

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

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Boy with  
Bird cage

VOLUME 132

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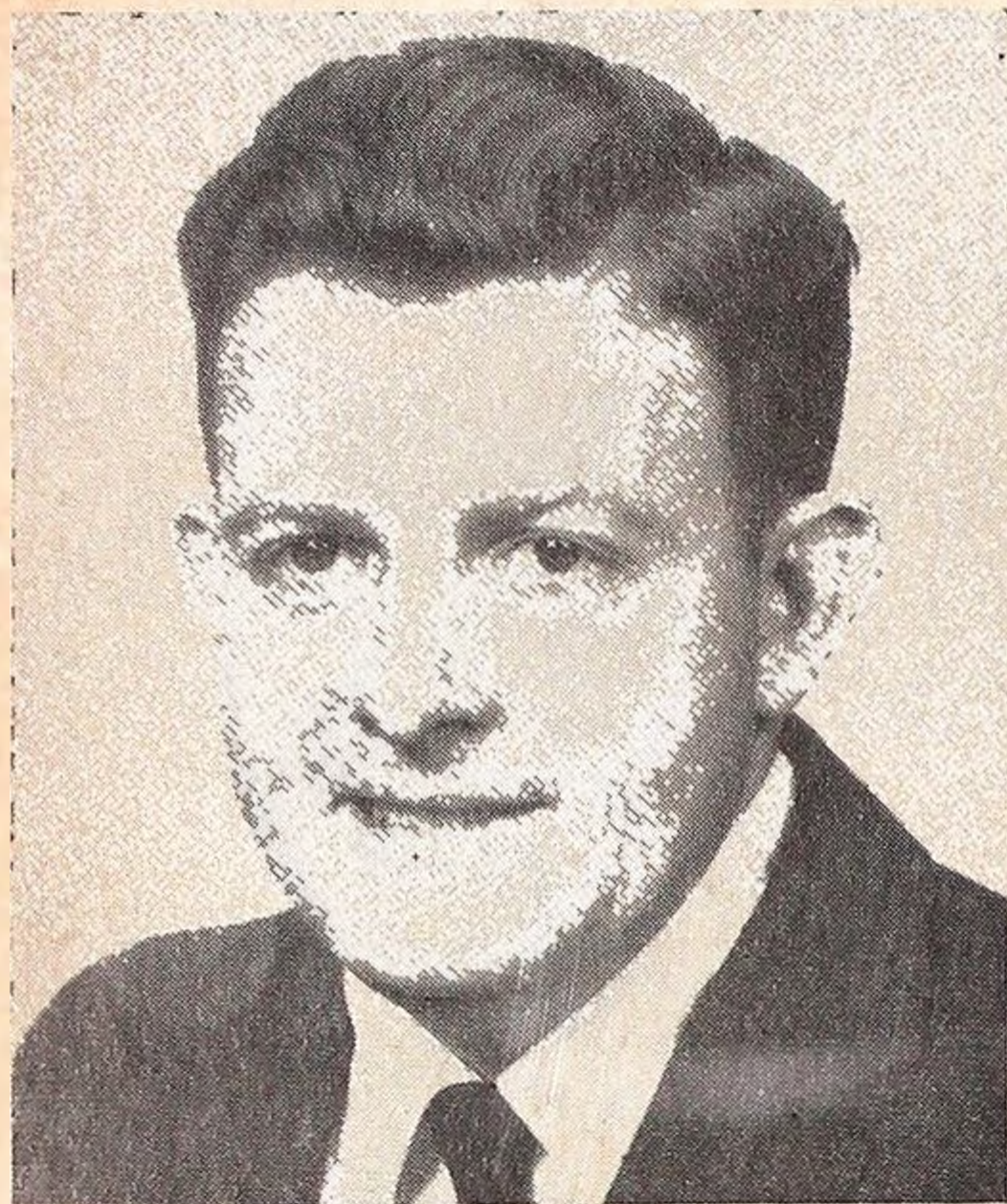
THURSDAY

APRIL 28, 1966

✱

NUMBER 17

## Ambitious Motives



Donald S. Henley—Assistant Pastor,  
Union Ave. Church, Memphis

Mark: 10:35

The sons of Zebedee, James and John, confront the master with a selfish request of preferential treatment. They desire to be greatest in the kingdom. Matthew's Gospel states that the request was made not by the sons but by their mother. Regardless of which account one prefers, the same selfish thinking is present in both.

James and John were still thinking in physically tangible areas. They were still thinking in terms of honor, glory (self-glory) and power to dominate and rule over other people. These sons of Zebedee had been very close to Jesus and had enjoyed certain privileges as part of the "Inner Circle." It seems that they now even have projected their ambition to exceed a higher rank than Peter, another member of this prominent circle.

Jesus loses no time in explaining the meaning of true greatness. Apart from service to others by meeting and ministering to their needs, there is no place of greatness in His kingdom. Verse 45 completely clears up the matter when Jesus states: "For even the Son of Man came not to be ministered unto, but to minister, and, to give his life a ransom for many."

We as Christians often lose sight of our main areas of responsibility. Many today are blinded by visions of earthly control and greatness and are completely unaware that true greatness is right before them through humble service.

Ask not what our master can do for us but rather, what more can we do for and in the name of our Master?

# Pastor Calls Results Of Vandalism "Blessing"

By Polly McNabb

**HAWTHORNE, Calif. (BP)**—"Vandals" broke 73 windows in a brand-new church building at Ocean Gate Baptist Church here, but the end result has become "one of the greatest blessings this church has ever experienced."

The night before dedication services for the new two-story educational building and remodeled auditorium, the culprits broke a large window which had been dedicated to one of the architects, Norman Short, who died three months before completion of the building.

The next night, after dedication services had been held, the youngsters struck again, breaking 72 more windows, strewing glass all over new pews, scarring pulpit furniture, and making a mess of the entire church building.

"The church must accept its part of the blame for this," said Pastor Justin Wales as he gazed unbelievably at the wrecking of the new building the next day.

"We didn't get the message of Christ into the homes," he said, "or we might have prevented this."

The story became big news in the Los Angeles papers. Suddenly the little church, which according to the pastor, "had hardly been noticed in the 15 years it has been here" found itself in the limelight.

The result was "some of the best publicity for our revival we have ever had," declared Wales. "People from all over town began calling to find out what time the revival starts."

The church was beginning a revival with Joe Kaiser of Houston, Tex., as evangelist. Wales said that people who had never heard of Ocean Gate Baptist Church before planned to attend because of the incident.

Money came from people throughout the community to help pay for the damage. One little old lady gave the pastor an envelope full of pennies, nickles, and dimes totalling \$2.37. It was all she had in the house, but she wanted to help pay for one of the windows.

Everyone was asking "Who in the world would do such a dastardly deed," said Wales.

The answer proved to be almost as much of a shock as the deed itself, for the culprits turned out to be two little boys, ages nine and 12.

"What are you going to do with them," a reporter asked the pastor.

"Oh, they're here with me now," Wales said. "They've been helping me clean up, and now they're helping me make a poster for the revival."

"We just couldn't throw them to the wolves. They didn't even know why they did it," he said.

Wales added that the incident had given

the church an opportunity to get into the homes of the boys and talk with their parents. "We believe before this thing is over, we'll have the whole family for Christ," he said.

"The boys have said they want to be friends with the preacher, the church, and with Jesus," Wales continued.

He added that while the whole thing was a shock to the church and community, "it has turned out to be one of the greatest blessings this church has ever experienced."

The Ocean Gate church had an average Sunday School attendance of about 25 two years ago, and now attendance is over 100 and offerings have tripled.

The two-story educational building and the remodeling job on the auditorium cost about \$65,000, bringing total property valuation to about \$200,000. The church can now accommodate 340 in Sunday School.

Ten nationalities are represented in the church membership. The contractor for the new building is a Filipino, whom the pastor baptized recently. His name is Julius Caesar Augusta Mopano. Wales believes he is the only pastor who has ever "baptized Julius Caesar."

And what about the two little boys? They'll be in Sunday School next Sunday.



## BAPTIST AND REFLECTOR

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## Six Tennesseans Appointed By FMB

Six natives or residents of Tennessee were among 23 missionaries appointed by the Southern Baptist Foreign Mission Board during its full spring meeting in Richmond, Va., Apr. 11-13.

They are Pastor and Mrs. Glenn Patton, of Calvary Baptist Church, Chattanooga, both natives of Jamestown, appointed for Jordan; Miss Linda Porter, native of Robertson County, for Nigeria; Mrs. J. William Geiger, Jr., the former Mary Jo Shelton, of Memphis, for Chile; and Dr. and Mrs. Dean T. Fitzgerald, Jr., presently of Memphis, where he is a fourth-year resident in Baptist Memorial Hospital, for Jordan.

In addition to appointing career missionaries, the Foreign Mission Board in its April meeting approved 49 young people for two-year assignments as missionary journeymen, contingent upon their completion of an eight-week training session this summer. This brings the Southern Baptist overseas mission staff to 2,146 (including 153 persons in various programs of short-term service).

## Tennesseans To Train For Mission Service

Four natives of Tennessee, Laura Sue Caldwell, Mary Winfield, Patricia Meador, and David Nichols, have been invited to enter training as Southern Baptist missionary journeymen. After an eight-week training period, beginning June 18, they expect to serve overseas for two years.

Miss Caldwell is a native of Nashville, and the other three are natives of Memphis (Mr. Nichols moved to N. C. when a teenager).

They are among 49 young men and women approved by the Foreign Mission Board on Apr. 13 for journeyman service, contingent upon their completion of training. Journeymen are single college graduates with talents and training needed for specific jobs in overseas mission work.

Two of the girls expect to teach, Miss Meador in Seinan Jo Gakuin, Baptist girls' school in Kitakyushu, Japan, and Miss Winfield in the Korea Christian Academy, Taejon, a school for missionaries' children.

Miss Caldwell expects to serve in Trujillo, Peru, as secretary for the Peru Mission (organization of Southern Baptist missionaries) and the Baptist Theological Institute of Peru. Mr. Nichols expects to work with youth in Port Harcourt, Nigeria.

Another prospective journeyman is Joe Bruce, a Missourian who is now a senior in Union University, Jackson. He expects to assist with evangelism in Concepcion, Chile.

All the Tennesseans are now students. Miss Winfield is a senior in Union University; Miss Caldwell, a senior in Belmont College, Nashville; Miss Meador a graduate



Newly appointed Southern Baptist foreign missionaries from Tennessee look for information about the countries where they will serve. Pictured are (front, left to right) Dr. and Mrs. Dean T. Fitzgerald, Jr., Mr. and Mrs. J. William Geiger, Jr., (back) Rev. and Mrs. Glenn Patton, and Miss Linda Porter.

student in Memphis State University (she received the bachelor of science degree there in January); and Mr. Nichols is a senior in Wake Forest College, Winston-Salem, N.C.

