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Baptist Chaplain Contends With Noise In Viet Nam

DA NANG, Viet Nam (BP)—For most servicemen stationed here, assignment to the Republic of Viet Nam brings a radical change in their daily routine.

But Cmdr. Jonathan C. Brown, a Southern Baptist chaplain from Johnston, S. C., has to contend with a problem most ministers never face—noise.

During his tour of duty just prior to assignment in Viet Nam, Chaplain Brown was assigned to the aircraft carrier USS Shangri La. There he had to counsel his troops over the roar of jet engines.

Here, as chaplain for the Third Marine Regiment, he has to compete with the roar of helicopters, the booming of artillery, the crack of rifle fire, and the noise of passing vehicles.

The noise factor is one few ministers back home would ever even stop to think about, he says. But the real problem is not the physical surroundings, but the task of ministering to the spiritual needs of men—some of them still boys—who are facing death constantly.

What do you say to a man who has just lost his leg? Or to a man who is breathing his last breath, dying of a sniper's bullet?

"The problems a chaplain is faced with are no different here than anywhere else,"



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Help Us By Answering Your Mail

Especially if you are one of those subscribers getting a questionnaire asking your opinions about BAPTIST AND REFLECTOR.

This is part of a reader survey being made of Southern Baptist state papers. The survey is being conducted by the Research and Statistics Department of the Baptist Sunday School Board.

If you received one of these questionnaires, PLEASE fill it out right away and return it in the envelope provided for this purpose.

The value of the survey depends on your cooperation along with the others who are mailed the questionnaires.—BAPTIST AND REFLECTOR staff.

Cmdr. Brown said. "Most, and the biggest ones, fall in the religious field. Marines facing death at any moment need and seek religious guidance."

The experience, one that all of the 61 Southern Baptist chaplains in Viet Nam face, is nothing new for Cmdr. Brown, a veteran of 21 years with the Chaplain Corps. His latest is one of several tours with the U.S. Marine Corps including one during the Korean conflict.

Chaplain Brown entered the service in 1945 after graduating from Southern Baptist Theological Seminary in Louisville, Ky. He is also a graduate of Furman University, Greenville, S. C.

"This war is a little different," observes the chaplain. "Everyone is concerned with civil affairs."

Whenever he gets the chance, Chaplain Brown accompanies the regiment's civil affairs team to local hamlets where they pass out soap, CARE gifts and dispense medical aid.

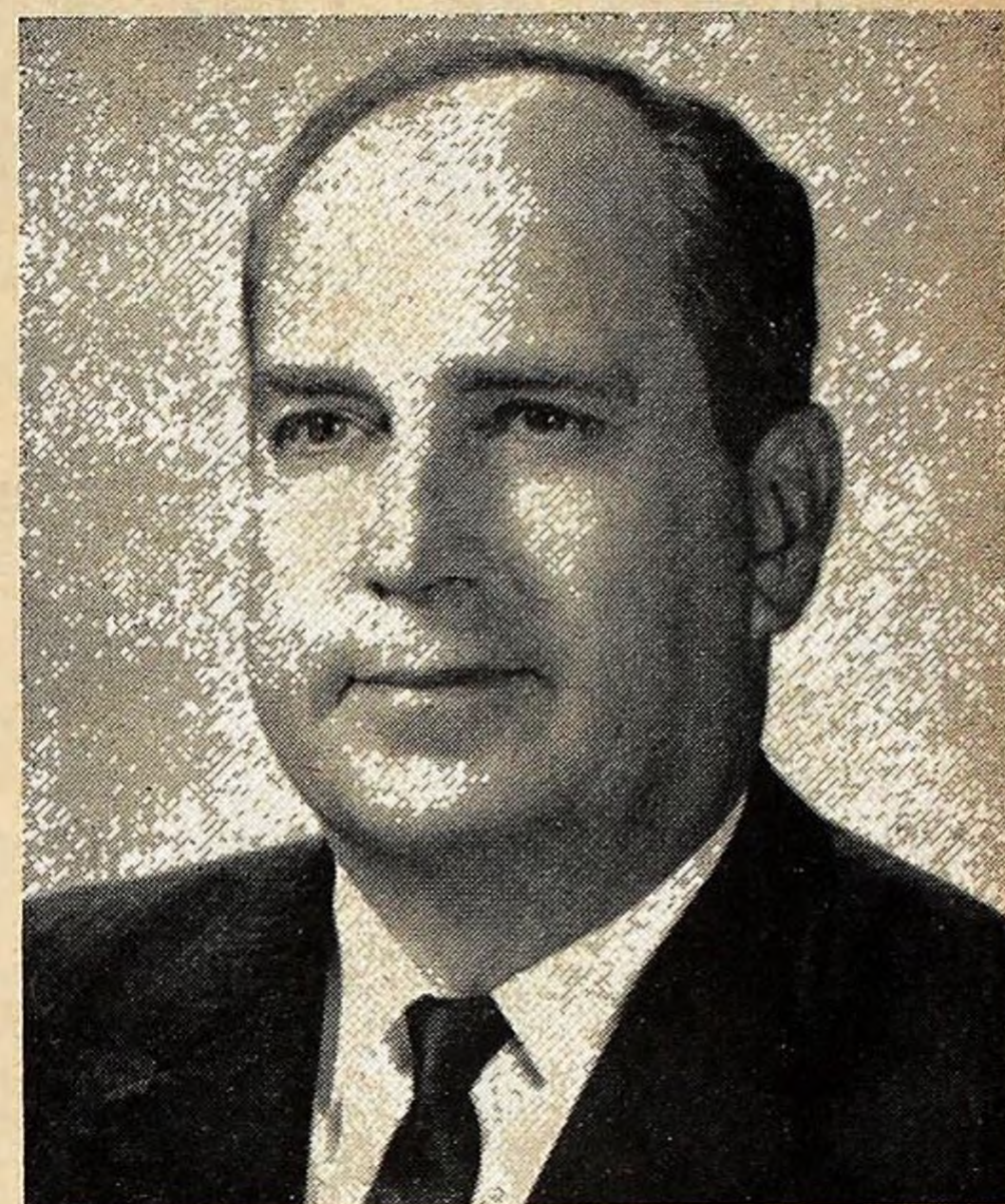
"It's important to be a friend of the people, and let them know we are for them," he said. In the future, Chaplain Brown hopes to do much more in this area, especially in the fields of hospitals and orphanages.

Since arriving in Viet Nam last January, the Chaplain has been kept busy with his charges. In addition to his participation in civil affairs and work with the personnel of regimental headquarters, he also regularly visits the men on the front lines.

Although it is unusual for the chaplain to be assigned to Viet Nam instead of the U.S. after completing a tour of duty at sea, he said he is "glad to come because of the need."

Devotional

God's Forgiveness



A. Wilson Parker, Beaver Dam Church, Knoxville

Is there anything that so overwhelms us as the fact that God forgives our sins? Some deny it, as did Huxley who said, "There is no such thing as forgiveness". Some decry it, as did George Bernard Shaw who said, "Forgiveness is a beggar's refuge". Many desire it, as expressed by Louisa F. Tarkington: "I wish that there were some wonderful place, called the Land of Beginning Again". The believer delights in it and joins with the Psalmist in praise, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities".

There are some factors in forgiveness, however, that we must not overlook. It is not the matter of an indulging father "letting us off" and sparing us from all of sin's consequences. The scar may remain after the wound is healed. The prodigal son was forgiven, but there was still the difficult period of readjustment and rehabilitation.

Although God is sovereign, divine forgiveness is not arbitrary. It was He who decreed, "The wages of sin is death". Let us never forget that there is no forgiveness apart from Calvary. Except for the fact that Christ died for our sins there could be no such thing as the forgiveness of our sins. "Being justified freely by His grace through the redemption that is in Christ Jesus that he might be just, and the justifier of him which believeth in Jesus" Rom. 3:24, 26b.

Get Your Convention Messenger Cards

Messenger cards for the Southern Baptist Convention can be secured from the Program Services Department, Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville, Tenn. 37203.

No One Is Left Out!

Every member shares, every mission cause shares, no one is left out when a church gives to all missions through our Cooperative Program. During 1965 Tennessee Baptists grew to new heights in missionary compassion and concern. Gifts through our Cooperative Program gained 6.8% over 1964 and reached a new record of \$4,245,646.70.

Wallace Memorial Baptist Church, Knoxville, gave the highest of any Tennessee church in per cent of total offerings given through our Cooperative Program. The percentage was 26.7% and reflects its missionary motto, "A Church with the World as its Field."

Starting in September 1952 as a mission of Arlington Baptist Church, Wallace Memorial was constituted on July 5, 1953 at the first service held in its new building at 701 Merchants Road. The name was adopted in honor of Dr. William Lindsay Wallace, a native of Knoxville and for seventeen years a medical missionary to

China. Dr. Wallace was martyred by Communists in China in 1951.

The memory of Bill Wallace, the missionary vision and dedication of its early leadership, as well as a continuing emphasis on its world-wide opportunities have been mainly responsible for the church's steadily expanding missions program and outstanding record of missionary giving.

In 1962 a mission was organized in a neighboring community. About sixty families went from Wallace Memorial to begin the new work. The mission was constituted as the Cumberland Baptist Church in February, 1964, and is now a growing, missionary-minded church.

Rev. James McCluskey, pastor since 1959, said, "Missions has been the keynote of Wallace Memorial since its constitution. The name of Dr. Wallace has been a constant reminder to us of the challenge of missions. Through the Cooperative Program our church has steadily increased its gifts to world missions. We have tried to be sensitive to mission needs at home and abroad. This emphasis upon mission giving has been carried on despite tremendous building needs. The church has had four building programs and its present property is worth more than \$450,000. We believe that our growth to 1600 enrolled in Sunday School and 600 enrolled in Training Union is directly related to our mission emphasis. Like the individual who is a good steward of his material blessings, we as a church have found that material things go further and bring a greater joy when our giving is liberal."

