go with their parents.

For reservations, write: Mr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N.M. 87535, or Mr. Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770.

content, and placed an order. "Never before has a secular book store of such influence stocked books from our Publishing House," says Mr. Stamps.

Shown a copy of *Respuesta (Answer)*, new Baptist evangelistic magazine, the book store manager pronounced it a publication of quality and general interest and made an appointment for the two missionaries with the manager of the largest magazine distribution agency in Ecuador. The manager examined the magazine briefly and then had his secretary type a contract arranging for national distribution.

"The next day we gave him the 1,000 copies we had on hand, and in a few days *Respuesta* was on newsstands all over town, proclaiming the gospel in the secular world," says Mr. Stamps. "Simialr distribution of the magazine had already been arranged in other countries.

"These experiences indicate a hunger for God's Word. A new day of emphasis on Bible reading may well have dawned in Latin America. We should gratefully take advantage of it."

WANTED: Any or all copies of Baptist and Reflector 1954 through 1958. Contact Charles Stinson, 707 Buchanan Street, Nashville, Tenn. 37208 or Phone 256-6892.

Democracy Depends Upon Internal Control

"... I happen to belong to and am active in a denomination that is, I believe, the only one to show a percentage increase of membership greater than the general population increase. But I have the impression that there is a general falling away from religious practice in this country. There is no question that the strength of a self-governing democracy such as ours depends upon internal control, self-control, and self-discipline, and I do not see how we are to achieve that self-mastery without religious direction and religious motivation.

I am not speaking now of any theological matters; just from a practical standpoint, religion is essential in the life of a person. Crime is increasing four to six times faster than the population is increasing in this country. And now there is a tendency to declare "legal" those things which formerly were illegal; this reflects a tolerance of behavior that will eventually destroy our society."—William H. Parker, Chief of Police of Los Angeles from "The Police" pp. 21-22. One of a Series of Interviews on the AMERICAN CHARACTER, Center for the Study of Democratic Institutions, 1962.



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Sunday School Department

Life And Work Curriculum

What's It?

The LIFE AND WORK CURRICULUM will be available to churches in October, 1966. It is a new course of study correlating in a significant way the lesson course materials of the Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and the music ministry.

The Sunday School portion of the LIFE AND WORK CURRICULUM will be alternate to the Uniform Lesson Series for Young People and Adults. Churches may choose Life and Work lessons or they may continue to use Uniform lessons.

The Life and Work materials provide for intensive Bible study in Sunday School. Members are encouraged to act upon Bible knowledge individually and as a church group. Appropriate actions are suggested in the lesson materials, which will be rich in Bible content.

Woman's Missionary Union, Brotherhood, and the music ministry provide study and suggest actions which correlate with the foundations laid in Sunday School. The Training Union provides correlated study and training in skills to carry out the actions in which other organizations lead.

The curriculum of each organization is distinctive so that a church may use Life and Work materials even if it does not have all five organizations. Yet all materials are correlated, and each supports the others.

Life and Work lesson quarterlies for Sunday School will be:

For class members:

Bible Study for Young People
Bible Study for Married Young People
Bible Study for Young Adults
Bible Study for Adults
Bible Study for Senior Adults

For teachers:

Young People's Bible Teaching Guide
Adult Bible Teaching Guide

All are quarterlies. Eight pages will be added to the *Sunday School Builder* beginning with the October 1966 issue for leadership materials related to the LIFE AND WORK CURRICULUM.

The Life and Work Lesson Commentary, published by Broadman Press, will be available for use in churches October 1, 1966. *The drama of Redemption*, by Wayne Ward, is a Broadman Press book related

Senate Resolution Seeks Limit On Nuclear Arms

WASHINGTON (BP)—World peace and the survival of the human race is the objective of a resolution on "non-proliferation of nuclear and thermonuclear weapons" introduced in the U. S. Senate by Sen. John O. Pastore (D., R. I.). The resolution has 56 co-sponsors.

The resolution recognizes the threat to the security and peace of all nations by the spread of nuclear weapons. It seeks to take steps to stop the nuclear arms race in the world.

The proposal commends the President's efforts "to negotiate international agreements limiting the spread of nuclear weapons."

If the Senate passes the resolution, Pastore believes it would encourage further treaties that go beyond the Nuclear Text Ban Treaty of 1963.

In his speech to the Senate, the former chairman of the joint committee on atomic energy said although today "only two nations have the nuclear power to destroy man's world many, many times over, there are five nations now with nuclear capability." More are on their way.

Pastore pointed out that one 20 megaton nuclear weapon today "is significantly greater in destructive force than all the weapons exploded in World War II."

He quoted President Kennedy who in 1963 said, "A full-scale nuclear exchange, lasting less than 60 minutes, with the weapons now in existence, could wipe out more than 300 million Americans, Europeans and Russians, as well as untold numbers elsewhere."

