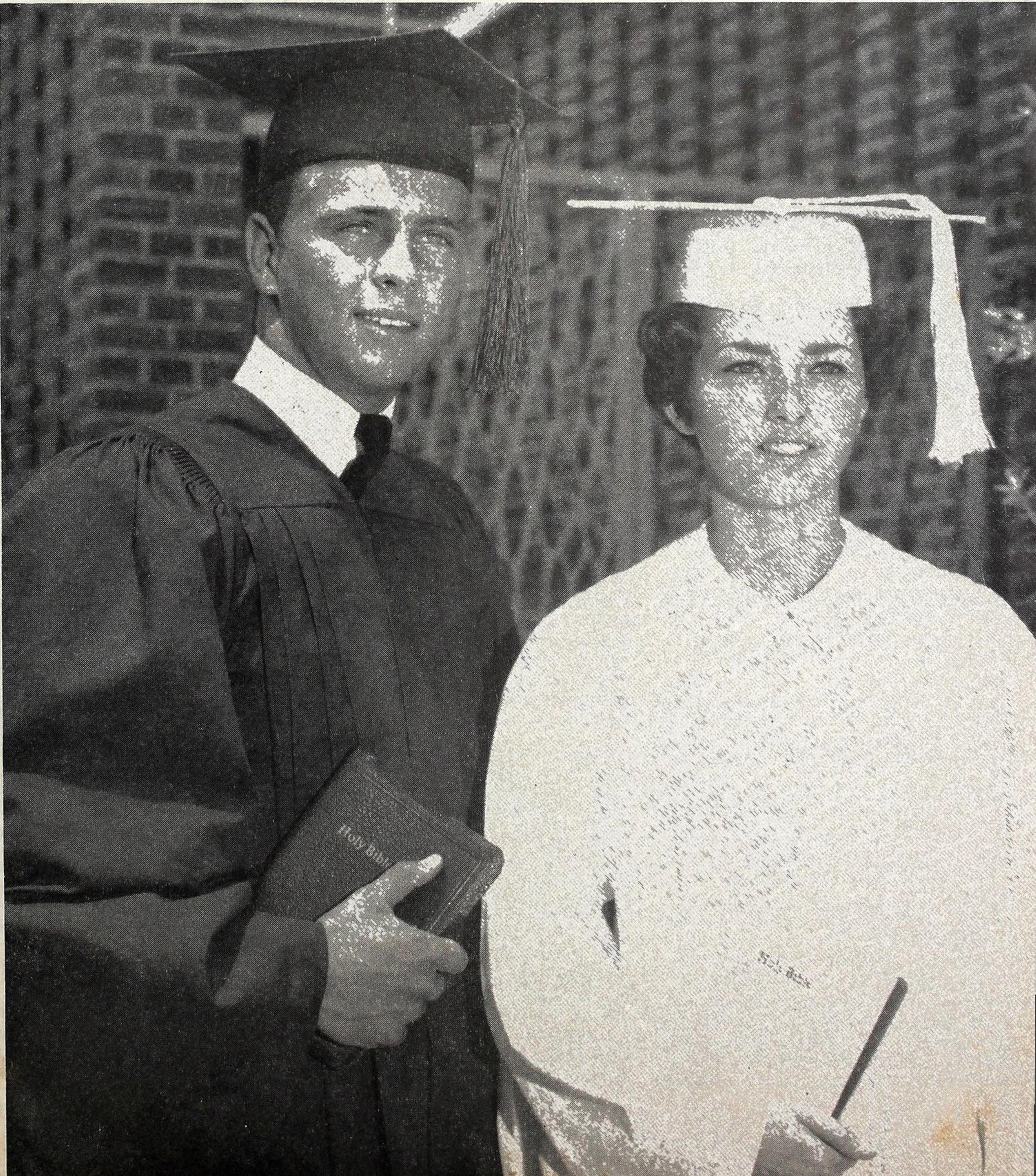


# BAPTIST & REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

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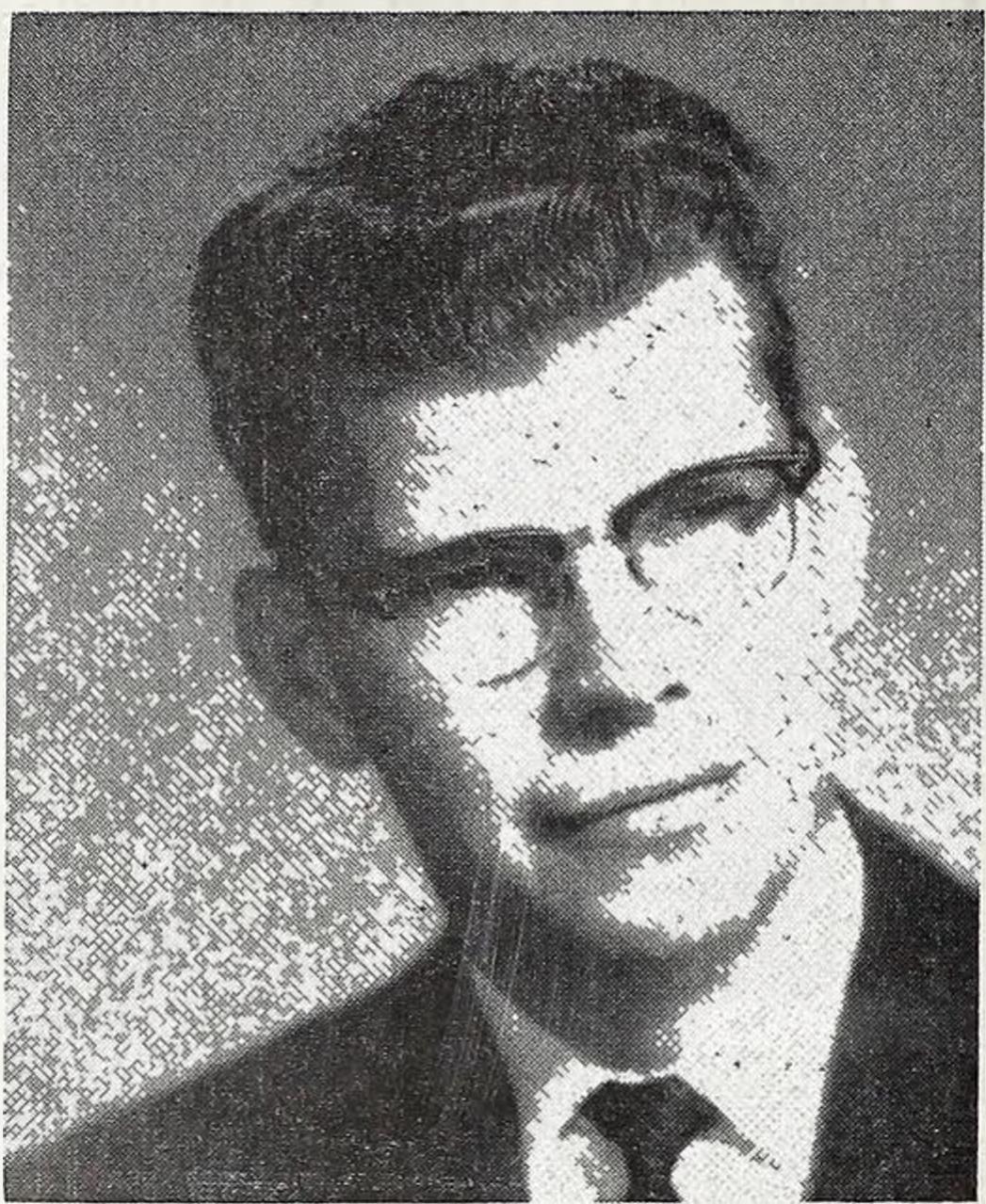
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THURSDAY

JUNE 16, 1966

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NUMBER 24



Herbert Higdon, First Church, Dyer

"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" Ps. 19:1-2.

Through the years, man has been restricted in his understanding of the Glory of God reflected in His handiwork. Our hearts melt within us when we read the oratory of one like Sam Jones who said,



## BAPTIST AND REFLECTOR

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# Catholic-Baptist Dialogue Planned On 'Pastoral Level'

**DETROIT (RNS)**—Plans are underway to launch a series of talks between Baptists and Roman Catholics, it was learned here.

Though described as unofficial and to be held initially on a limited level, the dialogue was seen as an ecumenical development of considerable significance.

During the annual meeting of the Southern Baptist Convention here, Dr. C. Emanuel Carlson of Washington, D.C., executive director of the Baptist Joint Committee on Public Affairs, confirmed that he had been contacted by Catholic Auxiliary Bishop John S. Spence of Washington, D.C., about the possibility of starting a dialogue.

"I told him," Dr. Carlson said, "the place to begin might be to bring together a few priests and a few pastors and listen to see what they might talk about. An agenda could be worked on from there."

"The mountains are God's thoughts piled up. The flowers are God's thoughts in bloom. The dew drops are God's thoughts in pearls"; but today, through the wonders of the knowledge God has allowed us to attain, we may look afresh at His marvelous work.

The universe is expanding and with it the majesty of God. It is incredible that the light from the north star, moving at 186,000 miles per second would take 46 years to reach the earth. We are told of the number of individual suns, each with its own complete solar system and we find it difficult to comprehend. We now study, not the craters of the moon from afar, but the slowly shifting dust of its surface; not the overall picture of the heavens sketched by the hand of God for mortal man, but the minute details of that eternal painting; and that planet which has been but an artist's drawing in a geography book is now a reality and we have the pictures to prove it.

Perhaps the day is approaching when these manifestations of God's Glory will become as commonplace as the plowed furrow and the refreshing rain. To the Psalmist there was still a greater Glory and to that end our hearts and minds and lives ought daily to point: "O Lord our God, how excellent is Thy name in all the earth! Who hast set Thy Glory above the heavens." No matter how high man may lift himself, nor how wondrously he may encompass the firmament, still above the heavens there is our God! When man in his wisdom believes that he has garnered the knowledge of the spheres, then "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2:4).

Dr. Arthur B. Rutledge of Atlanta, Ga., chairman of the SBC Committee on Public Affairs, also confirmed that a dialogue is being arranged.

He pointed out that arrangements are being made largely through the Joint Committee on Public Affairs, an agency for eight North American Baptist groups, and that Southern Baptist approval would not be necessary. He commented that the talks will not "imply any interest in merger."

Dr. Carlson expressed hope that the talks might eventually grow into a more formal, larger-scale confrontation.

In his conversation with Bishop Spence, the Joint Committee official said, "we took note of the fact . . . that the structures of the two groups are different. Theirs is a representative structure from the top down—Pope, bishops, priests. Ours is from the bottom up."

"We decided that dialogue between Catholics and Baptists is probably best achieved at the pastoral level. Bishop Spence said this would be no problem."

Noting that "we have a lot to talk about and now, with the changing times there is no embarrassment," Dr. Carlson speculated that religious liberty "would be a very likely subject of conversation."

The words of the late Pope John XXIII, in his encyclical, *Pacem in Terris*, the Baptist leader commented, sounded much like the comments of the U.S. Baptist hero, Roger Williams, on "soul freedom" and the dignity of man.

Dr. Carlson added that the new Catholic emphasis on the laity, use of English in worship, and greater participation of individuals in worship also open new possibilities for Catholic-Baptist joint discussion.

In a report to the Southern Baptist meeting, Dr. Rutledge also called attention to new evidence of "Baptist distinctives" in the Catholic Church.

"The most publicized development of the year," he said, "was the adoption of a Declaration on Religious Liberty by Vatican Council II.

"Even when this declaration is read as a precise renunciation of state power for religious goals, and not in any way challenging the authority of 'the Church,' it nonetheless marks a new high for a Baptist 'distinctive.'

He added that while formerly "the Catholic position was that only truth had rights and error had no rights . . . the new position . . . is that people have rights."

# Culture and Evangelism

John F. Havlik

Culture is the totality of meanings things have for us. Marriage for instance may mean one thing in the Negro ghetto and quite another thing in the middle class suburbs and still quite another thing in the Puerto Rican ghetto. The Puerto Rican father who guards the virginity of his daughter quite fiercely cannot understand middle class freedom for girls. The man in the slums who collects monthly from his "wives" who bore him children see nothing immoral in his acts that regularly increase charity rolls. Language group cultures that still thrive in the great cities pose almost insurmountable problems for the church in communications of its message.