Readers Write . . .

. . . Lose More Than We'd Gain

● Let's not change the name of our grand old Convention! In my humble opinion we would lose more than we'd gain. And honestly what would we gain?

We are known the world over by an honorable and respected title, why can't we be satisfied with it. It would take years for even our constituency to get accustomed to a new name not to mention the rest of the world.—Mrs. Sam C. Baird, P.O. Box 182, Jellico, Tenn.

. . . Using Misnomers or Obsolete Words

● For some time I have been concerned about some words and phrases used often by our people, which are really either misnomers, or actually obsolete concerning our Southern Baptist work.

These often find their way even into our publications and periodicals.

One of the words often used even by some of our leadership is the word, "South-wide," in referring to the work of Southern Baptists. This word is obsolete when used in reference to Southern Baptist work, because Southern Baptist work is no longer confined to the South. Southern Baptists now have work in all fifty States of the United States, and more than sixty foreign fields.

(Continued on Page 10)

On Our Cover

Pastor James McCluskey (left), Wallace Memorial Baptist Church, Knoxville, receives congratulations from W. H. Pitt, Sr., Stewardship Secretary, Tennessee Baptist Convention. Deacon chairman, Ray Laugherty (center), holds certificate presented to the church for giving 26.7% of total receipts through our Cooperative Program during 1965. This was highest percentage of any church in Tennessee.

From its constitution in 1953 through 1965, the total offerings at Wallace Memorial amounted to \$1,035,803.00. More than 30% of this has been given to missions with nearly 25% (\$251,149) going through our Cooperative Program.

The second highest Cooperative Program percentage in 1965 was given by the Mt. Carmel Church in Robertson Association, Rev. Bruce Ousley, pastor. This 400 member rural church gave 26.3% (of total receipts) through our primary channel for missions gifts. In third place was the 148 member Union Baptist Church in Holston Association giving 25.6%. The Boulevard Church, Shelby Association, was fourth with 25.4%. These were the only churches giving more than 25% in 1965.

Following are the twenty-five churches giving the highest percentage of total receipts through our Cooperative Program in 1965. All figures are taken from the tables in the Tennessee Baptist Convention Minutes and were compiled from the Association Letters and the records in the convention treasurer's office.

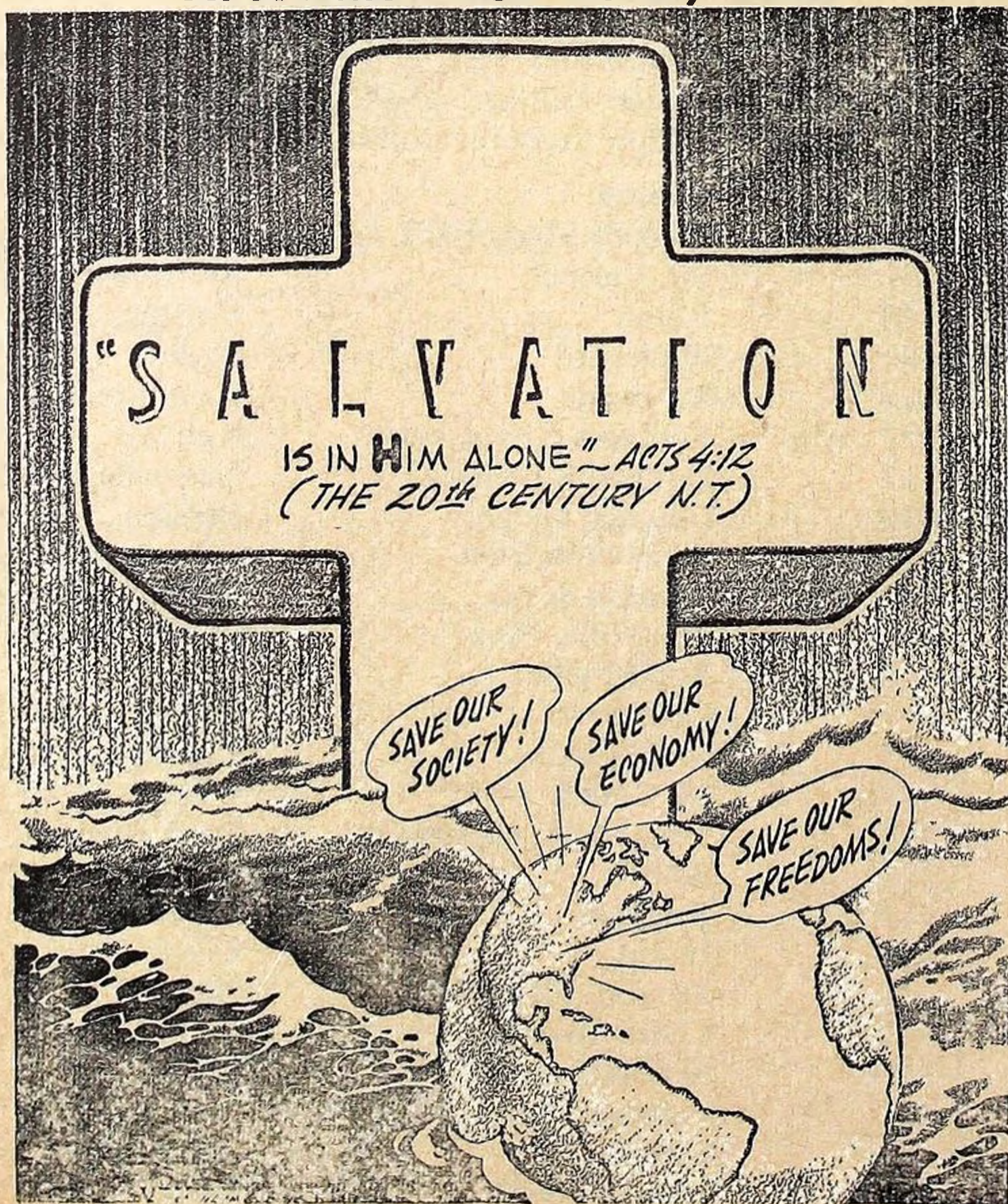
Percentage	Membership	Church	Association
26.7	1,201	Wallace Memorial	Knox
26.3	401	Mt. Carmel	Robertson
25.6	148	Union	Holston
25.4	1,485	Boulevard	Shelby
24.2	1,334	Ridgedale	Hamilton
24.0	2,153	Fountain City, Central	Knox
23.0	1,712	Donelson, First	Nashville
22.9	609	Colonial Heights	Holston
22.6	1,447	Humboldt, First	Gibson
22.0	1,100	Trenton Street	Big Emory
21.9	2,055	Maryville, First	Chilhowee
21.7	1,478	Robertsville	Clinton
21.6	811	Glenwood	Clinton
21.5	675	Madisonville	Sweetwater
21.2	347	Mt. Juliet	Wilson
21.0	408	Tullahoma, Highland	Duck River
20.9	292	Bethel	Robertson
20.5	515	Brighton	Big Hatchie
20.2	1,196	Inskip	Knox
20.17	441	Kenton, First	Gibson
20.16	311	Cades Cove	Chilhowee
20.003	1,167	Sevierville, First	Sevier
20.000	309	Pleasant Grove	Chilhowee
19.8	425	Orlinda	Robertson
19.6	861	Highland Park	Maury

EDITORIALS

Fair Representation Needed

The Southern Baptist Convention in its beginning was confined to the area of the southeastern part of the United States. Now it has expanded into all 50 states. As the Convention has extended its reach into other areas, action has been rightly taken to give representation to the new states on Convention boards, agencies, and commissions. This, however, has actually resulted in the newer states being over-represented while the older states are comparatively under-represented in some cases. To remedy this an amendment to Convention By-laws 18 was proposed. It would provide state conventions with less than 100,000 membership representation by five at-large members. This would obtain, except in cases of agencies where the membership is set by charter or by-law. The amendment would mean that only state conventions having memberships in excess of 100,000 would be directly represented on the Convention's seminary boards and commissions. Ten conventions now directly represented would lose their individual representation.

At A Time When We Cry 'Save'



These states are Arizona, Colorado, District of Columbia, Indiana, Kansas, Michigan, Maryland, New Mexico, Ohio, and Oregon-Washington, none of which has as many as 100,000 Baptists.

The present wording of By-law 18 admits all states recognized by the Convention to full representation on all its boards, commissions, and committees when they attain a 25,000 membership. The suggested revision still allows an automatic representation of the smaller states on the Convention's Executive Committee, also on its four general boards namely, Foreign Mission, Home Mission, Annuity, and Sunday School Board. But these smaller membership states could not continue to have direct representation on seminary boards and commissions. They would have representation through a group of at-large members.

The proposed change was submitted to the Convention's Executive Committee at its recent session in Nashville. It was tabled for a year after debate. Crux of the matter is that seminary boards, and the commissions as now constituted, do not permit democratic representation. With one member from each state, regardless of the size of its Baptist membership, (plus local members from the vicinity of the headquarter city of the agency) "newer" states count too much while Baptists in the "older" states count too little.

There are 11 states in the Convention each one of which has more Baptist church members than all ten smaller states combined. This is true of our own Tennessee, also of Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, Oklahoma, South Carolina, Texas, and Virginia. It was contended by some that direct representation ought not to be cut-off from the smaller newer states. It was argued that it would be better to leave these states with their one representation each and to remedy the present situation by increasing the number of representatives from the larger states. This, however, would run into the problem of unwieldy committees and boards, possibly exceeding a hundred in membership. Representation for the group of smaller states through five at-large members was opposed as not providing a definite scheme of rotation among the smaller states for these at-large trustees and commissioners.

