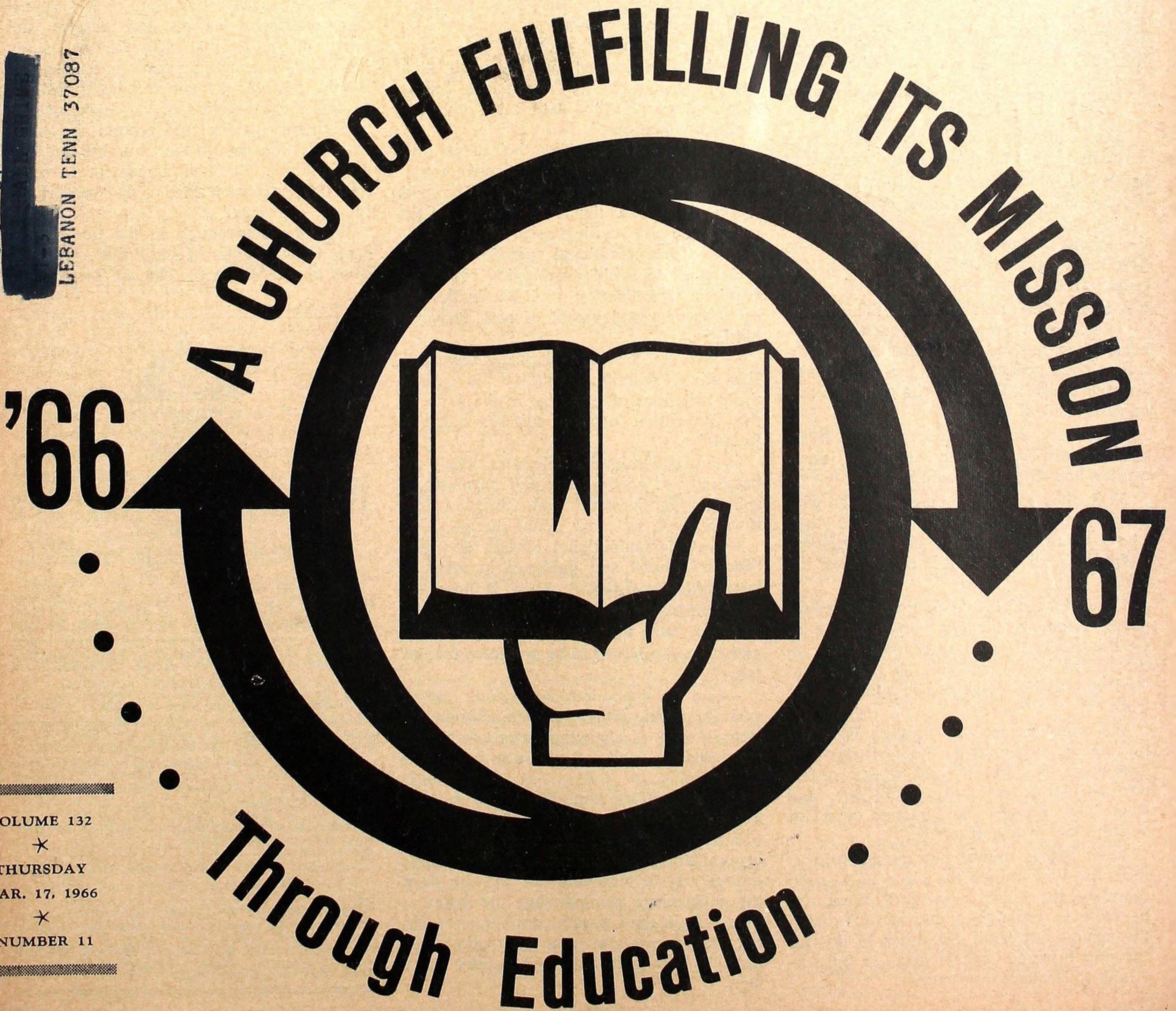


# BAPTIST & REFLECTOR

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## Worship



Ralph Cordell, Campbell Association Missionary, LaFollette

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." Ps. 96:8.

After God's revelation of his law, he gave to Moses full instruction for the building of the tabernacle and for the worship of the people. Worship was to be central in the nation's life.

When Moses made known to the children of Israel God's commands about the tabernacle, they responded with inspiring generosity. They accepted both the opportunity and the obligation to give the materials and services needed.

First, they gave of their precious treasures, jewels, gold, silver, cloth of finest quality, and skins that could be used.

Next, they gave services, the women with special skills making cloth for the building. The gifts represented the best of personal possessions, all was given in the name of the Lord.

"The glory of the Lord filled the tabernacle" Exod. 40:34. The very presence of God burst forth in transcendent glory to declare to Moses and all the people that God was to be worshiped in spirit and in truth.

We ourselves need to worship. We need to come regularly to the holy place where God becomes gloriously real, where we feel our sinfulness and make confession, and where God becomes the supreme object of desire, trust, love, and service.

What values do we put upon Christian worship? Why should the place of worship represent the highest devotion? What can be done to promote a revival of worship throughout our land? In order to do this we must bring to God ourselves in full surrender to His cause and service.

# Future SBC Approaches Suggested For 1970's

NASHVILLE (BP)—In a rapidly changing world, what approaches should Baptist churches and the Southern Baptist Convention use in the decade of the 1970's in order to best minister to a world in need?

Forty-one study groups within the denomination are in the midst of a two year study, grappling with this perplexing question. The significant answers they have suggested thus far were released recently here.

The depth study, called "70 Onward", resulted in a 6-page "Message to the Churches and Denomination" from the 41 study group chairmen. In brief, they suggested:

—that churches project "a more effective and courageous program of sex education for our children and youth;"

—that churches get involved in the total life of the community, "engaging in fellowship and cooperation with other churches and denominations;"

—that churches increase their social ministries to meet the needs of distinctive groups such as children, the aged, the handicapped, divorced persons, alcoholics, juvenile delinquents and those with special needs;

—that denominational agencies correlate their work to avoid overlapping even if it requires consolidation and elimination of agencies or reassignment of staff responsibilities;

—that the Southern Baptist Convention Executive Committee continue "to explore the possibilities of a change in the name of the convention until a suitable name is found;"

—that denominational leaders "study the possibility of encouraging and promoting a spirit of brotherhood and Christian love toward those of other denominations;"

—that denominational leaders also give "encouragement and guidance in areas of inter-faith involvement when it does not compromise our convictions and witness," and that "such an emphasis by the denomination be considered to be projected for one year;"

—that the denomination "restudy and re-evaluate relationships between church and state in view of changing times and altered questions, especially as related to health and education."

The suggestions came from what is called a "grass roots" study by a cross-section of 615 Baptists representing every area of the denomination. The chairmen of the 41 study groups met in Nashville last May to draft the suggestions summarizing the opinions expressed in the separate committee studies, but their suggestions were not made public until the recent Executive Committee meeting.

The Southern Baptist Convention, meeting in Kansas City, Mo., during 1963 voted to ask that the grass-roots study be made. The convention will consider the long-range plan at its 1967 meeting in New Orleans.

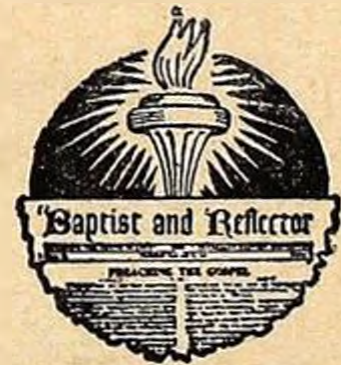
The 6-page document was distributed to members of the Executive Committee, as information and as the opinion of the 41 study group chairmen for the 70 Onward program.

Two public opinion surveys distributed to the Executive Committee generally verified and backed up the statements, giving statistical summaries on how some Baptists feel about each of the suggestions.

The first survey was a poll of 715 Baptist denominational leaders and pastors and members of the 41 '70 Onward study groups. The second survey was sent to 537 Baptist pastors, laymen and laywomen reflecting a cross-section of the denomination.

Both surveys disclosed general agreement with the "Message to the Churches and Denomination", although agreement to some specific items was rated only "moderately strong" or "weak."

**Biggest disagreement in the first survey came to the statement suggesting continued study of the SBC name change. Twenty-one**



## BAPTIST AND REFLECTOR

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# Ministers, Professors, News Commentator To Address Pastors

**NASHVILLE (BP)**—The program for the Southern Baptist Pastors' Conference meeting in Detroit, Mich., May 23-24 will feature messages by 14 Baptist ministers, two seminary professors, and a radio news commentator.

The program outline was released here by the president of the Pastors' Conference, **James E. Coggin**, pastor of Travis Avenue Church, Fort Worth.

More than 10,000 Baptists are expected to attend the annual preaching-emphasis meeting held before the Southern Baptist Convention, **May 24-27**.

News Commentator **Paul Harvey** of the American Broadcasting Co., will deliver a major address during the Monday night session.

Other speakers for the only evening session of the two-day Pastors' Conference are **Carl Bates**, pastor of First Church, Charlotte, N. C., and **Roy O. McClain**, pastor of First Church, Atlanta.

Closing message for the meeting will be delivered by **R. G. Lee**, 80-year-old retired

pastor of Bellevue Church, Memphis, Tenn., who speaks almost every year at the Pastors' Conference.

The pastor of the largest church in the Southern Baptist Convention, **W. A. Criswell** of First Church, Dallas, will deliver a major address entitled "Preaching the Gospel Behind the Iron Curtain" at the close of the Tuesday morning session, May 24.

Four former presidents of the Southern Baptist Convention will address the pastors.

In addition to Lee, they are: **Herschel H. Hobbs**, pastor of First Church, Oklahoma City; **Ramsey Pollard**, pastor of Bellevue Church, Memphis; and **J. D. Grey**, pastor of First Church, New Orleans.

The two seminary professors slated to bring messages are **Clark Pinnock**, professor at New Orleans Seminary, New Orleans; and **Roy Fish**, professor at Southwestern Seminary, Fort Worth.

The immediate past president of the Pastors' Conference, **Jess Moody** of West Palm Beach, Fla., will speak during the closing session preceding Fish and Lee. Moody is

pastor of First Church, West Palm Beach.

The Pastors' Conference will open **Monday morning, May 23** with messages by **C. A. Roberts**, pastor of First Church, Tallahassee, Fla.

Other opening session speakers are **Fred Swank**, pastor of Sagamore Hill Church, Fort Worth; **Jimmy R. Allen**, of Dallas, secretary of the Christian Life Commission of the Baptist General Convention of Texas; and **C. Wade Freeman**, director of the Texas Baptist evangelism division.

Other major speakers are **Evangelist Porter Barrington** of Hollywood, Calif.; **Charles Trentham**, pastor of First Church, Knoxville, Tenn.; and **Gerald Martin**, pastor of Poplar Avenue Church, Memphis, Tenn.

The program agenda for the two-day meeting was planned by the officers of the Pastors' Conference, elected last June in Dallas. **Coggin** is president; **Vander Warner** of Grove Avenue Church in Richmond, Va., is vice president; and **Milton DuPriest** of Beach Street Church in Texarkana, Ark., is secretary.

## Future SBC Approaches . . .

*(Continued from page 2)*

**per cent disagreed with the statement, and 76.5 per cent agreed, including 20.4 per cent who "mildly agreed."**

Twenty per cent in the same survey disagreed with the proposal to re-study and re-evaluate relationships between church and state in the light of changing times and altered questions.