They have various reasons for wanting to serve overseas for two years.

Laura Sue Caldwell, a Bible major, gives credit to a mission course at Belmont College for making her see "the great spiritual need of mankind the world over." She applied for a journeyman assignment because she wants to do something about this need.

Patricia Meador explains that she has been seeking God's guidance in her choice of a lifework and that "everything seems to be pointing toward missions." She says she has always thought that Christian service is a privilege.

A baby-sitting job started Mary Winfield toward journeyman service. Last summer, while a staffer at Glorieta (N.M.) Baptist Assembly, she cared for the children of a mis-

sionary couple on furlough from Kenya. The missionary wife told Mary of the need for teachers overseas and how journeymen can help. "As she spoke, I felt this was what God wanted me to do," says Miss Winfield.

David Nichols discusses his motivation in terms of the essential nature of the Christian faith. "While a college student I have realized that in a profound definitional sense the words 'Christian missions' cannot be separated," he says. "The definition is a challenging one, involving the secular relevance of the gospel."

The Foreign Mission Board's Missionary Journeyman Program is designed for young men and women who have dedicated their talents and vocations to Christ and want to serve overseas for two years. Under the direction and supervision of career missionaries, they share their Christian faith and perform specific jobs, thus freeing the missionaries for other responsibilities. The first 46 journeymen were sent out last year.



Joe Bruce



Laura Sue  
Caldwell



Mary Winfield



Patricia Meador



David Nichols

# EDITORIALS .....

## The Convention At Detroit

Southern Baptists soon meet in annual session in Detroit. This is the first time our Convention has met so far north. The very fact Southern Baptists are now in all fifty states, stirs agitation for another name. One might almost judge from some discussion that changing the Convention's name is the most important thing the messengers could do. This is anything but the case. Southern Baptists will not change their name at Detroit.

Perhaps one of the most important things to come before the Convention will be on its closing night, Friday, May 27. For this reason it is highly important that every messenger stay through the closing session. The Crusade for the Americas is to be projected that night. This launches a great soul winning campaign. It could begin a great spiritual reformation.

Our Baptist brethren in Brazil have won one hundred thousand to Christ in their recent nationwide evangelistic crusade. They spur us to join with all

Baptists of the Western Hemisphere in one great simultaneous evangelistic crusade in 1969. If Southern Baptists respond to this greatest challenge our denomination has ever known, we will break through barriers to reach the people outside with "Christ, the only hope."

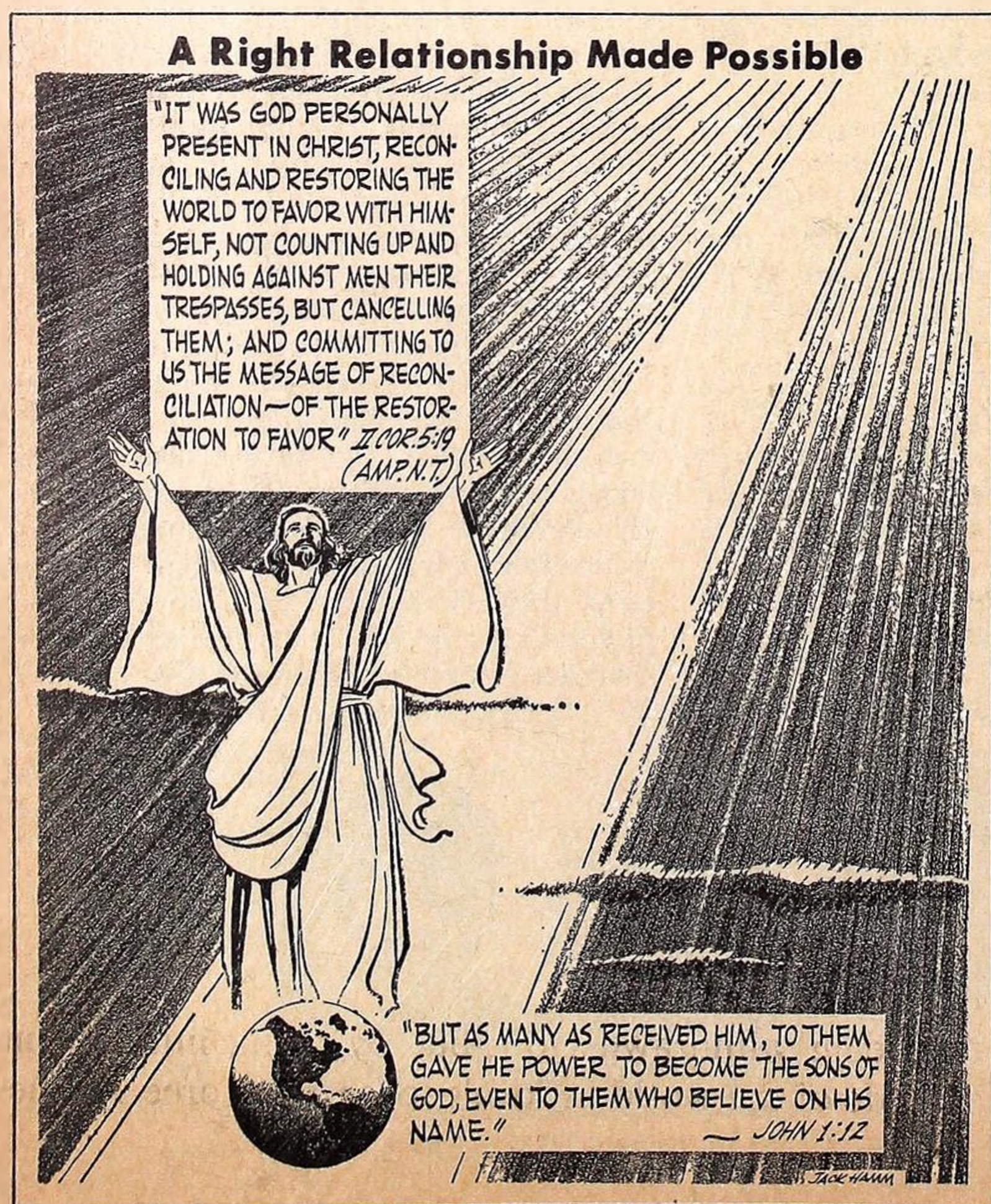
Other important matters will be on the agenda at Detroit. But nothing surpasses the launching of this great evangelistic and missionary thrust. Friday night will be a great night. Roberto Porras-Maynes of Mexico is to issue the call from Latin America for the crusade. Herschel Hobbs, a vice-president of the Baptist World Alliance and former president of the Southern Baptist Convention, will respond to the call for North America. This closing night will witness dramatic responses, country by country, from persons in national dress, sharing in launching the Crusade of the Americas. There will be a general parade of flags of the countries and a commitment service. This climax session should be attended by every messenger. Everyone should remain for it.

President Wayne Dehoney, who has served two terms with great distinction, will turn over the gavel to his successor. Dehoney has served with untiring zeal. He has honored the high office through wise leadership and intense commitment to Christ.

Who will be Dehoney's successor? We believe Southern Baptists so respect the office of Convention president they are not likely to choose any man who pushes himself for office. Rather, they will seek out the man most competent to fill the office and in doing so the one to symbolize to the world beyond the principles for which Southern Baptists stand.

## Let's Not Waste Any Time

Must we cast away the name "Southern Baptist?" I do not believe in being tradition bound. Never in history has the world changed so rapidly. There is clamor for a change in our Convention name. But not all change is good. The word "Southern" is taken as a stigma by some. "Southern" may cast up an unfortunate barrier to worthwhile development in some areas. —→



Prejudice is real. Wherever we can we should remove prejudice. We cannot, however, be rid of prejudice by mere name change. Deeper than this is the necessity of filling names with greater significance. Some may want to repudiate the name as secretarian or restrictive. "Southern Baptist" is much more than a geographic description. It has built up with distinctiveness over nearly a century and a quarter. It stands for a doctrinal emphasis and an evangelistic and educational program.

No substitute suggested wins half the approval the name some now seek to discard. Such names as "General Convention of Baptists," "Cooperative Baptists," "United States Baptists," meet limited favor. Why then throw away an honorable and meaningful name? The doctrinal position of Southern Baptists induced other Baptist churches North, West, and East to align themselves with us in the common task of witnessing to and winning the lost.

What is in a name? Not enough to cause division. But certainly more than should be lightly scrapped. To change the Convention's name would confuse. To change the name might run into costly legal snarls. To change sacrifices a known for an unknown quantity. Little more reason exists to change the name "Southern" than to drop "Baptist" itself. Let's not waste any time over names but get on with the mission of making Christ's name supreme.

## What Must A Church Be?

In the midst of a hostile environment, is it enough for a church to secure itself as a mere fort for the faithful? Must not the church witness to Christ even to the point of martyrdom for His sake?

That the surroundings of many churches in these times of turmoil are antagonistic is terribly obvious. Violence and hostility are sometimes so intense the church, in some instances, retreats to safer areas. Witness the Strong Place Baptist Church which recently considered itself anything but strong in its battle with vandalism. It was a frontpage story in the New York Times. For more than a hundred years a ministry had been carried on in the Red-Hook section of Brooklyn. But Strong Place Church went down in defeat. For over a year vandals carried on night time guerilla attacks. They broke down doors, scattered stained glass windows, upended chairs, slashed choir robes,

tore down the altar, ripped electric fixtures from the walls, hurled hymns books from the balcony to the floor of the sanctuary, and ripped out organ pipes. Once a respected part of a respected neighborhood, Strong Place Baptist Church met defeat in the migration of peoples that changed the community. Sorrowfully the small congregation left the old building and moved to a new "safer and lighter" site, they opened a different place of worship Easter, hoping to survive in a friendlier neighborhood.

There are depressed areas in which the church is in retreat today. There are areas in which the church is simply trying to "hold the fort." There are also areas in which the church seeks to fulfill its mission by instilling new life in a changing community. Some churches like the one in Brooklyn have simply abandoned their field. On the other hand a California church seeks to turn a disaster into a door to Christ. Shocked to discover their church vandals to be two small boys they have set about to win them and their families to the Lord. This story (on page 2) tells of a pastor calling the results of vandalism a 'blessing'. Few are likely to view a situation so optimistically.

But there are many who are beginning to accept the moral imperatives of Christ's gospel. They are beginning to inject these in the difficult social problems. If the church is to be true to its reason for being more of this will have to be done in the days to come. More than worship is needed if the church is to function. A church is made up of born-again individuals corporately giving allegiance to Jesus Christ as the Son of God, Saviour and Lord. Through the power of the Holy Spirit, the church is a redemptive body in Christ. It grows toward Christian maturity through worship, education, ministry, proclaiming the gospel to the whole world, and also by applying Christian principles to both the individual and the social order, so God's will is done on earth as in heaven.