BAPTIST BELIEFS

By Herschel H. Hobbs

True and False Children Of The Kingdom

"Many shall come from the east and west, and shall sit down [recline on couches] with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:11-12).

This passage pictures a contrast between believing Gentiles and unbelieving Jews. Jesus, at the man's request, had healed from a distance the slave of a Roman centurion. He remarked that He had "not found so great faith, no, not in Israel" (v. 10). No Jew had dared to believe that Jesus could heal at a distance. Then came the words of our scripture.

The picture is that of a heavenly banquet, with the Old Testament worthies reclining on couches about the table. With them were

those "from the east and west," non-Jews or Gentiles. They were there because of their faith in Jesus.

The "children of the kingdom" (v. 12) are the Jews who did not believe in Jesus as the Christ. They thought that as physical descendants of Abraham they were already in the kingdom, and that Gentiles were only fuel for the fires of hell. But Jesus reminds them that Jews will be in the kingdom, if they are, because of a right spiritual relation to Him, not a physical relation to Abraham. Therefore, these unbelieving Jews may be called "false children of the kingdom." Despite their having descended from Abraham they are not in the kingdom at all. But Gentiles who do believe in Jesus are true children of the kingdom.

Therefore, while these Gentiles are re-

clining with Abraham, Isaac, and Jacob at the heavenly banquet, these unbelieving Jews will be cast into outer darkness where there will be weeping and gnashing of teeth. This is a picture of hell, drawn from the figure of Gehenna, the Vale of Hinnom, the garbage dump of Jerusalem. "Outer darkness" is contrasted with the brilliantly lighted heavenly banquet hall. "Weeping and gnashing of teeth" is the opposite to the joy about the heavenly banquet table. It is a vivid contrast between the joys of heaven and the horrors of hell.

Whether one is a Jew or a Gentile he should be certain that he is a true child of the kingdom through his personal faith in Jesus Christ.

Reflection . . .

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

For the time being the attempt to reapportion representation has been delayed. But in the interest of fairness it must, and will, be reconsidered. Obviously, it is not right for a state with 50,000 members to have as many votes as a state with 500,000 members. This Dr. Porter Routh, Executive-Secretary of the SBC Executive Committee rightly pointed out in the discussion. Baptist heads must get together on how to make representation equitable to all concerned with Southern Baptist affairs.

New Life From God

While self-styled "Redeemer" Nkrumah was being toppled from dictatorial power in Ghana the gospel was being preached with evangelistic power. Climaxing an 8-month emphasis by Ghanaian Baptists, 3,515 persons made decisions for Christ the divine Redeemer. Of these, 2,631 decisions were made during city-wide evangelistic campaigns in February.

Southern Baptist Missionary Richard C. Henderson noted that the number of decisions exceeded the total membership of Baptist churches in Ghana. Among those making professions of faith was a policeman assigned to control a Baptist parade opening the evangelistic campaign in the city of Kumasi. So impressed was he with the spirit of the 1,000 marchers that he—

along with 77 others—professed his faith in Jesus Christ at the conclusion of the parade.

Ghanaian Baptists say "thank you" to Southern Baptists for their prayers and gifts leading many in this African country to share in the experience of new life from God.

Another Graham Crusade

The Southern Piedmont Crusade in Greenville, South Carolina, was reported among the best that Billy Graham has conducted. The huge Textile Hall was filled again and again by the 278,700 people who came. The meetings were attended by both white and black. Graham touched on racial problems briefly in his final sermon: "Racial prejudice is not limited to the southern part of the United States or Rhodesia."

Graham stressed the Gospel as the one solution to race problems. He defined a Christian as one with conviction that God is; and that he, the Christian, has sinned against God; that Jesus Christ can save him. The evangelist rightly contends commitment is expressed in mind and heart as well as the will. Despite attacks made both by radical liberals and extreme fundamentalists, Graham continues to hold to the New Testament pattern of proclaiming Christ.

Tennessee Topics

Lige M. Laten, 87, retired minister, died Mar. 9 following an extended illness. Services were held at Viola Church near Columbia Mar. 10 with R. B. Kennedy and Alvin Stevenson officiating. Before retiring about 20 years ago, he organized Viola Church. He was a former pastor of Second Church, Columbia, which is now Highland Park Church. Laten organized Giles Baptist Association, was moderator for the Maury Association for a number of years and was pastor of First Church, Pulaski in 1929.

Beech River Association—**W. A. Moody**, pastor at Bible Hill Church, was hospitalized at Baptist Hospital, Memphis, around the first of March. He underwent surgery and has remained in a critical condition as of Mar. 19. **Vernon Rogers** was called as pastor of New Beech Grove Church. His home church, Judson, ordained him Feb. 26. Sand Ridge Church ordained **Audie Duke**, **Bennie Gilliam** and **Earl Anderson** as deacons. **First, Lexington**, has remodeled the pastor's office and repaired some damaged plaster. **E. E. Deusner** is pastor. Calvary Church, Parson, called **Carl McNeill** who served as interim pastor a few months as pastor.

Skyview Church, Memphis, ordained **Bruce Galen Jolley** to the ministry Mar. 20. A graduate of Union University and Southwestern Seminary, Jolley is presently the Bible director of Northwest Junior College, Senatobia, Miss. He has served as educational director of Tyler Town Church, Austin, Tex.

Trinity Church, Memphis, dedicated its half-million dollar auditorium Feb. 27 with a record of 908 in Sunday school and 1,100 for morning worship service. Frank Repult, Jr., member of Trinity, was the architect for the 1,500 seat auditorium that also provides space for five adult departments, 1,000 seat fellowship hall, kitchen, stage, class rooms and other necessary facilities. **W. I. (Bill) Thomas** has served as pastor the past three years during which time 766 have been added to the church.

WANTED: RN and LPN for Camp Carson. Top pay and benefits. June, July, August. Write James McDonald, Camp Manager, Grassland Estates, Franklin, Tenn.

Two East Tennessee State University students have been selected to go overseas this summer as Baptist missionaries. Slated for overseas duty are **John Hinkle, Elizabethton**, who is going to Malawai, East Africa, to work with boys in recreation, literacy studies and Bible study; and **Sarah Wood, Johnson City**, who will do mission work in British Guiana. **Donna Peoples, Johnson City**, has been named first alternate member of a team going to Alaska to help build a church destroyed by a tidal wave and finish a small church for Eskimos beyond the Arctic Circle. **Carole Ann Brown, Erwin**, will serve in mountain camps and churches with the Tennessee Mission project.

Four Belmont students have been appointed by the SBC Home Mission Board to be student summer missionaries: **Russell Gene Flatt**, freshman from Cookeville, will serve in a Tennessee Workcamp; **Diana Gabhart**, a junior elementary education major from Nashville, will be sent to Hawaii; **Phyllis Hale**, junior psychology major from McMinnville, will work in a Good Will Center in Baltimore, Md.; **David Moore**, sophomore from Winchester, will serve in Alaska.

The widow of a Baptist minister, **Mrs. J. A. Foster** of Columbia, S.C., has given **Carson-Newman College \$35,000** toward construction of apartments for married students. President Harley Fite of C-N said the latest gift by Mrs. Foster increases to \$145,000 her contributions to the college. She is an alumna of C-N.

Memorial Church, Livingston, reports three rededications and one for baptism. Pastor John Eatherly states that they have a great spirit of revival in the church.

Members of First Chilhowee Church, Seymour, honored Pastor **Joe Orr** with a fellowship supper and linen shower on the occasion of his fifth anniversary as pastor of the church.

Grace Church, Knox County Association, voted for plans to be drawn up for the proposed educational building and changes in the existing buildings. **Alfred T. Royer** is pastor.

Troy Church, Beulah Association, reports a revival of which **James Hill Pollard**, who has recently gone into the field of evangelism, did the preaching. There were 18 professions of faith, six by letter, and 33 rededications.

Health Plan Enrollment Opens; Deadline June 1

DALLAS (BP)—The semi-annual enrollment period for the Health Benefit Plan offered to Southern Baptist church and denominational employees by the Southern Baptist Annuity Board is open from now until May 31.

The announcement was made here by Baynard F. Fox, director of the life and health department for the SBC Annuity Board.

Fox said any Southern Baptist minister or denominational employee, except hospital employees, who want the hospital-surgical-major medical protection must have his application and check in the Dallas office by May 31 in order to have coverage on July 1.

He said information about the health plan has been mailed to Baptist-employed persons who are eligible for participation.

Fox said ministers failing to meet the May 31 deadline will have to wait until the next enrollment period scheduled in the fall. Enrollment is on a semi-annual basis, he said.

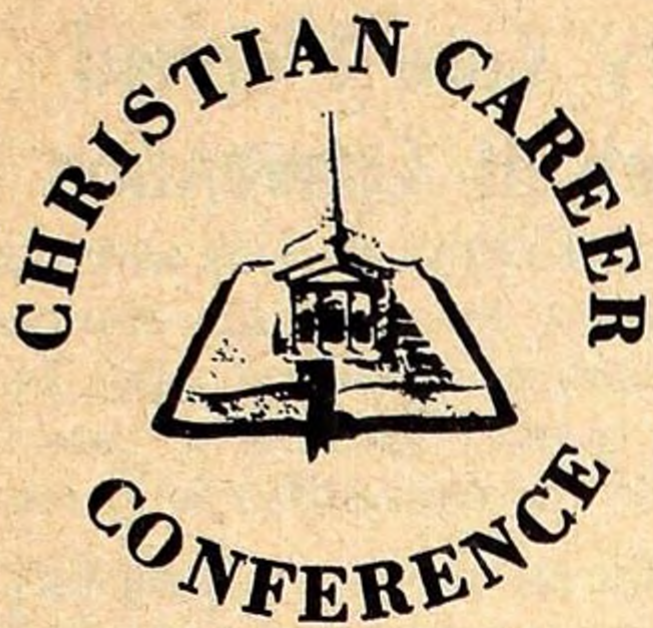
Fox said no physical examination is required. A person may join the plan regardless of his health just as long as he is actively employed by Southern Baptists.