About 17 per cent disagreed with calling on denominational leaders to encourage and promote "a spirit of brotherhood and Christian love toward those of other denominations."

The Message to the Churches began by saying, "Believing that we either progress or stagnate, the changing times demand changed methods, that our churches are interested in serving God and people to the best of their ability, and that our denomination wishes to serve the Lord and the churches in a more excellent way, we make the following recommendations to the churches of our fellowship in a spirit of humility and sincere earnestness, with the desire to help each church become increasingly effective and adequate in our challenging day."

One of the 20 itemized suggestions to the churches cautioned churches "to be aware of the tendency to cling to traditional concepts and practices when they do not adequately meet modern conditions and needs."

Another said, "The church must continuously re-think the institutional aspect of her life and ministry in the light of the New Testament. This may mean the presentation of a changeless Christ to a changing world

by a changed method."

**Other statements to the churches suggested in part:**

—that churches engage in long-range planning culminated in the 1970's, and that they study the nature, purpose, function and areas of work they are pursuing;

—that churches place more emphasis on the home and guard against excessive meetings and demands that will discourage family life;

—that the churches seek ways to implement the imperatives of the gospel in every area of community life;

—that the churches have a renewed emphasis upon prayer and commitment undergirding the employment of proven methods and programs of Southern Baptists;

—that the churches emphasize an improved quality of worship;

—that the churches avail themselves of the social services and resources in the community;

—that the churches guard against the tendency to meet schedules rather than meet needs;

—that the churches orientate new converts and new members, that they minister to inactive and indifferent members, and that they be more involved in "redemptive discipline;"

—that the churches study evangelism in depth and avoid a stereotyped, single method of evangelism and seek instead perennial evangelism;

—that the churches "be more discriminatory and discerning in demands for a trained as well as dedicated pastor," and to be "careful in the ordination of ministers;"

—that sister churches in a community realize "that we are not competitors but partners in God's work;"

—that the churches guard against becoming upper middle-class in culture, and that they become "a cross-section of all redeemed humanity, who love the Lord and each other;"

One section said: we call upon the local church to cultivate a brotherly and compassionate spirit toward other Christians, feeling that we can co-operate without compromising."

Another said: "The church that does not propose to increase her specialized ministries will be left behind."

In the "Message to the Denomination," other statements recommended:

—that the denomination restudy the philosophy undergirding its Sunday School program, and that study continue on the philosophy of age-level grading;

—that study be given to "provide necessary help in bringing churches together with prospective pastors;"

—that aids be prepared for the churches to use in meeting "ethical and social obligations in the community and world about us;"

—that study be undertaken toward preparation of materials for Bible study plans suitable for families of varying ages;

—that emphases be developed toward personal involvement of churches and members in the total mission program of the convention;

—that convention agencies provide "help and instruction for our youth that will properly equip them for their confrontation with current moral and intellectual issues of the world."



# EDITORIALS .....

## Reaching Members Who've Moved Away

In this day of high population mobility the USA has a staggering number of uprooted people. With so many on the move few remain with fixed addresses. This fact carries serious religious implications.

Although Southern Baptists number more than 10.5 million, more than 25 per cent are reportedly non-resident, according to the last available account. Regrettably these non-residents for all practical purposes count little in effective evangelistic witness. They are largely without asset to their church when it comes to support. Furthermore, they usually are lacking in concern to extend the reach of the church on whose rolls their names remain. All the more reason then for a total effort to remedy this spiritually costly situation.

The Division of Evangelism of the Home Mission Board, Atlanta, Ga., together with the Sunday School Department of the Baptist Sunday School Board at

Nashville have tried to do something about this problem of the non-resident (see last week's issue of this paper, page 8). A recent report shows some progress. It indicates 970 churches enlisted in this effort. It also reports names of 11,968 non-resident church members received through the central Non-resident Exchange Desk set up for this purpose at the Sunday School Board offices.

This is, however, only part of the picture. Since 359,400 enlistment cards have been sold for the purpose of keeping track on the non-residents, it has been assumed that many pastors are sending names of their members who have moved away directly to the churches in the communities where these members now live. This assumption is supported by verbal reports from many pastors throughout the SBC indicating they communicate directly with the church which should take responsibility to reach the non-resident rather than sending his name through the Exchange Desk. Of course they should do this in case the whereabouts of the non-resident is known and also the name is known of the Baptist church in the community to which he has moved. The Non-resident Exchange Desk has been set up to aid where such information is lacking.

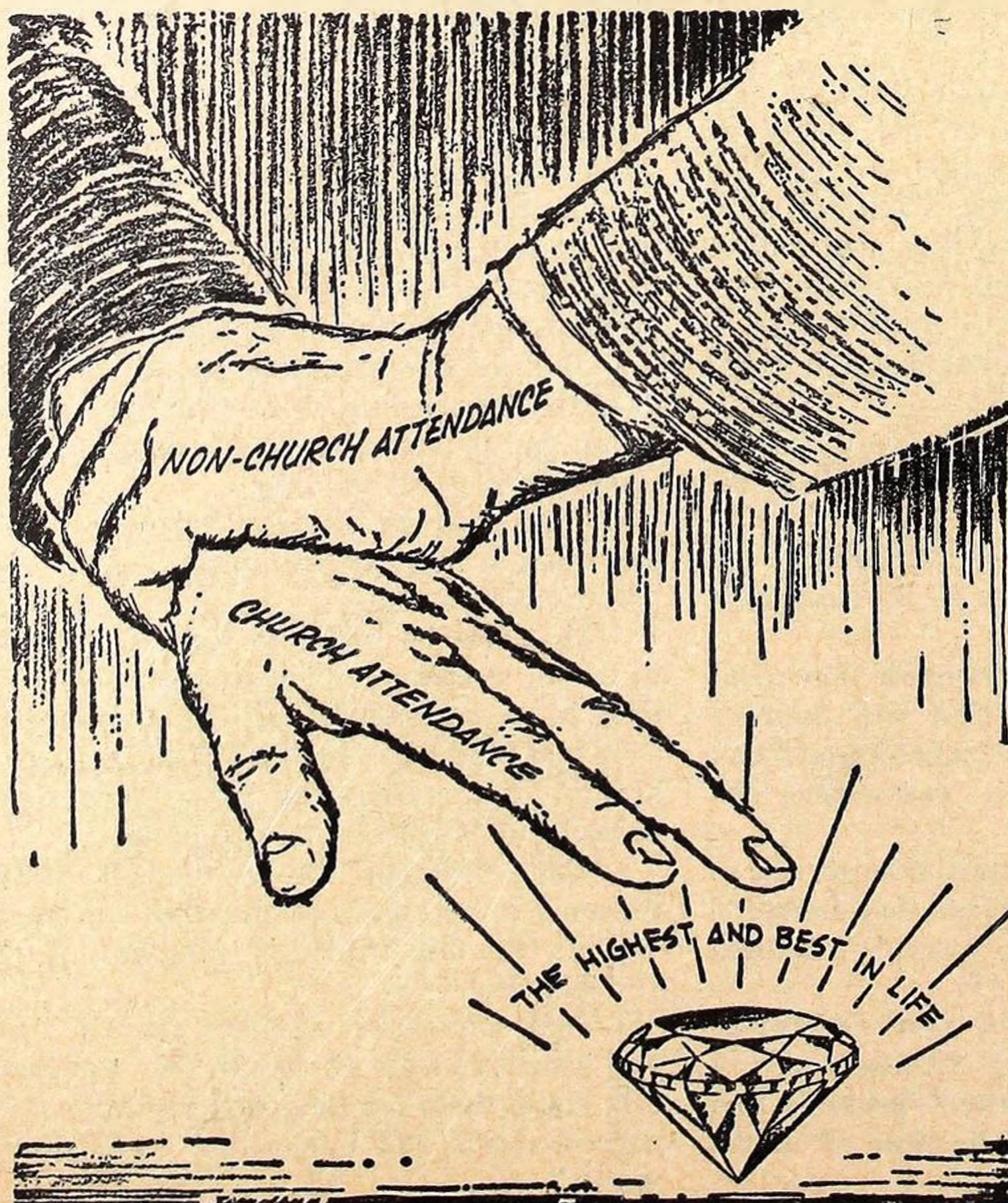
Each enlistment post-card has a detachable reply-card. The pastor receiving information about a non-resident from another church who has moved into his area should use this reply card to report his results, or those of his church, toward enlisting this Baptist in membership in the Baptist church in the community where he now lives.

To know more about this plan of keeping up with church members who have moved away, write for a free leaflet which is yours for the asking from the Sunday School Department of the Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville, Tennessee 37203.

## Not To Be Outdone

It happened over in North Carolina the other day. A Catholic and a Presbyterian out-did one another in aiding a Baptist school. The financial campaign was

### COSTLY RESTRAINT





on for Gardner-Webb College at Boiling Springs. When the area campaign chairman approached Harold R. Domenico, a Catholic, and Richard R. Hawkins, a Presbyterian, each agreed to give \$150. Then, Mr. Domenico realizing his Presbyterian colleague's gift (both were management consultants with a New Jersey firm) was equal to his, wanted to do more, so raised his pledge to \$500. Hearing of this, the Presbyterian, not to be left behind, raised his to \$501. The man who solicited their gifts and started all this friendly competition, Mr. Mauney, is a Lutheran. The thing missing in this story, appearing in the New York Times, is any account of what Baptists, themselves, did for their own school.

It may be our Lutheran helper led our Catholic and Presbyterian friends to act on the counsel of Hebrews 10:24. Just in case you have forgotten it, that verse admonishes: "Let us consider one another to provoke unto love and to good works."

## READERS WRITE

### . . . Cumberland Gap Values Educated Ministry

● I am writing this letter in reference to an article which appeared in the Mar. 3, issue of Baptist and Reflector. The article to which I refer is entitled "From My Dairy," by Dr. John D. Freeman. The part of the article to which I have particular reference is the last part in which he relates a story about the Cumberland Gap Association and the preachers therein.

First of all let me make it quite clear that I have known Dr. Freeman (from a distance) and have been an admirer of his for many years. And, in all fairness to him, I am sure he meant no harm or intended no slur at our Association or the preachers who labor here. So let us begin with this and keep this in mind throughout this reply.

I am fearful, however, that he may have created an attitude about our section of the State that is simply not true. It is true that many of the fine preachers in our Association have not had the advantage of much formal education. Some of them have had only a smattering of what others have been privileged to enjoy. But this doesn't mean that they are opposed to education. At the time this incident occurred it could have been accurate to say that many of the preachers in our area were opposed to what has been called an "educated ministry." But this situation no longer exists. To one who comes to our area who has never been exposed to the rigorous way of life in an area such as ours might get the impression that would be a false impression of the facts.

As one who serves in this part of our State, and one who has had the opportunity

to receive a little of the much-prized ingredient we call "formal training," I would like to go on record commending the pastors of our Cumberland Gap Association for the efforts they have expended in the past, and the efforts they are making at the present to become better trained preachers of the Gospel. Many have gone to nearby Clear Creek School. Others have taken advantage of the Carson-Newman off Campus classes. Still others spend their vacation time each year to go to the Summer preachers school at Carson-Newman. A vast majority of the preachers of our Association would be the first to admit that they are lacking in formal training; but they would be just as quick to say that they recognize the value and importance of it.