A true church worships. It also witnesses. It also educates. It applies the principles of the Kingdom and ministers in Jesus' spirit. Take note of that word "apply." It should not be thought of as merely placing in contact with as in spreading white wash, but rather as the permeating of the whole area of life with the new life in Christ.

We can not think of the church fulfilling its mission by being withdrawn from but by being injected into the life of the world as love's redeeming force and new power from God.

# Tennessee Topics

**Susan Kay**, third child and first daughter of **Mr. and Mrs. J. Gordon Vestel**, missionaries to Chile, was born Mar. 4. Mr. and Mrs. Vestel may be addressed at Casilla 50-D, Temuco, Chile. He is a native of Dallas, Tex.; she is the former Ella Bond Reeves, of Port Arthur, Tex. At the time of their missionary appointment in 1963 he was **education and youth director for Speedway Church, Memphis, Tenn.**

Western District Association—**Jones Chapel Church** has completed five new Sunday school rooms. **Mt. Sinai Church** purchased new pews and pulpit furniture and floors have been refinished. **North Fork Church** put a new roof on its building and installed a wrought iron church sign which was given in memory of **Curtis Barrett** by his wife and two children. **Oak Hill Church** ordained **Dalton Wheatley** and **Max Paschall** as deacons. **Point Pleasant** redecorated its pastor's home and installed a new pump for the well. **Spring Creek** purchased a new Wurlitzer piano for the auditorium. **Spring Hill Church** plans to enlarge the Sunday school rooms and install a baptistry.

**Rev. and Mrs. Roy G. Davidson, Jr.**, missionary appointees for Malawi, have sailed from the States. After initial language study in Blantyre, they will do general evangelistic work. They may be addressed, Baptist Mission, Box 1468, Blantyre, Malawi. He is a native of Memphis, Tenn.; she the former **Patsy Dodds of Roscoe, Tex.** When they were appointed by the Foreign Mission Board in December, 1965, he was pastor of First Church, Lorenzo, Tex.

**Rocky Point Church**, Russellville, conducted a revival Mar. 20-27. **J. B. Gulley** of Morristown was the evangelist. There was one profession of faith and several others made decisions. **Douglas Rymer** is pastor.

**Elmer J. Foust**, pastor of White Oak Church and moderator of Hamilton County Baptist Association, was the evangelist in revival services Apr. 3-10 at Lookout Valley Church, **L. Lionel Patton**, pastor. There were nine additions, six for baptism and three by letter, including one lady 80 years of age.

**Miss Ruth Ford**, missionary, is visiting Europe en route to the States for furlough. She expects to arrive in Memphis, Tenn., about May 8 (she may be addressed at 2080 Jackson Ave., Memphis). A native of Patter-son, Ill., Miss Ford was appointed by the Foreign Mission Board in 1935 for China. In 1953 she transferred to Indonesia, where she is director of nursing service at Kediri Baptist Hospital.

**Rev. and Mrs. William L. Morgan**, missionaries to South Brazil, are completing initial language study in Campinas and expect to move to Florianopolis (new address: Caixa Postal 399, Florianopolis, Santa Catarina, Brazil). They will do general evangelistic work. Born in Drew, Miss., he grew up in Memphis, Tenn., where she, the former **Noreta Smith**, was born and reared. He was pastor of Southland Church, Memphis, when they were appointed by the Foreign Mission Board in 1964.

Highland Chapel of Pulaski held revival services Apr. 3-10 with **Hulon Allen** of Woodburn, Ky. as evangelist and **Phil Jewett** of Pulaski as song leader. There were 29 additions to the church, 12 by baptism, 17 by letter. Also 12 rededications. **Hoyt Wilson** is the Highland Chapel pastor.

**Pastor M. L. Arbuckle** was assisted in revival services at Gracey Avenue Church, Clarksville, by **Allen Buhler**, evangelist, and **Bill Carpenter**, music director. Buhler is pastor of Fairview Church, Lebanon. There were five additions by baptism and four by letter. There were three other professions and 41 rededications.

**Warren G. Robards**, pastor of Cumberland Drive Church, Clarksville, for the past six and one half years, has accepted the call of First Church, Savannah. He will begin his new work as pastor at Savannah May 1.

Services for **James Clyde Eaden**, 52, deacon and teacher in Shelby Avenue Church, Nashville, were held at the church Apr. 13. **Pastor Richard Lucas** officiated. Eaden died Apr. 11 after a long illness.

**P. T. Lindsay**, 72, minister for 32 years, died Apr. 20 at Lake City Hospital. He was a member and former pastor of Longfield Church.

Services for **Shannon Woodson Harrison**, 64, member of the executive committee and missions committee of the Nashville Baptist Association, were held Apr. 18 at Shelby Avenue Church, Nashville, where he was a trustee, and chairman of the deacons. He died Apr. 16.

Services for **Mrs. Bernice Neal Phillips**, 84, Nashville, were held Apr. 18 at First Church, Watertown. She was a charter member of First Church, Watertown, and had served as pianist there many years.

The father of **Lynn May** died Apr. 15 following a heart attack at Winnsboro, La. He was a retired school teacher. May is research director for SBC Historical Commission, Nashville.

Services for **Forrest F. Cate, Sr.**, were held Apr. 16 at Central Church, Chattanooga, where he was a deacon, usher, and served on the finance committee.

**J. E. Ledbetter**, pastor of First Church, LaFollette, was the evangelist at Kingston Pike Church, Lenoir City, for a 10-day revival. There were 48 rededications and one for baptism. **D. O. Johnson** is pastor.

**James Webster** becomes minister of education at Van Winkle Church, Jackson, Miss., May 1. **Pastor James D. Hopkins** of Inglewood Church, Nashville, where Webster has been serving approximately 18 months, writes that the Websters "are dearly loved by our people." The Websters are natives of Miss.

**H. W. Stigler**, native of Weakley County in this state, continues an active ministry in Okla. where he has served since 1925. He is the father of W. Leonard Stigler, evangelism secretary for the State Convention of Baptists in Ohio. Dr. Stigler, who recently celebrated his 83 birthday, is continuing a very helpful ministry as one of the chaplains at Sayre Memorial Hospital, Sayre, Okla.

Maury Association—**Malcolm Shouse** has resigned as pastor of Calvary Church. **James N. Prewitt** will become pastor of Northside Chapel May 1. He is presently serving as pastor of Shop Springs Church, Wilson County Association.

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Will you, Brother and Sister Tennessee Baptists, also give at least ONE DAY'S PAY ON MOTHER'S DAY?

Through your support of the Cooperative Program, you are helping the Children's Homes—50.9 of our support comes through the Cooperative Program.

Through the Mother's Day Offering on Sunday, May 8, you help meet the 49.1% remaining need in our operational budget. Each gift blends to work, and work again, for you to help provide for over 500 children as well as build finer citizens and a bright future, not only "for a child's sake" but for you and tomorrow. Ask your pastor for an offering envelope or a coin card. This year give ONE DAY'S PAY.

Jesus said, "Whosoever shall receive one of such children in My Name, receiveth me: and whosoever shall receive me, receiveth not me, but Him that sent me" Mark 9:37.

Thank you in advance for what you will do for for our children this year.

James M. Gregg, General Superintendent

## TENNESSEE BAPTIST CHILDREN'S HOMES

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## Forum

### ... Good Deeds Or Good News?

● The followers of Jesus Christ should certainly demonstrate **concern**—social concern—for their fellow man. We should be aware of and interested in the whole man. We can rest assured that when we help to heal the sick, lift the burden, quench thirst or offer food, we are well within the tradition of the church and the Spirit of the Saviour. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." (Matt. 25:40b)

There is a trend in our times, however, to so identify "doing good" with the witnessing aspect of our faith that some become satisfied to **limit** their witness to this kind of benevolent concern.

The early church never made this tragic mistake! Can you imagine Paul being content to "help" people and remain silent regarding the redemptive claims of the Gospel? So far as I am able to tell, the Gospel was the help he offered!

I have come to the conclusion, however, that **it is much easier to do good deeds than it is to announce the Good News!** It is easier to be nice to people than to articulate redemptive concern.

In this year of proclamation, we must be reminded that kind deeds, attitudes of acceptance and corporate social action are **incomplete ways of witnessing**. By definition, the church is really the church only when it is proclaiming the Gospel in **word and deed**.

The present trend can so easily drift into pure humanism—or at best, humanitarian concern. Let us do our good deeds but let us never make the mistake of assuming that they are the same as the Good News. "Woe unto me if I preach not the Gospel." (I Cor. 9:16)—J. T. Ford, First Baptist Church, 2932 King St., Alexandria, Va.

### ... Prayer Request

● One out of every eight Americans live within three hundred miles of Chicago. This, the great metropolitan mission field of mid-America, is calling on the 10 million Southern Baptists to pray for a great evangelistic crusade.

Just before the Southern Baptist Convention meets in Detroit, Mich., this spring hundreds of Southern Baptist Churches surrounding the Great Lakes will be in simultaneous evangelistic crusades. Included will be Wisconsin, Northern Illinois, Indiana and Michigan. This will be known as Lake Michigan Operation Penetration.—Howard A. Baldwin, Chairman of Evangelism, Chicago Southern Baptist Association.

## Leader Goes To Pastorate

**MONTGOMERY, Ala. (BP)**—The evangelism director for the Alabama Baptist State Convention Roland L. Jarrard, has resigned his position to become pastor of the Ruhama Baptist Church in Birmingham, Ala.

Jarrard, Alabama Baptist administrative assistant in charge of evangelism and missionary education for the past year and one-half, assumes the pastorate of the 3,212-member church May 1.

## Baptist Named Air Force Deputy Chief of Chaplains

**WASHINGTON (BP)**—A Southern Baptist native of Mississippi, Chaplain (Colonel) William L. Clark has been nominated as deputy chief of chaplains for the U. S. Air Force, effective Sept. 1, 1966.

Another Southern Baptist, Chaplain Robert Taylor, is chief of chaplains for the U. S. Air Force, but has announced plans to re-enter the civilian ministry this summer.

Chaplain Clark entered the military chaplaincy in 1941 and served during World War II in the South Pacific, the Philippines, and Okinawa. He was recalled to active duty during the Korean Conflict and has remained on active duty since that time.

# Ample Prospects For Evangelism—Now!

By R. Othal Feather

Almost everywhere the cry has been heard during recent years, "We do not have many prospects for evangelism attending our church services." or "We have very few unsaved people enrolled in our Sunday schools." There is an element of truth in these assumptions, although they are only relative statements. Such convictions tend to discourage aggressive action in the area of evangelism.