The Health Benefit Plan is underwritten by Blue Cross-Blue Shield of Texas and administered by the Annuity Board.

Bobby Colvert, a Carson-Newman College student and native of Dowelltown, has been called as pastor of Smyrna Church, Evensville. Colvert was ordained to the ministry Mar. 6 by the Dowelltown Church. He has been serving the Smyrna Church since January and during this time a parsonage fund has been started. It is hoped that the home can be completed in time for the Colverts to move on the field during the summer. Mrs. Colvert is also a student at C-N. They have two children.

Services for **Mrs. Lillyan Rose Hight**, 84, founder and charter member of Calvary Church, Nashville, were held Mar. 14. Both she and her late husband, John B. Hight, helped found the Calvary Church. At the time of her death Mrs. Hight was a member of Inglewood Church, Nashville.

Western District Association—Fairview Church called **Haynes Lankford** as interim pastor. McDavids Grove has called **James Madden** as pastor. He formerly served at Shady Grove Church. **Vernon Turner** of Big Sandy is the new pastor of Point Pleasant Church. He plans to move his family on the field soon.



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Rooms Available For SBC, Detroit

DETROIT (BP)—There are still plenty of rooms available in downtown hotels and motels in Detroit for Baptists who plan to attend the Southern Baptist Convention here, May 24-27, the chairman of the convention's housing committee reported.

As of mid-March, a total of 2,690 rooms had been reserved out of 4,330 rooms being held for Southern Baptists' use, said Robert Wilson of Detroit, chairman of the SBC housing committee.

Wilson, director of the division of missions for the Baptist State Convention of Michigan, urged Baptists who plan to attend the convention to write immediately for accommodations to the Detroit Convention Bureau, 626 Book Building, Detroit, Mich., 48226; or to Wilson at 2619 Cass Ave., Detroit, 48201.

The Detroit Convention Bureau lists more than 50 hotels within relatively easy access to Cobo Hall, where sessions of the Southern Baptist Convention will be held.

Convention Headquarters Hotel is Pick-Fort Shelby, located about two and one-half blocks from Cobo Hall.

Hotel closest to the convention meeting site is the elegant new Pontchartrain. "Even though its rates are slightly higher than most of the other hotels, its proximity to the convention complex goes a long way in compensating for transportation and related expenses connected with more economical accommodations away from the convention area," said Francis M. DuBose, superintendent of missions for Baptists in Detroit.

"Old status hotels such as the Sheridan-Cadillac and the Statler-Hilton have reasonable rates and are in walking distance from the convention area, four to eight blocks," said DuBose.

Seever, Blind, Retires From Mobile Pastorate

MOBILE, Ala. (BP)—Harold W. Seever, pastor of the Dauphin Way Baptist Church in Mobile for more than 16 years, has resigned because of almost complete blindness.

Seever, 53, is a former chairman of the Executive Committee of the Southern Baptist Convention, and pastor of the denomination's tenth largest church.

Last April he suffered almost complete loss of vision in both eyes. Since then he has continued as pastor, at the insistence of the church.

The church's deacons drafted a resolution urging Seever to reconsider his decision to retire, but Seever reaffirmed his resignation, saying he felt "it is in the best interest of the Dauphin Way Baptist Church."

Seever and his wife will continue to live at 1957 Old Government Street in Mobile.

Don Rutledge Takes HMB Photographer Post

ATLANTA (BP)—Don Rutledge of Murfreesboro, a photographer and minister, cemented his two professional interests by accepting a position with the Home Mission Board here.

The agency named him its photographer in the audio-visuals department, headed by J. C. Durham of Atlanta.

Rutledge presently works professionally for the Black Star Photo Agency of New York and also is pastor of Maney Avenue Church in Murfreesboro.

"I've always considered both preaching and photography as central in my ministry. Each is a way of presenting the same message," he said.

Backing up the statement is the fact he will not start his work in Atlanta until June 1 when he finishes a 10-country tour of West Indian, Central, and South American countries. "I'll be photographing churches and religious work in these areas on a Black Star assignment," Rutledge commented.

80 Aussies Conduct Missouri Revivals

JEFFERSON CITY, Mo. (BP)—Eighty Baptist ministers from Australia arrived here to conduct five weeks of evangelistic crusades in 300 Missouri Baptist churches.

Known as the Australia-Missouri statewide crusade, the evangelistic effort is a follow-up to an evangelistic crusade held in the spring of 1964 when 160 Baptist ministers from Missouri went to Australia for a month-long crusade in 400 Australian-Baptist churches.

During the 1964 crusade in Australia, more than 9,000 persons made personal commitments and decisions in the Baptist churches of Australia.

The crusade also resulted in "strengthening the natural ties between Australia and America" and wide publicity of its spiritual impact, said James W. Hackney, chairman of the Australia-Missouri Crusade Committee.

Nearly all of the visiting evangelists are pastors of Baptist churches from six of the seven states of Australia—New South Wales, Queensland, Victoria, Tasmania, South Australia, and Western Australia. The others are denominational leaders.

The churches and organizations they serve in Australia are underwriting their travel expenses to and from America.

Nursery Care Planned For Detroit Convention

DETROIT (BP)—Parents with small children planning to attend the Southern Baptist Convention in Detroit May 24-27 can count on nursery facilities to care for children while the convention is in session.

Plans for the nursery facilities at the convention were announced here by the co-chairmen of the convention's nursery committee, James W. Jones of Trenton, Mich., and Robert Blann, of Lincoln Park, Mich.

Nursery facilities to care for 75 children, including beds for 25 infants, will be provided near the main entrance to Cobo Hall, where the convention sessions will be held.

The nursery will be open Monday morning through Friday night, May 23-27, following a daily schedule of 8:30 a.m. to 5:00 p.m., re-opening at 6:30 p.m. until 10:30 p.m.

Provisions will be made for children three years of age and under, at a rate of 75 cents per hour. There will be a 50 cent charge for each 15 minutes that a child is kept past the 5:00 p.m. and 10:00 p.m. closing times.

A nurse will be on hand at all times, announced Jones and Blann. The convention's Red Cross emergency service will be located in the convention complex near the nursery.

Nursery facilities cannot be provided for the three-county area of Greater Detroit, including Wayne, Oakland, and Macomb Counties, the co-chairmen said.

Jones is pastor of First Baptist Church in Trenton, Mich., and Blann is pastor of Dix Avenue Baptist Church of Lincoln Park, Mich.

Hardin-Simmons Names Skiles New President

ABILENE, Tex. (BP)—Hardin-Simmons University trustees here named Elwin L. Skiles, pastor of First Church Abilene, Tex., as new president, succeeding James H. Landes, who resigned to become pastor of First Church Birmingham, Ala.

W. B. Irvin of Dallas, chairman of the university trustees, said that Skiles was the unanimous choice of the board of trustees to succeed Landes.

Skiles, 53, is a native of Texas. He attended public schools in Cisco, Tex., and was a student at Hardin-Simmons, the school he will head, from 1930 to 1932.

He received the bachelor of arts and master of arts degrees from Baylor University, Waco, Tex., and earned the master of theology and doctor of philosophy degrees from Southern Baptist Theological Seminary, Louisville, Ky.

Baptist School Accepts Science Building Grant

DeLAND, Fla., (BP)—Trustees of Stetson University, a Baptist school here, have voted to accept a government grant of \$501,926 for construction of a science building, Stetson President J. Ollie Edmunds has announced.

The grant, approved by the Florida Commission of Higher Education providing federal funds under the Higher Education Facilities Act of 1963, will be used to reduce an already approved federal loan of \$1,272,000 from the U.S. Office of Health, Education and Welfare.

Edmunds, who stated he did not feel there was any violation of the principle of separation of church and state involved in accepting the grant, said that the Baptist school actually would not receive federal money under the grant, but that a book-keeping entry would be made to reduce the amount of the previously-approved federal loan of \$1.2 million.

Stetson becomes the second Baptist college within a year to accept a federal grant for a science building. Furman University in Greenville, S. C., accepted a grant of \$611,898 last fall, but the South Carolina Baptist Convention instructed Furman to

return the grant and called on Baptists in the state to raise the \$611,898 instead.

The Stetson grant came at a time when a special committee of the Florida Baptist Convention was studying the church-state separation implications of accepting federal grants and loans by Baptist institutions.

The study was authorized in November when the convention adopted a resolution asking a committee to report back next year on its findings.

The resolution also re-affirmed "that church and state should be separate," and stated that "there are many warning signs that this cherished freedom is being threatened."

"One of the specific areas of dangers," said the resolution, "is in the acceptance of government grants by institutions and agencies of our Baptist life."

Stetson University is a Baptist school, but technically is not owned, operated, and controlled by the Florida Baptist Convention. It is a Baptist, private school which receives much of its financial support from Florida Baptists.

Stetson's trustees are elected by the trustees themselves to form a self-perpetuating board. Under a written "agreement," however, a committee of the Florida Baptist Convention works with a committee of the Stetson trustees in suggesting a list of nominees for trustee of Florida Baptist Convention churches.

The Florida Baptist Convention allocated \$269,700 last year to Stetson through its Cooperative Program budget. Florida Baptists gave the school about \$80,000 in additional financial support during the year.