I am fearful that there has been a tendency for those who have been fortunate enough to receive formal training to "look down pious noses" at those who have not been quite so lucky. This simply should not be! I suppose that when the rewards are distributed in the life beyond that many of us will be surprised to see some of the rugged, uncouth, unpolished, untrained (formally), and uneducated preachers walk away with first prize. I am convinced that many of them have taken the ability they had and done more with it than some of us who are far better equipped, seemingly, have been able to do with all our "larning." Someone has said: "I would rather listen to a man who says 'I have seen' if he has seen, than to listen to a man who says 'I have seen' if he hasn't seen." True and wise words. These untrained country preachers have

## Our Advertisers

All concerns advertising in Baptist and Reflector have been investigated. Their ads appear only after this paper is assured that they are reliable concerns. The ads are carried in our pages in part as a service to our Baptist people. This is true of the insurance advertising. The insurance policies offered to Baptists and their dependents are underwritten by trustworthy insurance companies.

The insurance advertised is *not* offered in the name of the Tennessee Baptist Convention, nor are the companies Convention-sponsored. They are private concerns offering the insurance to readers of this paper, and do so to Baptists as a group. It is on the group basis that the low rates to individuals are made possible. We make this statement so there can be no misunderstanding about the nature of the insurance companies advertising in this paper.

reached folk for the Lord that the polished sophisticates wouldn't even talk to; and couldn't reach if they would talk to them.

Let me again make it clear that this letter is in no way to be construed as an attack on Dr. Freeman. Dr. Freeman has forgotten more than I'll ever know. And he has accomplished more in his life time than I would accomplish were I to live a dozen life times. But, as I said in the beginning, I do think his words relative to our Association might be taken in the wrong spirit by some. Consequently, I think the record should be set straight. And this is what prompted this letter.

Thanking you and your staff for the good job you are doing to inform Tennessee Baptists on the issues concerning our denomination and our world, I remain—Charles Earl, Pastor, First Baptist Church, New Tazewell, Tennessee

## Moving?

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# Tennessee Topics

New minister of education at Woodmont Church, Nashville, is **Don Mauldin**. He began his work after Mar. 15, coming from a similar position with First Church, Lancaster, S. C., where he has served the past five years. A graduate of Furman University and the school of religious education at Southern Seminary, Mauldin is married and has two children, Karen, 6, and Lillian, 2. Mrs. Mauldin is a graduate of Memphis State University and of the seminary.

**Millard F. Strunk** is the new pastor of First Church, Alcoa, and will begin his ministry Mar. 20. He was pastor of Calvary Church, Memphis, and will be returning to his native East Tennessee. A graduate of Tennessee Tech and Southern Seminary, he has served as pastor of churches in Ind., Ky., Miss., and Tenn. Mrs. Strunk is the former Cita Harris, daughter of Mrs. Hendon M. Harris and the late Dr. Harris, who were missionaries to China for 40 years. The Strunks have three sons, Fil Jr., Bill and Teddy.

Services for **Calvin Decatur Hood** of Memphis who died Feb. 24 were held at LaBelle Haven Church Feb. 26. He had been a lay leader of LaBelle Haven Church for many years, having served as deacon, treasurer and chairman of the finance committee. He also taught Sunday school.

Hardeman Association—**Ewell F. McKinnie** has accepted a call to become pastor of Liberty Church, Fayette Association. He has been pastor of Dixie Hills Church. Hatchie Church ordained **Wendell Richerson** and **Ray Ervin** as deacons. Parran's Chapel Church ordained **O'Neal Vincent**, **Fred Reynolds** and **Max Grant** as deacons.

Dedication service for the new sanctuary of **Whitehaven Church**, Shelby County, was held Feb. 20. It seats 1500 and cost \$600,000. W. Fred Kendall, executive secretary of the Tennessee Baptist Convention was the guest speaker. Lewis D. Ferrell is pastor.

**Leon W. Castle** of Galax, Va., is the new minister of music and education at Lynn Garden Church, Kingsport. A graduate of Carson-Newman College, and Southern Seminary, Castle served as minister of music and youth in Wallace Memorial Church, Knoxville, while going to school.

**James Allen**, a native of Asheville, N. C., is serving as pastor at Antioch Church, Holston Association. He attended Carson-Newman College and has served as pastor of churches in Fla., N.C., and Tenn.

**Mrs. Shirley F. Johnson**, Lebanon, has accepted a position with the art department of the Baptist Sunday School Board. She attended Middle Tennessee State College, Murfreesboro, where she majored in fine arts, and also in visual arts at Auburn (Ala.) University.

A belated report has been received concerning the death of **J. V. Braswell** of Smyrna. He started several missions which later grew into churches. He also served as postmaster at Smyrna.

**William L. Adcock**, father of Mrs. Dennis E. Elliott, missionary to Thailand, died Jan. 22. Mrs. Elliott may be addressed at P. O. Box 832, Bangkok, Thailand. The former Katherine Adcock, she was born in Jackson, Tenn., and grew up in nearby Milan. She was appointed a missionary in 1963.

**Mrs. Minnie Frances Robertson** of Memphis died Mar. 4 after a year's illness. Services were held at Fairlawn Church where she was superintendent of the Young People's Department.

**Mrs. E. S. Morgan, Sr.** died Mar. 3 after an extended illness. She was a member of the building and finance committee of First Church, Nashville. Long prominent in life of the church, she was the mother of Ed. S. Morgan, Jr. and Wills S. Morgan.

**Mrs. H. G. Margarett**, missionary to Argentina, came to the States early in February for furlough. She may be addressed, c/o Maurice Sowell, 3683 Woodmont Dr., Chattanooga, Tenn. The former Anne Sowell, she was born in Argentina. She is the daughter of the late Dr. and Mrs. S. M. Sowell, pioneer missionary to Argentina, and the granddaughter of the late Dr. and Mrs. W. B. Bagby, pioneer missionaries to Brazil. She was appointed by the Foreign Mission Board in 1941.

**Rev. and Mrs. Charles W. Shirley**, missionaries, sailed for Argentina Feb. 28, following furlough in the States. They are stationed in Mendoza, where he is evangelism promoter for the regional Baptist association (their address: Casilla 26, Mendoza, Argentina). Both are natives of Tenn., he of Johnson City and she, the former Lois Parsons, of Elizabethton. Prior to missionary appointment in 1958 he was pastor of Bratt (Fla.) Baptist Church.

Hamilton County Association—**Joe K. Miller** has resigned as pastor of Dallas Church. **Robert Pickard** is the new pastor of Burdette Church.

## They're Cropping Up Everywhere!



The latest addition to the list of organized Baptist Student Unions in Tennessee is Cumberland College, Lebanon. Cumberland, a school with an approximate enrollment of 300 students, 121 being Baptist preference, now has an active organized Baptist Student Union. Ron Richardson, minister of education, First Church, Lebanon, is working in the capacity of director, on a volunteer basis, for the B.S.U.

Including Cumberland, there are now 25 organized Baptist Student Unions in Tennessee. There are an estimated 25,317 Baptist preference students on Tennessee campuses.

Council members are: (left to right) Ron Richardson, volunteer director; Betty Rains, enlistment chairman; Scherland Hobbs, secretary; Carol Spurling, devotional chairman; Mark Riggins, president; and Mrs. Thelma Berry, faculty advisor.

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**EDITOR'S NOTE**—Through the courtesy of Robert G. Smith, religion editor, and the Kingsport Times-News we are privileged to share this story about Luke Martin with Baptist and Reflector readers.

## Luke Martin Spends Spare Time Visiting 'Shut-Ins'

Luke Martin, who "just wandered in" a church and was converted many years ago, today spends much of his spare time wandering into area homes to visit those who can't go to services.

To those home-bound persons, Martin's visit means a chance to hear the scriptures read, to engage in prayer, and to receive religious reading material.

"The idea is to take as much of Jesus and the Church to them as you can," Martin said.

A member of First Baptist Church for the past 36 years, Martin goes to several homes regularly, and has never yet missed a visit.

He has made visits for more years than he can remember.

He isn't narrow-minded about his visits. "It doesn't matter whether a man is a Christian as long as he needs help," he said.

Martin also has visited the elderly in Wilcox Hall at Holston Valley Community Hospital for many years. He once gave free haircuts, but now sticks to shaving those who can't shave themselves.

When he performs this service, Martin admits, he has an ulterior motive—to spread the word of God.

"My attitude is to shave them and Wit-

By **BOB SMITH**  
Times-News Staff Writer  
Kingsport

ness," he said. . . . Of course, the shave helps them, too.

"If you're shaving a man, he'll listen to what you have to say about the Lord . . .

"The Bible says the rewards go to the faithful . . . if there is a shave in Heaven as a reward, I figure I might receive it."

Martin's journeys are hampered by his unusual working hours. He changes shifts every week.

"Some use shift work as an excuse for not going to church," he said, "But there's no excuse for not living for Jesus."

Martin became a Christian almost by chance. "I was walking by this church," he said, "and I went in to see how they were getting along. In three or four days I was converted."

"When I was saved, I yelled to the preacher, 'yes! I'll take Jesus as my Savior!' I've been saved ever since and reckon I always will be."

Martin's first wife died in childbirth and his second died three months ago of diabetes. He now lives alone.

Most of his five children have inherited his zest for religion. Eula Pauline Martin is a missionary in Nigeria, W. Africa. Stanley Martin is a trustee and deacon in a Newport church. Mrs. Ruth Bruce is a church worker in Jefferson City.

Another son, Luke Jr., is pastor of Mount Lebanon Baptist Church in Maryville.

"Luke Jr. seemed to want to be everything except a minister," his father said, "He graduated from college as an electrical engineer, came out of the service as a medical man, and then later became a pastor."