Communications is the process of securing understanding by others of the meanings that things have for us. In the great cities and on the foreign mission fields the church faces the difficult task of securing understanding of the Christian message, the Gospel. It is difficult to communicate across these cultural lines. It is impossible for the product of middle class suburban culture to understand the cultural product of Watts unless there is unusual perception and understanding.

On the foreign mission fields many times our missionaries are only representatives of hated "middle class culture" to the starving millions with whom they work. They are not identified with the culture within which they hope to work. In the Inner City as on the Foreign Mission fields our efforts are little "middle class islands" within a sea of poverty and human need. The early Moravians in supreme dedication sold themselves into slavery to become missionaries to the slaves. They saw that to penetrate the culture one must be identified with it.

Efforts to change the culture in order to win others are fruitless many times. Middle class American culture has as many sins and shortcomings as the culture of the Negro ghetto though they are carefully "hypocritized". Our efforts must not be wasted in trying to win them to our culture rather than to our Christ. The culture into which Christ was born had much within it that would be offensive to our cultural patterns.

Much of our prejudice is cultural rather than racial. There are Negroes who have accepted the "middle class suburban culture" and are as prejudiced to the Negro ghetto as many white people. A poor, ill-smelling white would be frozen out of some congregations as quickly as a Negro. The idea grows that there are some people we ought to win to Christ, "but they will never come to OUR church."

More and more the symbol of middle

Havlik is associate director of division of evangelism, Home Mission Board (SBC), 161 Spring St. N.W., Atlanta, Ga. 39303.

class culture is the beautiful, red brick colonial church. We think less and less of the "store front" church. This is all right for the Pentecostals and Nazarenes. Although our pioneer areas have grown by the use of the "store front" church this is no longer acceptable in much of the main stream of Southern Baptist life. This is not a plea for "store front" churches. This is, however, an indication of our "withdrawal" from the common mass of people and the underprivileged.

Penetration of another culture takes a great deal of dedication, patience, and prayer. The missions and evangelism of the post-apostolic church was successful because it identified itself with the peoples to whom they were sent.

In many cases we have been busy defending and proclaiming our insulated culture rather than defending the faith or proclaiming the Gospel.

The Incarnation itself was an identification of God's work of grace with the common man. Jesus called to His side Apostles whose hands reeked of fish and were calloused by hard labor. Celsus criticized the church because it was made up of slaves and outcasts, men and women saved from moral bondage, social outcasts. He said the church would fail because it did not appeal to the intellectuals. He failed to read the record of history. Whatever ideas, faith, or ideals win the common man, win the world eventually and replace and destroy older insulated ideas protected by a middle class culture.

We must be sure that sophisticated programs and programming, preaching cast in the mold of our cultural patterns, and substitution of the Gospel of God by a gospel of cultural ideas do not drive us further and further away from the common man. We cannot turn him over to some one else for evangelism.

## New SBC President Visiting Orient

Dr. H. Franklin Paschall, newly elected president of the Southern Baptist Convention, left May 29 for Japan, where he was to be inspirational speaker for an evangelistic conference at Amagi Baptist Assembly, June 1-3. (The conference was held to plan evangelistic meetings scheduled for October, 1966, and April, 1967.)

While overseas Dr. Paschall expects to attend the annual meeting of the organization of Southern Baptist missionaries in the Philippines and visit other Orient mission fields.

Dr. Paschall is pastor of First Baptist Church, Nashville, Tenn.

## Miami Baptists Release Hospital So It Can Accept U.S. Funds

MIAMI, Fla. (RNS)—The Miami Baptist Association has voted to release the Miami Baptist Hospital from its control.

This action came as the result of a heated, months-long debate over whether the institution should accept federal funds.

James Monroe, pastor of Riverside Baptist church and president of the Florida Baptist Convention, called for appointment of a committee to effect the end of associational control. Delegates to the association's semi-annual meeting endorsed his resolution.

He explained that "for some time there has been a growing recognition of the fact that the churches of the Miami Baptist Association could not provide adequately for the capital needs of the hospital."

Since the association "has made it clear that it does not intend to accept federal funds for itself or any of its institutions," he said, "it was decided to release the hospital to a self-perpetuating board of trustees with charter provisions requiring it always to be operated in accordance with the same Christian principles on which it was founded. The trustees would then be free to accept federal funds for expansion programs."

Mr. Monroe added that "the government is in the hospital business in a big way and whether we like it or not, every hospital is going to have to cooperate with the government in order to keep its doors open—unless, of course, it has tremendous private resources."

## Heilman Named President Of Meredith College

RALEIGH, N. C. (BP)—E. Bruce Heilman, administrative vice president of Peabody College, Nashville, Tennessee, has been elected president of Meredith College, a Baptist-related school for women here.

Announcement of the election was made by M. L. Massey of Zebulon, N. C., chairman of the Meredith board of trustees.

C. B. Deane of Meredith's presidential selection committee recommended the 39-year-old educator to the board at its May 30 meeting.

Heilman will assume his new duties Sept. 1.

He has been with Peabody College since 1963. Previously he was professor of education, vice president and dean of the new Kentucky Southern College, also a Baptist-related school, in Louisville.

In Nashville Heilman also taught in the city schools, and served as a member of the business faculty at Belmont (Baptist) College. He was a member of the advisory committees of the Baptist Hospital and the Nashville General Hospital. He was a deacon in the Belmont Heights Baptist Church.

# EDITORIALS . . . . .

## NEW PRESIDENT OUTLINES HIS EMPHASES

New President of the Southern Baptist Convention, Franklin Paschall, was pledged support by First Church, Nashville, its staff, deacons, and membership as he began his tenure of service for Southern Baptists. The church which he has pastored for the past ten years is launching an extensive building program to construct a new sanctuary. Two Sunday morning services have been held for a number of years.

Dr. Paschall told his congregation that as President of the Convention he will emphasize and do whatever he can to assist in the Crusade of the Americas, an evangelistic campaign involving the Western Hemisphere in 1969. He promised that Southern Baptists could expect him to stress the power and relevance of the Bible to every problem with candor and conviction wherever he goes. His preaching ministry is given to expounding and explaining the Bible as the Word of

God. He wants his administration as President to be marked by strong biblical emphasis.

Dr. Paschall can be counted on to stress the local church. He said he was opposed to organizational union of Baptists with other denominations. While noting values and blessings to be recognized in the ecumenical movement, he does not feel organic union is what Christendom needs. He stated that he wants all to recover the meaning and the mission of the local church for evangelism and missions. Much more will be accomplished when churches do what God intends for them to do as local fellowships than can be brought about by a union of church organizations.

"I am sure we can do good only if we are inspired by the cross of Christ. The love of God constrains us," Dr. Paschall affirmed as he faced up to the testing time for himself and for his church in Nashville in seeking to devote the needed time, thought and energy to fulfilling the heavy responsibility placed on him by the brethren across the Convention in electing him to the presidency.

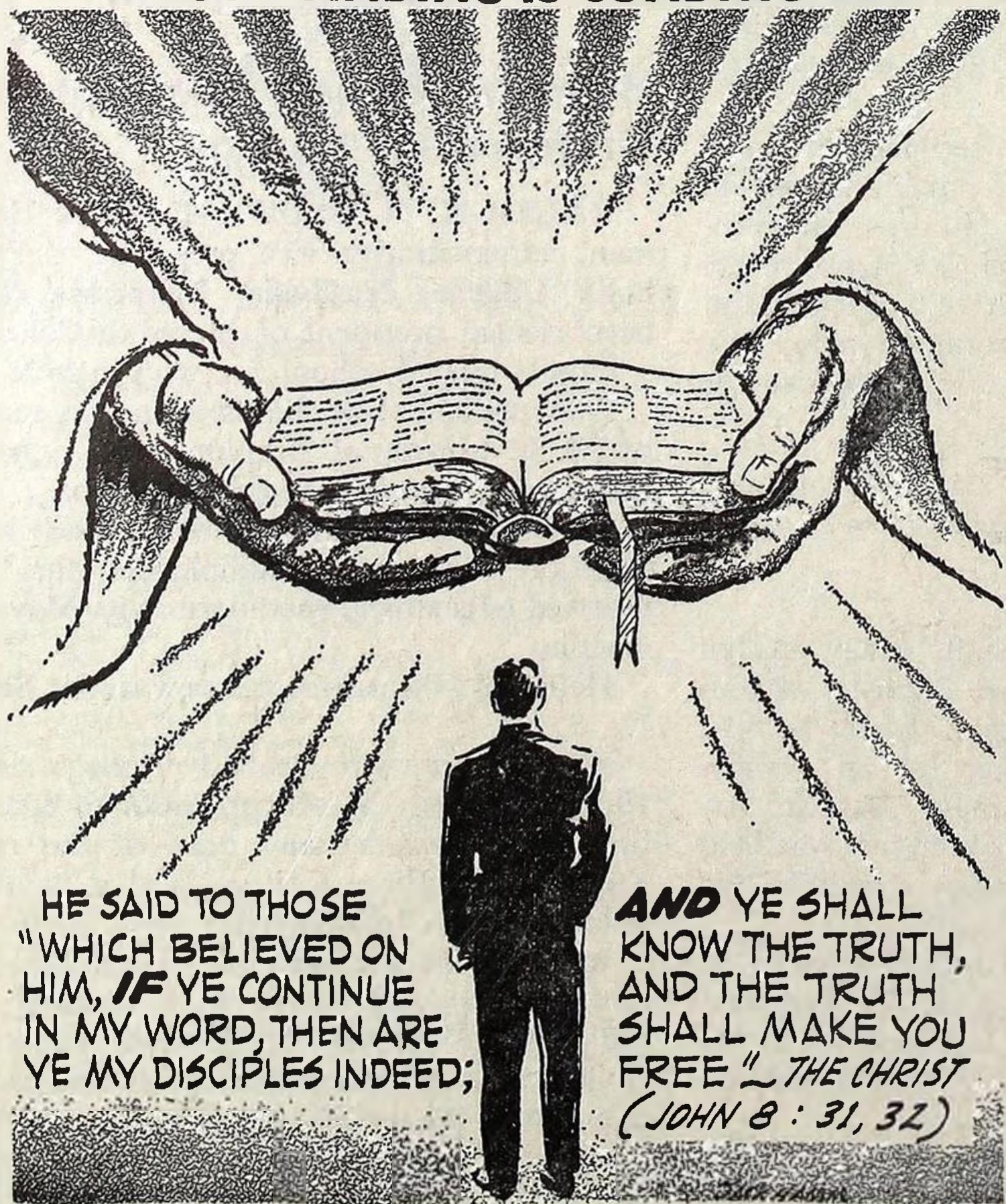
## STRATEGIC STAND

The State Board, June 7, took a strategic stand of vital significance to our entire Baptist work. After lengthy debate the Board gave permission to Carson-Newman College to go afield seeking private funds in a campaign to better equip itself as a reputable educational institution. It now has the green light for a \$3.2 million campaign. But in seeking gifts from churches in 30 associations in East Tennessee the priority of sustaining giving through the Cooperative Program will be respected and supported.

This decision in principle recognizes two things. First, the urgent need of more money for our Baptist institutions in their struggle to attain and maintain worthy scholastic rating. Second, the costly meaning of living up to the principle of separation of church and state. We Baptists have proclaimed our faith in this principle. The practical stand for it today, however, is the refusal of public money which goes today to put up buildings for colleges of other faiths.

We have chosen the high road. We believe it is the only one of religious liberty. But this road is rough and difficult. While schools of other faiths may flourish

### TRUTH-FINDING IS CONDITIONAL



HE SAID TO THOSE  
"WHICH BELIEVED ON  
HIM, IF YE CONTINUE  
IN MY WORD, THEN ARE  
YE MY DISCIPLES INDEED;

AND YE SHALL  
KNOW THE TRUTH,  
AND THE TRUTH  
SHALL MAKE YOU  
FREE" — THE CHRIST  
(JOHN 8 : 31, 32)

# Maintains Cooperative Program Priority

NASHVILLE—The 75-member Tennessee Baptist Executive Board in semi-annual session heard a record financial report. The meeting at the State Board building, Nashville, Tenn., June 7, got this news from Treasurer, W. Fred Kendall, that total six months' gifts were almost three and three quarter million dollars. This was stated to be "well ahead of the Convention's advanced budget."