Evangelism is a personal matter and is not altogether dependent on numbers for the desired response. Decisions for Christ are made, one at a time. It does not take many professions of faith to kindle the fires of evangelism. When this happens, always many more unsaved and unchurched people are attracted to the church where people are being won to Christ and church membership. Every new convert goes back into homes, neighborhoods, business and industry where there are others in need of the same salvation. This the highest motivation for continuous Sunday school enlargement which always provides ample prospects for evangelism.

## The Real Truth

What is the real truth about the present evangelistic potential for Southern Baptist churches? The average church is now in contact with at least one prospect for church membership for every four resident church members. Approximately half of these are unsaved and unchurched Sunday school members of junior age or older. The other half are unsaved and unchurched parents not enrolled in Sunday school) whose children are Sunday school members. These facts should not be treated as fiction. Several thousand Sunday school witnessing campaigns conducted during the past few years have demonstrated that Southern Baptists now have evangelistic prospects in these proportions. The number of prospects for evangelism found through the Sunday school increases as the enrolment grows beyond the resident church membership. Almost 90 per cent of all church additions, annually, come from these prospects who are found through the Sunday school. Evangelistic prospects of this type are already exposed to the Gospel through Bible study, worship services and the outreach of the Sunday school.

## The Real Problem

There are ample prospects for evangelism to challenge the average church. The chief problem is not a shortage of prospects. The real problem is a shortage of witnesses. Many churches with comparatively low Sunday school enrolments are enjoying an excellent baptismal response when their potential witnesses receive the right encouragement, such as is offered through the Sunday school witnessing plan or other culti-vative witnessing procedures. The over-all

average for Southern Baptist churches is about one baptism for every 20 resident church members. Never-the-less, some churches with no more than half the usual number of prospects are baptizing one person for every 12 to 15 resident church members simply by increasing the number of witnesses. The Holy Spirit will bless any sincere, tactful form of lay witnessing even when the witness does no more than express personal concern or bear his personal testimony.

The real test is the number of witnesses on the alert and at work, daily, for the Lord in their various vocations where the unsaved and unchurched earn their livelihood. Recent surveys revealed that the average church elected volunteer worker does not attempt to witness to more than four persons, annually. This spasmodic effort will not win a lost world. On the contrary, when lay members of the churches consistently witness to the unsaved and unchurched who are identified with and through the Sunday schools, God will honor Southern Baptist churches with more prospects. This is the testimony of many churches where they continue to enjoy high baptismal ratios, year after year.

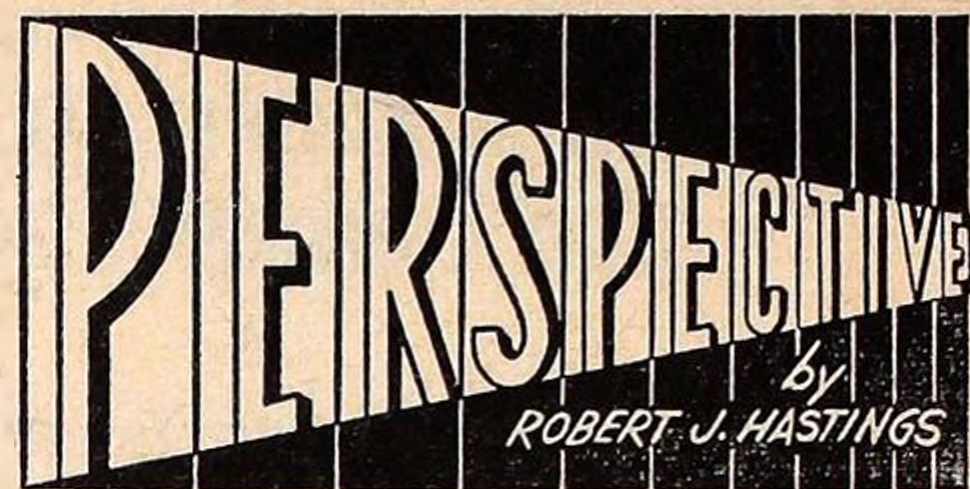
## The Real Task

Today, there are over 50 church elected volunteer church workers for every pastor and paid staff member. These are the best potential personal witness and they can become effective in the art of soul-winning if given the proper guidance. This is the real task in local church evangelism. Elton Trueblood says, "We cannot have an effective ministry of housewives, farmers, and merchants simply by announcing it. It is necessary to produce it. The only way in which this can be done is by the education of a gifted few, whose chief vocation is the liberation of the ministerial and witnessing power of the many."

We must remember the Saviour had to send out the 12 and the 70 on their witnessing crusades, as recorded in Matt. 10:1-20 and Luke 10:1-20. Present day Christians will demand no less of their pastors and other paid staff members than the 12 and the 70 demanded of the Saviour during his earthly ministry. Pastors and Ministers of Education have been called "for the immediate equipment of God's people for the work of service" (Eph. 4:12-Williams).

The Saviour did not say, "pray for more prospects." He repeatedly said "The harvest is plentiful, but the laborers are few: pray therefore the Lord of the harvest to send out laborers into His Harvest." (Matt. 9:37, 38; Luke 10:2—RSV)

Dr. Feather is professor of Education Administration, Southwestern Baptist Theological Seminary, Fort Worth, Tex.



## Attack

"It doesn't matter how much you have, so long as you fight with what you have. It doesn't matter where you fight, so long as you fight. Because where you fight, the enemy has to fight too, and even though it splits your force, it must split his force also. So fight, on whatever the scale, whenever and wherever you can. There is only one way to win the victories. Attack! Attack! Attack!"

This was the philosophy of Gen. Douglas MacArthur, who headed the brilliant Pacific campaign during World War II. Compare him with the finicky farmer who lost a summer's crop because he spent so much time adjusting the harness on his mules!

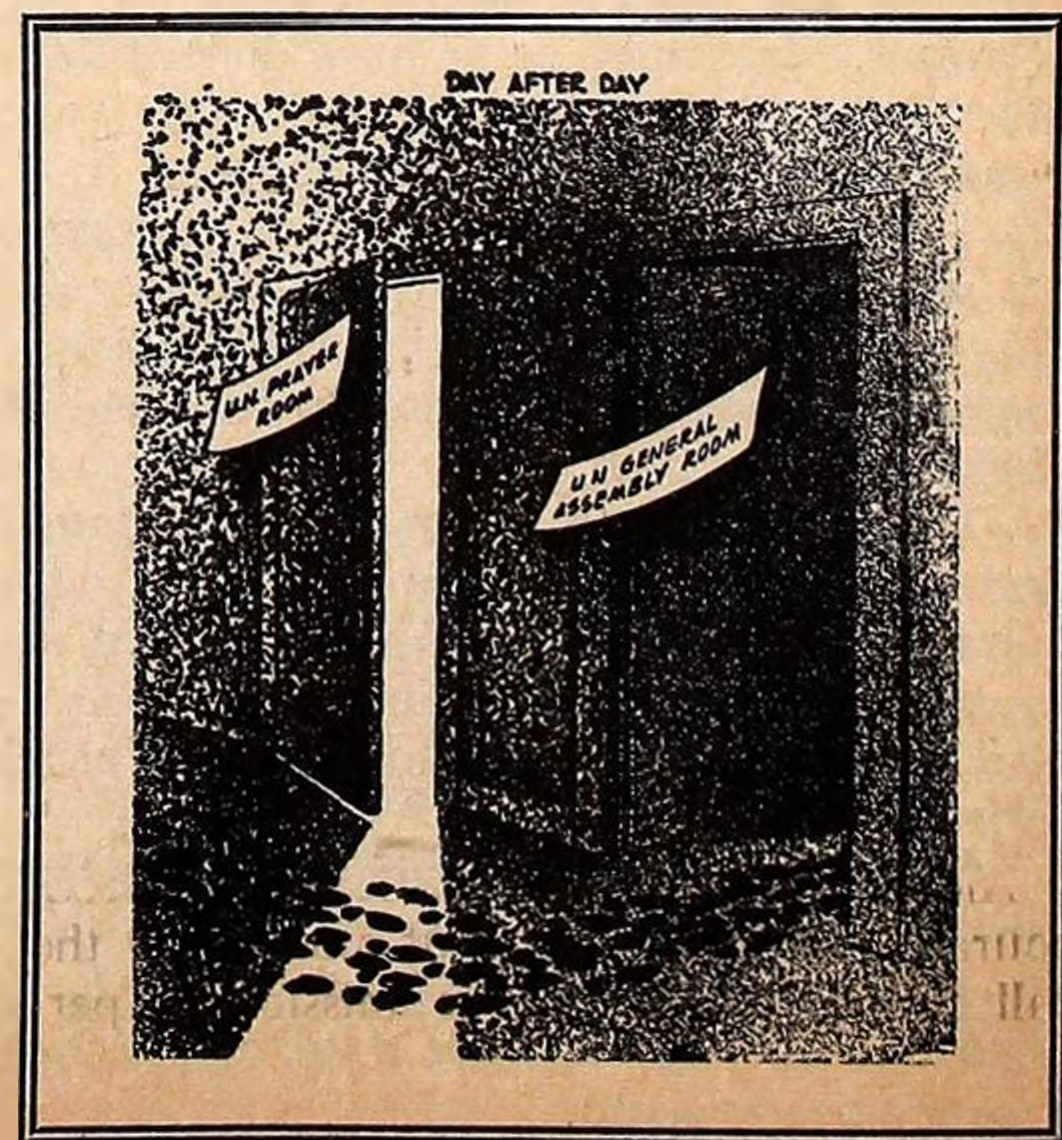
This is snatching the ball and running with it. This is aggressive action. This is seizing the initiative. This is taking the bull by the horns.

The opposite is to stew and simmer, fret and fume, wait and worry, pause and ponder, weep and wait, dilly and dally.

There's room in life for speculation, planning, strategy, theorizing. But the drawing board can be a stumbling block. The "pert" chart can be a defense mechanism for those too timid to grapple with realities.

This is no suggestion we start running in all directions at once, with absolutely no purpose or goals. It is saying that some dialogues and brainstorming are bed-fellows of daydreams and sand castles. Victories are won on battle fields, not sand piles.

As one secularist said of today's churches, "You talk too much."



# FMB Girds For Future Growth

Ione Gray, Director of Press Relations

In its three-day spring meeting, Apr. 11-13, the Southern Baptist Foreign Mission Board provided for both vertical and horizontal advance in its overseas mission work. Among its actions are the following:

1. Invited 49 candidates for the Missionary Journeyman Program to enter an eight-week summer training program. Upon successful completion of training they will be employed as missionary journeymen. (Journeymen are single college graduates under the age of 27 who go overseas for two years.)

2. Appointed 23 career missionaries. They and the new journeymen bring the Southern Baptist overseas mission staff to 2,146 (including 1,993 career missionaries and 153 persons in various categories of short-term employment).