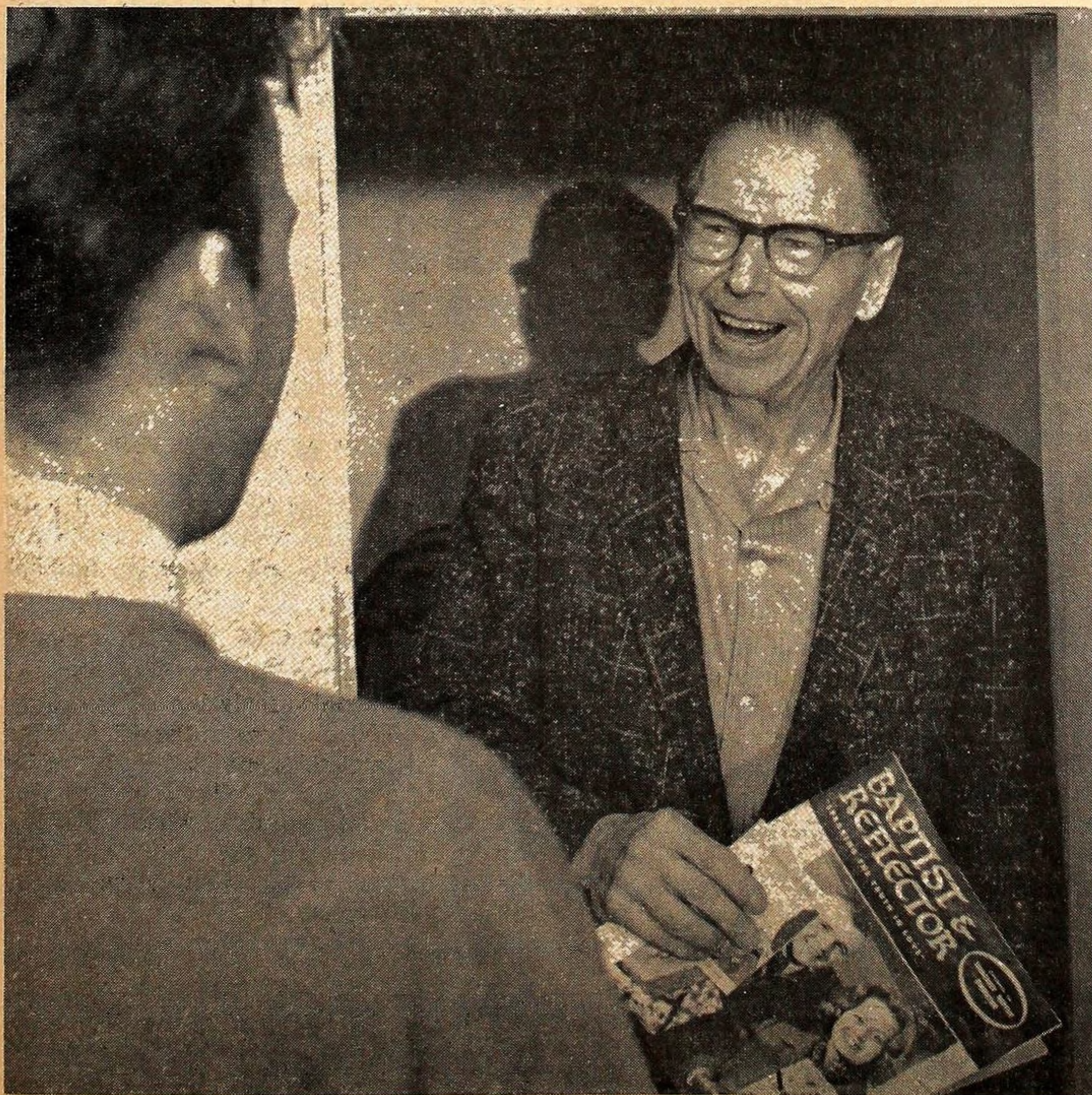
Martin has been active for many years in his church. He has been on the mission committee and is now a deacon.

His biggest concern, evident in his consistent witnessing, is his concern for the fate of the souls of everyone.

"To me, souls are important," he said, "Other souls are eternal, too. If a man loves souls like he should, he ought to be plugging to save them."

Martin believes that the things people do in this world are of great importance.

"I've got to be Luke Martin for eternity and I've got to be him without an excuse," he said.



**WELCOME SMILE**—Luke Martin greets many "sick and shut-in" persons each week with a smile, prayer, and religious literature to read. He receives no pay for visiting these people, who cannot attend church. (Times-News Photo—Battle Vaughan)



# Southern Baptists Since The End Of World War II

by Albert McClellan

Next summer will mark the 21st anniversary of the end of World War II, and the beginning of an unprecedented economic boom. This phenomenal period has brought gigantic changes in American life. Among them are the computer, automation, the communication explosion, the people explosion, and the incredible leap into space. Their influence in the churches caused one man to call ours an age of apostasy. It is true that all these forces are making tremendous changes in church life. The nature of these changes will not be clearly seen for a hundred years. Predictions of the future of the churches range all the way from extreme vitality to complete death.

What of Southern Baptists in this twenty year period? A quick glance suggests anything but death. Almost every single category shows increase.

*Churches and church membership.* From 1945 to 1965, the number of churches went from 26,134 to 33,388, a gain of 7204, more than 25%. Church membership rose from 5,865,554 to 10,601,515, almost double. Sunday School enrolment went from 3,525,310 to 7,671,165, more than double. Training Union increased four times.

These increases mean new people, many from traditional Baptist homes but many more from homes where Baptists were never known. In a generation we have changed from a regional denomination with a Scotch-Irish and English background to a national denomination with a world background. A California church has members from ten nationalities. A glance at the SBC roster of ministers shows almost every kind of racial background.

This rapid increase is bound to produce changes.

It is reasonable to assume that Southern Baptists will remain true to the gospel, but it is no longer reasonable to suppose that they will cling to old methods and procedures. These new people are bound to influence Baptist future. One of today's basic intellectual and spiritual challenges for Southern Baptists is to find the true common denominator that will hold this group together. It is certain that the common denominator is not what it used to be. It is equally certain that the day is past when a single dynamic leader can sway the denomination. We are much too complex for this. Southern Baptists think for themselves. The true common standing ground must be hewn by groups of leaders out of this rugged individualistic Baptist thought.

*Gifts and property valuation.* In 1945 total gifts laid in the collection plate came to \$98,458,425 and in 1964 it was \$591,587,981, nearly a fivefold increase. Property evaluation jumped from \$276,098,000 to \$2,954,380,000, an elevenfold increase.

This tremendous leap upward has put Baptists on Main Street. In 1945 half of our churches were by-way churches; today they are shopping center and main highway churches. In 1945 the architectural stress was largely utilitarian; today it is utilitarian with an artistic flair. Baptist churches all over the nation compete with other denominations in the appearance and usefulness of their buildings.

What does this new main street posture mean? It raises all kinds of questions about our nature. What has it done to us psychologically? Are we more or less rigid than we used to be? What does it say about the problems of leadership, the problems of communication? Are we more or less institutional in our churchly character? The answers to these questions are not known. Some safe guesses are that we do not present the same public image we once presented, that with our illusion of affluence and our conservative stance we are a contradiction to many people, and that size brings denominational problems that are altogether new. Probably the most important question is "What was this growth money spent for?"

## College President Goes To Pastorate

ABILENE, Tex.—James H. Landes has resigned as president of Hardin-Simmons University here to become pastor of First Church, Birmingham, Ala., April 1.

The university's board members accepting the resignation made no immediate interim arrangement for direction of the university.

The Birmingham church extended the call Feb. 20.

Landes became president of Hardin-Simmons Apr. 2, 1963. Previously he served as pastor of First Church, Wichita Falls, Tex., for 17½ years.

To answer this question, "for educational space" would bring one set of observations for tomorrow. To answer it, "for rugs and stained glass windows" would bring another set of observations.

*Institutional growth.* In 1945 Southern Baptists cared for 3,713 children in nineteen homes. In 1964 they cared for 4,492 in 26 homes. In 1945 Southern Baptists enrolled 30,670 students in 47 colleges and in 1964 they enrolled 80,207. In 1945 we had 4,665 beds in twenty hospitals and in 1964, 13,666 beds in 47 hospitals. We have added three seminaries.

Who has the wisdom to appraise the significance of these increases? Are we merely responding to an old pattern, or do these gains represent truly creative thrusts into the future? One thing is very true, despite our increased institutions, Southern Baptists are not as proportionately loaded with institutions as they were twenty years ago. Being twice as large, we would have twice as many institutions which we do not have except in the self-supporting hospital field.

It is very difficult to determine significance for the future. Two types of response come from people analyzing their worth. One says, "We've outgrown them." Another says, "They are indispensable." Both usually speak from impression. What is needed now is a really gifted analysis of what is happening to us because of the institutions, and the willingness to let what is happening speak to our future.

Twenty years is a long time in today's world. And fast as things are moving, an article like this twenty years from now might find a great deal more to say, not about the future but about the past.

Dr. McClellan is program planning secretary of the Executive Committee, SBC, 460 James Robertson Parkway, Nashville, Tenn.

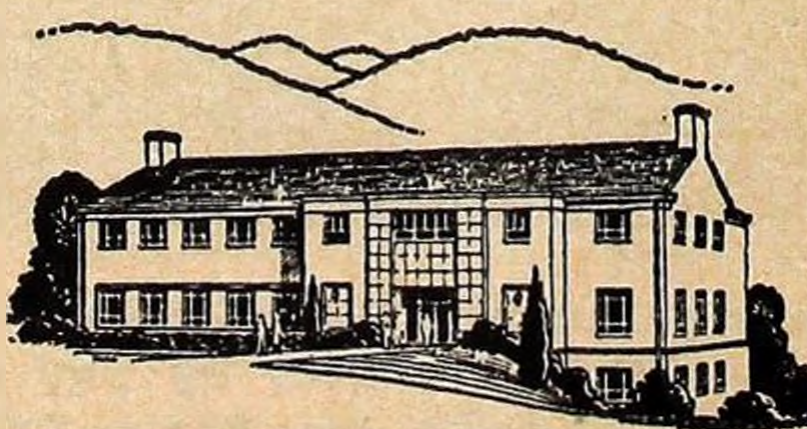
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Memorial Library



# Time To Straighten Out Those Training Records!

The procedures for keeping records and obtaining diplomas and seals in the Church Study Course changed October 1, 1965. The Sunday School Board (SBC) has discontinued its large files of records because the machines could not maintain the system, and the churches were continuing to send in inaccurate information.

However, now the Sunday School Board is keeping records of each individual who earns as much as a diploma and/or a seal (5 book awards). Each church is expected in turn to keep its own record of individual book credits.

Recently the Sunday School Board sent to the churches a "print out" of the entire training record of the church. They are keeping on file another copy of this information. As you check your copy of the "print out," if you find inaccuracies, please make corrections.

Go through the report carefully, compile a report of corrections, and send it to: Mrs. John Hood, Church Study Course Awards Office, Baptist Sunday School Board, 127 Ninth Ave., No., Nashville, Tennessee 37203.

The list may be compiled something as follows:

For a trainee who has deceased  
Mrs. John M. Jones—Deceased

For a trainee who has moved away  
Mrs. John M. Jones—moved to  
First Baptist Church, Huntsville,  
Alabama

If you do not know where she is, tell as much as you do know:

Mrs. John M. Jones—moved to  
Huntsville, Alabama, address  
unknown.

If she is listed under several names:

Mrs. John M. Jones

Mrs. Ruth Jones

Ruth Jones

Ruth Mae Carter

Transfer to Mrs. John M. Jones  
(listing the *preferred name*).

If she came from other churches where she had training:

Mrs. John M. Jones—Plymouth  
Valley, Kentucky, and Ruth Mae  
Carter—First Baptist Church,  
Pinckneyville, Tennessee,

Transfer to Mrs. John M. Jones,  
(your church)

Then in your church office, you will want to keep a training record file, listing *preferred name* forms only. Special file folders are available for this use. They are listed as form 436-681, and may be ordered from the Baptist Book Store in your area. Training Record envelopes (form SC-1) are also available.

Now, all diplomas and seals must be requested. To make request, you may refer to credits listed in the "print-out." For awards earned since October 1, 1965, you will need to return the "receipt" you received. A combined (or separate) total of 5 credits and "receipts" is required for each diploma or seal.



W. Howard Bramlette (seated), who will be visiting director of training for the 1966 missionary journeymen of the Southern Baptist Foreign Mission Board, looks at pictures of current journeymen with Rev. Louis R. Cobbs, coordinator of the Missionary Journeyman Program. Bramlette is a consultant in the student department of the Southern Baptist Sunday School Board; Cobbs is an associate secretary in the Foreign Mission Board's department for missionary personnel. Journeymen are single college graduates, under the age of 27, employed to do specific jobs overseas for two years.

## On The Moral Scene

... A recent study by the Southern Regional Council reports 93 civil rights deaths between 1955 and 1965. More than 500 cases of civil rights violence were documented between January, 1961 and May, 1965.

... In an effort to protect consumers, the President is expected to send Congress a request for a bill guaranteeing truth in lending and in packaging.