The Pastore resolution is an effort to strengthen the position of the United States at the Geneva Disarmament Conference. An effort will be made to draw up a treaty including as many nations of the earth as possible to limit the spread of nuclear weapons beyond the five powers now possessing them.

in content to the first two quarters of the LIFE AND WORK CURRICULUM. The tentative release date of this book is August 1, 1966.

Training Union quarterlies in the LIFE AND WORK CURRICULUM will be: *Adults Training for Action* and *Young People Training for Action*, personal training guides for each Union member, and *Adult Training Guide* and *Young People's Training Guide*, group training guides for counselors, Union leaders, and study leaders.

Other materials supporting this curriculum will be made available throughout the year.

Register For Congress Now

By William H. Brown

Boys and men from Tennessee Baptist churches are thinking about Apr. 8-9, 1966. This is the date for the Thirteenth Royal Ambassador Congress, convening at Bell Avenue Church, Knoxville. Registration materials have been mailed and may be obtained from the Brotherhood Department.

For the first year, the Congress will hold sessions at two locations. After registering at Bell Avenue and enjoying the activities at that church Friday, the Royal Ambassadors and their leaders will gather in the Knoxville Municipal Coliseum for their Friday night session. Men, women, and young people from the Knoxville area are invited to this Coliseum meeting. They will hear Loren Baker, Southeastern Director of Fellowship of Christian Athletes, speak. Doug Dickey, University of Tennessee coach and SEC Coach of the Year, will appear along with members of 1965 UT football team.

Saturday morning will see the group returning to Bell Avenue. Here Dr. Loyd Corder, Secretary of the Language Missions Department, Home Mission Board, will be featured. Also, the newly elected officers will be installed and awards presented to many Royal Ambassadors.

With a theme of "Your Future Now", this thirteenth Congress offers experiences that you might miss unless you register now with the Brotherhood Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tennessee 37212.

Brotherhood Officers Special Training

By Roy J. Gilleland, Jr.

The Brotherhood Commission is conducting a special school for Church and Associational Brotherhood Officers, Apr. 28-30, 1966 at Cedarmore Baptist Assembly in Kentucky. Training will include information on future plans as well as advanced training and new ideas to help you do a better job—cost is small. Your Brotherhood Department will take care of expenses for Associational Brotherhood Officers and Missionaries.

If interested, write your Brotherhood Department, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tennessee 37212.