3. Committed itself to a two-year pilot project of extended stateside orientation for newly appointed career missionaries. Beginning in September, 1967, this expanded program will provide for two 16-week periods annually to be held at Ridgecrest (N.C.) Baptist Assembly. (Each missionary will take a full 16-week course.)

4. Elected Rev. W. David Lockard, missionary to Rhodesia, an associate secretary for personnel responsible for the direction of missionary orientation.

5. Elected Dr. Ralph L. West, missionary to Nigeria, regional personnel representative for the southeastern area of the United States. He is the second of six regional personnel representatives to be located in areas of heaviest concentration of mission volunteers, candidates, and prospects.

6. Voted to apply for permission to begin mission work in Bechuanaland (a British protectorate in southern Africa scheduled to become independent Botswana in September) and asked the personnel committee of the Board to seek candidates for appointment to the country.

7. Authorized the Board's secretary for Africa and a missionary couple now in East Africa to make a survey trip to Ethiopia with a view toward possible transfer of the missionaries to that country following their upcoming furlough.

8. Appropriated \$4,883,689.63 (more than \$4,500,000 of it from the 1965 Lottie Moon Christmas Offering) for the operation and expansion of Southern Baptist missions overseas. Among the interesting small allocations are \$10,000 for famine relief in India (to be administered through the Baptist World Alliance), \$20,000 for television evangelism in Latin America, and \$20,000 for church property in Vienna, Austria.

Along with reports of results and need, courage and frustration, but most of all the call for reinforcements in missionary personnel came the jubilant news that Rev. and Mrs. James F. Leeper, of Dayton, Ky., ap-

pointed in December as the first Southern Baptist missionaries to Turkey, have been granted visas for entering and working in that country. They expect to minister to English-speaking people in Ankara, the capital.

The appointment of the 23 new missionaries took place in the overflowing sanctuary of First Baptist Church, Richmond, Va. Before they gave testimony to the Lord's leading to this summit experience, the congregation heard Dr. W. Wayne Dehoney, president of the Southern Baptist Convention, declare that God is alive for he has in recent days and months witnessed his acts and felt his presence in Latin America, Africa, and the Orient.

## Current Advance Requires \$2,000,000 More Annually

Dr. Baker J. Cauthen, executive secretary, expressed gratitude to Southern Baptists for sustained financial support for an ever increasing number of missionaries and constantly expanding missionary outreach. At the present rate of advance, he said, the operating budget of the Board must be increased by at least \$2,000,000 annually.

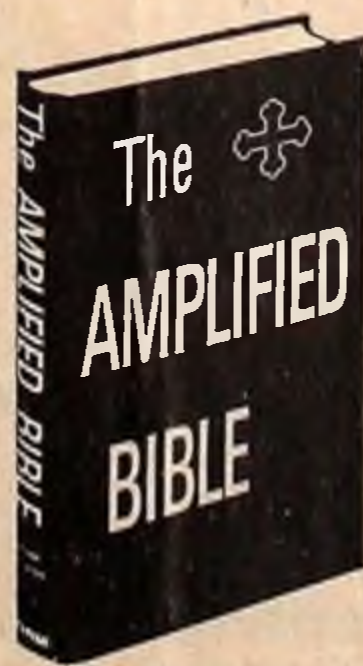
"We always look to the Cooperative Program for basic financial reinforcement for all our missionary labors," he continued. "And we rejoice in the ingathering of the 1965 Lottie Moon Christmas Offering, which as of this meeting has reached a total of \$12,387,840."

Dr. Cauthen said that approximately 93 percent of all money received by the Board (\$26,362,214 last year) is expended overseas. The remaining 7 percent is used in the States for administration, bringing missionaries for appointment, and sharing information on missions with Southern Baptists.

He paid tribute to the life and stewardship of Miss Ann Oldham, of Abilene, Tex., who before her death on Mar. 25 made provision for her wealth to provide Bibles for the peoples of the world outside the United States. She left with the Baptist Foundation of Texas an estate in excess of \$2,000,000, the earnings of which will come to the Foreign Mission Board for the distribution of Bibles.

"Miss Oldham made gifts for a number of years for this purpose and this large estate now brings reinforcement for one of the most vital parts of our responsibility," Dr. Cauthen said. Dr. George L. Shearin, of the Texas foundation, attended the Board meeting and, in a luncheon session, told the human story behind this bequest.

## "Not just another translation"



DR. HERSCHEL H. HOBBS, Past President, Southern Baptist Convention—Pastor of the First Baptist Church, Oklahoma City, Oklahoma

Dr. Hobbs recognizes *The Amplified Bible* as more than just another modern translation. "It is a translation," Dr. Hobbs reports, "but it also endeavors to include the richness of the original language by use of parenthetical insertions of added words to bring out the meaning of a given word. I HEARTILY RECOMMEND IT!"

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# 1966 Annual Meeting Of Woman's Missionary Union, SBC

The annual meeting is a big city, people, information, and a prodding of one's conscience.

The big city is Detroit—the industrial capital of the world. Set on the banks of the world's busiest river, this city has become the Great Lakes' Port-of-Call. The Detroit Metropolitan Area is the fifth most populous area in the United States.

Detroit's estimated population is 3,942,000. For the week of May 23-27 add 13,000 Southern Baptists who will enjoy meeting with friends at the monumental Civic Center. The center covers seventy-five river-front area and is across the Detroit River from Windsor, Ontario, Canada. Cobo Hall, the meeting place for the Southern Baptist Convention, is called the largest, most beautiful, and most versatile convention facility in the world.

The two-day WMU Annual Meeting is expected to attract 7,000 Baptist women to this place. The theme of the meeting is "To Every Nation and Tongue and People—Now." Each service will be an attempt to discover the affect of world crises on Baptist missions efforts.

Messages on "World Crises: The Hour of Opportunity" will be the feature messages by William H. Dyal, Christian Life Commission, Nashville; Miss Mary Brooner, mis-

sionary to Rhodesia; Robert Davis, missionary to Vietnam; Mrs. Douglas Prindle, missionary to Panama; and Miss Catherine Walker, missionary to Indonesia.

Mrs. Edgar Bates, president of the Women's Department, Baptist World Alliance, will speak during the opening session on the theme "To Every Nation—Now." The meeting will close on Tuesday with a message by Kenneth Chafin, professor, Southern Seminary, Louisville.

Each session will close with a meditation written and presented by Francis Dubose, superintendent of missions for Detroit.

The great seal of the state of Michigan is inscribed "Si quaeris peninsulam amoenam circumspice"—If you seek a pleasant peninsula, look about you. Perhaps the days in Detroit can provide such a peninsula as messengers look at needs around them.—By Alma Hunt

\* \* \* \*

It is hoped that many Tennessee women will plan to attend this meeting. Write to Detroit Convention Bureau

626 Book Building  
Detroit, Michigan 48226

The May issue of **Royal Service** carries the full WMU program. Every woman member of WMU who attends the annual session is eligible to vote. There is no registration.



**NASHVILLE—HEADING THE PROGRAM** of Training Union leadership and youth conferences June 23-29 at Glorieta (N.M.) Baptist Assembly will be (top row) the speaker, Dr. C. A. Roberts, pastor, First Church, Tallahassee; and music director, Clifton A. Baker, minister of music, First Church, Oklahoma City. For the week of June 30-July 5, the speaker will be Dr. Ramsey Pollard (bottom row), pastor, Bellevue Church, Memphis; and music director, Gerald Ray, minister of music, Sagamore Hill Church, Fort Worth. Training Union leadership and youth (ages 13-24) conferences are sponsored by the Sunday School Board's Training Union department and are directed by Dr. Philip B. Harris, department secretary.—BSSB Photo

## TRAINING UNION DEPARTMENT

# Christian Career Conference

Linden Baptist Assembly  
April 29-May 1, 1966

### FRIDAY

- 3:00 Registration and Room Assignment—Elaine Matthews
- 6:30 Appetizer
- Charles Norton, Presiding
- 7:00 Banquet—Arranged by Mrs. Jesse Meek
- "The Meaning of Vocations"—Charles Roselle, Speaker
- Film—"House of Toys"

### SATURDAY MORNING

- 7:00 Rising Bell
- 7:30 Breakfast
- Mary Allen, Presiding
- 8:30 Worship in Drama—First Church, Memphis
- 8:45 Announcements
- 9:00 Christian Doctrine of Work—Osta Underwood
- 9:30 Choosing Your Vocation—group conferences—Johnnie Hall, Jr.
- 10:30 Free Time
- 11:00 Vocational Opportunities—Interest Groups
- Vocational Counseling—Mary Anderson
- 12:15 Lunch

### SATURDAY AFTERNOON

- Johnnie Hall, Jr., Presiding
- 1:30 Worship in Drama—First Church, Memphis
- Announcements
- 2:00 Need for Church Vocations—Dr. W. Fred Kendall
- 2:30 Fields of Service Now—Dr. Floyd North
- U2 Plan

### Missionary Journeymen

- 2:45 Vocational Opportunities—Interest Groups
- Vocational Counseling—Mary Anderson
- 4:00 Free Time
- 5:30 Choir rehearsal—Marion Ogdon, Mrs. Roy Magill
- 6:00 Dinner

### SATURDAY EVENING

- Mrs. Edward Kennedy, Presiding
- 7:30 Worship in Drama—First Church, Memphis
- 7:45 College Bowl
- Belmont—Marvin Hines
- Carson-Newman—Valecia Ingle
- Union—Robert Michie
- 8:20 Testimonies—"The Door That Opened to Me"
- Joe Coon—Social Worker
- Lucile Cady—Teacher
- Lee Garner—Denominational Worker
- 9:00 Fellowship—Mrs. Thurman Prewet, Marion Ogden

### SUNDAY MORNING

- 7:30 Rising Bell
- 8:00 Breakfast
- Mary Anderson, Presiding
- 9:15 Worship in Drama—First Church, Memphis
- Sunday School
- 10:30 Morning Worship
- Message—"Doors To Service"—Dr. Floyd North
- 11:30 Dinner

## Student Affairs Director Appointed to West Point

**ATLANTA (BP)**—The Southern Baptist Home Mission Board has appointed the first director of Baptist student affairs to the U. S. Military Academy at West Point, N. Y.

Acting in cooperation with the Sunday School Board and the Baptist Convention of Maryland, the SBC Chaplains Commission selected Caby E. Byrne, currently director of the Baptist Student Union at Mississippi State University in Starkville.

Officially, Byrne will begin work in July as director, military personnel and Baptist student ministries at the academy. He also will allot time to the U. S. Coast Guard Academy in Groton, Conn., and the U. S. Maritime Academy in King's Point, N. Y.

# Happy Times Together For 3's In VBS

by Florence Dewey

The right provision for Nursery children is one of the most significant factors in preparation for a good Vacation Bible School.