It was forecast by the treasurer that continuation of the present trend of giving through the next six months would provide "a substantial amount to add to the gifts to the Tennessee Baptist schools and to the Southern Baptist Convention."

**However, pressing needs of the schools owned by the Convention precipitated a lengthy debate on their financing and the policy of the Convention concerning them. The request of Tennessee Baptists' largest college, Carson-Newman, for permission to put on a special campaign in 30 associations in the eastern part of the state was agreed to, but not without healthy discussion that led to further clarification of policy that gives priority to the Cooperative Program in the financial support of all our denominational work.**

Increased receipts were attributed to Stewardship education and promotion. Information provided on all Convention work was noted, too, as a factor as well as evidence of fine pastoral leadership, spiritual growth and deeper dedication among Tennessee Baptists. Kendall stated, "The people are convinced that the Cooperative Program has established itself as the best budgeting method in cooperative efforts during the 40 years of its history."

The Board noted that Tennessee Baptists during the six months gave 51.28% to SBC causes and 48.72% to state causes. This percentage includes the two special mission offerings in Dec. and Mar. Foreign Missions got 34.09% of Tennessee Baptists'

total gifts, Christian Education, 20.95%. These two were the largest recipients of funds.

Cooperative Program receipts from Tennessee Baptists, Nov. 1, '65-Apr. 29, '66, totaled \$2,409,299.44. Designated and reported receipts came to \$1,323,072.43. The grand total from the churches was \$3,732,371.87. Other income (not gifts) was \$77,368.38. The Lottie Moon (special Foreign Missions) Offering totaled \$843,684.21. Annie Armstrong (special Home Missions) Offering amounted to \$192,717.47.

In business-packed morning and afternoon sessions the Board:

► 1. Approved (on recommendation of its Education Committee) Carson-Newman's request to effect a self-liquidating \$1,500,000 loan to build a 314-student dormitory for men and 150-student dormitory for women;

► 2. After lengthy debate gave C-N, located at Jefferson City, the green light to put on a campaign to raise \$3,200,000 to build and equip a science building complex. This would house departments of chemistry, physics, biology, mathematics, geography, and geology. Limited to East Tennessee, the solicitation will be promoted with the understanding that priority in all appeals will continue to be given to the support of the Cooperative Program;

► 3. Authorized setting up a fund for a new office building, on recommendation of

its Long-Range Planning Committee, with appointment of sub-committees on location, space needs, and financing of the structure to supplant present housing of Executive Board offices at 1812 Belmont Boulevard, Nashville;

► 4. Took action to complete BSU centers at Clarksville and Memphis' UT Medical Center; also, authorized architect studies for a center at Memphis State;

► 5. Approved a special State Missions issue, Sept. 22, of BAPTIST AND REFLECTOR;

► 6. Set plans to honor the present and former (Tenn.) SBC presidents at the Board's next meeting, Sept. 27, 1966;

► 7. Agreed to meet living costs which have risen since 1957 with an across-the-board 5% increases in pay to all Board employees effective at the beginning of the next Convention year;

► 8. Authorized \$600 in the 1966-67 budget for the State Convention's President's expense to visit state Baptist institutions, mission work, and meetings within the state, as the representative of the Tennessee Baptist Convention;

► 9. Received the report of \$71,005.78 given to Tennessee Baptist Children's Homes through the Mother's Day Offering. Superintendent James Gregg announced this amount was some \$22,000 above last year's receipts;

► 10. Sent a message of appreciation and support to new SBC President, H. Franklin Paschall, also a member of the Executive Board, presently on a special mission in the Orient.

Lengthy debate carried over from the morning to the afternoon session was engaged in by a score of members on the effect  
(Continued on Page 13)

with structures made possible through federal money, we may see our schools shrivel and wither, unless we ourselves supply the capital needs funds we refuse from government sources.

Our Baptist schools find it hard to meet the pressures of this kind of competition, caused in part by government subsidy, and at the same time deal with the pressures of inflation in the economy at large which has been induced in large part by government spending.

Our Baptist decision, which tied the administrative

school hands so no federal funds would be accepted, at least has untied those hands so they may now appeal for non-tax money to meet their needs.

The decision maintains the priority of the Cooperative Program as the channel of support for all our work. But it also recognizes there are sources of income and needs that over-and-above-giving alone can supply.

We have taken a stand for religious freedom. Will we now pay the price? Tennessee Baptists will give the answer.

# And Still The Harvest Waits

(Matthew 9:35-10:1)

H. Franklin Paschall

Christians have had nearly 2,000 years to evangelize the world. And still the harvest waits. Today there are more church members, finer buildings and bigger budgets than ever before. And still the harvest waits. Denominational structures have expanded and Christian institutions multiplied. Our colleges and seminaries have given us the best trained leadership in our history. The number of professional leaders serving in local Churches and in denominational agencies is at an all time high. And still the harvest waits.

The head master of a public school in England summed up the modern situation. He said, "The tragedy and problem of our age is that we have come to the crossroads and the signposts have fallen down."

We have a tangled world on our hands. Poverty is still a problem. Even in the prosperous United States of America twenty of every one hundred are poor. Eight million Americans are on relief. They are migrants, marginal farmers, city slum dwellers, Indians and the unskilled aged. Usually the cause of poverty is a lack of character or the lack of opportunity.

Affluence is a greater problem spiritually than poverty. The majority of Americans are quite concerned about three things: how to reduce, where to park the cars and what to do with leisure. What used to be luxuries are now necessities. A politician cannot be elected on an anti-affluence platform. The United States has 9% of the world's population, 8% of the earth's area and 50% of the world's raw materials. R. L. Heilbroner said, "Things are in the saddle riding man." Modern man does not seem remotely interested in spiritual things.

Organized society is not an unmixed blessing. They say Americans are the most organized people in the world. If four Americans parachuted from a plane simultaneously they would have a president, vice president, secretary and treasurer before they hit the ground.

Organization has impersonalized life. One hardly knows his next door neighbor. Employees in the same building and business are barely acquainted. Two men who worked side by side in a factory asked for an afternoon off. Neither knew the plan of the other. One wanted to attend his son's wedding. The other wanted to attend his daughter's wedding. Imagine their surprise when they found

**BIOGRAPHICAL INFORMATION:** DR. H. FRANKLIN PASCHALL has been pastor of the First Baptist Church of Nashville, Tenn., for the past 10 years. A native of Kentucky, Dr. Paschall was pastor of the First Baptist Church of Bowling Green, Ky., from 1951-55, before coming to the Nashville church. Previously he was pastor of the Hazel Baptist Church in Hazel, Ky. He is a graduate of Union University, Jackson, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky., where he earned the Doctor of Theology Degree. His alma mater, Union University, bestowed upon him an honorary Doctor of Divinity Degree in 1956. Dr. Paschall was born May 12, 1922, in Hazel, Ky.

themselves at the same wedding.

The secular city has increased the complexities of life. We are no more a rural people as we were in Colonial America. In 1900, forty per cent of our people were urban but in 1960 the proportion had climbed to seventy per cent. Now we must face the problem and challenge of an asphalt jungle, high rise apartments and high crime, urban ghettos and more juvenile delinquency. City dwelters have proved hard to reach.

Racial conflict has harassed and bewildered us for years. On the one hand there is white supremacy and on the other there is black supremacy. In between there are riots, violence, destruction and death.

Sidney Cave wrote about a "sliding scale of morality." We are much worse off now. Some speak of a "new morality" but it really is an old immorality or no morality. Many best sellers today are old books that were banned from the market when they were written. Some say anything is right given the right situation. I can hardly imagine a situation when rape would be right. We have sown to the winds and are reaping the whirlwind. Two hundred fifty thousand babies are born each year in the United States out of wedlock. One of every five girls is pregnant before she reaches the marriage altar.

The possibility of nuclear war continues to frighten us. Evil men can start such a war or an accident can trigger a nuclear holocaust. On November 25, 1959, at 4:52 a.m., a green light went on at the Strategic Air Command near Omaha, Nebraska. In 12½ minutes at 100 bases scattered over the world, 750 planes loaded with H-bombs were on the runways ready to strike. All of this was caused by an over-heated motor.

Problems, problems, problems! Our very existence is being threatened by nuclear fall-out, needless starve-out, moral die-out, theological sell-out, evangelistic fade-out, spiritual drop-out and Biblical black-out.

## BLUNDERING CHURCHES

A blunder is something that was not planned or intended. Churches have blundered throughout Christian history. Our day is no exception.

We have been diverted from the prime objective which our Lord set forth in the Great Commission. There is one strong verb in this commission: make disciples. There are three participles: going, baptizing, teaching. All that is done in the Churches should result in or contribute to making disciples.

God's eternal purpose in Christ is to save sinners. The Devil from Eden's day until now seems to have been wise to this purpose. He tried frantically to keep the Saviour from being born. The Old Testament gives us many dramatic instances of his diabolical designs. He would have rejoiced if Isaac had been killed and the Messianic line had been broken. Queen Athaliah was an instrument in his hand when she determined to kill all the seed royal. She would have succeeded except for the providential hiding away of Joash.

When the fullness of time was come—just the right time—Jesus was born. Satan moved Herod to destroy the new born King. A decree went out that all the children two years old and under be destroyed. Again God intervened and delivered the holy family from Herod's sword. They stayed in Egypt until Herod was dead.

The next move of Satan was to corrupt Jesus by sin. He knew a sinner could not save sinners. Again he failed. Our Lord was "tempted in all points like as we are, yet without sin." He went to the Cross as the perfect Lamb of God and purchased our eternal redemption.

If the Devil could not keep the Saviour from sinners he determined to keep sinners from the Saviour. So his strategy was to deceive the Churches, pervert the Great Commission and turn Christians from their main objective of making disciples. He caused the Churches to blunder. And still the harvest waits.

Satan reduced the "ye" of the Great Commission from all Christians to a few Christians. He separated and elevated the clergy. He subordinated and relegated the laity. So the laity for centuries have not taken seriously their responsibility to make disciples. The Roman Catholics have a theology for this but Baptists do not. With or without the theology, the results have been the same. As Baptists we hold to the priesthood of believers and the competence of the individual. How then do we explain the silence and indifference of our laity at the point of making disciples? Why does it take 30 to win one to Christ? The plain truth is that Satan has side-tracked us. Surveys show that more and more the clergy and the laity are avoiding the frontiers where lost people are and are refusing to become involved with people who need Christ. We shall not make much of an evangelistic impact on the world until all of us, the clergy and the laity, the college professor and the student, the denominational employee and the rank and file church member, the young and old and all—become Christ's witnesses in the world. —————→

Our "going" has been perverted. The Devil has negotiated and compromised with us. He does not object to our going so long as our going does not result in true discipleship.

Many times we have substituted religious activities, organizational promotion, committee meetings and formal services for making disciples. These are good only when they are a means to an end. We are too busy entertaining and maintaining ourselves. All of this reminds me of the wooden rocking horse I rode as a boy. There was much movement and no progress.

Our Lord commanded the Churches to baptize the disciples. If we fail to baptize disciples we bypass the first step of Christian obedience and make it difficult if not impossible for the evangelized to become evangelists. A Christian who does not put on Christ in baptism can hardly be expected to witness boldly in His name.

But it is equally important that we take care to baptize disciples only. The Devil has won rather than lost when unregenerate sinners are baptized. Many have believed in baptism instead of Christ to save them and have lost their souls.

Baptism is a Christian symbol or picture. One really believes into Christ. Symbolically he is baptized into Christ. Sins are washed away really by faith in the blood of Christ. Symbolically sins are washed away in baptism. Paul said, "Ye are all the children of God by faith in Christ Jesus. For as many of you have been baptized into Christ have put on Christ."

Teaching the word of God is a vital part of the Great Commission. The Devil would be happier if something other than the word of God were taught. Alas, many pastors and teachers, in abandoning the Scriptures, have made him happy. But many of us have clung to the Bible and have insisted on teaching it. So, the Devil again has negotiated and compromised with us. He has succeeded in getting us to divorce teaching from evangelism. Too often the Bible is preached or taught and nobody is saved. The Biblical message may be homiletically excellent, literally perfect, exegetically sound and evangelistically dead. The fault is not with the message but with us. The word of God is living and powerful and, if we really believe it, it will thrust us out in the midst of the multitudes so they may hear and believe and live. James said, "Of his own will begat he us by the word of truth." Peter expressed the same idea: "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." We have done what we have done and still the harvest waits.