B.S.U. Scholarship Worker At Lincoln Memorial

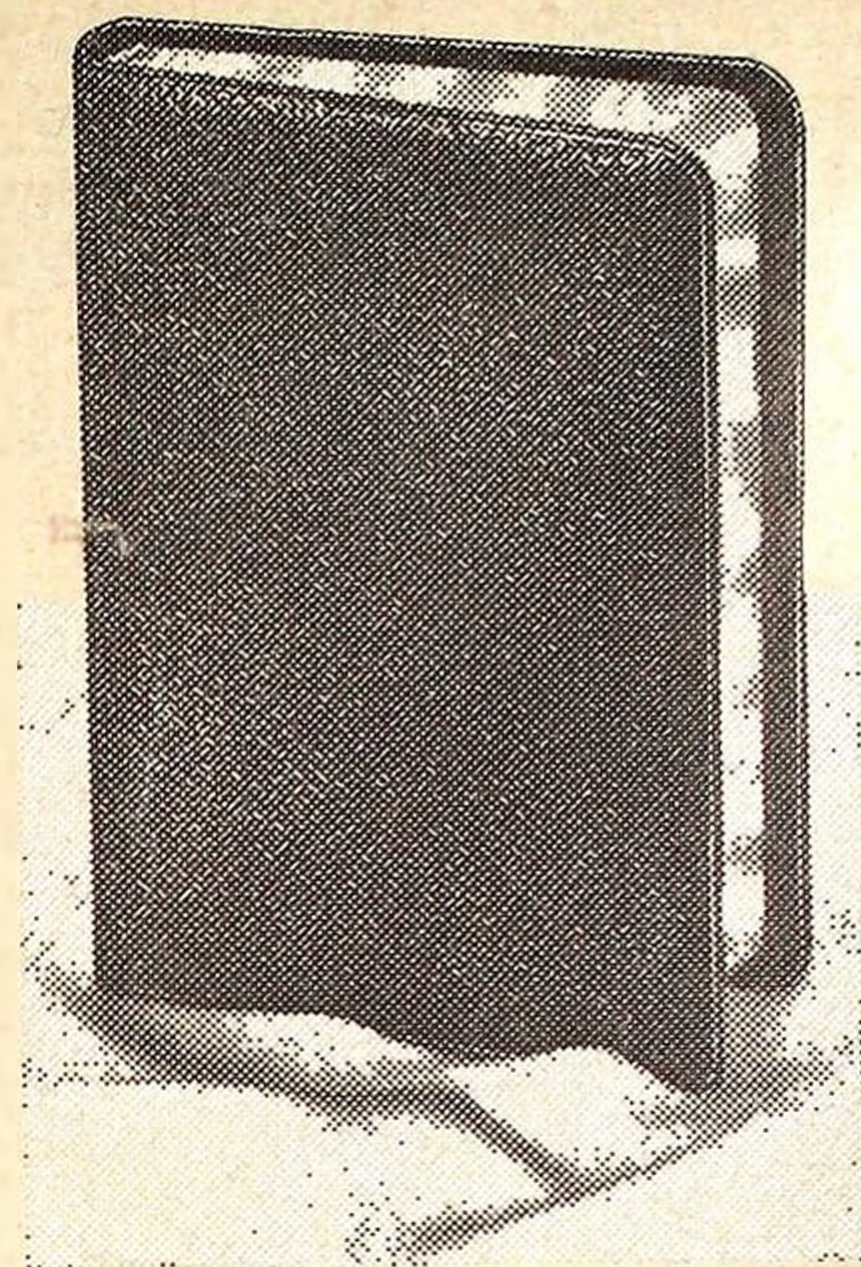


Gary Bradley, of Kansas City, Mo., has been selected as B.S.U. Scholarship Worker at Lincoln Memorial University for the spring semester. Presently a second-year student at Southern Baptist Theological Seminary, Louisville, he graduated in 1964 from William Jewell College, Liberty, Mo., with a B.A. degree in Sociology.

Bradley served as the Kansas City Baptist Associational R.A. President in 1958-59, and the Missouri State R.A. President in 1959-60. His activities in B.S.U. work include: Freshman Council Social Chairman, Executive Council Social Chairman, Vice-President, President, and B.S.U. Choir President, and Missouri State B.S.U. Nominating Committee. He has done part-time work with the B.S.U. at the University of Louisville, and Centre College, Danville, Ky.

During the summer of 1964, Bradley was the Minister of Youth at Lamar Church, Lamar, S.C. He also served as president of the Missouri State Group at Southern Baptist Theological Seminary.

Bradley is the fourth seminary student to work with the Baptist Student Union at L.M.U. under the Student Director's Scholarship. He was preceded by Henry Ramser, who served the fall semester of 1965.



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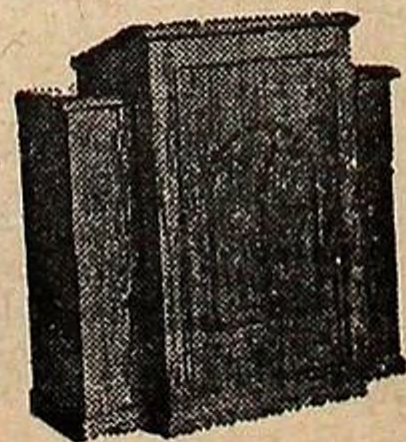
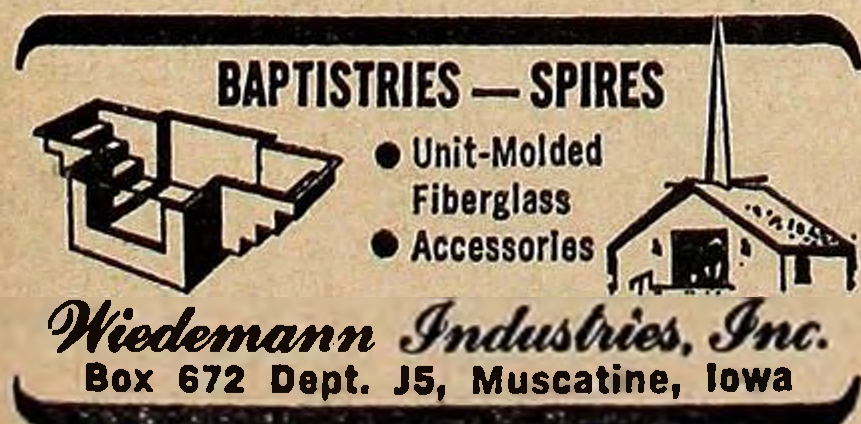
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Attendances and Additions

January 30, 1966

Churches S.S. T.U. Add.