During Vacation Bible School, nursery children will be enjoying "happy times together" as they learn about God's love through experiences with new friends, with nature materials, looking at the Bible, helping care for things God made. They will be learning how to solve problems, how to get along with others in group activities, what it means to "be kind" and to "love one another." These "lessons" are learned through interaction with each other and with dedicated Christian teachers. They are revealed through changed attitudes and behavior, not through carrying home the results of art activities.

Enlist an adequate number of workers—at least two—for every three to four children expected to attend. They will use the nursery textbook, **Happy Times Together**, which contains extensive materials to help workers prepare for the school.

Separate provisions should be made for

two-year-olds and younger children of workers in Vacation Bible School. Study the book, **Improving Nursery Departments**, to know how to group the children and what kind of teaching aids will be needed. During Vacation Bible School, workers with these younger children may follow the suggestions in **Daytime and Nighttime**, an approved unit with special sections for babies, toddlers, and two-year-olds. It is available from the Baptist Book Store (35¢). **The Church Nursery Guide** will also contain helpful suggestions.

How can you determine whether your church has adequate facilities for nursery children? Here are some guidelines:

- Is there plenty of space for active play?
- Is there also a place for quiet, undisturbed play?
- Is the room well-lighted? well-ventilated?

spotlessly clean?

Are there appropriate and sufficient learning aids?

Imaginative teachers who understand how to help children learn through enriching experiences can improvise when necessary. In case of a limited budget, find ways to use anything available.

For example, in a one-room church, benches may be turned to partition off a corner. A bench may be used for a table, a play stove, or a doll bed. Wooden or cardboard boxes may be used in similar ways, as well as for building, crawling through, climbing into, etc.

Because nursery children are active, need individual attention, learn best from first-hand experiences, and worship on their own level, wherever possible plan for them to go directly to their own room each morning, rather than participating in the Joint Worship Service. For these same reasons, you may wish to allow three-year-olds to continue happy learning experiences in their own room during the Parents' Night program.

This year, let Vacation Bible School be a "happy time together" for three-year-olds.

## BROTHERHOOD

### Congress Registers 2205

William H. Brown

2205 men and boys from throughout Tennessee registered for the state's Thirteenth Royal Ambassador Congress in Knoxville, Apr. 8-9. The registrants reflect representation of 35 associations and 160 churches. Many more young people and adults joined with the Royal Ambassadors and their leaders for the Friday evening session at the Knoxville Municipal Coliseum.

The more than 3,000 who met at the Coliseum witnessed a varied program. Coach Doug Dickey and Senator Robert Taylor testified to the boys about the Christian principles which had guided their lives. Loren Young of the Fellowship of Christian Athletes challenged and inspired the boys. A unique aspect of the program came in a live telephone conversation with a Southern Baptist missionary in Puerto Rico. The evening climaxed with a dedication service in which 75 boys and men registered decisions.

On Saturday, the Congress heard Dr. Loyd Corder of the Home Mission Board, with his friend, "Joe the Baptist," challenge the boys to witness now. The Congress closed with the presentation of awards and the election of officers. Chosen by the boys were: John English of Knoxville, president; David Crossley of Knoxville, vice president; and David Kelly of Johnson City, secretary.



**NASHVILLE—SUNDAY SCHOOL LEADERSHIP CONFERENCES** at Ridgecrest (N.C.) Baptist Assembly this summer will feature these Southern Baptists. For the week of July 28-Aug. 3, leaders will be: (top row) conference preacher, Newman R. McLarry, pastor, Northwest Church, Oklahoma City; education speaker, Findley B. Edge, professor of religious education, Southern Seminary, Louisville; music director, Elmer Bailey, minister of music, Bellevue Church, Memphis; and Bible teacher, Earl Stallings, pastor, First Church, Marietta, Ga. Leaders for the week of Aug. 4-10 will be: (bottom row) conference preacher, Cecil E. Sherman, pastor, First Church, Asheville, N.C.; music director, John T. Chandler, minister of music, First Church, Birmingham; education speaker, Ernest J. Loessner, professor of religious education, Southern seminary; and Bible teacher, John Bob Riddle, pastor, Central Park Church, Birmingham. Education messages by Edge and Loessner will be given at the opening sessions of the conferences. They will relate to the education function of a church as expressed through the 1966-67 denominational emphasis on "A Church Fulfilling Its Mission Through Education." A. V. Washburn, secretary of the Sunday School Board's Sunday school department, will direct the conferences.—BSSB Photo

# Attendance & Additions

Churches S.S. T.U. Add.

April 17, 1966

Alamo, First	310	10	
Alcoa, First	497	202	8
Alexandria	162	49	2
New Hope	70	39	
Antioch, Mt. View	148	67	
Athens, East	384	150	
First	572	171	
West End Mission	49	29	
Auburntown, Prosperity	128	60	
Bemis, First	283	55	
Bolivar, First	411	90	
Bordeaux	173	52	4
Brownsville	720	174	
Calvary	129	101	1
Calhoun, First	155	63	
Carthage, First	220	53	
Chattanooga, Bartlebaugh	101	39	
Brainerd	993	315	4
Calvary	249	57	
Central	679	202	10
Meadowview	63	24	
Concord	504	196	2
East Brainerd	234	100	2
Eastdale	412	95	
East Lake	430	109	
First	982	247	1
Morris Hill	293	87	
Northside	405	69	
Oakwood	436	157	2
Ooltewah	196	56	
Red Bank	1151	303	3
Ridgedale	501	173	
St. Elmo	343	92	4
Silverdale	227	88	
South Seminole	299	95	
White Oak	543	130	
Woodland Park	295	103	
Clarksville, First	905	166	
Grace Avenue	244	143	1
Hillcrest	175	74	
Hilldale	130	46	
New Providence	214	81	
Pleasant View	301	104	
Cleveland, Big Spring	299	109	
Blue Spring	67	45	
Maple Street	165	94	4
Stuart Park	145	85	
Thompson Springs	60	27	
Westwood	214	99	
Clinton, First	603	153	
Second	513	113	
Collierville, First	342	100	2
Columbia, First	471	84	
Highland Park	364	132	
Northside	110	49	
Pleasant Heights	246	95	
Concord, First	343	167	1
Cookeville, First	553	119	
Washington Avenue	132	68	
Bangham	58	41	
West View	159	59	
Crab Orchard, Hailey's Grove	129	71	
Crossville, First	210	64	2
Homestead	186	40	
Oakhill	94	54	
Daisy, First	300	118	5
Dayton, First	325	87	
Dickson, First	321	104	2
Dresden, First	211	64	1
Dunlap, First	141	53	
Dyersburg, First	532	175	
Hawthorne	219	102	
Elizabethton, First	471	147	1
Immanuel	329	127	1
Oak Street	190	48	
Siam	213	74	
Ethridge, Mt. Horeb	148	70	
Etowah, First	355	93	
North	364	122	
Flintville	187	99	
Friendsville, First	165	91	4
Goodlettsville	505	197	
Grand Junction, First	140	76	
Greeneville, First	401	71	5
Cross Anchor	18	22	
Second	213	63	
Greenbrier, Bethel	150	64	
Ebenezer	138	41	
First	443	131	
Harriman, Big Emory	175	74	
South	535	139	
Trenton Street	323	132	6
Henderson, First	217	44	
Hendersonville, First	681	113	1
Hixson, Central	340	146	
First	353	108	
Memorial	285	103	
Humboldt, First	520	140	
Jackson, Calvary	510	217	5
East Union	109	43	1
Highland Park	204	65	2
North	269	118	
Parkview	876	135	

West	948	390	22
Jasper, First	205	54	5
Jefferson City, First	753	311	
Johnson City, Central	640	133	1
Southwestern	53	46	
Clark Street	331	60	1
North	221	67	1
Pine Crest	195	61	
Unaka Avenue	399	118	
Kenton, Macedonia	98	71	
Kingsport, Colonial Heights	447	134	1
First	956	240	2
Litz Manor	240	86	
Lynn Garden	409	114	1
State Line	205	77	11
Kingston, First	456	153	2
Knoxville, Beaver Dam	314	107	2
Bell Avenue	681	140	11
Black Oak Heights	289	92	1
Broadway	908	231	2
Central (Bearden)	722	294	
City View	327	74	2
Cumberland	437	166	4
Fifth Avenue	659	146	3
First	927	186	1
Grace	498	172	4
Immanuel	385	115	9
Inskip	561	205	16
McCalla Avenue	825	272	5
Mount Carmel	184	56	
Mt. Harmony	211	119	
Meridian	662	203	2
New Hopewell	246	128	
Sharon	230	83	
Smithwood	716	238	4
South	579	169	2
LaFollette, First	304	95	
Lawrenceburg, First	201	60	
Highland Park	297	113	1
Lebanon, First	522	128	
Immanuel	426	210	
Rocky Valley	109	52	
Lenoir City, Calvary	229	58	
Dixie Lee	168	75	
First	444	133	
Kingston Pike	136	59	
Oral	82	51	
Pleasant Hill	165	99	3
Lewisburg, East Commerce	145	43	2
First	326	59	1
Liberty, Salem	76	31	
Linden, Alpha	87	53	7
Loudon, New Providence	138	102	
Union Fork Creek	98	81	
Madison, Alta Loma	284	129	5
First	444	99	
Neely's Bend	142	60	
Madisonville, First	294	88	
Manchester, First	332	117	
Trinity	161	115	
Martin, Mt. Pelia	182	66	
Southside	132	63	3
Maryville, Armona	189	105	8
Broadway	639	275	6
Everett Hills	534	228	3
First	886	277	20
Pleasant Grove	148	76	
Stock Creek	202	97	
McKenzie, First	349	89	
McMinnville, Bethel	44	30	
Gath	116	43	
Magness Memorial	378	108	1
Shellsford	196	82	1
Memphis, Acklena	111	40	
Ardmore	661	265	
Argonne Heights	100	46	5
Bartlett	454	181	
Barton Heights	239	69	1
Bellevue	1432	637	4
Boulevard	336	123	4
Broadway	730	317	4
Cherokee	964	309	
Cordova	114	45	
Dellwood	498	176	2
East Park	217	100	5
Ellendale	174	85	11
Eudora	976	316	2
First	1362	293	1
Forest Hill	106	55	
Georgian Hills	603	263	5
Glen Park	307	191	1
Highland Heights	1155	528	3
Kennedy	528	206	
LaBelle Haven	795	264	3
LeaClair	609	253	
Leawood	862	245	
Lucy	188	116	
Mallory Heights	222	100	1
McLean	534	183	3
Millington, First	606	314	2
Oakhaven	575	211	
Parkway Village	526	120	2