Edmunds, in making the announcement of the trustees' decision to accept the grant, said that the action did not violate any policy of the Florida Baptist Convention or the Stetson board of trustees.

Edmunds said it was regrettable that the trustees' decision could not have been delayed until after the special committee had made its report, but he pointed out that a government restriction requires that any application for a grant must be made within 18 months after a loan for the same project has been approved.

"The committee of trustees which made the recommendation felt that we couldn't afford to wait, or we would have lost forever the \$500,000. The trustees felt it would not have been prudent to pass up the grant," Edmunds said.

Edmunds also said that the trustees would not have approved the grant had the funds been available from other sources.

He told the Baptist Press he did not feel there is any violation in the principle of church and state in the decision, because

there has never been any complete separation of church and state.

"This is not a change in the Stetson trustees' policy, for the trustees and other Baptist schools have been accepting federal subsidies for 75 years. "Anyone who takes a tax exemption accepts government subsidy. It's a matter of how far you go."

The Executive Secretary of the Florida Baptist Convention, John Maguire, said however that the convention as a whole is very much against Baptist institutions' taking federal grants.

"Just as sure as God made little green apples, this is a break in the wall" separating church and state, Maguire said. "Just as sure as anything, other state Baptist Conventions will release control of their schools and turn them over to private boards."

Maguire pointed out the action of the convention in 1946 when a policy was adopted regarding the convention's relationship between two Baptist hospitals which had accepted federal funds under the Hill-Burton Act.

The policy adopted then said: "We deplore the consequent association of the Baptist name with the acceptance of grants from public funds. We earnestly fear that the acceptance of tax moneys by these institutions has weakened the voice of Baptists in Florida in our historic position on separation of church and state, to which principle we do here and now reaffirm our unqualified loyalty."

Edmunds, however, said that the policy did not apply to Baptist educational institutions. He pointed out that in 1903 the Florida Baptist Convention accepted from the state of Florida the title to an entire college campus in Lake City, Fla., by a unanimous vote.

In a release from the Stetson news bureau announcing the trustees' action, Edmunds listed specific ways in which Stetson and other church-related educational institutions have received government aid for nearly 50 years.

He said that Congress has declared a "state of emergency" in building science equipment and research facilities quickly, and that the Stetson trustees had decided to cooperate with the government as it has in all previous emergencies.

"Although preferring to have obtained funds from private sources to construct this science building," Edmunds said, "the trustees have authorized the president to continue to accept federal grants when private funds are not available, and the complete independence of the institution is not threatened in any way."

Edmunds said that the only restriction on the grant was a stipulation that the building could not be used for religious instruction.

Readers Write

(Continued from Page 3)

When referring to Southern Baptist work in the United States we can more correctly say, "Nation-wide," since our work covers the Nation.

Another phrase I hear used quite often concerning our Southern Baptist mission work is that, "Southern Baptists have 2,000 Missionaries." This is not correct. Southern Baptists support more than 4,500 Missionaries (State, Home and Foreign). It is true that we have a little over 2,000 Foreign Missionaries, but those who serve under appointment by our State and Home Mission Boards are just as much Missionaries as those who serve on any foreign mission field.

I would not, for a moment, detract from our beloved Missionaries who serve under appointment by our Foreign Mission Board (I would God that we had more), but the point that I am making is that America is also a mission field, and some of these dear people who serve under our State and Home Mission Boards in the United States are just as much missionary, and serve in just as difficult and needy areas as some of our Foreign Missionaries, and they, too, are Missionaries.

The third phrase which is almost universal in our Southern Baptist fellowship is, "Board of Deacons." This is not a scriptural phrase and is never used in the New Testament. A Board is charged with the responsibility, legally, of operating a business corporation. This means that they have legal power and authority beyond the employees. This is not true of deacons in a New Testament Church. They have no more authority than any other member of the church. They are servants of the church, and thank God, most of them realize this and act in such capacity. They are deacons and not an empowered Board.

Most of the deacons I have known have been men of God who served well and brought honor, integrity and credit to their office. Thus, this is in no sense a criticism of them, but I do feel we should keep our thinking and terminology straight along this line.—J. V. James, 1022 McCallie Ave., Chattanooga, Tenn. 37403

... The Office and the Man

● The Southern Baptist Convention will elect a new president when it meets at Detroit. Will the office seek the man or will someone be elected who has sought the office? It should be the former; if some of my friends inform me correctly, there is a possibility that it may be the latter.

Spiritual democracy is threatened when men are elected to office in the local church or in the denomination who have consciously and deliberately sought the office. If Bap-

Woodmont Baptist Church Nashville, Tennessee



Woman's Missionary Union Of Tennessee

Wishes to extend a cordial invitation

To all Pastors and Laymen to be their guests

At the WMU Annual Meeting

April 14-16, 1966

Woodmont Baptist Church

Nashville, Tennessee

tists become generally enough convinced that this is being done, they will lose their faith in the democratic process which has been one of the most distinctive characteristics of our Baptist way of life.

This danger is rather clearly recognized in most local churches. It is considered inappropriate if not positively wrong for any man to seek to be elected as a deacon or as any other officer of the church or its organizations.

Furthermore, the vast majority of church members believe that a church should seek a pastor, under the leadership of the Holy Spirit, rather than for a preacher to seek the church. Few things will destroy more readily the faith of church members in a preacher than for them to become persuaded that he uses "political methods" to get recommended as the pastor of a particular church. If they ever believe that this is commonly done by preachers, they will tend to lose their faith in the leadership of the Lord in the work and life of both the preacher and the church.

The office should seek the man not only

on the local church level but also on the denominational level. This should include the association, the state convention, and the Southern Baptist Convention. The preceding does not mean that men will not be pleased and feel honored when elected to some office. It does mean, however, that they will not seek, however tactfully or adroitly, to be elected. They will not encourage their friends to put on a campaign for them. They will certainly not pull any tricks or make any trades in an effort to get elected. In so far as any of these things are done, our spiritual democracy is conforming to the patterns of the political order. In this area as well as others, we should not be conformed to this world but should be transformers of it.

May our heavenly Father help us to cherish and preserve our democracy in the local church and in the life of our denomination. One way to do so is to decline to "run" for any office. Let the office seek us if it will, but let us never seek the office!—T. B. Maston, Professor of Christian Ethics, Retired, Southwestern Baptist Theological Seminary, Fort Worth, Texas

Tennessee's 1965 Vacation Bible School Picture

by Bob Patterson

Thirteen more Vacation Bible Schools were conducted by the churches in 1965 than in 1964.

1965's total number of schools in the state was 2,271, as compared with 2,258 in 1964.

This increased number of Vacation Bible Schools included 2,109 church schools; 73 mission schools; and 89 Negro schools (reported).

While 78.5% of our churches had schools, 21.5% of our churches—or 576—did not have a Vacation Bible School.

Growth in number of schools in Tennessee is reflected by the following chart:

Year	No. Schools
1925	10
1935	87
1945	1,231
1955	1,944
1965	2,271

It is observed that in the past ten years, the increase has been significant but slow. The 576 or more churches without schools offer a real challenge. Could **your** church help another church?

In Tennessee's 2,271 Vacation Bible Schools in 1965 there were:

182,213 pupils enrolled
48,826 faculty members enrolled
231,039 total number enrolled
194,170 in average attendance (85.5%)
12,878 enrolled in Nursery Departments
35,071 enrolled in Beginner Departments
47,373 enrolled in Primary Departments
54,452 enrolled in Junior Departments
22,781 enrolled in Intermediate Departments

Pupils not in Sunday School numbered 9,414.

FMB To Meet Apr. 11-13

The appointment of a number of new missionaries and continued implementation of advance in foreign missions are among matters to be considered by the 61-member Southern Baptist Foreign Mission Board during its spring meeting in Richmond, Va., Apr. 11-13.

Attending the meeting in the headquarters city will be members of the Board from throughout the Southern Baptist Convention. Tennessee Baptists are represented on the Board by Mrs. Herschell Emery, Nashville, Rev. Gerald Martin, pastor of Poplar Avenue Church, Memphis, and Dr. Clifton W. Woolley, also of Memphis. Mrs. Emery is a member of the Latin-American committee, and Martin and Woolley, the Orient and the administrative committees.

Professions of faith amounted to 4,148, an average of 2.83 per school. Five-day schools averaged 2.14 professions per school, while ten-day schools averaged 4.02 professions per school.

Unsaved Juniors enrolled numbered 12,612; while there were 1,722 unsaved Intermediates enrolled.

Vacation Bible School continues to afford one of the richest fields for evangelism of pupils and parents.

Tennessee's Vacation Bible Schools gave \$42,034 to missions in 1965. This amount was received in regular daily missions offerings. Pupils were taught missions and encouraged to make a worthy investment of themselves in missions through the offerings and through answering God's call to service. Of the total amount given to missions, \$33,532 were given to world missions through the Cooperative Program.

1966 offers a new Vacation Bible School challenge and opportunity. There are the challenges of:

untaught boys and girls,
unenrolled pupils and parents,
lost boys and girls, men and women,
untrained minds, hands, and hearts,
unchurched communities.

During this season—

Associations are conducting clinics,
Churches are enlisting workers,
Workers are studying and preparing.

All of us are working and praying that God may give us the best year yet in Vacation Bible Schools in 1966.

New Books

What Jesus Had to Say About Money by Frank C. Laubach; Zondervan; 63 pp.; \$1.00; paper. Honesty and relevance are keynotes of this concise book, discussing the Christian and his resources.

All the Books and Chapters of the Bible by Herbert Lockyer; Zondervan; 313 pp.; \$4.95. A combination Bible Study and Daily Meditation Plan.