Alamo, First	187		2
Bolivar, First	266	120	
Brownsville	379	112	
Carthage, First	101		
Chattanooga, Brainerd	236		
First	162		1
Ridgedale	110	60	
Clarksville, Hilldale	86		
New Providence	72	31	
Collierville, First	158	48	
Columbia, Pleasant Heights	155	50	
Concord, First	69	54	1
Cookeville, First	180	98	
Crossville, First	50		
Dunlap, First	38	22	
Dyersburg, Hawthorne	129	103	
Elizabethton, First	59		
Gladeville	59	20	
Greenbrier, Ebenezer	67		
Humboldt, First	240	82	
Jackson, Calvary	232	132	
East Union	42		
Highland Park	91		
Parkview	222	95	
West	467	245	
Jefferson City, First	409	210	
Joelton	133	78	
Kenton, Macedonia	57	27	
Kingsport, First	171	75	
Litz Manor	50	26	
Knoxville, Central	265		
Fifth Avenue	151		
First	120		1
Immanuel	55		
McCalla Avenue	126	78	
Wallace Memorial	162	82	
Lawrenceburg, First	69		1
Highland Park	132	70	3
Lebanon, First	269	75	
Lenoir City, First	81		
Livingston, First	83	81	
Malesus	117	31	
Manchester, Trinity	88	45	
McKenzie, First	194	96	
McMinnville, Bethel	22	18	
Magness Memorial	163	75	
Memphis, Ardmore	447	220	3
Bellevue	901	547	1

Boulevard	156	97	
Broadway	385		
Dellwood	297	154	1
First	779	207	1
Kennedy	370	198	
LeaClair	303	165	
Lucy	87		
Millington, First	466	310	4
Mountain Terrace	181	114	4
Second	448	179	2
Southland	133	82	4
Speedway Terrace	340	250	7
Trinity	470	234	6
Wells Station	355	167	1
Whitehaven	480	158	1
Milan, First	303	86	5
Northside	88	41	
Murfreesboro, First	276	80	
Calvary	97	57	
Southeast	49		
Immanuel	51	25	2
Third	148	104	
Woodbury Road	87	49	
Nashville, Antioch	61		
Belmont Heights	404	208	8
Eastland	209	103	
Fairview	95		
First	514	234	3
Carroll Street	75		
Glenwood	99		
Grace	266		1
Haywood Hills	148	108	12
Hermitage Hills	190	142	
Hillhurst	98		3
Park Avenue	366	152	2
Riverside	134	36	
Valley View	38	34	
Woodbine	238	82	1
Oak Ridge, Robertsville	147	56	
Old Hickory, First	297	116	
Rayon City	72	33	
Temple	120		
Portland, First	140		
Pulaski, First	95	24	
Sevierville, First	125	56	
Union City, First	408	115	
Waynesboro, Green River	67	50	
White House	86		

Raises \$1 Million in Campaign

ABILENE, Tex. (BP)—Officials of Hardin-Simmons University here have announced that the first \$1 million in the Baptist school's current \$2 million endowment campaign has been reached. The total includes more than \$750,000 in either cash or pledges raised by drive leaders, and a \$250,000 matching gift from Carr P. Collins, Sr. of Dallas, board chairman of Fidelity Union Life Insurance Co.

Hardin-Simmons officials almost immediately announced plans to raise an additional \$1 million by the end of 1966, and said that a \$30,000 gift in stocks from a retired Baptist minister and his wife has helped push the campaign closer to the goal.

Ward B. Phipps, Sr., and his wife gave the \$30,000 in stocks to Hardin-Simmons. Phipps is an 80-year-old Baptist minister who says he "officially retired" after 57 years in the ministry in 1957. Since then, however, he has preached nearly every Sunday.

He and his wife, a native of Kentucky, now live in Anson, Tex.

live rightly in a world to ourselves—The day demands that we cooperate. You cannot grow one phase of your church life by belittling another organization—Preaching should never have in it a negative comparison of the Lord's work. Bemoaning lack of interest in any of the organized work places a damper on the faithful who want to see that part of the work move to the end that those affected thereby will be brought to the place where they can best be used for the glory of the Lord.

Winning lost souls to a knowledge of the saving power of the Lord Jesus is the primary objective of all we do—This is the end for which we strive.

All the organizations we have can be and should be used as means to the end that souls may be saved.

Cooperation in our associational work should be one of our means that will give every church a lift in the direction of its potentials in using its organizations for the winning of lost souls.

Last is *work*. Preachers must work out in the field. You can get some of your best sermons out face to face with men and women who are in the act of being themselves. You will find it pays spiritual dividends if you will visit your people in places of business. Don't set yourself on a pedestal. Be yourself among the people. You will be glad you did.

The Pastor Today

By C. D. Tabor

(Below, in part, is a message to the Pastors' Conference of New Duck River Association at Shelbyville by C. D. Tabor, retired, who for 18 years was Superintendent of Missions for the association—Editor's Note.)

... Surely there is not a preacher here, that does not see our nation and our people coming under the righteous judgment of God. We have lost the sense of sin and of God's wrath upon it. We need preaching that points out sin in its awfulness, and that done from a warm heart in a positive manner—preaching the profound Gospel of Jesus Christ in a simple way—in the language people can understand.

Perhaps what our people need is a new vision of what it means to be saved and the lostness of the lost. Perhaps you are also preaching to members of your church who are not saved—lost to the church and for themselves—preaching that will bring these to confession, and not in a whipping

way to drive them away. Real preaching on Sunday must be made real in living throughout the week.