#### FAITHFUL WITNESSES IN THE CHURCHES

Faithful witnesses in the Churches are needed to reach the lonely and lost multitudes. The fact that the Churches have blundered does not mean that they should be abandoned. Under the guise of reforming the Church some are trying to destroy it. Paul said, "If any man defile (destroy) the temple of God, him shall God destroy." If this world is ever evangelized it will be through the renewed Churches of our Lord. He created, constituted and commissioned His Church and gave it a place in history and promised His presence always, even unto the end of the age.

Through careful self-analysis we as Southern Baptists know who we are. Special committees and study groups have told us where we ought to go in the next ten years. It is time now for us to get on the move. If we look so steadfastly toward the worthy goals of the future that we shirk present responsibilities, we may die before we arrive. There is much work and witnessing to be done now.

First century Christians took seriously and followed closely the program of our Lord as set forth in the Great Commission. As a result the word of God increased and the number of the disciples multiplied greatly. Our Lord's program always works. We admit that sin and the increasingly complex human situation have made people especially hard to reach in our day. But man's sins and the evil condition of the world have always stood in the way of gospel progress. It has never been easy to evangelize. Now, as in Paul's day, there is an open door of opportunity and many adversaries. Our evangelistic success will not come because of a favorable world or absence of opposition but because of our faithful witness.

Also we confess that in our own strength we are not able to break through the barriers which separate man from God. The Holy Spirit has come to the Church in order that He through the Church may convict the world of sin, righteousness and judgment. Pentecost teaches us that God endowed the Church with sufficient power to break through barriers so that every man heard the Gospel in his own language. Until the Holy Spirit gave them power to speak, the Jerusalem Church was not able to communicate with the world. A Christian today without the Holy Spirit's help can no more witness effectively to Christ than he can speak a foreign language which he has never learned. We need to experience the miracle of Pentecost in order to communicate with a foreign, alien, lost world. Let us turn from human wisdom, cleverness, tricks, schemes and programs and implore God to help us and trust in the power of the Holy Spirit.

By God's grace we can get through to modern man with the Good News of salvation.

As faithful witnesses we have the responsibility and the right to love all peoples. God so loved the world that He gave His only begotten Son. Christ loved all men and tasted death for every man. The love of God is shed abroad in our hearts. We ought and we desire to love all peoples.

The modern sinner may resent our preaching to him and he may reject our message but he cannot and will not deny us the right to love him. Could it be that sometimes the Church through pride, class consciousness and self-righteousness denies itself the right to love. The great authority of Jesus was rooted in His love for sinners. He was known as a friend of sinners. And the common people heard Him gladly. Too many of us fail to get through with our message because we speak formally, mechanically, coldly, impersonally, casually, tritely and not out of a heart of intense, burning, compassionate love. We should witness to win to Christ because of our love for sinners. A sinner saved is more than a statistic or a trophy. He is one whom God loves and for whom Christ died.

This love must predominate in every area of our lives. It means going beyond ourselves. Often we are like a certain king and queen. The king was in the counting house counting out his money. They knew where to find him. The queen was in the parlor eating bread and honey. They knew where to find her. It means leaving our church offices and organizational routines and getting out among the people. It means going out from the Churches with the message of Christ and bringing men to the Churches for worship, fellowship, study and ministry in Christ. The Sunday School is our best organizational opportunity for reaching new people. Other organizations offer a supporting ministry. And the pastor is the key to the evangelistic use of all church organizations. It means that our denominational agencies, so strong and impressive, must take their ministries to the field. It means that every Christian must seek out opportunities on his frontiers—in the home, in business, in social life, in high rise apartments, in labor unions, in the academic community and in every situation—to show that he really cares about human beings. Love will find a way. This will require time and sacrificial giving on our part. But Christian love is not meager or miserly. Let us open the flood gates so the water can hit the wheel. Let us go to the multitudes where still the harvest waits.

As faithful witnesses we must listen. Sinners are in trouble. They are in the depths crying out to the psychiatrist or to anyone who will hear. Everyone would like to unburden his soul to someone who loves him. Jesus listened to the woman at Jacob's well. The sinner must say, "What shall I do?" before he can say, "Lord, I believe."

Faithful witnesses must proclaim. It is not enough just to love and listen. There comes a point after loving and listening when the Christian is responsible for saying a good word for Jesus. He must proclaim the Gospel. One is not a witness if he has nothing to say. Jesus said to the Samaritan woman, "I that speaketh unto thee am he."

We proclaim Christ—His unique mission. Law, morality, religion, philosophy, culture and power had failed to set man in right relationship to God. Jesus came to do what all others and all else had failed to do. He came to seek and save that which was lost.

We proclaim Christ—His unique character. He is God's only begotten Son (only-one-of-the-kind-son). John in his Gospel reserved the Greek word "huios" to refer to Jesus. He used "tekna" to refer to God's children. We are God's children, adopted into the family of God, through the work of the Son of God.

We proclaim Christ—His unique blessings. Paul said: "I knew a man in Christ." The man in Christ has a new relationship, a new nature, a new life. The Greeks used the word "bios," from which we get our word biography, in speaking of life at its best. It was life improved by contemplation, education and discipline. Another word for life was "zoa." The zoa type of life meant mere existence. Jesus nearly always used the word zoa and modified it often with such words as eternal and abundant. Jesus did not stop in his condescension when He reached the esthetic, cultured philosophers. He came all the way down to the zoa type of life, to life as mere existence, to the horrible pit and miry clay. And still He redeems sinners, rescues the perishing, establishes their goings and gives them a song. He imparts meaning and beauty to life for all who hear and trust Him. We proclaim Christ. A few months ago Gemini 6 and Gemini 7 rendezvoused in space for the purpose of preparing the way for more distant space exploration. The world thrilled at this spectacular. Will you allow me the privilege of spiritualizing a bit on this event. The number six stands for man and his imperfection. The number seven stands for God and his perfection. The greatest rendezvous of all is when man with his imperfection meets God with His perfection. When they rendezvous and interlock in Christ, man will experience a new thrust, go into a larger orbit and discover a new world.

# Tennessee Topics

E. M. Sherwood resigned as pastor of First Church, Benton, to accept the pastorate of Cumberland Homestead Church, Cumberland County Association. Sherwood is serving as moderator of Polk County Association.

James Smothers was ordained to the ministry June 5 at Kennedy Church, Memphis, Howard S. Kolb, pastor. He is graduating from William Carey Baptist College, Hattiesburg, Miss.

J. W. Wright of Caryville died May 26 at LaFollette Community Hospital at the age of 82. He was a member of First Church, Caryville. Services were held May 28 at the Caryville Church with J. C. Watson, Bob Cross and T. H. Roark officiating.

William G. Wade, charter member of Northside Church, Chattanooga, deacon, Sunday school superintendent, finance chairman, teacher, Brotherhood leader, visitation chairman and member of the church's evangelistic committee died recently. He had served as a member of the executive committee of Hamilton County Association, and executive board, of Harrison Chilhowee Baptist Academy.

Mrs. Mae Ford, 59, of Jackson died June 2 while visiting her son, J. L. Ford, pastor of Eastland Church, Nashville. Services were held at West Jackson Church, Jackson, June 4.

William Roy Houser, 65, Red Bank, died May 31. He was an ordained minister and taught the Keystone Bible Class at Red Bank Church. Services were held June 2 at the church with Pastor Ralph Norton officiating.

Mrs. Susie Cross Alderton, mother-in-law of R. Paul Caudill, pastor of First Church Memphis, died June 2 at the Caudill home at 223 Kenilworth Place. She was 79. Mrs. Alderton who had been in poor health for several months, had lived with the Caudills for 25 years. Before her marriage to the late Robert W. Alderton, she taught in the primary schools of West Virginia. Later she was employed for many years in Washington by the Treasury Department. She was a member of Memphis First Church.

**SECRETARY** — Ideal working conditions with Executive Committee with the Southern Baptist Convention. In applying, please give description of experience and training. Send application to 460 James Robertson Parkway, Nashville, Tennessee 37219.

Gaye L. McGlothlen began his 18th year as pastor of Immanuel Church, Nashville, June 5. Under his competent leadership the church relocated on a new site at Belle Meade Boulevard and Honeywood Avenue. Two worship services are held each Sunday morning. This vigorous church looks forward to building a new sanctuary to accommodate its growing congregation. Dr. and Mrs. McGlothlen are greatly beloved by the membership of Immanuel and by the people of Nashville Association. His influence in ministry extends far beyond his own congregation.

First Church Fayetteville's Youth Choir, June 12, concluded a 1200 mile tour through Tenn., S. C., and Ala. singing in seven churches. Gene N. Rutledge directed the choir. Mrs. Robert C. Parks was accompanist for the 41-member group. Eugene Fleming is pastor of the church.

The Associated Student Government has recognized the Baptist Student Union at Austin-Peay State College, Clarksville as the "club of the year." The honor was awarded on service and total contribution to the campus by the BSU. Jim Sparks is director.

Frank Shadden Webb was ordained a deacon at First Church, Etowah.



FRANKLIN—Walker Memorial Church has dedicated its new educational building. Built basically for Intermediates and Young People, it has two stories, completely air-conditioned, and a cafeteria.

Shown in the picture, front row, l to r, T. L. Still, contractor; V. J. Martin, chm. of the building committee; Walton Chappell, chm. of Trustees; and Bill Ball, minister of music. Back row, Denny Burchett, pastor and Lloyd Lawrence, former pastor.

## Trentham: "Glossalalia A Revolt" Against Cold Religion

DETROIT—Southern Baptist pastors in their annual conference here were advised to seek anew the Holy Spirit in light of the revival of speaking in tongues.

Trying to interpret the implications of the increased frequency of persons speaking in tongues during the last six years, Charles A. Trentham, pastor of First Church, Knoxville, suggested that glossalalia could be a revolt against "the dry-rot of our cold religious correction and orthodoxy."

"Was not Christianity born in ecstasy?" he reasoned. "Is there not a basic need for emotional release even in man's worship?"

Trentham suggested that the frenzied dancing of David as found in the Old Testament was more genuine and natural than "the somber boredom that falls upon the Sunday morning worshipper who can anticipate every word of modern worship services."

The Knoxville pastor declined to toss aside lightly the speaking in tongues movement. He explained:

"What is new about this kind of pentecostalism is that it is not promoted exclusively by emotionally high-keyed or poorly trained people meeting in store-front churches."

Forty denominations including Greek Orthodox and Roman Catholic churches have reported instances of speaking in tongues among their members, Trentham recalled.

The Knoxville minister who is a former seminary professor said he was not questioning the validity of such an experience, but he was refuting the claims that tongue speaking is necessary evidence that one has received the baptism of the Holy Spirit. "There is no reference to speaking in tongues in any of the gospels; it was never attributed to Jesus, and it was never promised to any of his followers."

## C-N Reaches All Time High

JEFFERSON CITY, TENN.—Carson-Newman College enrolled an all time high of students in the summer term which began June 6.

College officials also reported that all dormitory rooms for both men and women have been filled for the fall 1966 semester. However, they pointed out that men students are still being accepted since the College has spacious living quarters in the overflow section of Alumni Hall. Male students who haven't applied should do so immediately.

Jim Shelby, a junior at Belmont College, will lead the music and direct the youth program at Trace Creek Church, Denver, during the summer. Herman J. Ellis is pastor.

# Paul And The State

by Chester F. Russell

Paul displayed a favorable attitude toward the Roman government. Some even judged Paul to have been an uncritical servant of the state. Extremists declare that he would have yielded even to totalitarianism.

Paul's predisposition to the Roman government is understandable. Paul was "Roman born". Any one born a citizen of Rome might be more friendly than one who became a citizen by purchasing the status, or who after years of slavery was declared a citizen by an act of the Roman Senate. Again, Paul had been born and reared outside Jewish provincialism in the schools and culture of the Greeks. In his extensive travels, Paul witnessed the services rendered by the Roman government to men of different status, language and interests. Finally, Paul was primarily interested in furthering the gospel. Forgetting personal inconvenience, Paul found that Roman chains worked out to the propagation of the gospel.