... According to *Newsweek* (February 21, 1966 issue) Iron Curtain countries have been shaken by the results of Gallup-type polls, an effort to get public opinion which had been shunned in earlier years. Some results: 34% of the Czech people still believe in some sort of higher being; only 6% of the members of the Czech Communist youth organization believed that the organization was doing useful work; less than 1% of the students in Warsaw University considered

themselves Marxists. Many Western observers see the recognition of divisions of opinion in the Communist world as a significant step forward.

... Pro-fluoridation votes in 28 out of 50 referendums in US communities last year indicates a growing acceptance of fluorides in drinking water to prevent tooth cavities. A Gallup poll published last November noted that 63% of those interviewed favored fluoridation; in communities where the drug was already in use, 81% approved.

... The Center for Special Problems is the name of a unique outpatient medical clinic operated by the San Francisco Department of Public Health. The clinic will offer help for alcoholics, drug addicts, prostitutes, homosexuals, and others with special problems. In addition to treatments, the Center will also operate a broad research effort in order to evaluate the efficacy of such treatments.

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# Life And Work Curriculum

by Alma Hunt, Executive Secretary

Traditionally, the curriculum of Woman's Missionary Union has been planned to share the biblical, historical, and contemporary story of missions and to present forces at work in the world which affect missions at home and overseas. The study has been designed to encourage prayer for and financial support of missions and involvement in community missions. In October, 1966, a new dimension will be added to the curriculum, correlation.

Correlation comes to focus in the new course of study for young people and adults, the Life and Work Curriculum. The purpose of this curriculum is to help each church lead its members into a fulness of life in Jesus Christ and into obedient work for him. This curriculum correlates the curriculums of Sunday School, Woman's Missionary Union, Brotherhood, Training Union, and the Music Ministry.

In WMU, study content and actions will be correlated with the study of the biblical revelation in Sunday School. Brotherhood and the Music Ministry studies and actions will be correlated with Sunday School. Training Union studies will provide content from its study areas as well as content correlated with the studies of all program organizations based on the biblical revelation. In addition, Training Union will provide training in skills related to individual and group actions suggested in all curriculums.

Although the Life and Work is a correlated curriculum, the curriculum of each church program organization will have integrity. WMU will continue to lead members to develop a growing understanding of God's missionary purpose as revealed in the Bible, to study missions in the contemporary setting, and to study the history of missions. Areas of the world will be magnified

as the contemporary study shows world need and Southern Baptists' response to missions. Studies in WMU will be correlated with the study of the biblical revelation in Sunday School in such a way as to make all study and actions more relevant.

In Sunday School, the Life and Work is alternate to the Uniform Series; in Training Union, alternate to the Christian Training Series. WMU has one curriculum. The studies in *Royal Service* for adults and in *The Window* for young people are correlated with Life and Work Curriculum. Within the WMU curriculum there is correlation. Members of Sunbeam Bands and Girls' Auxiliaries study units related to the same themes studied in WMS and YWA.

A church will choose whether its Sunday School and Training Union will study the Life and Work Curriculum, but in WMU all materials for all ages are published only under the Life and Work emblem.

Since WMU has only one curriculum, each church will use *Royal Service*, *The Window*, *Tell*, and *Sunbeam Activities*. No new magazines are planned for WMU organizations.

In the May issues *Royal Service* and *The Window* will carry articles about the Life and Work Curriculum and WMS and YWA's relationship to it. *The Baptist Training Union Magazine*, *The Sunday School Builder*, *Church Administration*, *Brotherhood Journal*, and *the Church Musician* for May will also carry information regarding every facet of the Life and Work Curriculum.

A filmstrip interpreting Life and Work Curriculum has been produced and may be borrowed from the Associational Superintendent of Missions at no cost to a church.

Many values will come through the use of this correlated material:

**1. The potential for Bible knowledge is increased. The curriculum of each church program organization is rich in Bible content.**

WMU materials will present the biblical basis for missions and correlate with studies based on the biblical revelation. The term "Bible based" describes a characteristic of the Life and Work Curriculum.

**2. The potential for understanding the nature, purpose, functions, and tasks of the church is increased.**

The curriculum of each church program organization will direct understanding toward the church as an organism and as an



**RECORD FOREIGN MISSIONS CHECK:** The top officials of the Southern Baptist Foreign Mission Board hold the largest check ever received by the mission board in Richmond, Va. The check for \$3,002,557 was presented to Baker James Cauthen, right, executive secretary of the Foreign Mission Board, during the SBC Executive Committee meeting in Nashville recently. J. Chester Badgett of Campbellsville, Ky., (left), is president of the Foreign Mission Board. The record check includes \$2,530,614 in gifts through the annual Lottie Moon Christmas Offering among Baptist churches, \$395,402 in contributions through the Cooperative Program unified budget plan, and \$76,540 in other designations. The amount came during one week to the SBC Executive Committee for distributions. (BP PHOTO)

organization. Studies will be made of the functions of the church to worship, to proclaim, to minister, to educate. The term "church oriented" describes another characteristic of the Life and Work Curriculum.

**3. The potential for sequence and continuity in study and actions is increased.**

Learning should result in action. The Life and Work Curriculum will suggest appropriate actions which should follow the study of the content. The actions suggested will be actions designed to help the church achieve its objectives and goals; this may be done by individual or group actions which will help the church. The term "action inducing" describes the third characteristic of the Life and Work Curriculum.

WMU will accent the belief that learning about missions should result in personal involvement in missions. The individual and group actions planned by WMU will relate appropriately to the actions being engaged in by other church program organizations.

Continue to order *Royal Service*, *The Window*, *Tell*, and *Sunbeam Activities* from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, whether or not your church chooses to use the Life and Work Curriculum.

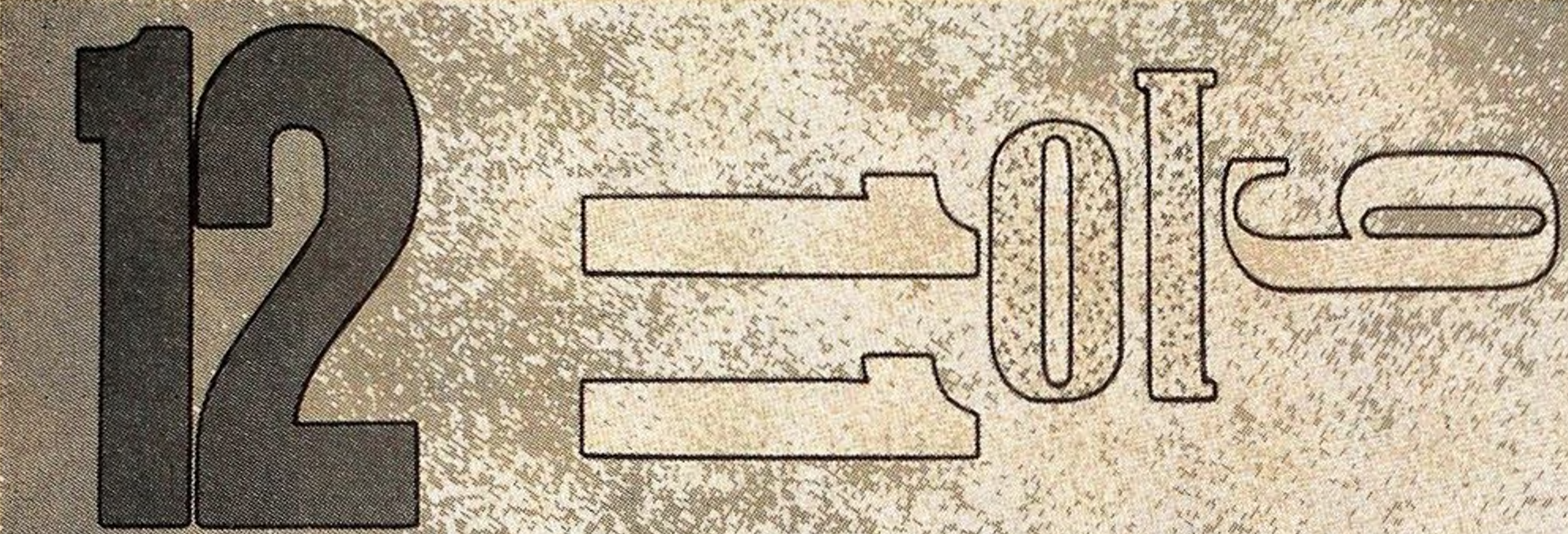
## Miss Mary Ann Forehand

Miss Mary Ann Forehand, Kentucky State Sunbeam Band Director, will lead the Beginner conferences at two of the three Sunbeam Workshops in Tennessee.  
March 22—Bell Avenue Church, Knoxville  
March 25—Park Avenue Church, Nashville  
March 29—West Jackson Church, Jackson





## Are You Making Plans?



1965-66

# JUNIOR Memory Work DRILL

Tennessee Training Union Department      1812 Belmont Boulevard      Nashville, Tennessee

Are you making plans to promote the **Junior Memory Work Drill** in your church? It is very important for you to begin thinking right away about this new program for Juniors. The **Juniors should be working now** in getting ready for the church, associational and state drills. May we suggest that you find out when the associational drill will be so you can put in your church calendar the church drill. If you need copies of the Junior Memory Work Drill (each Junior will want one), write the Tennessee Training Union Department.

### BROTHERHOOD DEPARTMENT

## Scholarship To Be Awarded At Congress

The first of a continuing scholarship will be awarded at the **Royal Ambassador Congress**, meeting in Knoxville at Bell Avenue Church, according to William H. Brown, Royal Ambassador secretary. A speech contest is being held Friday afternoon, Apr. 8 for all Royal Ambassadors. Climax of the contest will be the granting of a **\$200 scholarship** to the Ambassador (age 15-17) Speakers' Contest winner.

Speaking on the theme, "Preparing for My Future Through Royal Ambassadors," any Ambassador may enter. To be eligible to receive this scholarship, entrants must be active members of a chapter, and they must have been active Royal Ambassadors for at least 12 months, immediately preceding the contest.

The purpose of the scholarship is to **encourage students** to attend a Tennessee Baptist college. Therefore, to receive his \$200, which will be applied toward his college tuition, the winning Ambassador must enter either Union University, Belmont College, or Carson-Newman College. The \$200 will be held up to five years, pending the winner's attendance at the Tennessee Baptist Convention college of his choice.

This **Ambassador Speaker's Scholarship** is only part of the Bill Wallace Memorial Scholarship Fund, which is to be initiated at the Apr. 8-9 Congress. A dedication of the fund will be staged during the Friday evening session, meeting at Knoxville Municipal Coliseum.