The Congregational Way by Marion L. Starkey; Doubleday; 432 pp.; \$5.95. A narrative of the role of the Pilgrims, the Puritans, and their heirs played in shaping American History.

With the Whole Heart by Bud Collyer; Revell; 96 pp.; \$2.75. Reaching deeply into various areas of profound human need—for love, happiness, faith, forgiveness, wholehearted dedication, ability to communicate—these poetic readings present an affirmative approach to living that is both practical and appealing.



NASHVILLE — INSPIRATIONAL SPEAKERS at 1966 Southern Baptist youth conferences will be: (top row) Billy T. Barber, pastor of First Church, Hobbs, N.M., at Glorieta (N.M.) Baptist Assembly June 9-15; and William M. Dyal Jr., director of organization, SBC Life Commission, Nashville, at Ridgecrest (N.C.) Baptist Assembly July 7-13. Music directors will be: (bottom row) James D. Woodward, minister of music, First Church, Tulsa, at Glorieta; and Ray Conner, consultant in young people-adult music, Sunday School Board's church music department, at Ridgecrest. The conferences are designed for intermediates, ages 15 and 16; noncollege young people, ages 17-24; and adult counselors and leaders. The program has been planned to focus on the chief concerns of youth as expressed through the theme "My Place—God's World—Today." For reservations, write: E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N.M. 87535; or Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770.

Religious Recordings

"A Sunday Serenade with the Anita Kerr Quartet contains "How Rich I Am," "Borrowed Angel," "His Name Is Wonderful," "May God Be With You," and eight other inspiring selections. The voices blend like velvet, the melodies are appealing, the mood is devout. This RCA Victor record was recorded in Nashville.

"How Great Thou Art" by Kate Smith is a choice album of twelve favorite songs by this gifted voice, clear and reverent. It is RCA Victor LPM-3445. It is an uplifting experience to hear these selections by Kate Smith.

Attendance & Additions

Churches S.S. T.U. Add.

March 20, 1966

Alamo, First	305	103	2
Alcoa, Calvary	168	70	1
Central	150	57	
First	508	217	5
Alexandria	184	50	
New Hope	42	28	
Antioch, Mt. View	194	87	2
Athens, East	402	199	11
First	556	198	
West End	52	31	
Baxter, First	101	43	
Bemis, First	292	63	
Bordeaux	190	46	1
Brownsville	654	183	1
Calvary	138	82	
Calhoun, First	151	73	
Carthage, First	204	43	1
Chattanooga, Bartlebaugh	110	48	1
Brainerd	958	280	3
Calvary	280	74	
Central	784	194	4
Meadowview	67	26	
Concord	499	191	1
East	221	72	
Eastdale	418	103	1
East Lake	517	117	
East Ridge	748	162	5
First	926	259	
Morris Hill	316	120	
Northside	430	80	1
Oakwood	489	146	2
Ooltewah	177	60	1
Red Bank	1254	309	
Ridgedale	549	192	1
St. Elmo	355	97	
Silverdale	210	87	
South Seminole	287	92	10
Woodland Park	283	105	1
Clarksville, Gracey Avenue	233	123	1
Hillcrest	190	85	1
New Providence	228	85	2
Pleasant View	357	96	1
Cleveland, Big Spring	350	112	
Blue Springs	66	34	
Maple Street	129	84	1
Stuart Park	176	85	2
Westwood	235	101	
Clinton, First	652	170	
Second	492	135	
Collierville, First	304	68	1
Columbia, Highland Park	340	109	
Northside	111	56	
Pleasant Heights	213	72	
Riverview	52	26	
Concord, First	305	129	
Cookeville, First	455	90	
Washington Ave.	147	78	
Bangham	62	61	1
West View	124	41	
Crab Orchard, Hailey's Grove	120	71	
Crossville, First	250	55	
Homestead	194	47	
Oakhill	107	47	
Daisy, First	289	107	
Dayton, First	331	106	
Dresden, First	218	72	4
Dunlap, First	150	53	
Dyersburg, Hawthorne	236	111	2
Elizabethton, First	433	155	
Immanuel	290	116	
Oak Street	165	61	1
Siam	244	93	
Etowah, First	418	84	6
North	390	136	
Flintville	184	93	
Friendsville, First	177	89	2
Gladeville	175	81	
Goodlettsville, First	507	194	2
Greeneville, First	408	68	1
Cross Anchor	9	17	
Second	188	47	
Greenbrier, Bethel	187	77	
Ebenezer	156	53	
First	478	174	10
Harriman, Big Emory	157	74	3
Trenton Street	370	97	
Henderson, First	202	58	
Hendersonville, First	715	126	1
Hixson, Central	350	167	2
First	345	108	4
Memorial	311	127	4
Humboldt, First	493	153	
Jackson, Calvary	527	203	
East Union	98	39	
Highland Park	200	77	2
Parkview	500	139	
West	791	360	4
Jasper, First	198	55	
Jefferson City, First	664	233	
Johnson City, Central	584	149	
Southwestern	35	32	
North	198	77	3
Pine Crest	185	73	
Unaka Avenue	348	83	
Kenton, Macedonia	97	79	1

Kingsport, Colonial Heights	456	171	2
First	913	223	4
Litz Manor	233	77	
Lynn Garden	418	119	13
Kingston, First	419	194	
Knoxville, Beaver Dam	333	99	
Black Oak Heights	278	84	4
Broadway	888	228	
Central	1213	377	9
City View	312	73	
Cumberland	444	184	3
Fifth Avenue	686	154	
First	881	166	2
Grace	454	188	4
Immanuel	378	98	
Lakeview	45	37	
Lincoln Park	1058	280	20
McCalla Avenue	875	268	2
Mt. Carmel	189	68	
Meridian	669	194	
New Hopewell	320	148	4
Sharon	253	104	
Smithwood	800	253	3
South	523	163	1
Wallace Memorial	795	302	1
West Hills	342	82	4
LaFollette, First	302	87	
Lawrenceburg, First	208	78	
Highland Park	301	133	
Lebanon, Fairview	287	76	
First	579	139	
Immanuel	456	190	
Rocky Valley	118	61	
Lenoir City, Calvary	214	65	
Dixie Lee	168	69	
Kingston Pike	113	50	
First Avenue	447	142	1
Oral	97	67	3
Pleasant Hill	169	89	
Lewisburg, East Commerce	140	48	
First	338	76	
Liberty, Salem	91	29	
Livingston, First	239	105	2
Louisville, Zion	125	61	
Madison, Alta Loma	251	92	1
First	437	117	
Neely's Bend	120	47	
Madisonville, First	304	105	
Manchester, First	301	96	2
Trinity	146	95	
Martin, Mt. Pelia	158	50	2
Southside	103	40	
Maryville, Armona	174	98	
Broadway	585	252	1
Dotson Memorial	186	95	
Everett Hills	529	184	
First	837	249	
Forest Hill	166	45	
Monte Vista	240	94	
Old Piney	136	74	
Pleasant Grove	143	63	
Stock Creek	205	71	
Unity	154	103	
West	137	98	
Wildwood	104	64	
McKenzie, First	362	100	1
McMinnville, Forest Park	89	45	
Gath	118	75	
Magness Memorial	398	115	
Shellsford	185	62	
Memphis, Bartlett	437	183	1
Bellevue	1443	625	2
Beverly Hills	580	153	1
Boulevard	329	118	2
Brunswick	120	47	
Cherokee	987	358	7
Dellwood	432	156	
Eastland	48	37	
Ellendale	167	59	1
Eudora	930	286	
First	1374	306	6
Glen Park	336	190	4
Highland Heights	1023	486	1
Kennedy	507	218	3
LeaClair	559	258	
Leawood	840	330	3
Lucy	186	118	1
Macon Road	254	79	
Mallory Heights	203	100	1
McLean	560	143	1
Rugby Hills	285	129	1
Second	748	279	13
Sky View	414	212	1
Speedway Terrace	862	264	
Trinity	749	279	2
Wells Station	564	174	2
Whitehaven	761	166	
Milan, First	463	103	
Northside	202	60	16
Murfreesboro, First	643	110	2
Calvary	108	55	
Southeast	223	101	
Immanuel	87	50	
Powell's Chapel	150	91	

Third	337	106	
Woodbury Road	243	98	
Nashville, Belmont Heights	926	355	8
Madison Street	109	60	
Westview	66	46	
Brook Hollow	443	146	3
Charlotte Road	124	64	
Crivewood	713	208	2
Mission	155		
Dalewood	442	114	5
Donelson, First	777	141	
Eastland	504	158	2
Fairview	228	64	1
First	1382	493	1
Carroll Street	170	46	
Cora Tibbs	73	24	
T.P.S.	374		
Gallatin Road	439	133	2
Glenwood	301	73	4
Grace	728	177	9
Hermitage Hills	370	188	
Hillhurst	238	82	2
Joelton	260	125	10
Lakewood	480	108	2
Lincoya Hills	241	70	2
Lockeland	478	111	1
Mill Creek	229	70	1
Park Avenue	871	224	6
Riverside	302	79	
Valley View	87	38	
Rosedale	189	92	2
Third	222	92	
Tusculum Hills	429	108	
Two Rivers	250	131	
Woodbine	540	180	5
Newbern, First	187	71	
New Johnsonville, Trace Creek	133	53	1
Oak Ridge, Robertsville	711	186	
Old Hickory, First	507	203	3
Peytonville	30	28	
Rayon City	261	67	1
Temple	358	135	14
Oliver Springs, First	187	63	
Middle Creek	129	79	
Paris, First	544	141	3
Parsons, First	208	65	
Philadelphia, Cedar Fork	164	110	
Portland, First	367	102	1
Powell, Glenwood	337	147	
Pulaski, First	365	93	
Highland	79	30	
Rockford	106	48	
Rockwood, Eureka	95	50	
First	519	136	1
Rogersville, Henard's Chapel	148	82	
St. Joseph, First	60	32	
Savannah, First	214	54	
Selmer, First	251	85	3
Sevierville, First	472	150	
Seymour, Dupont	150	47	
First Chilhowee	215	62	
Shelbyville, First	533	131	
Shelbyville Mills	191	88	
Signal Mountain	303	74	
Smyrna, First	346	126	1
Somerville, First	275	111	
Sparta, First	219	40	
Springfield	590	133	
Summertown	118	46	
Sweetwater, First	431	94	
Murrays	118	84	
Oakland	53	37	
Trenton, First	462	93	9
Chapel	139	74	
Troy, First	207	88	
Tullahoma, First	663	150	7
Center Grove	40	13	
Hickerson Memorial	59	16	
Union City, First	661	135	15
Second	350	132	
Walland, Oak View	88	59	
Prospect	96	51	
Watertown, First	155	80	
Round Lick	219	86	
Waverly, First	204	88	
Waynesboro, Green River	122	70	
White House	193	57	
Whiteville, First	176	54	
Winchester, First	250	89	
Southside	64		