Permit me some suggestions that I feel will help: *True Christian friendship among preachers*. I am not bringing any indictment but merely giving you something that I have seen from the sideline—I talk about friendship born of outflowing love—not mere sentiment or superficial emotion—but a feeling of kinship and affection kindled by personal integrity and character. Friendship that will cancel selfishness and jealousy. Love outflowing that will make one want to share. Remember happiness never comes as an object of a direct search, but a by-product of unselfishness and service for others. A friend loveth at all times, no matter the circumstances. A true friend will help another overcome besetting habits and lead him to confession and a new start from a life of failure.

Another item is *cooperation*. We cannot

Mexico Project '65

Prepared by Norman Godfrey
SBC Brotherhood Commission

Twenty-two Southern Baptist young men, including four from Tennessee, spent their Christmas vacation working, witnessing, and sight-seeing in Mexico.

The young men were members of Mexico Project '65, sponsored by the Brotherhood Commission in cooperation with State Brotherhood departments and the Southern Baptist Mission in Mexico.

The young men from Tennessee were Randy Cox of Memphis, a student at Memphis State University; Ross Mayfield of Bells, a student at Carson-Newman College; Bobby Adair, a high school senior from Leoma; and Dan Jones, a high school senior from Rockwood.

Purpose of the project was to provide the young men with opportunities to learn about the customs and culture of the Mexican people, to see the need for the Baptist witness in Mexico, to learn about Baptist work in Mexico, and to make a contribution to Mexican Baptist work.

Highlight of the trip was a work project at Itek Baptist Camp in the state of Tlaxcala, Mexico. At the camp, the young men repaired a road, built several dams to divert drainage ditches, and built an outdoor basketball court.

While in Mexico, the group also visited Baptist work in Saltillo, San Luis Potosi, and Mexico City. During the Christmas weekend, they stayed in the homes of Baptist missionaries and at the Baptist Student home in Mexico City.

Church-State Issue Cited As New Baptist Problem

PHOENIX, Ariz. (RNS)—While appearing at a dinner in his honor here, Dr. Wayne Dehoney, president of the Southern Baptist Convention, noted that "somewhere in the historic walls that divide church and state, doors must be found."

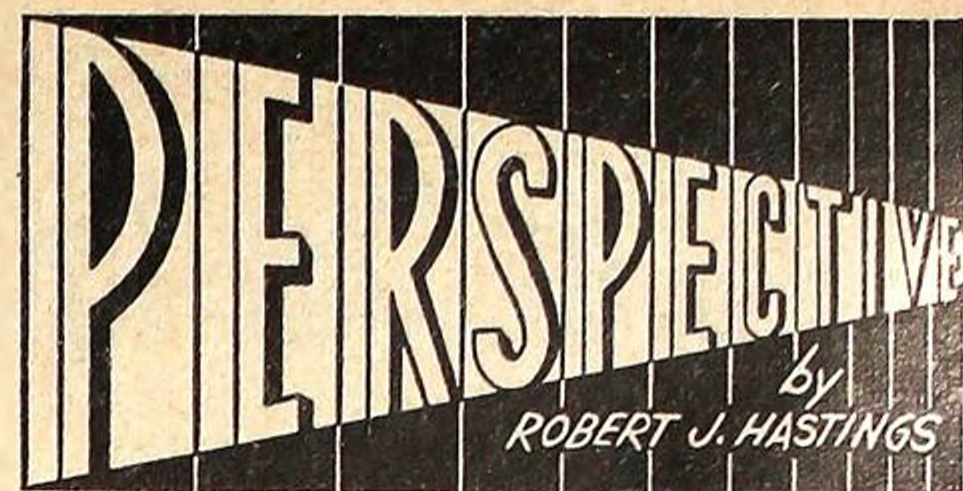
He said that the problem of whether to participate in available federal aid programs has been a real and "very live" issue in the 33,000 churches of the SBC.

"Have no doubt about it," he said, "the federal government already is involved in many church activities or programs. Now, we've got to advance some good, strong reasons for rejecting government help. We no longer can offer the pat answers given over the years."

He referred to several instances in which churches, including his own, already are taking advantage of federal funds. These include day-care centers and kindergartens which accept "aid-to-dependent children."

Mr. Dehoney said, "First, we must define church activities in their broadest meaning. Will our hospitals refuse to participate in Medicare programs and still consider themselves Christian in turning down a patient whose expenses are guaranteed by the government?"

Dr. Dehoney said, "I firmly believe the Southern Baptist Convention will continue to maintain its stand for separation of church and state. But what exact position each state convention will take on the matter of financial aid, I honestly cannot say."



"Planting Trees"

In his new book on John F. Kennedy, author Theodore C. Sorensen tells some of the favorite stories of the late President.