Paul's teachings regarding the state are stated in three passages: Rom. 13:1ff., I Cor. 6:1ff., and I Cor. 2:8. Luke recorded in Acts Paul's practices of citizenship rights. There is practice recorded in Acts which violates the teachings. Paul's teachings are as follows:

The state receives its authority from God. By his permission, the state continues its temporary existence. When the state officials act to prevent bad behaviour or unseemly conduct, they act as God's servants.

Christians are advised to render to all men their due. Taxes and support is to be given the government for its operation. Loyal obedience is to be afforded governing authorities (Rom. 13).

On the other hand, Christians are to remember their unique relationship to God. They are subject to God and must serve him in all conditions. Christians are to judge even the angels—how much more the things of this world? Consequently, Christians must not present questions between themselves to pagan courts. The wise and competent Christians can make satisfactory decisions (I Cor. 6).

Christians are to make intelligent and reserved use of governmental agencies. Many will seize every available agency, service or law for selfish ends. Christians must restrain themselves in use of available service, for in accepting help, they may present spiritual matters to earthly men for decision. Needless to say, when this is done a poor deci-

sion will be rendered (I Cor. 6).

Finally, observe that neither in his writings, nor in his recorded life, does Paul deal with a state claiming "totalitarian" rights. He suffered at the orders of government officials. So far as is known, he was never asked to worship Caesar. He was allowed the privilege of presenting the gospel in the courts and jails.

## John and The State

The opinions of the state are presented by John in Revelation, the gospel, and the epistles which bear his name, are the same as those found in other New Testament writings.

Two emphases are made. The first is found in the conversation of Jesus with Pilate in John 19:10-11, and the second is found in Rev. 13.

John's paralogism stresses the permissive power of Pilate and the Roman government. Pilate was amazed at the failure of Jesus to defend himself. As if to stimulate the innocent victim of Jewish prejudice to self-defense, Pilate asked, ". . . knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus responded making two points: Pilate's power and the power of all governments is given from above. In permitting man to have judicial capacity, God did not leave the court. In bestowing power to men, God has not exhausted himself. The second point of our Saviour has to do with the plight of his accusers. Having no authority to crucify Jesus, Jewish leaders had placed spiritual and messianic matters before Pilate. Pilate had neither the emotional nor spiritual judgment to handle the matters. However, the plight of the Jews was even worse. God had placed the spiritual and messianic decisions before them. They failed to recognize the opportunity of the moment, and gave away their last opportunity to be reconciled with God.

In Rev. 13, John helps us understand the totalitarian claims and policies of the government under which he lived. Before John's exile to Patmos, about 90 A. D., Roman emperors had presented themselves as gods. Nero is an example. In most instances, however, the Christians escaped direct conflict with Roman totalitarianism. When brought into court by antagonists, they were forced to take the oath which declared Caesar to be God, or threatened with death. Since the loyalty oath was required of government employees, Christians were seldom soldiers or government leaders. With the passing of time, however, Chris-

## SBC Resolution Opposes Sectarian Cause Tax Aid

DETROIT (BP)—The Southern Baptist Convention approved a host of resolutions, including a request to public agencies not to use public funds for sectarian causes.

The convention approved unanimously a resolution declaring the goal of Christianity to be peace and calling for "renewed prayer" for U. S. troops, their enemies, and world leaders.

Other resolutions adopted were:

—An expression of appreciation and commendation to the organization of the Fellowship of Christian Athletes, and a pledge of continued support.

—A expression of gratitude for the "vigor and vitality" of leadership by outgoing president Wayne Dehoney, vice presidents M. B. Carroll and Leobardo Estrado, recording secretary Clifton J. Allen, registration secretary Fred Kendall, and treasurer Porter Routh.

—A pledge to defend the right of religious liberty of any religious body and a declaration that Baptists "believe it is the will of Christ that all who believe on him should be of one accord in spirit."

—A re-affirmation to the denomination's intention to support with prayer and financial resources the work in areas where Baptist witness is relatively new, such as the Great Lakes region.

—A pledge to encourage Baptist churches and associations to observe the 150th anniversary of the American Bible Society and to support the society's service of translating, printing and distributing the Word of Christ throughout the world.

tians were not able to evade direct conflict with Roman chains. By 90, Christians were sought (the occasion of Paul in Acts and others were isolated events) and challenged with the loyalty oaths. Christians who apostatized or those who were not Christians, received "the mark, or the number of his name" (Rev. 13:17), a certification of loyalty to Caesar. This claim by the Caesars was unacceptable to Christians. Observe here that John's position is in harmony with other New Testament declarations. His bitter nomenclature for the Roman government came not in his displeasure with government, but in the totalitarian nature of the government at the time of his writing of Revelation.

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# Role of Bible Told In World Missions

**DETROIT (BP)**—The central role of the Bible in the plans of Christians to share Christ with the world was magnified during Foreign Missions night at the Southern Baptist Convention here.

The theme, "God's Word for a New Age," served as the stockpile for brief challenges by ten speakers on behalf of the American Bible Society.

Foreign Mission Board representatives followed the theme of "The Living Word for a Needy World."

The two great world missions interests gave the Baptist messengers a long look at ambitious plans.

Flanked by 30 new foreign missionary appointees, Baker J. Cauthen, executive secretary of the Foreign Mission Board, said:

"Since World War II, we have enlarged our work from 23 countries to 61, and from 500 missionaries to 2,161."

To expand foreign missions to meet the increasing population, Cauthen advised:

"We must strengthen the home base spiritually. But we must not reassign the small percentage of our gifts now used outside this country for work under the stars and stripes. Only four cents of each dollar Southern Baptists give is in the hands of the Foreign Mission Board to tell the story across the world."

Four career missionaries spoke of the extension of Christianity in the countries

they serve.

Charles W. Campbell, now serving in Argentina, said, "Fires of evangelism are burning hot in Brazil and are spreading to other countries. The twenty-first century will be a Latin American century."

W. O. Hern, manager of the Baptist Book Store in Jordan, called for dedication of finances for the cause of spreading Christianity. He reported an attitude among Jordanians that giving ten percent of one's income is a minimum; fifty percent is a goal.

G. Clayton Bond, who is serving in Togo, said his first Togolese convert was won after one reading of a Scripture portion.

Viet Nam missionary Robert C. Davis, Jr., said the presence of missionary families in Viet Nam is "evidence that we are not agents of the United States government.

**"Southern Baptists present a religion with no political overtones. Christians face life with the hope expressed in the Bible that all things work together for God's people. The only frustration is so much work to be done by so few missionaries,"** Davis said.

Earlier in the session, Cauthen had credited the American Bible Society which Southern Baptists heavily support with aiding Southern Baptist mission work.

"Wherever God's servants go, there comes a need for Scripture—especially the gospel of John," Cauthen said.

Robert G. Bratcher, former Southern Baptist missionary to Brazil now on the American Bible Society staff, said the society hopes to distribute 75,000,000 Scriptures this year, put a Bible in every Christian home, and put a Scripture portion in the hands of every literate person, as part of the Society's 150th anniversary observance.

James E. Foster, missionary to Ghana, reported the use of 500,000 Scripture portions in school systems of that country. They were prepared by the American Bible Society.

Arthur Rutledge, executive secretary of the Home Mission Board, said his agency counts on American Bible Society coopera-

# Regional Training Union Convention For All Church Leaders

1:00 Junior Memory Work Drill

## AFTERNOON SESSION

1:30 Registration

2:00 Song Service

Devotional Thought

2:30 Conferences

4:00 Song Service

4:10 Junior Feature

4:30 Spotlighting Nursery, Beginner, Primary Work

## EVENING SESSION

7:00 Song Service

7:10 Devotional Thought

7:20 Sword Drill

8:00 1966 Training Union Assemblies

8:05 Speakers' Tournament Report of Judges

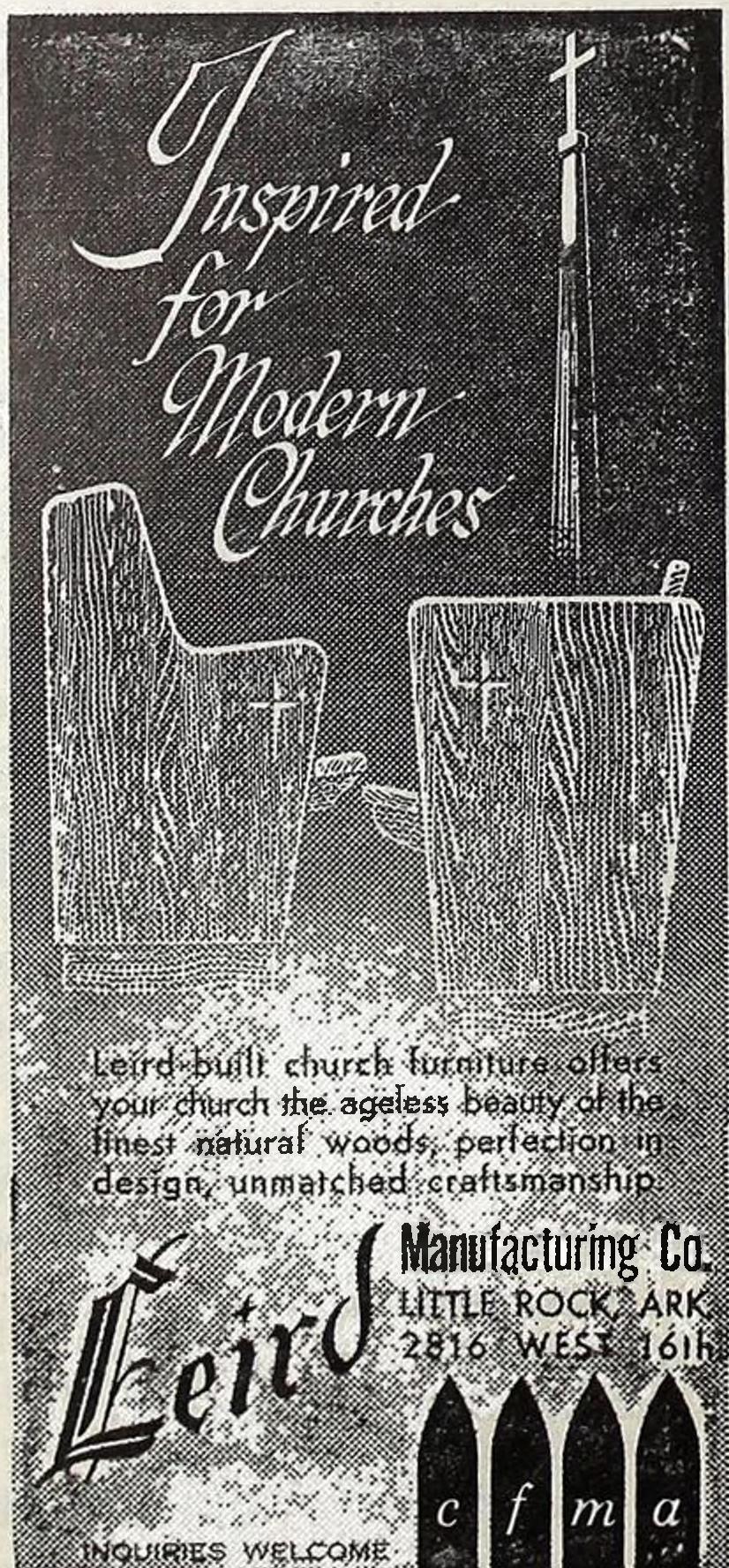
Adjourn

## Begin Plans Now To Bring A Carload From Your Church

<b>Southwestern Region</b>	June 20
First, Somerville	
<b>Northwestern Region</b>	June 21
First, Union City	
<b>South Central Region</b>	June 23
First, Fayetteville	
<b>Central Region</b>	June 24
New Providence, Clarksville	
<b>North Central Region</b>	June 27
Magness Memorial, McMinnville	
<b>Southeastern Region</b>	June 28
First, Etowah	
<b>Northeastern Region</b>	June 30
First, Elizabethton	
<b>Eastern Region</b>	July 1
Calvary, Lenoir City	

tion in work with language groups, the chaplaincy, and mission centers.