Bible Verse



JOHN 14:2

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Health, Education Plans Affect Church Agencies

WASHINGTON (BP)—President Lyndon B. Johnson, in a special message to Congress on health and education, proposed programs which will affect Baptist hospitals, colleges, children's homes, and summer camps.

It included such areas of interest and concern as the Head Start program under the War on Poverty, the school lunch and special milk programs, aid to elementary and secondary school children, higher education, alcoholism, and family planning.

In the sweeping two-part message on health and education, the president pointed out that during the past three sessions of Congress there have been enacted "20 landmark measures in health and 19 in education." He said the appropriations for health programs had doubled and funds for the office of education had increased more than five-fold.

Among his health proposals were recommendations for (1) strengthening the system of health care, including hospital construction and renewal; (2) meeting special health needs, such as alcoholism, family planning, and nutrition for needy children through special milk and lunch programs; (3) training needed health workers; and (4) advancing research.

In education some of the measures recommended would (1) expand the Head Start program for pre-school children under the War on Poverty; (2) strengthen the Elementary and Secondary Education Act of 1965; (3) extend and expand the Higher Education Facilities Act of 1963 and the Higher Education Act of 1965.

While 18 million school children will receive lunches under the school lunch program this year, President Johnson charged that too little of this assistance has been directed toward children who need it most. The same is true under the special milk program, he said.

The current school lunch program provides grants to states for lunch programs in public and private schools. The special milk program provides milk for public and private school pupils, and for nonprofit camps, homes, and other children's institutions.

The president proposed the Child Nutrition Act of 1966 which he said would channel both of these programs to the more needy children. It would assist schools serving low-income districts to acquire kitchen and lunchroom facilities, provide pilot school breakfast programs, and start demonstration summer programs to provide food service at child-care centers and playgrounds.

President Johnson also called for beginning a special food service at multi-purpose centers authorized under the Older Americans Act of 1965. This would enable local organizations to offer meals to the elderly without charge or at reduced prices.

In the health proposals, the president called the Hill-Burton program or hospital construction "an outstanding example of creative federalism in action." He made budget requests for \$270 million for facilities construction under the Hill-Burton Act. The act provides grants and some loans for construction of public and private hospitals.

The fact that one-third of the nation's hospitals "are now in obsolete condition" calls for legislation to mobilize public and private resources to revitalize them, the president said. He pointed out that this would require a loan and grant program to assist in hospital renewal projects.

However, the president said that modernization must go beyond the bricks and mortar stage. "We must find new ways to lower the cost and raise the quality of health care, to organize health services more efficiently, to develop information systems."

Included in the education proposals is a four-year extension of the Elementary and Secondary Education Act of 1965, and expanded coverage. This act provided education aid to children in all elementary and secondary schools in the nation.

The new proposals would raise the family income formula for allocating education aid for "disadvantaged" children from \$2,000 to \$3,000. Additional funds would be earmarked for children of American Indians and migrant workers.

In higher education the president recommended a three-year extension of the Higher Education Facilities Act of 1963, and increased loan funds for college students.

The special message to Congress called for research and the cause, prevention, control and treatment of alcoholism, for an education program to foster understanding, and for work with public and private agencies on the state and local level to include alcoholism in their health programs.

The president said he had requested a "sizable increase" in funds available for research, training and services in family planning. He stated that the nation has a "growing concern" to foster the integrity of the family and the opportunity for each child. All families should have "access to information and services that will allow freedom to choose the number and spacing of their children," he said.

STEWARDSHIP DEPARTMENT

On Our Way Rejoicing!

William H. Pitt, Sr.

"Blessed is the people that know the joyful sound; . . . In thy name shall they rejoice all the day!"

COOPERATIVE PROGRAM DAY, Apr. 24, 1966, is a time for rejoicing! Tennessee Baptists know the joyful sound!

On this Special Day, churches all across our state will be sounding the joyful note and rejoicing in the blessings of God upon us. A day of information about what we are doing for Christ through Our Cooperative Program will bring joy to the hearts of our people. A day of new dedication to the work yet to be done will send us on our way rejoicing.

Several years ago the Tennessee Baptist Convention designated the last Sunday in April as COOPERATIVE PROGRAM DAY. This annual observance is educational in nature and inspirational in effect. No special offering is suggested unless a church has not given anything yet during the year. Coming midway in our Convention year, the inspiration of reviewing what has been and is being done gives a warm feeling of achievement. Contemplation of opportunities yet to be met gives fresh impetus to faithfulness in stewardship.

Packets of program suggestions and materials have been sent to all the churches. Many have already requested the free materials offered by our Stewardship Department. Yours is waiting for you!

Whether you observe COOPERATIVE PROGRAM DAY on April 24 or some other time, your church will share in a fellowship of joy and rejoicing. The Great Commission is given to the churches—to each church alike. But no one church alone can win the whole world to Christ—we need each other! No one church alone can carry the ministry of Jesus to every creature in every place—we are laborers together! As in our churches all across our state we observe COOPERATIVE PROGRAM DAY, it will surely be "the day which the Lord hath made; we will rejoice and be glad in it."

"United Church" Proposed

. . . . Detailed plans for the merger of seven Protestant denominations into a 23-million-member United Church have been proposed by Wililam J. Wolf, an Episcopal delegate to the Consultation on Church Union. The proposal was directed to members of the Consultation on Church Union, which grew out of a merger proposal advanced in 1960 by Eugene Carson Blake, now general secretary-elect of the World Council of Churches. The Consultation will meet in Dallas, Texas, May 2-5, to discuss "the outline plan of a possible plan of the union."

What Is The Church's Mission?

TEXTS: Matt. 28:16-20; Acts 13:1-4; II Cor. 5:16-21; Eph. 3:7-13; 6:10-20; Rev. 2 to 3 (Larger)—Acts 13:1-4; II Cor. 5:16-21; Eph. 3:7-12 (Printed)—Matt. 28:19,20 (Golden or Memory).

The Golden or Memory Text contains what is often referred to as the Great Commission. If we combine the same with II Cor. 15:6, as does A. T. Robertson along with many others, the Commission was given to "more than five hundred brethren" and not merely to the Eleven. This is important for it suggests that Jesus intended that all of His followers were included in His orders and helps to answer the question asked in the topic of the lesson. The mission of the church, in light of the Great Commission, is to make disciples in all the nations of the earth, baptize them into the fellowship of the church and continuously teach them to observe all of Jesus' commandments. The rite of baptism recognizes the Trinity. The blessed presence of Jesus is promised to the group that earnestly and honestly tries to carry out His orders. This group is what the New Testament calls the church. It was noted in these notes for last Sunday's study that in the overwhelming majority of cases the word translated "church" is used in the local sense (over eighty per cent). In the three printed texts three specific ministries of the church are indicated.

The Ministry of Missions (Acts 13:1-4)

Here is recorded a case of a church sending out missionaries, Barnabas and Saul. They were taking seriously the words of Jesus, commented upon in the paragraph above. The church at Antioch, as a result of prayer and fasting, was directed by the Holy Spirit to send them away in what

would be called today a foreign missionary endeavor. The laying on of hands mentioned here seems to be what is now called ordination. It was a pledge of support and confidence upon the part of the church. It was an instance, among the first of such instances, of missionaries crossing a large body of water. The ministry of missions for a church must be placed on the list of activities with high priority if it is to carry out its high destiny. This point needs emphasis.

The Ministry of Reconciliation (II Cor. 5:16-21)

Since a person becomes a new creature in and through Christ, by faith in Him, God desires that this glorious experience shall be extended to others through his witness and testimony. This is referred to here as the "ministry of reconciliation". It is given to each and every Christian. Thus each regenerated individual becomes an ambassador for Christ. The figure used is indeed a challenging one. For one thing, an ambassador must know and be in harmony with the one or the group he represents. The Christian must know and be in harmony with God's love and plan. For another thing, an ambassador must know and seek to meet the needs of those to whom he goes. The Christian, as a result of caring about spiritually bankrupt persons, must so minister to them as to bring them to Him. He is to be the "go-between" both for God and men. If his daily walk becomes a pattern of deviation from uprightness he is apt to become an ambassador "persona non grata" so far as the world is concerned. His usefulness comes to an end. When this concept is extended collectively as well as individually, the church is seen to be supremely ambassadorial in nature. That is to say, its primary function is to be that of reconciling men to God. Every other function is to grow out of and contribute to that primary function or activity. If this principle were recognized and adhered to today the church would enjoy outside respect instead of open hostility. Better still, it would be better empowered by the Lord.