One of them is the story of France's Marshal Lyautey, and his anxiety to plant a certain tree.

His gardener replied, "There is no hurry—this tree is slow growing and would not flower for a hundred years."

"In that case," replied the marshal, "plant it this afternoon." Kennedy, concludes Sorensen, "believed in planting trees this afternoon."

All of us tend to put off the difficult things—tasks that take a long time, that show little promise of success, or that are disagreeable. But the less promising the outcome, the more essential that we get a head start, that we waste not a single afternoon.

This is the urgency reflected in Jesus' commitment in John 9:4, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Do you have some "trees" that need planting in your church, your home, your personal life? This afternoon is your best time to get out that shovel! God will give the hundred years. But only you can plant the tree.



Left to right—Ross Mayfield, Bells; Randy Cox, Memphis; Bobby Adair, Leoma; and Dan Jones, Rockwood, are shown working at Itek Baptist Camp near Mexico City.

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"In The Image Of God"

TEXTS: Gen. 1:26-31; Ps. 8; Matt. 12:1-14; 18:1-14; Acts 10:34, 35; Heb. 2:5-9 (Larger)—Gen. 1:26, 27; Matt. 12:9-14; Heb. 2:5-9 (Printed)—Gen. 1:27 (Golden or Memory).

This study is the first in a series concerning the doctrine of man. It is altogether fitting that such a study should be made at this time. For all too many people, in our day, have erroneous ideas about man. Or at least they do not conform to the teachings found in the Bible. Some popular ideas concerning man, as reflected in certain statements or deeds, need correcting. Man is not to be exploited, for instance. Nor is he to be degraded and treated as a mere object or thing. Each man is to think of himself in light of Biblical statements.

It will be noted that the topic indicated above is a part of the Golden or Memory Text, which appears in the printed passages of the lesson. Thus it will be noted in detail in the notes that follow. It might be observed at this point, however, that it tells of man's status in creation; and that such status was not given to any others in creation. This is another way of saying that man stands at the summit of God's creatures; and that he is honored thereby.

Dignity And Dominion (Gen. 1:26, 27)

What does it mean for man to be made in the image of God? Many answers have been given, and for the most part they are inconclusive. One is that man was endowed at creation with the desire to worship. Another is that man was made with the power to make choices. Yet another is that man was made with the ability to readily communicate with others. In any event, he possessed dignity. In addition, these verses tell us that man was given dominion over all lower orders of creation. The larger animals would come first, later there would come the microscopic ones. The earth was to be subdued and replenished. Man was told to multiply. History would show the evils of man's trying to have dominion over his fellowman. "Let us" (v. 26) suggests the doctrine of the Trinity, so far as God is concerned.

Law And Liberation (Matt. 12:9-14)

Much of the conflict between Jesus and His critics centered around the right use of the Sabbath. These verses record one of many such instances. It is of course true that God had commanded His people through Moses to remember the Sabbath Day to keep it holy. Jesus taught that the Sabbath was made for man and not man for the Sabbath. In so doing He was not in

opposition to Moses but rather going further in the same direction. Here was a man with a withered hand who needed help, and Jesus was prepared to give it to him even if such giving would clash with some distorted understanding of the Law. The man was in a sense bound or hindered in handicapped condition. Jesus would liberate him or set him free. The same would be done, he insisted, under the same circumstances as in the case of a sheep who had fallen into a pit. And a human being is far better than a sheep, both in status and in potential. The followers of Jesus have across the centuries ever since He walked the earth ever been concerned in this matter of making possible the liberation of human beings from whatever binds or hinders them. This has involved good health, sufficient food, furnishing knowledge and sound social legislation

(to mention only a few items). The presentation of the Gospel opens the way for the same.

Purpose And Provision (Heb. 2:5-9)

The purpose that God had for man, even in creation, was that he might become like God. This truth is clearly glimpsed in these verses, as the writer quotes in part from Psalm 8. "Thou madest him a little lower than the angels" (another translation has "a little lower than God"). The latter is in keeping with many other Scriptures, as for instance in the Golden Text of the lesson. Man so thwarted that purpose by sinning that Jesus chose to die in behalf of man thus making possible the realization of the same if this time repentance and faith upon sinful man's part would occur. Apart from Jesus' death, and man's repentance and faith in Him as Saviour, man is totally unable to be victor over death whether it be spiritual or physical. But by means of it, and man's response to the same, both alike have been accomplished. This is the great and marvelous provision seen in the Cross of Jesus Christ. Note the last part of verse nine. Note it and rejoice in what it teaches.

Are You A Tip-Giver? Dues Payer? Tither?

By Dr. David Edens

The average Southern Baptist gave \$47.79 to his church last year. The average American Protestant gave \$69.13.

If the average Southern Baptist were a real, live human being, it might be worthwhile to lecture him for being so stingy toward his church. An annual contribution of \$47.79 figures out to 13 cents a day, which is less than the price of a half a pack of cigarettes.