A Southern Baptist who is chief of Navy chaplains, Rear Admiral James W. Kelly, said the American Bible Society recently provided 1,050 Scripture portions for one ship. The society furnishes Army, Navy, Air Force and Marine chaplains with Bibles.



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## Three State YWA House Parties In October

Three house parties for YWA members and leadership will be held in the three areas of the state, during the month of October, Friday evening through Sunday noon. The programs will be balanced mission programs including state, home and foreign missions. Missionaries in many types of vocations will be featured. A special type of presentation is planned for the first evening. The activities for the weekend will include lake side services, (outdoor service at Gatlinburg) mission conferences, messages by missionaries, special music by YWA members, films, slides, reports from student summer missionaries and fellowship. The dates and places are:

Gatlinburg, Sept. 30-Oct. 2

Middle Tennessee (Tentatively Montgomery Bell Inn) Oct. 14-16

Paris Landing Inn—Oct. 21-23

Last year the two house parties at Gatlinburg and Paris Landing were filled to capacity and over. In the two house parties we reached approximately 900 young women in the missionary programs in two weekends. This year we expect to increase proportionately.

### Margaret Baird Goes To California for Summer

Margaret Baird, Alternate President of the Tennessee State YWA Council and YWA President at Belmont College, is serving as a student summer missionary under the Home Mission Board in California for the summer.

She will be working in pioneer missions doing Vacation Bible School Work and possibly survey and visitation work under the direction of Home Missionaries. Her experiences will broaden the horizon of missions for her own YWA and for the state YWA as she shares them with us.

### Linda Porter, Mission Appointee On YWA Ridgecrest Program

Linda Porter, a nurse from Orlinda, Tenn., and a recent mission appointee to Nigeria, will be on the YWA Conference Program at Ridgecrest, June 16-22. Linda is a graduate of Baptist Hospital in Nashville and University Medical College in Memphis. While a student she spent one summer in Nigeria as a BSU student summer missionary.

She served as president of her YWA at Baptist Hospital and appeared on a state YWA banquet program following her summer in Nigeria.

Tennessee has two charter busses and many cars of young women at Ridgecrest this week, to hear Linda and the eighteen or more missionaries on the program.

## STEWARDSHIP DEPT.

### Camps and Missions

By William H. Pitt, Sr.

Since 1955 there have been 1528 foreign missionary candidates, appointees and furloughing missionaries who filled out profile questionnaires. Their answers reveal that 418 made a decision of life commitment between ages 9 and 16, and 68 acknowledged their call to missions at RA, GA, or YWA Camps.

Camps Linden and Carson, as well as our State Brotherhood Department and Woman's Missionary Union, which sponsor RA, GA, and YWA camp programs, are supported through OUR COOPERATIVE PROGRAM.

Every young person whose Christian life is strengthened, every boy or girl won to Christ, every missionary volunteer enlisted—these all become a part of the ministry of your church as you pray and give through Our Cooperative Program.

Why not send a group of your young people to RA, GA, YWA, or TU Camp this summer?

## S. S. DEPT.

### Kindergarten Workshop

to be held at  
CARSON-NEWMAN COLLEGE  
by Florence Dewey

Carson-Newman College, in conjunction with the Baptist Sunday School Board and the Sunday School Department of the Tennessee Baptist Convention, is hosting a Kindergarten Workshop on the College campus at Jefferson City, Tenn., June 27 to July 1, 1966.

An outstanding faculty has been enlisted by Mrs. Barbara McDougal, Director of the Carson-Newman Preschool, who is also serving as director of the Workshop.

Among those who will lead conferences are: Mrs. Louise Entzminger, Children's worker in the South Carolina Sunday School Department, and author of one of the Beginner Vacation Bible School textbooks; Dr. James Barry, consultant in weekday and VBS work at the Baptist Sunday School Board; Mr. Saxe Adams, music consultant, Baptist Sunday School Board; and Miss Florence Dewey, associate in the Sunday School Department, Tennessee Baptist Convention.

During the week, kindergarten directors and teachers will have opportunities to participate in conferences dealing with:  
"Personality and Child Development"  
"Music and the Child"  
"Developing Language Skills"  
"What About Readiness?"  
"Science and Nature Study"  
"Building the Curriculum"  
"Working with Parents."

There will be displays of equipment and other teaching aids. Special features will include experimenting with art materials in

## Children's Homes



James M. Gregg, Gen. Supt.

In one of our Homes a little boy was called on to say the blessing. In his prayer he said, "Thank you Lord for the food, for our home, and for the mud." It was suggested to him that henceforth he leave out the mud. With surprise he said, "But think of all that the mud has done for me. I play with it, I build with it, it's my favorite toy!" God must smile at such prayers, yet the childlike appreciation gives Him satisfaction.

The Bible contains more references to thanks than to prayer. I am indeed grateful to God and to my fellow Baptists of Tennessee for our Mother's Day Offering. Through Monday, June 6, we had received both through Dr. Kendall's office and direct to my office, a total of \$69,301 which is \$20,663 more than received for the same period last year. "Bless the Lord, O my soul, and forget not all His benefits" Psalm 103:2.

the kindergarten room, and the showing of films on preschool education each evening.

Those who attend are encouraged to stay on the campus for the week. Dormitory rooms are available with linens and soap supplied (but no pillow or blanket), for a nominal fee of \$1.25 a day. The cafeteria will be open for meals. The Workshop fee is \$25.00 to cover actual costs and to provide participants with a specially prepared notebook containing helpful ideas and suggestions.

Kindergarten workers in nearby communities may wish to commute. The Workshop sessions will be from 9:00 a.m. to 4:30 p.m. each day except the last day (Friday, July 1), when the closing session will be at noon in the form of a banquet.

Those workers who are interested in this opportunity for practical study, but who have delayed registering, will be happy to know that the closing date for receiving applications has been extended. If you wish to attend the Kindergarten Workshop at Carson-Newman College, June 27 to July 1, send the information below to Mrs. Barbara McDougal, Carson-Newman College, Jefferson City, Tennessee, with a \$5.00 deposit.  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
Position \_\_\_\_\_  
Phone \_\_\_\_\_  
I will ( ), will not ( ), want a room reserved in the dormitory.

# Attendance & Additions

Churches	S.S.	T.U.	Add.
Alamo, First	249	88	2
Alexandria	186	76	—
Antioch, Mt. View	139	56	—
Athens, East	389	158	—
First	510	146	7
West End Mission	59	24	—
Auburntown, Prosperity	146	66	—
Bemis, First	263	50	—
Bordeaux	169	—	—
Brownsville	663	151	8
Calvary	129	94	—
Calhoun, First	135	68	2
Carthage, First	193	42	—
Chattanooga, Bartlebaugh	114	33	1
Brainerd	880	275	6
Calvary	227	72	—
Central	622	200	1
Meadowview	58	23	—
Concord	524	164	2
East Brainerd	232	93	—
East Lake	490	115	2
First	914	167	1
Morris Hill	280	101	—
Northside	350	71	2
Oakwood	480	149	1
Red Bank	1152	253	4
Ridgedale	501	203	12
South Seminole	277	71	3
White Oak	525	117	—
Woodland Park	270	113	—
Clarksville, First	949	180	5
Hillcrest	171	75	9
Hilldale	111	36	1
New Providence	180	68	—
Pleasant View	274	65	—
Cleveland, Big Spring	339	139	2
Blue Springs	65	39	—
Maple Street	112	83	—
Clinton, First	546	130	2
Second	434	132	—
Collierville, First	341	91	2
Columbia, First	395	90	5
Highland Park	328	96	—
Northside	87	33	—
Pleasant Heights	208	86	—
Cookeville, Bangham Heights	77	59	—
First	432	75	2
Crossville, First	202	41	2
Haley's Grove	132	79	—
Homestead	178	44	8
Oakhill	98	59	3
Dickson, First	267	86	1
Dresden, First	208	71	—
Dunlap, First	116	47	—
Dyersburg, First	479	104	3
Hawthorne	179	108	—
Elizabethton, First	414	132	—
Immanuel	326	112	—
Oak Street	193	52	2
Siam	245	111	—
Etowah, First	312	60	—
Friendsville, First	138	70	—
Goodlettsville, First	502	175	—
Grand Junction, First	144	88	—
Greeneville, First	347	61	4
Cross Anchor	24	18	—
Second	168	55	—
Greenbrier, Bethel	163	73	3
Ebenezer	134	42	—
Harriman, Big Emory	159	51	—
Piney Grove	156	25	—
South	503	455	—
Trenton Street	326	62	—
Henderson, First	197	43	2
Hendersonville, First	630	131	3
Hixson, Central	376	210	—
First	428	90	1
Memorial	305	125	—
Humboldt, First	486	135	3
Jackson, Calvary	440	161	2
Parkview	368	131	3
West	776	294	5

**TOUR: Europe and Bible Lands. Oct. 3-24. Jet Air Travel and First Class Hotels. Cost of tour round trip from New York, \$1187. Time payment plan available up to 24 months. Contact Rev. Bill Dunning, Pastor, First Baptist Church, Somerville, Tenn. 38068, immediately for information or reservation.**

June 6, 1966

Johnson City, Central	599	135	2
Southwestern	51	38	—
Clark Street	293	75	—
North	207	71	—
Unaka Avenue	374	64	1
Kenton, Macedonia	87	71	—
Kingsport, Calvary	180	74	1
Colonial Heights	459	168	2
First	810	166	2
Litz Manor	235	66	1
State Line	242	105	2
Kingston, First	365	116	—
Knoxville, Beaver Dam	263	80	2
Black Oak Heights	214	—	3
Broadway	737	190	—
Central (FT. C.)	1083	354	1
Cumberland	388	142	8
Firth Avenue	537	188	—
First	796	141	7
Immanuel	337	94	—
McCalla Avenue	725	189	—
Mount Carmel	165	49	—
Mt. Harmony	200	106	—
Meridian	599	194	—
New Hopewell	270	104	—
Sharon	233	65	—
Smithwood	653	214	3
West Hills	305	110	1
LaFollette, First	273	80	1
Lawrenceburg, First	205	68	—
Highland Park	280	101	—
Lebanon, Fairview	259	81	3
Immanuel	415	163	—
Rocky Valley	127	51	—
Lenoir City, Calvary	221	56	2
Dixie Lee	173	71	—
First	439	119	4
Kingston Pike	120	59	—
Oral	97	54	—
Pleasant Hill	187	103	—
Lewisburg, East Commerce	148	58	—
First	336	60	—
Liberty, Salem	109	37	—
Livingston, First	197	82	—
Loudon, New Providence	124	94	—
Union Fork Cheek	105	80	—
Madison, Alta Loma	252	118	2
First	413	112	2
Neely's Bend	135	50	—
Malesus	197	78	—
Manchester, Trinity	158	101	3
Martin, Southside	110	52	—
Maryville, Armona	187	69	—
Broadway	529	213	1
Mt. Lebanon	245	137	—
McEwen, First	56	29	—
McKenzie, First	333	72	—
McMinnville, Bethel	44	29	—
Forest Park	87	42	4
Gath	115	58	—
Magness Memorial	363	90	—
Shellsford	169	79	—
Memphis, Acklena	112	38	2
Ardmore	623	223	9
Bartlett	440	161	3
Bellevue	1446	590	23
Boulevard	286	121	—
Broadway	131	50	1
Cherokee	937	264	—
Dellwood	461	154	—
Ellendale	158	74	—
Eudora	825	222	4
First	1255	277	1
Frayser	316	291	7
Glen Park	314	160	4
Highland Heights	1087	539	10
Kennedy	493	212	4
LaBelle Haven	680	212	—
LeaClair	547	—	1
Leawood	774	227	6
Lucy	171	123	—
Mallory Heights	163	73	—
Mountain Terrace	284	135	3
Rugby Hills	291	161	—
Second	827	267	6
Sky View	426	222	—
Speedway Terrace	600	271	—
Trinity	687	266	4
Wells Station	587	216	2
Whitehaven	782	204	12
Milan, First	505	125	2
Monterey, First	179	57	—
Murfreesboro, First	606	124	—
Calvary	120	54	—
Southeast	203	96	1
Immanuel	82	41	1
Third	290	92	—
Nashville, Antioch	176	41	1

## Summer Offerings

### Listed At C-N

JEFFERSON CITY—A number of extension offerings have been scheduled by Carson-Newman College this summer. Here is the schedule:

June 20-24, Preachers School for East Tenn. Baptist preachers and their wives.