Raleigh	587	189	8
Rugby Hills	269	134	
Second	819	263	22
Seventh Street	390	70	6
Sky View	468	210	6
Southern Ave.	738	217	3
Southland	346	90	2
Speedway Terrace	582	278	5
Temple	876	238	
Trinity	801	306	6
Wells Station	854	257	97
Westhaven	329	108	1
Westmont	213	106	1
Whitehaven	724	192	
Milan, First	534		
Northside	185		10
Morristown, Buffalo Trail	222	61	12
Bulls Gap	89	32	
Cherokee Hill	154	53	12
First	700	168	1
Magna View	43	34	
Maney	243	118	5
Montvue	216	52	1
Pleasant View	128	71	1
Murfreesboro, First	653	131	
Calvary	94	52	
Southeast	225	92	4
Immanuel	82	45	1
Maney Ave.	97	49	
Third	304	100	1
Woodbury Road	236	78	1
Nashville, Belmont Heights	1001	315	4
Madison Street	135	55	
Westview	60	41	
Brook Hollow	437	128	
Charlotte Road	102	59	3
Dalewood	482	179	1
Donelson, First	841	151	17
Eastland	513	159	1
Fairview	224	76	1
First	1383	504	
Carroll Street	160	38	
Cora Tibbs	85	27	
T.P.S.	386		
Gallatin Road	390	115	
Glenwood	307	86	2
Grace	689	165	1
Grandview	352	61	1
Haywood Hills	476	193	2
Hermitage Hills	433	185	6
Hillhurst	280	105	1
Joelton	294	154	3
Lincoya Hills	260	71	
Lockeland	522	136	1
Park Avenue	930	250	3
Riverside	308	86	
Valley View	88	33	
Rosedale	200	82	2
Third	165	70	3
Tusculum Hills	405	120	3
Una	324	157	2
Woodbine	522	169	5
Newbern, First	210	82	
New Johnsonville, Trace Creek	140	34	
Oak Ridge, Robertsville	624	176	
Old Hickory, First	508	293	
Peytonville	31	13	
Rayon City	243	88	16
Temple	294	133	
Oliver Springs, First	170	46	2
Middle Creek	121	67	
Paris, First	566	118	
Parsons, First	204	67	
Portland, First	343	87	
Powell, Glenwood	356	148	
Pulaski, First	351	115	
Highland	128	38	3
Rockwood, Eureka	101	55	2
First	453	127	
Rogersville Henard's Chapel	140	76	
St. Joseph, First	54	38	
Selmer, First	319	101	2
Sevierville, First	533	15	3
Seymour, First Chilhowee	179	60	
Shelbyville, First	534	123	2
Shelbyville Mills	210	80	
Signal Mountain	280	49	
Somerville, First	326	139	7
Sparta, First	185	54	
Springfield	616	125	9
Summertown	123	52	
Sweetwater, First	437	94	11
Oakland	67	24	
Trenton, First	396	80	
Chapel	140	70	
Union City, First	611	145	
Second	336	125	
Watertown, First	150	73	
Round Lick	201	84	
Waynesboro, Green River	137	72	
White House	180	41	
Whiteville, First	158	48	1
Winchester, First	247	63	1
Southside	73		

"HOW SHALL THEY  
PREACH, EXCEPT THEY  
BE SENT?"

tithe  
now!

# On The Moral Scene

Christian Life Commission, SBC

. . . A truth-in-packaging bill introduced in the Senate by Senator Phillip A. Hart of Michigan (sponsored in the House by Representative Emanuel Celler) would establish some ground rules to eliminate chaos in the marketplace. Extensive committee hearings revealed the need to:

—clarify the “jungle of terms” such as Jumbo, Giant, King, Family, and Economy, as well as such undefined terms as “servings.”

—eliminate deceptive packaging, such as using large-size containers to package less merchandise, using attractive pictures on containers which do not match the contents, or using phrases which tend to exaggerate the size or properties of the product.

—regulate misleading “cents off” campaigns.

—establish weights and measures which will make it easy for consumers to compute comparative costs.

Senator Hart's bill requires a statement of net quality on labels, written in a certain type face. It would prohibit qualifying words as to quantity, “cents off” on pack-

ages except when put there by retailers, and misleading pictorial material. The bill further authorizes but does not require the government to: establish weights and measures in which products may be sold, forbid packages which might mislead consumers as to content, establish what size packages may be Small, Medium, Large or Super, establish “servings” standards, establish units of measurement for things where weight factors are not meaningful, and require adequate information about ingredients to be printed prominently on the package.

. . . Nevada, the only “wide-open” gambling state, derives less than one-fifth of its total state tax collections from gambling taxes, while grants and subsidies received by Nevada from the Federal Government account for 27% of Nevada's total general revenues.

. . . The religious complexion of the 89th Congress is as follows: 404 Protestants, 109 Roman Catholics, and 17 Jews. Six Congressmen gave no designation of a religious preference. In both Houses of the present Congress there are 55 Baptists.

## BAPTIST BELIEFS

By Herschel H. Hobbs

### The Living God

“Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore” (Rev. 1:17-18).

The “God is dead” theology is creating quite a stir in religious circles. Its very novelty and the astounding nature of its claim make it “news.” Basically it says that the God of history literally died in Christ, and that Christ is the only God there is. But having said this, for all practical purposes it proceeds to ignore the great historic truths about Jesus Christ Himself: virgin birth, bodily resurrection, etc.

True, Christ is the supreme revelation of God as redeeming love (Jn. 3:16). True, Christ is God Himself in such a revelation (Jn. 1:1). True, “God was in Christ, reconciling the world unto himself” (II Cor. 5:19). But to say that the God of history died to live no more is to disregard the record. Peter said that the Jews “killed the Prince of life, *whom God hath raised from the dead*; whereof we are witnesses” (Acts 3:15), author's italics). A dead God raising a dead Christ from the grave? The apostles who lived during and through the historic event are in better position to witness than

are “theologians” (?) two thousand years after the event!

The “God is dead” theology is the natural fruit of an age devoted to materialism and a resultant humanism. It is based upon a false concept of the true God of history. It stems from a refusal to accept the unfathomable mystery of the nature of God as revealed in His revelation as Father, Son, and Spirit. A God whom man's mind could understand never lived. Finite man cannot even begin to comprehend the infinite God. If you remove the mystery from God and His revelation, you have left only the residue of the dead ashes of man's limited comprehension. This is why this revelation must be received by faith.

Rev. 1:17-18 records the words of a living God in Christ, not a Christ whose God is dead. Literally, “Stop being afraid; I always am the first and the last: I am the eternally living one, and at a point in history I became dead; and, behold, I always am eternally living unto the ages of the ages.”

Paul might well have had in mind the “God is dead” theologians when he wrote Rom. 1:20-22. Literally, “So that they are inexcusable: because knowing the true God,

## Plaque Extols Early Baptist Leader

PHILADELPHIA, Pa. (BP)—Three Southern Baptist historians presented a plaque to the Philadelphia Baptist Association here praising the contribution of an American Revolution Patriot who founded the Charleston Baptist Association patterned after the Philadelphia Baptist Association.

The plaque honored Oliver Hart (1723-1795), who was pastor of the First Baptist Church of Charleston for 30 years and founder of the Charleston Baptist Association in 1751.

It was presented to the American Baptist Convention affiliated association by two representatives of the South Carolina Baptist Historical Society, and by the executive secretary of the Southern Baptist Convention Historical Commission.

The bronze plaque will mark the grave of Hart, buried in a cemetery adjacent to the Southhampton Old School Baptist Meeting House. A weathered stone monument with a barely-visible inscription now marks the grave.

Hart is known among South Carolina Baptists as “the father of the education movement among South Carolina Baptists.”

Philadelphia Baptists welcomed the three Southern Baptist historical society representatives to their associational meeting, citing their visit as “a link in fellowship between American and Southern Baptists, who had been tragically divided since the Civil War.”

Robert Matherly, moderator of the Philadelphia Association, said that the base of fellowship between American and Southern Baptists can best be restored by such informal visits.

The three Southern Baptists attending the meeting were Charles A. Arrington, president, and Mrs. Ollin J. Owens, secretary, both of the South Carolina Baptist Historical Society; and Davis C. Woolley, executive secretary of the SBC Historical Commission.

The plaque they presented cited Oliver Hart as pastor of the Charleston church, founder of the Charleston association, patriot of the American Revolution, father of the education movement among South Carolina Baptists, and pastor of the Baptist Church of Hopewell, N.J.

not as God they glorified, neither were thankful; but became empty in their reasonings, and their senseless heart was darkened. Professing to be wise, they became fools” (moronic).

The “God is dead” theology is not a theology of realism but of frustration; it is the fruit of an effort to build a society without God. And “unto the ages of the ages” after it and its devisers are dead and forgotten, God will still be “the eternally living one.”

# Elijah Confronts Ahab

**TEXTS: 1 Kings 21 (Larger)—1 Kings 21:1-7, 17-20, 27 (Printed)—Micah 6:8 (Golden or Memory).**

A departmental topic for the lesson is "Facing Moral Demands". Our day of frequent moral laxity, upon the part of all too many, needs to come face to face with what the topic suggests. To begin with, recognition of a moral order is demanded. In addition, the Ten Commandments should be used as a measuring device for moral conduct. As a further step, Jesus' emphasis upon one's attitudes (seen for instance in the Sermon on the Mount) should be taken into account. These, and other approaches, make room for the words of the Golden or Memory text: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Ahab is a typical example of what the religion of Baalism can produce. The religion was the ultimate in terms of materialism and sensualism. It was a combination of cruelty and utter disregard for the rights of others, as seen in the larger text of the lesson (with which these notes will deal). It was an evil system from start to finish. This is easy to understand when it is remembered that it was rooted in fertility rites of the basest sort. What was begun in the kingdom of Israel under Jeroboam, noted in last Sunday's study, was beginning to bear fruit under Ahab.

## A Covetous Potentate (vv. 1-6)

Naboth, the conscientious proprietor, was within his legal rights in refusing to sell or trade his land to the covetous king, Ahab. For in those days one's land was regarded as a sacred possession. It had been given to one's ancestors during the conquest and division under Joshua. Besides, Ahab was

utterly selfish in his desire for it. His pouting pettiness, as a result, is in line with similar traits in his character. Covetousness is forbidden in the Ten Commandments. In the New Testament it is referred to as idolatry (see Col. 3:5). It is manifested in cases where advantages are taken by either side in an exchange of goods or services. Gambling is an evil on this as well as other points. To gain something at another's loss is bad business as well as bad morals. Contemporary life in our land is filled with examples of this sort of a thing. The reader is asked to supply them.