But the average Southern Baptist is an altogether mythical fellow. He exists only on the scratch pads of church statisticians who divide total contributions by total membership.

In real life, instead of one "average" kind of Southern Baptist, there are at least three distinct categories of church members, who vary widely in their attitudes toward giving.

At one extreme is the *tip-giver*. He is rather numerous, accounting for perhaps half of all the total membership claimed by the churches. When he comes to church, which is an uncertain and spasmodic phenomenon he drops into the collection plate whatever change he finds in his pocket. If he feels that he might be embarrassed by the clink of coins, he fishes a dollar bill

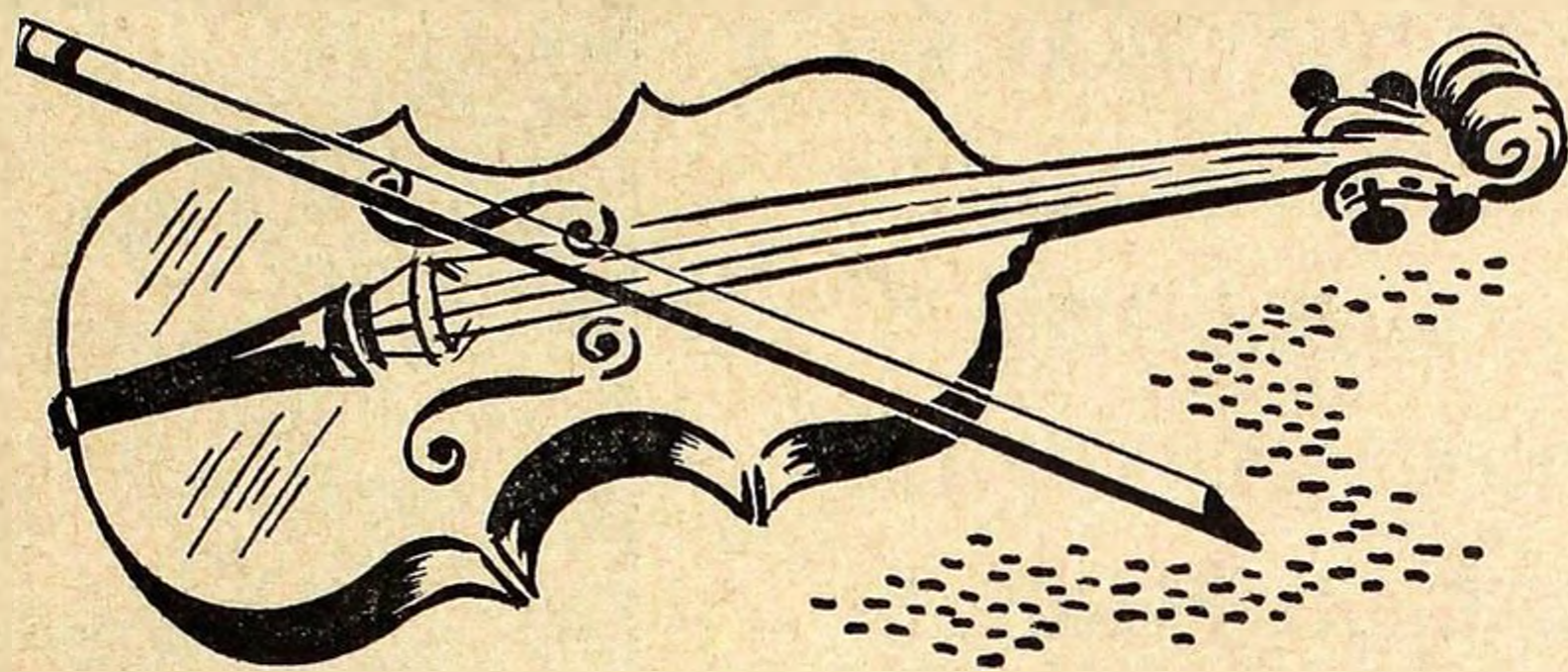
from his wallet.

The next largest group are the *dues-payers*. They give systematically to the church through annual pledge or a weekly envelope system. The amount of their contribution may not be related to the size of their income.

Finally, there are *tithers*. They are a definite minority in most churches. They make up 25 per cent of the membership in Baptist churches. However, if it weren't for them, the churches could not operate.

The tithers regularly give at least 10 per cent of their income to the church. They do not think there is anything sacred about the 10 per cent figure; to the extent that they have grasped the real spirit of tithing, they feel that they are probably being greedy in keeping for their own use 90 per cent of the material wealth which has come to them through the providence of God.

Stewardship means accountability. It means that everything belongs to God, and that He permits us to use His possessions during our lifetime. Some day we must account to Him for the way we have used our time, our money, our lives and our abilities. "So then everyone of us shall give account of himself to God" (Rom. 14:12).