**NASHVILLE—DR. ERWIN L. MCDONALD (C)**, editor of "Arkansas Baptist News-magazine," launches into a humorous anecdote from Arkansas Baptist life for the benefit of William D. Fox (L) and Dr. J. M. Crowe (R). The occasion was a breakfast Feb. 23 at the Sunday School Board, honoring Dr. McDonald on the Apr. 1 publication of his book "Across the Editor's Desk," one of three selections in Broadman Readers Plan for April, May and June. McDonald's book discusses Baptist state papers from the viewpoint of the editor, the readers and the state convention. Fox is supervisor of the Broadman Readers Plan section in the Board's book store division. Dr. Crowe, associate executive secretary-treasurer of the Board, is considered the "father" of the idea of Broadman Readers Plan, now in its third year of offering a balanced program of reading for adults and young people. "File 13" and Broadman Readers Plan books served as table decorations for the breakfast, sponsored by Broadman Press and Broadman Readers Plan.—BSSB Photo



# Attendances and Additions

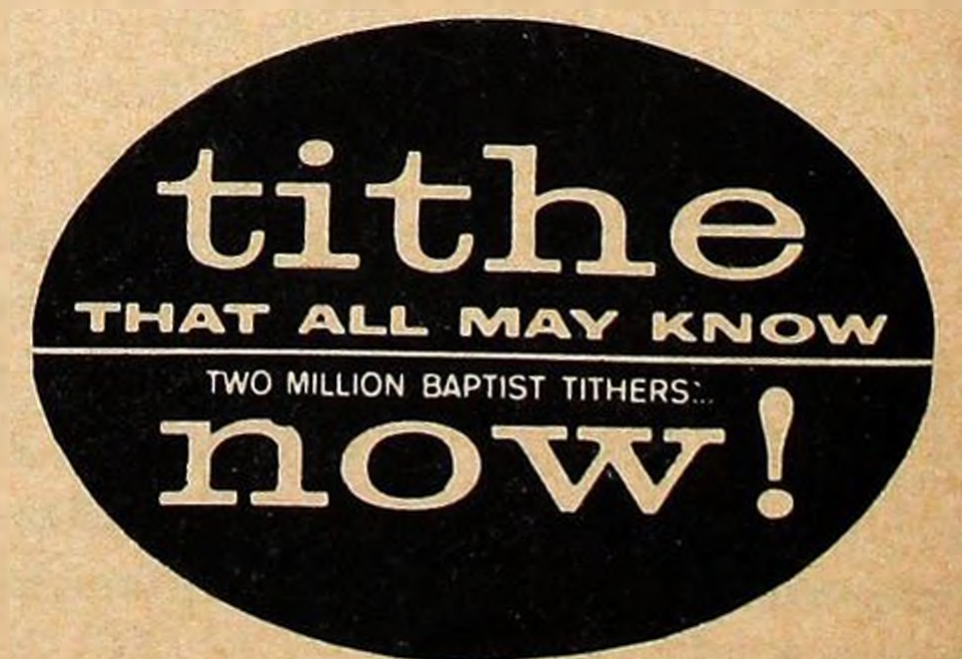
Churches S.S. T.U. Add.

March 6, 1966

|                             |      |     |    |
|-----------------------------|------|-----|----|
| Alamo, First                | 241  | 91  | 2  |
| Alcoa, Calvary              | 156  | 70  |    |
| Alexandria                  | 158  | 50  |    |
| New Hope                    | 45   | 28  |    |
| Antioch, Mt. View           | 143  | 65  |    |
| Athens, Central             | 134  | 60  |    |
| East                        | 395  | 187 | 2  |
| First                       | 565  | 206 |    |
| West End                    | 32   | 28  |    |
| Auburntown, Prosperity      | 138  | 60  |    |
| Baxter, First               | 92   | 50  |    |
| Bemis, First                | 292  | 58  |    |
| Bolivar, First              | 437  | 102 |    |
| Brownsville                 | 658  | 193 |    |
| Calvary                     | 135  | 91  |    |
| Calhoun, First              | 117  | 71  |    |
| Carthage, First             | 204  | 34  |    |
| Chattanooga, Bartlebaugh    | 112  | 58  |    |
| Brainerd                    | 987  | 295 |    |
| Calvary                     | 248  | 77  |    |
| Central                     | 717  | 174 | 11 |
| Meadowview                  | 54   | 23  |    |
| Concord                     | 511  | 181 |    |
| East Brainerd               | 224  | 92  |    |
| East Lake                   | 452  | 139 |    |
| Morris Hill                 | 296  | 141 | 1  |
| Northside                   | 349  | 85  |    |
| Oakwood                     | 486  | 165 | 2  |
| Ooltewah                    | 178  | 60  |    |
| Red Bank                    | 1343 | 354 | 10 |
| Ridgedale                   | 513  | 184 | 5  |
| Silverdale                  | 223  | 82  |    |
| South Seminole              | 271  | 75  | 2  |
| White Oak                   | 500  | 156 | 2  |
| Woodland Park               | 281  | 111 | 2  |
| Clarksville, First          | 959  | 224 | 8  |
| Hillcrest                   | 188  | 70  |    |
| Hilldale                    | 112  | 43  |    |
| New Providence              | 199  | 72  | 3  |
| Pleasant View               | 297  | 93  |    |
| Cleveland, Big Spring       | 298  | 125 |    |
| Blue Springs                | 63   | 37  |    |
| Maple Street                | 134  | 80  |    |
| Stuart Park                 | 145  | 82  |    |
| Westwood                    | 221  | 104 |    |
| Clinton, First              | 570  | 190 |    |
| Second                      | 366  | 154 |    |
| Collierville, First         | 317  | 92  |    |
| Columbia, Highland Park     | 318  | 124 |    |
| Northside                   | 118  | 47  |    |
| Riverview                   | 51   | 25  |    |
| Concord, First              | 300  | 146 |    |
| Cookeville, First           | 512  | 130 | 5  |
| Washington Ave.             | 149  | 82  |    |
| Bangham                     | 55   | 47  |    |
| West View                   | 140  | 44  |    |
| Crossville, First           | 164  | 47  |    |
| Homestead                   | 134  | 45  |    |
| Dayton, First               | 300  | 96  |    |
| Dickson, First              | 312  | 96  | 2  |
| Dresden, First              | 203  | 85  |    |
| Dunlap, First               | 125  | 53  |    |
| Dyersburg, Hawthorne        | 217  | 116 |    |
| Elizabethton, Calvary       | 139  | 76  |    |
| First                       | 408  | 238 |    |
| Immanuel                    | 325  | 146 | 1  |
| Oak Street                  | 163  | 51  |    |
| Siam                        | 203  | 83  |    |
| Etowah, First               | 334  | 85  |    |
| Flintville                  | 154  | 73  | 2  |
| Friendsville, First         | 140  | 37  | 2  |
| Galloway                    | 78   | 58  |    |
| Gladeville                  | 168  | 68  |    |
| Goodlettsville, First       | 447  | 175 |    |
| Grand Junction, First       | 138  | 63  |    |
| Greenbrier, Bethel          | 159  | 82  | 2  |
| Ebenezer                    | 136  | 73  | 5  |
| First                       | 333  | 124 |    |
| Jordonia Mission            | 54   |     |    |
| Harriman, Big Emory         | 130  | 72  |    |
| Piney Grove                 | 122  | 18  |    |
| South                       | 401  | 149 | 1  |
| Trenton Street              | 269  | 95  |    |
| Walnut Hill                 | 180  | 55  |    |
| Hixson, Central             | 320  | 142 |    |
| First                       | 367  | 101 |    |
| Humboldt, First             | 490  | 142 |    |
| Jackson, Calvary            | 427  | 207 |    |
| First                       | 915  | 220 | 2  |
| Highland Park               | 221  | 74  | 7  |
| Parkview                    | 343  | 125 | 2  |
| West                        | 787  | 366 |    |
| Jasper, First               | 187  | 49  |    |
| Kimball                     | 121  | 69  |    |
| Jefferson City, First       | 582  | 224 |    |
| Joelton                     | 238  | 134 |    |
| Johnson City, Central       | 509  | 160 |    |
| Southwestern                | 46   | 42  | 3  |
| Clark Street                | 239  | 61  |    |
| North                       | 181  | 70  |    |
| Pine Crest                  | 176  | 88  | 1  |
| Kenton, Macedonia           | 87   | 75  |    |
| Kingsport, Colonial Heights | 421  | 176 |    |

|                          |      |     |    |
|--------------------------|------|-----|----|
| First                    | 811  | 248 | 3  |
| Litz Manor               | 189  | 81  |    |
| Lynn Garden              | 416  | 116 |    |
| State Line               | 197  | 71  | 8  |
| Kingston, First          | 374  | 157 |    |
| Knoxville, Beaver Dam    | 264  | 116 |    |
| Bell Avenue              | 701  | 173 | 3  |
| Black Oak Heights        | 197  | 90  | 2  |
| Broadway                 | 793  | 230 |    |
| Central                  | 1041 | 333 |    |
| City View                | 271  | 82  | 4  |
| Cumberland               | 407  | 151 |    |
| Fifth Avenue             | 583  | 163 | 2  |
| First                    | 829  | 207 |    |
| Grace                    | 439  | 181 |    |
| Immanuel                 | 318  | 96  | 1  |
| Lincoln Park             | 917  | 205 |    |
| McCalla Avenue           | 734  | 255 |    |
| Mt. Carmel               | 154  | 66  |    |
| Meridian                 | 583  | 214 |    |
| New Hopewell             | 284  | 160 |    |
| Sharon                   | 175  | 82  | 1  |
| Smithwood                | 703  | 248 |    |
| South                    | 506  | 186 |    |
| West Hills               | 291  | 93  | 6  |
| LaFollette, First        | 224  | 84  |    |
| Lawrenceburg, First      | 175  | 66  |    |
| Highland Park            | 305  | 117 |    |
| Lebanon, First           | 485  | 153 |    |
| Immanuel                 | 395  | 170 |    |
| Rocky Valley             | 102  | 56  |    |
| Lenoir City, Calvary     | 154  | 54  |    |
| Dixie Lee                | 137  | 89  |    |
| First                    | 393  | 134 | 1  |
| Kingston Pike            | 106  | 53  |    |
| Oral                     | 69   | 59  |    |
| Pleasant Hill            | 159  | 95  |    |
| Lewisburg, East Commerce | 123  | 44  |    |
| First                    | 312  | 71  |    |
| Liberty, Salem           | 89   | 27  |    |
| Livingston, First        | 199  | 98  |    |
| Loudon, New Providence   | 127  | 99  |    |
| Louisville, Zion Chapel  | 119  | 67  | 1  |
| Madison, Alta Loma       | 234  | 106 | 1  |
| Neely's Bend             | 123  | 56  |    |
| Manchester, Trinity      | 117  | 116 |    |
| Martin, Mt. Pelia        | 151  | 51  |    |
| Southside                | 100  | 45  |    |
| Maryville, Broadway      | 471  | 245 | 2  |
| Datson Memorial          | 149  | 100 | 1  |
| Everett Hills            | 423  | 189 | 1  |
| Monte Vista              | 207  | 82  |    |
| Mt. Zion                 | 52   | 24  |    |
| Old Piney                | 88   | 66  |    |
| Pleasant Grove           | 107  | 63  |    |
| Stock Creek              | 148  | 89  |    |
| McKenzie, First          | 363  | 115 |    |
| McMinnville, Bethel      | 50   | 31  |    |
| Forest Park              | 46   | 47  |    |
| Gath                     | 102  | 60  |    |
| Magness Memorial         | 351  | 119 |    |
| Shellsford               | 177  | 80  |    |
| Memphis, Acklena         | 90   | 54  | 4  |
| Ardmore                  | 617  | 255 | 6  |
| Bellevue                 | 1507 | 699 | 9  |
| Bethel                   | 50   | 20  |    |
| Beverly Hills            | 200  | 187 | 6  |
| Big Creek                | 69   | 44  |    |
| Boulevard                | 327  | 117 |    |
| Broadway                 | 696  | 296 | 1  |
| Brunswick                | 93   | 47  | 1  |
| Cordova                  | 130  | 43  |    |
| Dellwood                 | 452  | 206 |    |
| East Acres               | 138  | 74  |    |
| Ellendale                | 154  | 56  | 1  |
| First                    | 1655 | 476 | 13 |
| Forest Hill              | 124  | 58  |    |
| Frayser                  | 848  | 330 | 1  |
| Georgian Hills           | 597  | 265 | 11 |
| Glen Park                | 318  | 169 | 1  |
| Kennedy                  | 497  | 231 |    |
| LaBelle Haven            | 786  | 290 | 6  |
| LeaClair                 | 535  | 270 | 6  |
| Leawood                  | 807  | 257 | 3  |
| Lucy                     | 165  | 111 |    |
| Mallory Heights          | 233  | 124 |    |
| McLean                   | 552  | 134 | 5  |
| Millington, First        | 549  | 307 | 6  |
| Mountain Terrace         | 219  | 137 |    |
| Parkway                  | 490  | 140 | 3  |
| Pleasant Valley          | 71   | 25  |    |
| Rugby Hills              | 272  | 128 |    |
| Second                   | 790  | 268 | 11 |
| Shelby Forest            | 111  | 82  |    |
| Sky View                 | 451  | 242 | 2  |
| Southern Ave.            | 709  | 197 | 3  |
| Southmoor                | 199  | 86  | 3  |
| Speedway Terrace         | 572  | 275 | 3  |
| Temple                   | 799  | 238 | 19 |
| Trinity                  | 767  | 305 | 3  |
| Wells Station            | 542  | 185 | 2  |
| Westhaven                | 240  |     | 6  |