The Ministry of the Gospel (Eph. 3:7-12)

Is every Christian to preach and administer the Gospel in the same manner as does the pastor or the missionary? Obviously not.

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ON MATTERS OF *Family Living*

By

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



Director of Counseling, Trinity Baptist Church

Save Your Ammunition For Important Lessons

Should parents' jurisdiction over their youngster extend from head (and hairdo) to toe (and shoe-shape)? Since parents must be firm about basic issues involving health, safety and character, it is wise not to make an issue of inconsequentialities such as hairstyles and fashion, says Dr. Evelyn M. Duvall.

Allow adolescents freedom of choice and personal expression where results are not serious, advised the family life specialist. A good rule is to protect children from life's disasters, but not its bruises.

Some parents grant a nagging child unearned privileges and complain that he is not "responsible." Others may load a youngster down with responsibilities and complain when he bogs down under the weight. The trick is to remember that responsibility for self is inherent in the growth process and to watch for the "teachable" moment when he shows he is ready for a new responsibility or the next privilege.

A youngster should have as much freedom as he can be responsible for at that time in that situation. Each child has his own timetable for growth in inner control and responsibility.

Let children make some mistakes. An attitude of "you'll do better next time" is important. As youngsters grow older, parents should continue to listen to and discuss with their children but should make sure they themselves have a satisfying life of their own so that they do not have to depend on their young for personal gratification.

But, on the other hand and in a very definite sense, every Christian is responsible for the ministry of the Gospel. For one thing, his walk and speech and influence are all to reflect the teachings of God's Word. The ministry of the Gospel is to occur within the walls of the church-building. Following this and because of this, the ministry of the Gospel is to occur outside its walls and within the surrounding community. One has observed, on this point, that the church needs "oxygen", and lots of it. So mote it be!

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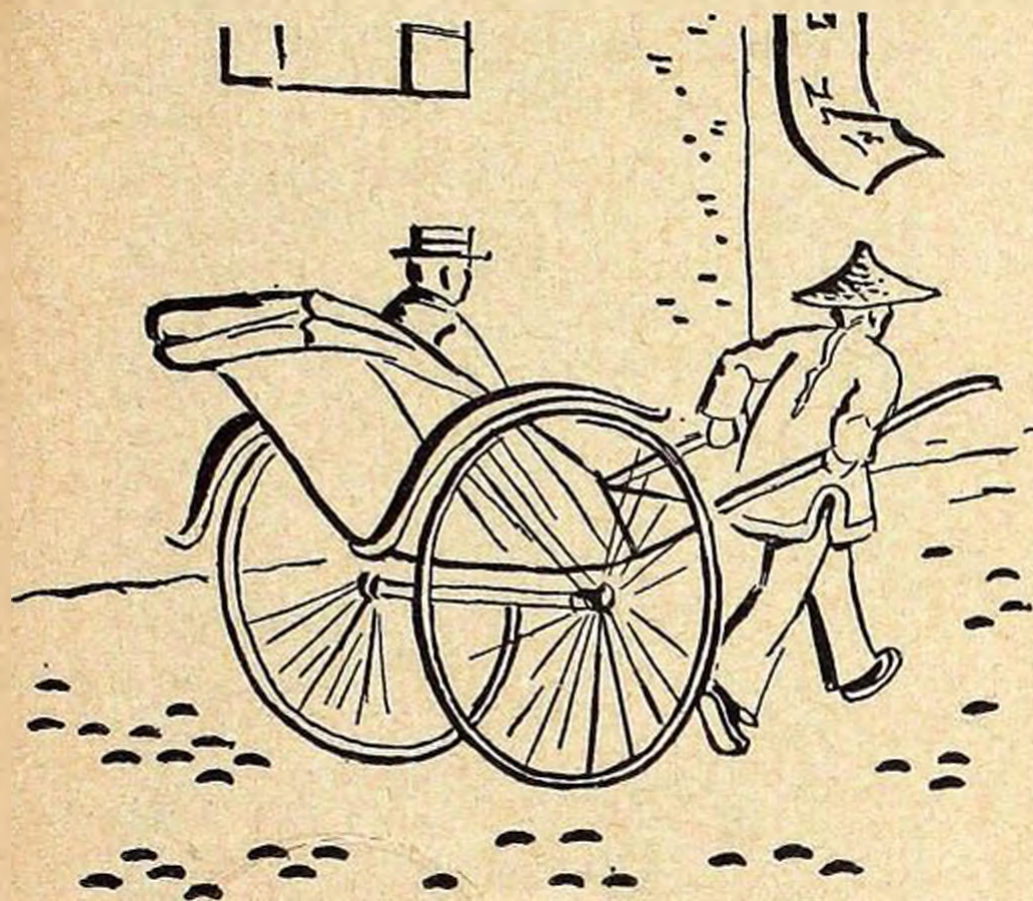
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Children's Page

JONATHAN GOBLE AND THE JINRIKISHA

By Maggie Martindale



You have heard of Commodore Perry. You know how he sailed his big battleships into a Japanese harbor and persuaded the rulers to open their ports to American shipping.

Have you heard of Jonathan Goble, who went with Commodore Perry? Jonathan was then a United States marine, one of many who sailed with Perry. His difference from the others was in what he did afterward.

When Perry had made a treaty with the Japanese, the marines were allowed to go ashore and look around. Jonathan was so impressed with the conditions of the people that he could not forget them. He was determined to do something to help.

Our country was going through a grave crisis at that time. The year was 1853. Just eight years later we were in the midst of the War between the States.

Three years after the close of the war young Jonathan was ready to carry out his dream. He was an ordained minister and was married. In 1868 he returned to Japan as a Baptist missionary, one of the first three Protestant missionaries in Japan. The islands had been closed to all Christians for many years before that.

When Mr. Goble and his family went to Japan, they established the first Baptist mission on the islands. At that time the only means of travel in the country was to walk or go by kago or palanquin. These are chairlike conveyances carried by two or more coolies.

Because Mrs. Goble's health was poor, she was unable to walk far. Jonathan wished to give her some gentle outdoor exercise. He showed a Japanese carpenter a picture of a baby carriage in an American magazine. From it Jonathan suggested the plan

and the form of the jinrikisha.

The first jinrikisha was made in 1780. The conveyance quickly became popular. By 1890 someone estimated there were at least ten thousand in Tokyo alone. From there it quickly spread to the mainland. Fairly recently it has still been used in China.

Of course we do not remember Mr. Goble because he designed the first jinrikisha. We remember him because he had compassion on the people of Japan and wanted to help them. He lived to see his mission grow. In 1878, just ten years after his arrival, nine American Protestant missions with seventy-seven missionaries were in Japan. In addition, three theological schools and many schools for children had been established.

FROM BAGS TO RICHES*

By Lucille J. Goodyear

Thomas Sullivan was going through the day's orders for tea. He went over them again with disbelief. Instead of simply stating the type of tea or blend desired, the orders requested individual tea bags.

Today these requests would not be unusual, but to Sullivan they were astounding. He had never intended for small, bagged packages of tea, as such, to become a stock item. He had packaged tea in this manner primarily to give his customers samples of the tea available at his shop.

In 1908, Sullivan was operating a small, wholesale tea and coffee shop in the heart of Manhattan's spice district. As a promotional idea, as well as for convenience, he had initiated the practice of giving all prospective tea buyers small samples of the different blends or types of tea. These were neatly packed in small silk bags.

Sullivan expected his customers to open these samples and brew the leaves in the conventional teapot. Instead, they were dropping the tea, bag and all, into cups of hot water for individual servings.

So it was that the dealer suddenly found himself faced with a steady demand from distributors who served hotels, restaurants, and institutions. They had found the packets a most suitable and handy way of handling individual servings. Many orders also came from customers who desired the tea bags for their own use. The demand made it necessary for Sullivan to hire additional help. Packing and preparing the correct number of tea bags to fill all the orders had become quite a task.

Thomas Sullivan possessed a spark of ingenuity that often is associated with Irish-Americans. Immediately, he set out to find

BIBLE WORD SQUARE*

By Carl H. Zwinck

1	2	3	4
2			
3			
4			

With the correct answers, the words will read the same across and down.

1. The continent on which most Bible events took place
2. Powdered rock (Genesis 32:12)
3. An Indian from Peru
4. The first man

ANSWERS

1. Asia 2. sand, 3. Inca, 4. Adam

a more practical and less expensive bagging material. Cheesecloth seemed most satisfactory. It was less costly and it allowed for better filtering. In 1919, when the first tea-bagging machine was invented, Sullivan replaced this with a tasteless gauze. Thus he paved the way for the future of tea bags.

In 1940, a satisfactory thin filter paper was developed. This made it possible for the tea bag to be offered at a price low enough to win the whole-hearted approval of the American housewife.

Today's bagging machine is a complex piece of machinery. As the tea passes from storage tanks, the machine carefully weighs out the exact amount of tea to be placed in each bag. It cuts and seals the bag, staples string to the bag and a tag to the string. Then the bag is ejected from the machine. The bags are gathered, inspected, and packaged for shipment.

Today tea bags form approximately 40 percent of the total output of tea in America. The principle is in itself 100 percent American. Only in the past few years have other countries begun to take a noticeable interest in the idea.

Laughs . . .

Among the things most often opened by mistake is the mouth.

The minutes you put in at the table don't make you fat. It's the seconds.

An artist who was spending a vacation in an out-of-way town entered the general store and asked if they carried camel's hair brushes.

"No, sir, we don't," replied the shopkeeper. "Y'see, we never have no call for 'em. Nobody in these parts seems to keep camels."

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