SWEET SOUND*

By Thelma C. Carter

A violinist will tell you that no two violins sound exactly alike. Even though the sounds of both instruments are rich, mellow, and sweet, there is a difference.

Violinmakers say that some violins are better than others. They also say that fine-sounding violins are made by skilled craftsmen.

Looking at a violin, we can see how delicately it is put together. We cannot help but know that this instrument cannot be made in a day, a week, or even in a month. It takes a great amount of patience and time for the cutting and shaping and for the placing of strings. Each step is important to the quality and tone.

Among the most famous violinmakers in the world were the Amati family and Antonio Stradivari. Andrea Amati was a rich man, who lived in a beautiful home in Cremona, Italy. Stradivari, known as Tonio, was a poor boy who learned from Amati's grandson how to make fine violins.

These men would use only a certain fine wood in making their instruments. The wood was cut from trees growing high in the Alps. The wood had to be of a certain stage of maturity. It must be not too young and soft, yet not old enough to be brittle, breakable, or warped. The men agreed that soil, air, and temperature where the wood was grown had much to do with the making of a fine instrument.

The varnish used on the instruments also was important. The whole violin was coated with fine orange-red-brown varnish. This preserved the instrument as it soaked into the wood fiber. The men also agreed that the varnish could not be brought to perfection without strong heat from the sun. Strangely enough, the secret of the Stradivari method of varnish, which made the violins soft in texture, has never been discovered.

We do not know when the first violin

was made. The idea may have started when ancient hunters noticed that the strings on their bows gave a pleasant humming sound as the arrow was released. They found that they liked the different sounds made with long strings and short strings.

In Bible times, psalteries and harps, both stringed instruments, were used in the worship services at the Temple in Jerusalem. These instruments were also played at banquets and religious festivals.

FIRST BIRTHDAY PARTY*

By Clare Miseles

George Washington stood looking out at the bleak February sky. It was as gloomy as his thoughts, and they were quite dark. Even when he asked his sentry the date, and the answer came, "It's the 23rd, sir," he didn't recall that just the day before had been his birthday. It had been just another day, and a bad one at that, in his army winter quarters in the state of New York.

Just now, his birthday was as far from his troubled mind as the moon. He was aware only of his responsibility as a general. All he could think of was his men and the movements of the British Army.

Only the arrival of an important letter interrupted Washington's thoughts. He opened it quickly. For the first time in many days, he smiled as he read the fine script of his friend, the Count de Rochambeau.

"Yesterday (Sunday)" wrote the count, "was the anniversary of your Excellency's birthday."

"So it was," smiled the General. Then he continued reading. "We have put off celebrating that holiday till today, by reason of the Lord's Day, and we will celebrate it with the sole regret that your Excellency be not a witness of the effusion and gladness of our hearts."

"Effusion and gladness of our hearts," echoed the General quietly.

His own heart filled with that same wonderful joy he had once felt at birthday time. He looked about his shabby quarters, at his

Two disillusioned college presidents were talking about what they would like to do if they had their lives to live over again.

"I think I'd like to run an orphanage," said one. "No parents to contend with."

His companion commented, "I'd rather run a penitentiary—no alumni pressure groups."

I heard of a Kenyan student who had been sent home in disgrace from his further education in Moscow. At an indoctrination session his Russian tutor asked him the difference between freedom of speech in the West and in Communist countries.

"In the West," he replied, "you remain free after the speech."

A missionary who was a guest at a Scottish castle was telling his host and hostess at breakfast one morning about the family ghost, who had paid him a bedside visit the previous night. The hostess apologized and expressed the hope that the ghost hadn't kept the missionary from his sleep too long.

"Oh, no," replied the clergyman with a chuckle. "As a matter of fact, he vanished as soon as I asked him for a contribution."

Carl Ally's definition of a consultant: A man who borrows your watch and tells you what time it is.

WHICH HERO?*

By Annie Laurie Von Tungeln

My first is in LOVE but not in HATE;
My second's in FISH and also in BAIT;
My third is in NATION but not in RULE;
My fourth is in SCHOLAR and also in SCHOOL;
My fifth is in OAK but not in PINE.
My sixth is in COLUMN and also in LINE;
My last is in GENTLE as well as in KIND.
My whole is a hero—great in mind,
Of tender thought and sturdy heart—
Who played in our land a noble part.

Answer
Lincoln

rocky table and his hard, wooden chair. Suddenly, all the joy he had in his heart made everything bright, as though he were having a birthday party, a big birthday party with joy and cheer surrounding him everywhere.

What the General did not know at that very moment was that it really was his big birthday party, his first big birthday party. After the Revolution, the anniversary of his birthday was to be celebrated in place of observance of the king's birthday.

Something else the General did not know was that almost two hundred years later you and I would still be celebrating his birthday.



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