|                               |      |     |    |
|-------------------------------|------|-----|----|
| Whitehaven                    | 720  | 204 | 11 |
| Milan, First                  | 445  | 118 |    |
| Morristown, Bethel            | 166  | 93  |    |
| Buffalo Trail                 | 164  | 70  |    |
| Cherokee Hill                 | 65   | 20  |    |
| Fairview                      | 120  | 31  | 1  |
| First                         | 575  | 166 |    |
| Manley                        | 212  | 120 | 4  |
| Montvue                       | 179  |     |    |
| Pleasant View                 | 129  | 71  |    |
| Whitesburg                    | 90   | 38  |    |
| White Oak                     | 130  | 67  |    |
| Murfreesboro, First           | 674  | 147 | 2  |
| Calvary                       | 112  | 63  |    |
| Southeast                     | 187  | 91  |    |
| Immanuel                      | 85   | 36  | 2  |
| Maney Ave.                    | 98   | 36  |    |
| Powell's Chapel               | 136  | 74  | 1  |
| Third                         | 331  | 119 |    |
| Woodbury Raod                 | 253  | 95  |    |
| Nashville, Belmont Heights    | 1000 | 327 | 3  |
| Madison Street                | 101  | 42  |    |
| Westview                      | 57   | 41  |    |
| Brook Hollow                  | 441  | 124 |    |
| Charlotte Road                | 123  | 75  |    |
| Crievewood                    | 652  | 192 |    |
| Mission                       | 125  |     |    |
| Dalewood                      | 445  | 113 | 2  |
| Eastland                      | 457  | 176 | 1  |
| Fairview                      | 200  | 75  | 1  |
| First                         | 1410 | 546 | 7  |
| Carroll Street                | 170  | 56  |    |
| Cora Tibbs                    | 65   | 31  |    |
| T.P.S.                        | 436  |     |    |
| Gallatin Road                 | 427  | 151 | 2  |
| Glenwood                      | 249  | 66  |    |
| Grace                         | 654  | 171 | 1  |
| Haywood Hills                 | 420  | 187 | 6  |
| Hermitage Hills               | 389  | 177 | 3  |
| Hillhurst                     | 264  | 96  | 1  |
| Inglewood                     | 793  | 174 |    |
| Lincoya Hills                 | 237  | 89  |    |
| Lockeland                     | 431  | 119 | 5  |
| Lyle Lane                     | 92   | 45  |    |
| Park Avenue                   | 832  | 211 | 4  |
| Riverside                     | 293  | 63  |    |
| Valley View                   | 74   | 31  |    |
| Rosedale                      | 178  | 85  | 1  |
| Third                         | 178  | 65  | 1  |
| Tusculum Hills                | 400  | 111 | 2  |
| Two Rivers                    | 243  | 131 |    |
| Woodbine                      | 490  | 157 | 4  |
| Newbern, First                | 205  | 90  | 1  |
| New Johnsonville, Trace Creek | 152  | 52  |    |
| Oak Ridge, Robertsville       | 568  | 199 | 3  |
| Old Hickory, First            | 440  | 186 | 1  |
| Rayon City                    | 229  | 68  |    |
| Temple                        | 256  | 133 | 2  |
| Oliver Springs, First         | 147  | 48  |    |
| Paris, First                  | 503  | 145 | 1  |
| Parsons, First                | 217  | 65  |    |
| Philadelphia                  | 137  | 80  |    |
| Portland, First               | 301  | 85  | 1  |
| Powell, Glenwood              | 358  | 150 |    |
| Pulaski, First                | 317  | 82  |    |
| Highland                      | 81   | 40  |    |
| Rockford                      | 89   | 68  |    |
| Rockwood, Eureka              | 90   | 61  |    |
| First                         | 360  | 135 |    |
| Rogersville, Henard's Chapel  | 125  | 88  |    |
| Savannah, First               | 213  | 59  |    |
| St. Joseph, First             | 42   | 20  |    |
| Selmer, First                 | 261  | 92  |    |
| Sevierville, First            | 418  | 143 |    |
| Seymour, Dupont               | 77   | 37  |    |
| Shelbyville, First            | 476  | 115 |    |
| Shelbyville Mills             | 165  | 83  | 1  |
| Signal Mountain               | 304  | 93  |    |
| Smyrna, First                 | 335  | 117 | 3  |
| Somerville, First             | 261  | 100 |    |
| South Pittsburg, First        | 246  | 66  |    |
| Sparta, First                 | 197  | 49  |    |
| Springfield                   | 552  | 140 |    |
| Sweetwater, First             | 373  | 98  |    |
| Murrays                       | 87   | 67  |    |
| Oakland                       | 56   | 31  |    |
| Trenton, First                | 412  | 105 | 1  |
| Chapel                        | 164  | 92  |    |
| Troy                          | 153  | 44  |    |
| Union City, First             | 607  | 141 | 2  |
| Second                        | 286  | 107 | 2  |
| Watertown, First              | 129  | 71  |    |
| Round Lick                    | 187  | 80  |    |
| Waverly, First                | 210  | 73  |    |
| Waynesboro, Green River       | 120  | 74  |    |
| White House                   | 174  | 73  |    |
| Winchester, First             | 202  | 74  | 2  |
| Southside                     | 60   |     |    |





# Baptist Woman's Meeting To Consider World Crises

**BIRMINGHAM, Ala. (BP)**—The annual meeting of the Woman's Missionary Union of the Southern Baptist Convention will feature five messages on the affect of world crises on Baptist missions efforts.

The annual Woman's Missionary Union Convention will be held **May 23-24** in Detroit, Mich., just prior to the Southern Baptist Convention, May 24-27.

Five major speakers will discuss the affect on Baptist mission efforts of crises in America, Rhodesia, Viet Nam, Cuba and Panama, and Indonesia.

The speakers are:

—**William H. Dyal**, director of organization of the SBC Life Commission, Nashville, speaking on "World Crises: The Hour of Opportunity in America," Monday morning, May 23;

—**Miss Mary Brooner**, a native of Kansas and a Southern Baptist missionary to Gatooma, Rhodesia, speaking on "World Crises: The Hour of Opportunity in Rhodesia," Monday afternoon, May 23;

—**Robert C. Davis** of Athens, Tex., missionary to Viet Nam, speaking on "World Crises: The Hour of Opportunity in Viet Nam," Monday evening, May 23;

—**Mrs. Douglas Pringle**, Baptist Home

Mission Board missionary to Panama, speaking on "World Crises: The Hour of Opportunity in Cuba and Panama," Tuesday morning, May 24;

—**Miss Catherine Walker** of Bradenton, Fla., missionary to Indonesia, speaking on "World Crises: The Hour of Opportunity in Indonesia," Tuesday afternoon, May 24.

The two-day convention, expected to attract about 7,000 Baptist women to Detroit, will close Tuesday afternoon, May 24, with a message on "Who Is My Neighbor," by **Kenneth L. Chafin**, Billy Graham professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky.

Opening speakers will be **Dyal** and **Mrs. Edgar Bates** of Toronto, Canada, former dean of women at McMaster University in Hamilton, Ontario. She is also president of the Women's Department of the Baptist World Alliance.

In another major address, **Dr. and Mrs. Jasper McPhail**, a medical missionary team at the Christian Medical College and Hospital in Vellore, India, will tell of Baptist missions work in India.

**Miss Alma Hunt**, executive secretary of the Woman's Missionary Union with its offices here, will address the convention Tuesday morning, May 24, following a business session.

Each session will close with meditations by **Francis Dubose**, superintendent of missions for the host city—Detroit.

Nine other Baptist missions workers will tell about missionary efforts in their assigned areas.

They are: **James E. Godsoe**, Home Mission Board missionary to Chicago, Ill.; **W. O. Hern**, missionary to Jerusalem, Jordan; **Mrs. David Stull**, missionary to Lima, Peru; **Jack Hancox**, missionary to Paris; **Miss Eva Marie Kinnard**, worker with international students in Berkeley, Calif.; **Mrs. Eugene Bragg**, missionary to the deaf in Livonia, Mich.; **Mr. and Mrs. Francisco Lemus**, missionaries to the Spanish-speaking in Garden City, Mich.; and **John Pancewicz**, missionary to the Polish in Detroit.

Theme of the convention, with sessions in Coda Hall in Detroit, will be "To Every Nation and Tongue and People—NOW."

## Tennessee Topics

**Carson-Newman College's** Executive Board has turned on the green light for construction of a new sports stadium. Engineering drawings are now being made. Actual construction may be started in time to provide at least five thousand seats on opening the Eagles' fall schedule. Along with development of construction plans, C-N continues its campaign to provide \$200,000 for the eight thousand seat multi-purpose sports stadium.

Groundbreaking services were held at **First Church, St. Joseph**, Mar. 6 for an auditorium to seat 150 and will have Sunday school classes for all ages. Plans are to enter the building in June. **Gene Norwood** is chairman of the building committee and **Charles Williams** and **Wiley C. Pettus** serve with him. **Abbie Thibodeaux** is pastor.

**Willie Talley**, 83, died Mar. 6 at his home, Bybee, Route 1. The last church he pastored was Wilsonville. He was a member of Clay Creek Church in East Tennessee Association. Funeral services were held at Forest Hill Church with **J. P. Davis** and **Woodrow Banks** officiating with burial in the church cemetery.

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# Christian Commitment

**TEXTS:** Luke 9:23-26, 57-62; Rom. 12:1, 2; Phil. 2:5-11; Col. 2:20 to 3:4; Heb. 12:1, 2 (Larger)—Luke 9:57-62; Col. 2:20-23; 3:1-4 (Printed)—Rom. 12:1 (Golden or Memory).