June 27-July 1, Kindergarten Workshop for teachers and instructors of local church kindergartens and day schools.

June 13-Aug. 13, Upward Bound Institute for East Tenn. high school students.

July 4-8, Continuing Theological Education Conference.

June 6-August 19, a college beginner's French course will be taught by extension at Morristown College.

June 6-July 12, Cost Accounting will be taught on C-N campus from 6:30 to 10:30 p.m. on Mondays and Thursdays.

July 11-13, Baptist College Days, a preview of college life for seniors from East Tenn. Baptist churches.

Aug. 6, Alcohol-Narcotic Education Seminar.

Information on the above programs may be obtained by contacting Dr. N. C. Bettis, Director of Carson-Newman's Extension Department.

Belmont Heights	986	297	9
Brook Hollow	373	116	—
Charlotte Road	137	80	—

## Southern Baptist Seminary Gives Blood Bank To Nigerians

**LOUISVILLE, Ky. (BP)**—Contributions totaling \$1,200 from the students and faculty of Southern Baptist Theological Seminary here will provide Southern Baptist medical missionaries in Eku, Nigeria, with a new blood refrigerator.

The money was given during William Wallace Week, an annual expression of the seminary's concern for medical missions honoring the Baptist surgeon in China killed by the Communists in 1951.

The funds raised buy the equipment—commonly called a "blood bank"—and pay for its transportation to Nigeria.

Missionary doctor Bob Amis and nurse Jackie Eubank, both Southern Seminary alumni, will be using the machine by September. Another alumnus, Dr. William Gaventa, is currently on furlough from Eku and is living near the seminary campus.

Southern Seminary provides more than one-third of all Southern Baptist medical missions personnel—23 nurses and 17 doctors currently serving abroad, in addition to chaplains and medical technicians.

Speakers during the William Wallace Week services were Miss Everley Hayes, Bill Wallace's closest associate during the last five years of his ministry; Ed Galloway, former missionary to China and now pastor of First Baptist Church in Oak Ridge, Tenn.; and Dr. Ellis Fuller Jr., physician son of the late Southern Seminary president.

Miss Hayes noted that the story of Bill Wallace doesn't end with his death—for even in defeat he was victorious in dramatizing the need for increased support of medical missions.

## SBC Given \$26.3 Million During First Five Months

**NASHVILLE (BP)**—More than \$26.3 million was given to Southern Baptist Convention world missions causes during the first five months of 1966, a monthly financial statement from the SBC Executive Committee here has revealed.

Southern Baptists gave \$9,725,772 to missions through their Cooperative Program unified budget plan, and \$16,634,278 to designated Southern Baptist missions causes from January through May of 1966, the report stated.

The total SBC missions contributions represents an increase of \$2.4 million (10.07) per cent increase) over missions gifts for the same five month period of 1965.

## SUMMARY OF 1965 SBC STATISTICS

	1965	1964	Numerical Change
Associations	1,184	1,183	1
Churches	33,797	33,388	409
Baptisms	361,634	374,418	-12,784
Additions by letter	547,316	557,679	-10,363
Total membership	10,772,712	10,601,515	171,197
Vacation Bible school enrolment	3,394,953	3,233,401	161,552
Value church property	\$3,080,663,120	\$2,954,380,965	\$126,282,155
Total gifts	\$ 637,958,846	\$ 591,587,981	\$ 46,370,865
Mission gifts	\$ 106,743,944	\$ 100,164,740	\$ 6,579,204
Sunday school enrolment	7,659,638**	7,671,165**	-11,527
Training Union enrolment	2,610,187**	2,722,029**	-111,842**
W.M.U. enrolment*	1,469,739**	1,509,484**	-39,745**
Brotherhood and R. A. enrolment	483,219**	603,696**	-120,477**
Music ministry enrolment	872,186**	923,871**	-51,685**

\*Includes college and hospital Y.W.A.'s as well as statistics for churches.

\*\*The 1965 enrolment figure is not comparable to that for previous years. Enrolments for 1964 and preceding years were inflated to an unknown extent due to procedures used in processing incomplete reports of churches. The comparison of the 1965 figure with that of 1964 does not, therefore, indicate a true change. Rather, the difference in the two years' figures represents the combined effect of a sizable downward adjustment (due to revised procedure) in the 1965 figure and an unknown "real" change (increase or decrease).

Research and Statistics Department  
Sunday School Board, Southern Baptist Convention

## Indian Missionary, Dies

**NOCONA, Tex. (BP)**—Floyd C. Rowland, a veteran in Baptist missions work among the Indians, died of a heart attack June 4 here, his home since retirement in 1963.

Rowland, 66, had served among Indians in Oklahoma and New Mexico, first appointed to New Mexico in 1926 by the Southern Baptist Mission Board, Atlanta.

## Missions Leader Dies

**OKLAHOMA CITY (BP)**—Bailey Sewell, secretary of language missions ministries for the Baptist General Convention of Oklahoma, died enroute to a hospital here June 4 after suffering a heart attack at his home. He was 60 years old.

He had directed Indian missions and work with other language groups for Oklahoma Baptists since 1954.

## Former New Mexico, Arkansas Editor Dies

**HOT SPRINGS, Ark. (BP)**—Lewis A. Myers, former editor of Baptist state papers in Arkansas and New Mexico, died here at the age of 70 following a protracted illness.

Myers had served as editor of both the Arkansas Baptist newsmagazine, and the Baptist New Mexican.

Publication of his latest book, a "History of New Mexico Baptists", was in progress at the time of his death.

## Special Campaign

(Continued from Page 5)

of special campaigns on sustaining gifts through the Cooperative Program. Also discussed was the need for Tennessee Baptists to face up to the problem of properly financing their schools in the face of intense competition from schools receiving federal funds. No Tennessee Baptist institution gets any public or tax money whatsoever, grant or loan.

The Board honored Miss Beatrice Moore at a luncheon between its business sessions. To retire July 31, after 39 years of service, Miss Moore was presented a volume of some 150 letters of appreciation, a 23-jewel Bulova watch, an album of hymns, a white orchid, and an array of red roses. Miss Moore who has headed the Retirement Plans Office was the honored guest at the luncheon attended by more than a hundred including invited members of her family, some from Springfield and Paris, and some from some points out of the state.

Board members were told of two present dangers as J. Eugene White, managing editor of "Church and State" said that "government in seeking to achieve secular end will be allowed to use the churches for its ends" while "churches will seek to use the government for their own ends." The speaker declared, "Christianity is slandered by the doctrine that we need tax money for its support."

# Reformation Under Josiah

**TEXTS:** II Kings 22:1 to 23:30 (Larger)—  
II Kgs. 22:8-13; 23:1-3 (Printed)—  
Psalm 119:9 (Golden or Memory).

One delights to know and contemplate the life and contributions of a young man like Josiah who was king of Judah during some of her most strategic years. He was the great-grandson of Hezekiah and came to the throne at the tender age of eight years. Early in life he demonstrated earnest commitment to God. Much of such commitment was no doubt due to the leadership of those who believed in and followed the Lord. The printed texts indicate something of his contributions as a religious reformer (these are considered in some detail in the notes that follow). The Golden or Memory Text is taken from the longest chapter or division of the King James Version of the Bible. This Psalm has been called the one especially designed for a young person. The verse is particularly applicable to Josiah and all others who follow his pattern of living and serving. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

## Rediscovering the World

(II Kgs. 22:8-13)

The Temple was in need of repair at this time. The young king determined to do something about it. So this, within itself, shows his devotion and at the same time indicates something of the religious decline upon the part of the nation. In the process of such repair the workmen found a copy of the book of the law, presumably Deuteronomy or some part of the same. This book came to be held in very high esteem. For instance, each Jewish lad was required to memorize it before reaching maturity. When the book which had been

found was read before the king he was stricken with grief and guilt, realizing as he did how he and his people had deviated so far from God's moral and spiritual requirements. A revival resulted.

The rediscovery of the Word of God upon the part of a nation of people, such as our own, would work wonders far beyond any one's wildest dreams or imaginations. It is too often assumed that young persons in our country are acquainted with the basic teachings of the Bible. Surveys have been made from time to time in recent years, revealing that ignorance along these lines is nothing less than shocking. The challenge to teach the Word until it becomes meaningful, ever increasingly so, confronts us now as never before. The Bible can act as a sort of mirror into which one can gaze and come to see himself in some measure as God sees him. In light of history, this is the first step leading to genuine and wide-sweeping religious reformation. A study of contemporary life indicates that this is overdue.

## Renewing the Way (II Kgs. 23:1-3)

These verses tell of the continuing of the reading of the rediscovered copy of the law. There was a great assembly of the people, including elders and priests and prophets. Both prominent and not so prominent people were gathered together, while king Josiah read the Word of the Lord in their hearing. As a part of the assembling, the king led the people in a new commitment to the ancient Way of life. It is described here as the "covenant". The group solemnly promised God and one another to "walk after the Lord". What an inspiring scene it must have been! How could the participants have ever forgotten what had taken place?

Our generation in this land has in certain places experienced similar covenants. One thinks, for instance, of the Billy Graham crusades. One thinks, too, of what transpires in obscure churches under the guidance of obscure pastors quite frequently (but never frequently enough) when groups assemble for worship and dedication. The Holy Spirit moves and the people move accordingly. And it is this kind of reformation, when followed to its Biblical conclusion, that will save our land from materialism with all of its hate and brutality. To renew the Way of righteousness, as suggested by this old story from II Kings, will enable the followers of Jesus Christ to become once again "the salt of the earth" and "the light of the world". Let us look again to the Golden or Memory Text of this lesson. The accent, of course, is on "taking heed".

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are the conversions  
brought about by  
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by CURTIS MITCHELL

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# PERSPECTIVE

by  
ROBERT J. HASTINGS

## "The Sound of Music"

As a Junior boy in Sunday school, I remember how we were taught to find Scripture passages. "Let the Bible fall open to the middle, and you will always find Psalms. Then turn forward or backward to locate the other books."

And just as the Psalms are in the middle of the Bible, so they occupy a central place in our religious aspirations. The Psalms are like a great verbal mirror, reflecting the hopes, fears, aspirations, doubts, love, and faith of all mankind. The word Psalm is from the Greek *psalmos*, meaning "a poem sung to the accompaniment of stringed instruments."

The sound of music echoes throughout the Bible, as well as in the Psalms. Moses and the Israelites burst into song after the miraculous crossing of the Red Sea. A choir of 4,000 sang when David moved the ark of the covenant into the newly completed tabernacle. Heavenly choirs sang the good news of Christ's birth. Paul and Silas, beaten and jailed, sang praises at midnight. Exiled on Patmos, John heard beautiful music "as the voice of many waters" together with "the voice of harpers harping upon their harps."

Just as the Psalms are found in the heart of the Bible, so joy and singing is at the heart of the Christian faith. David McComon says the dirge and chant are used in pagan religion. Only Judaism and Christianity have developed music as an integral part of worship, and Christianity far surpasses Judaism in paens of praise.