## A Criminal Plot (vv. 7-6)

Attention is placed upon Jezebel, perhaps one of the shrewdest and most wicked woman of all time. Her plot to deliver the piece of land which belonged to Naboth into the hands of her husband, Ahab the king, bore all of the marks of hell itself. It involved false witness, prohibited by another of the Ten Commandments, as well as premeditated murder. It involved downright forgery by using the name of the king in signed letters that she herself wrote. One readily discovers the breaking of at least four of the Ten Commandments. But since Jezebel was a worshipper of Baal, and not of God, the number is of course much larger. The wicked queen would stop at nothing in order to carry out her nefarious plans. If Naboth was killed in cold blood murder, that was but a trifle for a devotee of Baal. Ahab could have his plot of ground and all would be well, or so they thought. One ponders the boldness of crime and of the criminal element in many of our large cities in the United States, and does so alongside blatant materialism and sensualism prevailing over the country as a whole. It is not about what might be expected? The warnings inherent are ominous.

## ON MATTERS OF *Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church



## Which Will It Be— Structure Or Function?

"There are many instances when the family that stays together **shouldn't**. Parents who continue to live together only for the sake of the children may be confusing the importance of family structure with that of family function," says Henry A. Bowman, professor of sociology, The University of Texas.

"What is even more detrimental to children than divorce is the family situation which precedes divorce—the unhappy, unbroken home," says the educator.

The preservation of family structure in no way guarantees successful function, he points out. "By and large it is the disruption of structure, which does more damage to children."

## A Condemnatory Pronouncement (vv. 17-29)

Elijah, the Lord's faithful prophet, appears to condemn first Ahab and then Jezebel. He finds the king in the midst of the vineyard which had belonged to Naboth. Doom is pronounced upon him. The dogs will lick his blood where they had licked the blood of slain Naboth. The condemnation is extended to his male offspring. The same fate awaits Jezebel, concerning the licking of her blood by the dogs but in a different place. Later, because of apparent signs of repentance upon Ahab's part, his sentence was postponed but not canceled. The valuable patriots a country can possess are those who speak for the Lord in terms of both His justice and His love, calling their countrymen (both high and low) back to the ways of righteousness. They are to so fearlessly and at the same time lovingly proclaim exalted morality, that of Moses and Jesus, that holy living will prevail.

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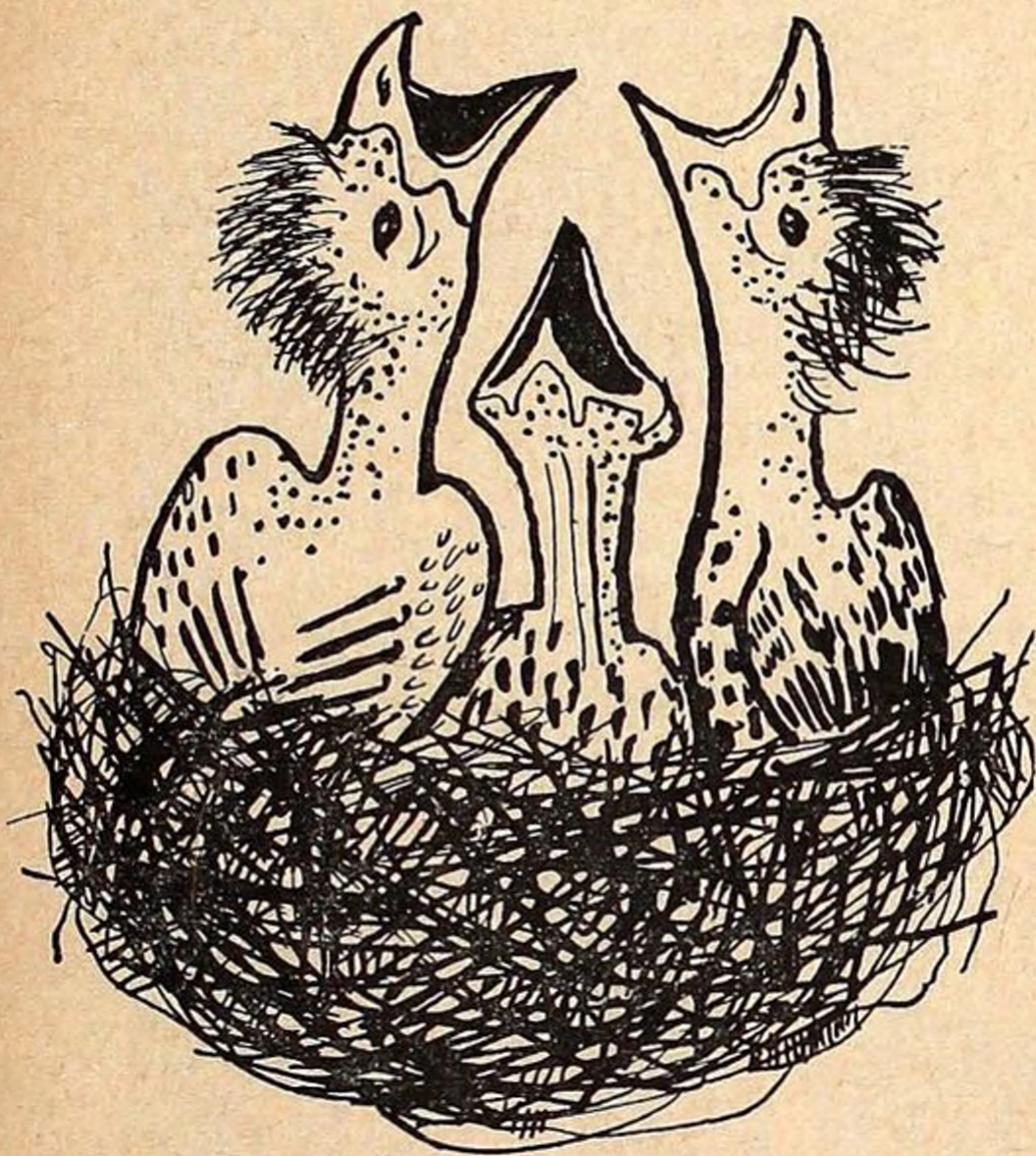
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# Children's Page

## God's Wondrous World\*

### Lessons for Birds

By Thelma C. Carter



Wherever we look in nature, we see things that amaze us. For instance, the care and training a mother bird gives her youngsters, while they are too young to use their wings, are unforgettable.

The mothers of young robins and bluebirds scarcely take a minute away from their babies while they are blind, helpless, and

almost naked. They watch over them in their nests, which are lined with soft moss and twigs and built in the cavities of old trees.

As time passes, the young birds begin to grow out of their first suit of feathers. Then the mothers start their first lessons. First, they turn the baby birds around in the nest. The mothers then get them to flutter their wings and, finally, to stand on their feet. The youngsters are scolded if they do not obey. We are reminded of God's Word, which tells us: "Children, obey your parents . . . for this is right" (Eph. 6:1).

The young birds' first suits of feathers start to change color. Young bluebirds become a deep blue, with their throat, breast, and side feathers turning a rusty red. Young robins don their red vests and become robin redbreasts. Somehow, the mothers know the time has come for the most important lesson.

Again and again, the mothers see that their youngsters perch on the rim of their nests. At the same time they flutter their wings to get their balance.

Then the final lesson is begun. As the parents scold gently, they push the little family out of the nest. Sometimes a few of the young birds fall to the ground but, happily, most of them take to the air with confidence and a wonderful song.

Paul stalked out of the room. Timmy picked up the pieces of shell and angrily threw them into the wastebasket.

"I'm not," he whispered as he went outside. "I'm not ever, ever going to speak to Paul again."

When the angry tears had dried, Timmy felt sorry. He could see Paul over at the end of the garden. Paul was kicking dirt with his toe.

"I guess I didn't please Jesus when I became angry with my brother," Timmy decided as he walked around to the front of the house. "Dear God, please help me to forgive Paul. I'm sorry I was angry. Please forgive me," he prayed.

Just then, Timmy saw a beautiful maple leaf. It was partly green and partly yellow in an unusual and pretty pattern. It would be nice in Paul's leaf collection. Timmy picked it up gladly and ran around back to find Paul.

Paul was nowhere to be seen. He no longer was at the end of the garden, kicking dirt with his toe. Probably he had gone into the house. Timmy ran in with the pretty leaf. He called Paul as he went from room to room. There was no answer, except that Mother told Timmy Paul wasn't there.

## Laughs . . .

A fast driving motorist lost control of his car, ran into a telephone pole and was knocked unconscious. When he came to his senses, he was lying on the ground, clutching telephone wires.

"Thank goodness," he murmured, "it's a harp."

Man, to traffic officer in middle of the street: "Pardon me, sir, but can you tell me how to get the hospital?"

"Yea," said the officer, "just stand where you are."

An argument in favor of TV from a 12-year-old: "Before TV, nobody even knew what a headache looked like."

Customer: "Give me some of that prepared monoaceticacidester of salicylic acid."  
Druggist: "Do you mean aspirin?"

Customer: "Yeah, I never can think of that name."

"Where can he be?"

Timmy suddenly felt afraid. Suppose his brother had run off and would never come back. Suppose he was so sorry about the shell and so sorry Timmy wouldn't speak to him that he had run away. How would Mother and Daddy feel? How would Timmy feel?

Suddenly, Timmy's eyes blurred again. He stumbled outside. Still holding the leaf, he walked to the end of the garden where Paul had been digging with his toe. Yes, there was the little hole in the dirt caused by his kicking. Timmy sat down beside it.

"Dear God, please let Paul come back," Timmy prayed. "Please help him to know I love him and I'm not cross anymore."

Just then Paul came walking around the side of the house. He was holding something very carefully.

Timmy scrambled up and ran to meet him. "Look, Paul; I found this leaf for your collection. I'm sorry I was cross. Please forgive me."

"I'm sorry I broke your shell, Timmy. It was an accident." As Paul spoke, he held out a square box. "Here, I bought these shells for you. Mother said I could use my allowance savings. This set has shells that are different from yours."

Timmy opened the box and looked at the pretty shells. "Oh, thank you," he smiled. "These are much nicer than the ones I have—better than the one that fell. Oh, Paul, let's never be cross with each other again. It makes us unhappy and it makes God unhappy."

"We'll always be friends," Paul promised. "Come on; help me put this nice leaf in my notebook."

## ALWAYS FRIENDS\*

By Grayce Krogh Boller

Timmy and his brother Paul liked to play together. They had bunk beds, and they shared just about everything. Timmy had begun a shell collection when the family had spent a vacation at the shore. Paul had begun a leaf collection, but he was also interested in the shells. As he looked at them now, Timmy watched closely.

"Be careful, Paul!" Timmy cried out. "Don't drop any. Watch out! You pushed that one too close to the edge of the shelf."

Neither Paul nor Timmy knew how it happened, but suddenly there was a small crash. One of the shells lay on the floor in a dozen pieces.

"See what you've done!" Timmy was almost in tears. "That was my best shell. Don't you ever touch any of my things again, Paul. You had no business handling my shells. I'm not ever going to speak to you again."

"I'm sorry," said Paul, although he did not look sorry. He looked just as angry as Timmy. "Go ahead and think more of an old shell than you do of your own brother."

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