To read and meditate upon the Golden or Memory Text is to conclude that the all-important matter of Christian commitment can be summed up in the term "a living sacrifice". In it the writer makes an earnest plea, remembering "the mercies of God". Who can forget them? They are many and gracious. They began long before we came into existence. They will continue long after we have gone from the earth. Such a sacrifice is to be continuous and offered with humility and gratitude. Its holiness even partakes of the nature of God. Thus He will accept it. And it is our "reasonable (or spiritual) service". When it is recalled that sacrifice was at the very center of Jewish worship, it will be seen that daily commitment of the Christian life (following initial commitment in repentance and faith) merges or combines work and worship in Christian experience. A consideration of the printed texts, noted below, may yield some three "c's" which grow out of the first one in the word "commitment". All four, in turn, grow out of the greatest one in Christ.

## Complete (Luke 9:57-62)

The passage clearly teaches the extent of one's commitment. It is to be total or complete. No hazard or inconvenience is to interfere. The follower of Jesus may even be denied the comforts of life, such as shelter and home. To commit the life to Him is to place Him first and supreme, regardless of

what the consequences may be. An alibi such as desiring to bury a father before engaging upon His appointed task will not be accepted. This is not to say that Jesus wishes one to neglect a parent in order to follow Him, but rather it is that He must come first in allegiance. Once a person is committed to Him there is to be no turning back. Indeed, why should there be? A similar situation seems to have developed when Simon Peter voiced the correct feeling of the loyal disciple (see John 6:66-69).

## Compulsory (Col. 2:20-23)

The passage seems to teach the intent of one's commitment. Since the inner compulsion has its origin in the Holy Spirit, working within the heart and life of the Christian, the intent is to withdraw from whatever would interfere with or hinder the work itself. But the inspired writer, at this point, is careful to warn against any form of asceticism as such. When this warning is heeded, and one lives in keeping with his commitment to Christ, a joyous freedom is experienced. Such freedom has none of the marks of license. The Christian life, properly conceived and practiced, magnifies the positive without ignoring the negative (where the negative if ignored would hinder). But it cannot be overemphasized that the negative approach may easily become sterile and therefore without lasting significance. Jesus so taught and so have His most understanding disciples. The overall intent is to be the doing of His good will. The nature of this inner motivation is essentially compulsory for the committed Christian (see 2 Cor. 5:14a: "For the love of Christ leaves us no choice" NEB).

## Comprehensive (Col. 3:1-4)

The passage suggests the content of one's commitment. This, in turn, is related to the comprehensiveness of the same. Note carefully the four verses found here. The Christian had died to the old life of sin and sel-

ON MATTERS OF

*Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

## Creative Child Is Apt To Be Non-Conformist

If we want a child to be a creative individual, we must first encourage him to be individual, Dr. Clyde Jones believes.

Creative people, whether children or adults, behave as individuals and not always as "the crowd." They respond in ways uncommon to the regularly accepted way. They are curious, show joy in adventure and discovery—by themselves.

In the area of art activity, especially, a child can be encouraged to act independently, individually, daringly, constructively and coherently, points out Dr. Jones.

The mental factor in creativity should not be underestimated. Creatively necessitates a basic level of mental activity and development as well as the emotional qualities which free a youngster to act, to be flexible, to be willing to try different things.

Though creativity is much discussed, many adults still think the creative child is the one who colors within the lines.

The "pretty" end-product, the useless gadget such as the coloring book, paint-by-number set or typical "craft" kit, only provides the user with a type of tranquilizing exercise—non-mental and non-emotional in character.

fishness. He has risen to the new life of faith and obedience. The center of spiritual gravity has shifted from self to Christ. Hence he seeks always to do His bidding. His affections are elevated and purified because they are focused upon Him and His ways. The new life is secure because it is hidden in Christ. This of course refers not to the physical but rather to the spiritual. The full flowering will come when Christ is fully manifested. Thus recognition must be made of the eschatological element of Biblical teachings. It is obvious that space limitations here necessitate placing aside such element, but this at least must be taken into account. All of this, and more, remind that Christian commitment is indeed far more comprehensive than is sometimes thought. It includes both the life here and now as well as that hereafter. It is eternal because it partakes the very nature of God, and this connotes holiness and righteousness.

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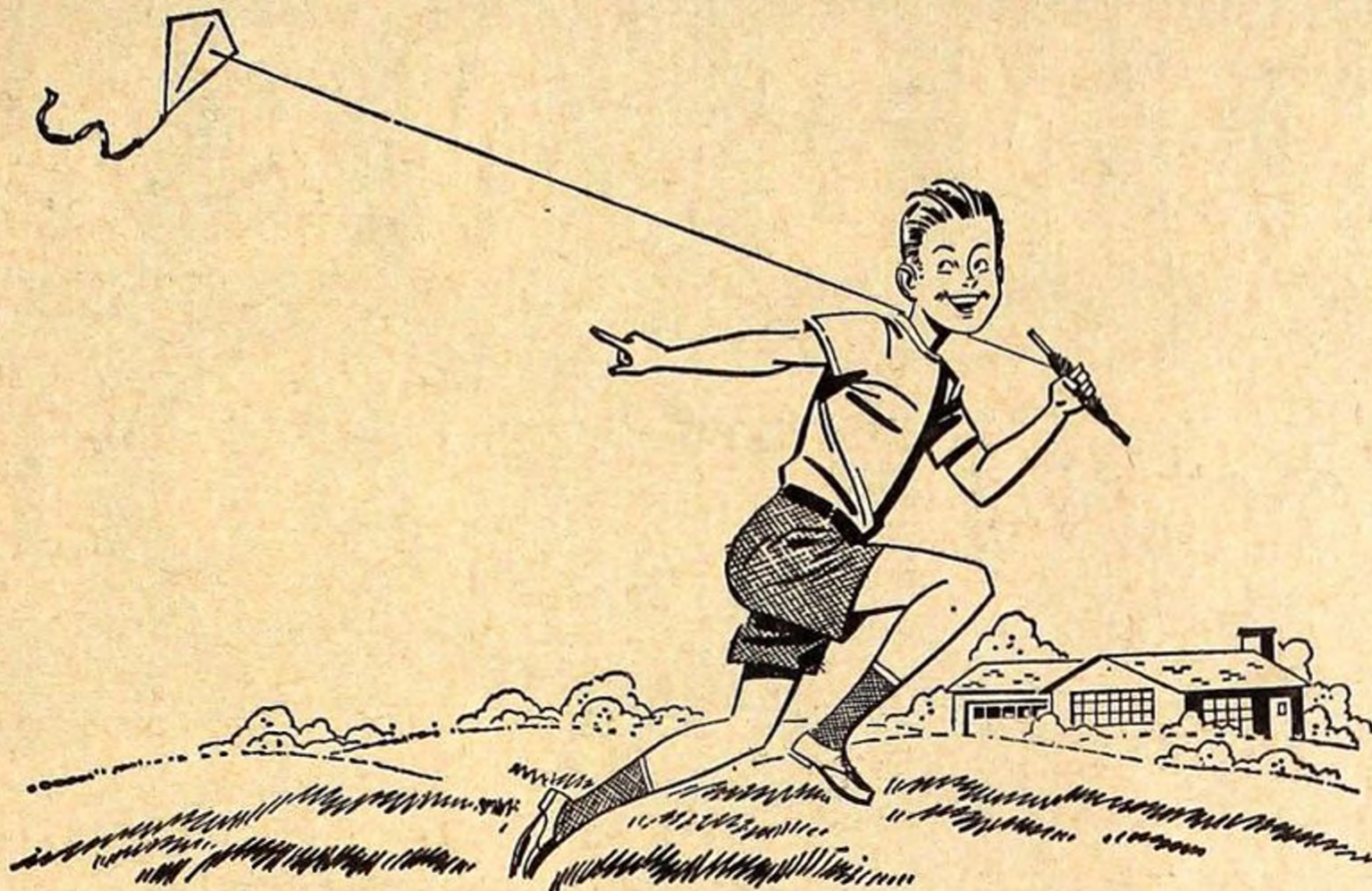
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# Children's Page



## DAYS FOR FLYING KITES\*

By Thelma C. Carter

How exciting to watch a kite lift on an air current and then soar about in circles. If you are flying the kite, you can feel the sudden tension of the string in your hand as the kite strikes against the air.

Since ancient times, kite flying has been a favorite sport of kings, noblemen, and children. Long ago in Egypt, the people made kites in the form of eagles and serpents. They were flown on festival days.

Today in the Far East—Thailand, India, Japan, and China—kite flying is a national pastime. Contests are held. Some of the kites are huge, seven feet in height and seven or more feet in breadth.

People spend many hours designing, painting, and shaping the kites. They look like great beasts, strange birds, dragons, fish, and insects. These kites are usually made of bamboo sticks and rice paper. They are painted brilliant red, orange, and

green—all the rainbow colors. Some very beautiful kites are made of fine silk with long colorful tails.

Many countries observe special days for flying kites. At the beginning of the new year is the favorite season for the sport in Japan. Sometimes bamboo reeds are attached so that they whistle in the sky. These are supposed to chase away demons. Prayers to special gods are written on the kites.

Kites have been used in times of war to signal troop movements. Kites with tiny cameras on them have photographed enemy strongholds. Huge platform kites have even lifted men into the skies to observe the enemy's position.

In our country, March and April are the best months for flying kites. During these months, we have high, gentle winds of eight to ten miles per hour instead of heavier grounds winds. Some of the best kites are made in America. Made of light plastic, they are not as fragile as the rice paper kites of the Far East.

## IS THE CUCKOO CUCKOO?\*

By Clare Miseles

If you have bird-watched, you probably had questions about this bird and that bird. Have you ever wondered about the European cuckoo? Have you asked, Is the cuckoo really cuckoo?

The truth is this is a strange bird. It is different from its feathered cousins. How? It shuns responsibility, not so much as caring for its babies. Even the sparrow takes parenthood to heart. So do Mr. and Mrs. Robin, who would cluck out alarm and peck out your eyes if you dared bother their young.

The cuckoo doesn't believe in accepting responsibility at all. To begin with, it doesn't build a nest. This bird always lets another

bird do the work.

When the time comes to lay an egg, off the mother cuckoo flies to find a nest—some other bird's nest. Any nest will do, provided the eggs in the chosen nest are like her own. The cuckoo is smart. She knows well that the eggs must look like her own. Otherwise, the other birds grow suspicious.

First the cuckoo takes a sly peek to make sure she has chosen correctly. Then she enters the nest and lays the egg. If there isn't enough room, the cuckoo isn't worried. Since she isn't too honest, she takes out one of the other bird's eggs to make room for her own. She is always sure to keep the count of the eggs the same so the other bird won't know the difference.

The cuckoo doesn't care that the other bird must do her work—to set and hatch the egg and later feed the bird. The cuckoo doesn't realize one thing: The other bird

knows what has happened all right. However, she is a true mother, with deep feelings at nesting time. She will feed any nestling, even one that is not her own.

Why the cuckoo is different from other members of the bird family is hard to say. Who can say what goes on in a bird's brain? Who can say why the cuckoo does not feel like a parent, why it doesn't have the love of a true mother, why it can't feel love even for a mate?

European people only chuckle when they hear about the cuckoo and its gray reputation. "Of course, it's a cuckoo," they laugh. "What do you expect?" Then they usually add, "And we're glad it is. When the snows have melted and the cuckoo's first gay notes float through the countryside, they are like a breath of spring to our cold hearts. "Maybe," they turn around and tell each other, "maybe, that is why God made the cuckoo as it is."



COLOSSIANS 3:20

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