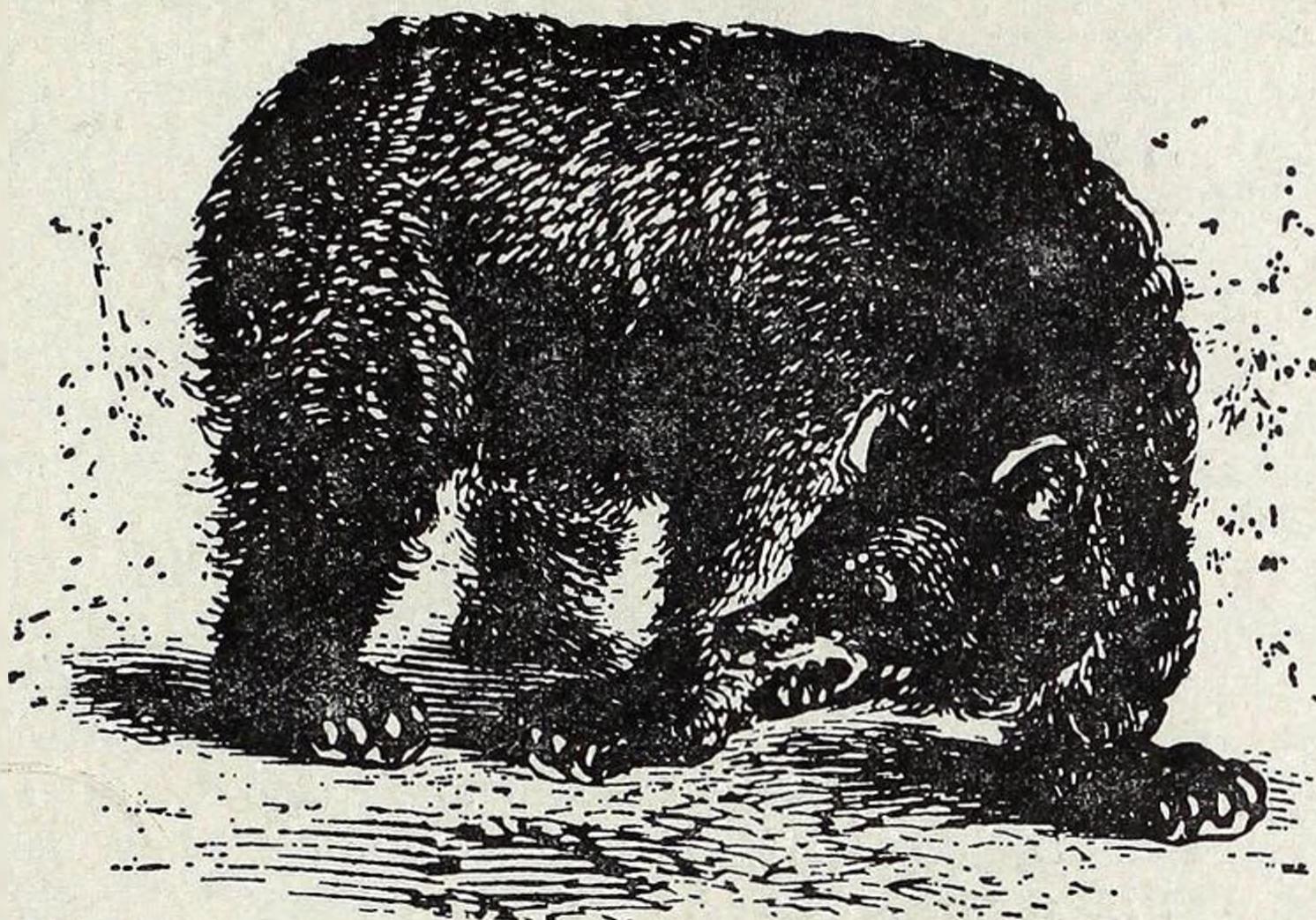
George Frederick Handel considered "The Messiah" as his personal testimony. "During the composition of the Hallelujah Chorus, I did think I did see all Heaven before me, and the great God Himself!"

Open your Bible at the center, and you find the Psalms. Open your life to the world and, if you are a Christian, those around you will hear a song. Maybe not an oratorio. But the sound will be unmistakably that of music.

## Religious Record

Sunday with the King Family is Warner Brothers record 1633. Twenty-two old time favorite hymns incorporate the massed voices of the Kings, a vast family of some forty voices, in the chorus of mothers, daughters, husbands, brothers, sons, cousins. The Kings sing with the Alvino Rey Orchestra conducted by Ralph Carmichael.

# Children's Page



## BEARS ARE FUN\*

By Grant Madison

Almost anything can happen in the mountains where I live. For instance, the only bridge can go out as it did ten days ago. We who live on the banks of the Teal River are then left with only a cage and a cable to get us across that wild mountain stream.

The cable is a heavy wire rope. Its ends are fastened securely to big fir trees standing on either bank of the river. The cage consists of two wide boards connected by wires to roller bearings. These run on the rope. When not in use, the cage is hooked to one of the trees. To go somewhere, I release the cage, sit on the boards, and pull very hard until I reach the other side.

A couple of days ago I decided to cross the river to see whether the black currants were ripe in my favorite patch. Just after I unhooked the cage, I remembered I needed a saw to cut up a downed tree for the fireplace. I left the cage swinging free, for I knew it couldn't slide away by itself when empty.

As I was coming back with the saw, I noticed that the cage was some twenty feet out along the cable. Now how had that happened? I wondered. Someone or something must have given it a push.

Taking another look, I glimpsed a black object on the cage boards. I raced down the steps and across the river flat, only to come to a sliding stop when I saw a mama bear right in front of me.

The black object on the cage was her cub. His curiosity had put him aboard. Then his weight—though he was only about the size of two of Mamma's paws—had sent the cage skittering down the wire rope's slight incline toward a sag in the middle.

Mamma was mad. She tried to focus her

weak eyes while she woofed at her cub to "come down out of that tree!"

He couldn't do that unless he was a tight-rope walker or a channel swimmer. He just dug in his baby claws and clung, while the cage tipped dangerously with the shifting of his weight.

Mamma rushed down the bank and into the water. She tried to stand upright and get her front paws on the cage. The river current was too swift. She splashed down with a rolling lurch that almost threw her off her feet.

There was only one thing for me to do. I must go out on the cable after the cub.

I started hand over hand with my weight hanging from the wire rope. Then Mamma Bear saw me and decided I had designs on her darling. She made a couple of lunges at my feet, which were well within pawing range.

After the second one, I forgot to be scared and became angry. I saw her third swipe coming just as I reached the cage. Quickly I kicked her in the snout—the tenderest part of a bear—and swung on board.

The cub was too frightened to do more than squeak in a very mousy tone and dig his claws into my heavy wool shirt. I held him with one hand while I pulled us both back to the home platform with the other.

Mamma trotted anxiously through the water to the bank and formed a reception committee of one. But she didn't try to paw me again. She was too worried about her offspring. When I pushed the cub off on the platform, she grabbed him and sniffed him all over. Then she sat down right there, took him in her arms, and rocked him.

Just as I was beginning to feel a bit choked up about it all, the cub bounced awkwardly off Mama's lap and tried to nip my ankle. That was just a few moments

## Laughs . . .

A priest and a rabbi attended a large banquet. Both were enjoying the occasion when a huge ham was passed around. The priest turned to the rabbi and asked: "Rabbi Cohen, when are you going to become liberal enough to eat ham?"

The rabbi smiled and answered quickly: "At your wedding, Father O'Brien."

No wonder today's teen-ager gets mixed up—half the adults are telling him to "find himself" and the other half are telling him to "get lost."

Asked why the Lord waited until the very last to make woman, the cynic replied, "Well, He had a whole lot to do and just didn't want anybody standing around telling Him how to do it."

A business college displayed a poster offering "A Short Course in Accounting for Women."

It has now been withdrawn. Someone wrote across it, in a bold, unmistakably masculine hand, "There is no accounting for women."

The little boy misquoted Jesus when he recited: "I will not leave you comfortable." The correct word is comfortless. But perhaps he had a point.

As also did a church which called its local church paper, "The Agitator."

—Dorothy M. Clack

before his brother (or sister) came sliding down the hill, mostly on his fat little stomach—which, I discovered later, was probably full of the everbearing strawberries from my garden. Mama has a couple of bright youngsters all right.

## THANK YOU FOR DADDY\*

By Lois Anne Williams

Thank you, God, for Daddy  
And for his love and care,  
For everything he does for me  
And for the fun we share.

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## Computer Assists Survey

**DETROIT (RNE)**—Two of the most controversial questions of recent years in Southern Baptist circles have involved the denomination's institutions of higher education: Should students be exposed to other than traditional Baptists beliefs? Should colleges accept federal aid?

At the 109th annual meeting of the Convention here, computerized equipment was put to work to survey opinions on these and several other questions.

Martin Bradley, secretary of the SBC Sunday School Board's research and statistics department, emphasized that the survey was not "representative," since it covered only persons who visited the convention exhibit area and chose to take part, but reported the following results of a two-day sampling:

"Q. Should teachers in Baptist colleges be allowed to expose students to ideas which are not in accord with traditional Baptist beliefs?

"A. Yes, with reservation—40. Yes, as long as they relate it to the subject they teach—175. On a limited basis only—50. No, not as a rule—36. No, not under any circumstances—25.

"Q. Should Baptist colleges accept federal aid in the form of direct grants?

"A. Yes—22. Yes, on a limited basis—26. No, not under any circumstances—145. No, not as a rule—52. Undecided—9."

## New Books

**Sketches of Funeral Sermons** by F. E. Erdman, J. M. Rinker, and Others; Baker; 105 pp.; \$1.95. Sixty full and original sketches for messages for those difficult, and often sudden and unexpected occasions. It contains messages for young and old, for persons of various personalities and characters, and for those who have been brought to death through varying circumstances.

**101 Outline Studies on Questions Asked and Answered by Our Lord** by Harry A. Baldwin; Baker; 123 pp.; \$1.95. Selections from the four Gospels excellent sermon material in the form of seed thoughts, suggestions and outlines.

**Evangelism—Its Theology and Practice** by A. Skevington Wood; Zondervan; 119 pp.; \$2.95. A pertinent discussion of the basis of evangelism, the message of evangelism, and the fruits of evangelism.

**Sports Alive!** by James C. Hefley; Zondervan; 120 pp.; \$2.50. Sixteen great Christian athletes share their innermost thoughts and convictions concerning the Christian life.

**Realities** by M. Basilea Schlink; Translated by Larry Christenson and William Castell; Zondervan; 128 pp.; \$1.50. A story of God at work in the lives of women especially committed to the ministry of Christ.

## Assets Reach \$356.2 Million

**DETROIT (RNS)**—Assets of the Southern Baptist Convention reached a record \$356.2 million in 1965, it was reported here at the 109th annual meeting of the SBC.

Dr. Porter W. Routh, executive secretary of the Convention's executive committee, said in his annual report that the total was \$35.8 million—11.2 per cent—more than the 1964 assets figure.

The official also cited an increase in liabilities—from \$9.9 million at the end of 1964 to \$12.4 million as of last Dec. 31.

Among various SBC agencies, the Annuity Board has the greatest assets, \$147 million, Dr. Routh said. He pointed out that these are not "free assets," however, but are held on behalf of pastors and denominational workers for retirement and annuity benefits.

Among other agencies, asset totals were listed as: Sunday School Board, publishing agency in Nashville, \$41.6 million; Home Mission Board, Atlanta, Ga., \$40.5 million; Foreign Mission Board, Richmond, Va., \$28.8 million; Southern Baptist Hospitals (consolidated report), \$22.1 million; Southern Baptist Theological Seminary, Louisville, Ky., \$21.6 million.

Also, Southwestern Baptist Theological Seminary, Fort Worth, Tex., \$16.5 million; New Orleans Baptist Theological Seminary, \$10.3 million; Golden Gate Baptist Theological Seminary, Mill Valley, Cal., \$5.7 million; Southeastern Baptist Seminary, Wake Forest, N.C., \$5.7 million; Midwestern Baptist Theological Seminary, Kansas City, Mo., \$3 million.

**Billy Graham, The Authorized Biography** by John Pollock; McGraw-Hill; 277 pp.; \$4.95. It is based on the thoroughly studied facts of Graham's formative years; on interviews with those who knew Billy then and now; on a close relationship with his subject, grounded in mutual respect; and on an inside view of the operation of Billy Graham crusades and of the Billy Graham Evangelistic Association.

**The Story of the Sunday School Board** by Robert A. Baker; Convention; 254 pp.; \$3.95. Here is the history of this dynamic institution—from its meager beginning in 1891 to a ministry touching millions of lives in 1965. Here are its leaders—men like Basil Manly, James M. Frost, Arthur Flake, T. L. Holcomb, and B. B. McKinney—whose service was marked by courage, dedication, and faith.

**Devotions and Prayers of Richard Baxter** by Leonard T. Grant; Baker; 119 pp.

**Mind and Heart** by Ronald A. Ward; Baker; 144 pp.; \$3.95. Studies in Christian Faith and Experience.

**Through Discipline to Joy** by Luther Joe Thompson; Broadman; 128 pp.; \$2.75. Without discipline there is no discipleship and without discipleship there is no joy.

## Baptists Now 27,127,983

**DETROIT (RNS)**—Total Baptist membership around the world stands at 27,127,983, the general secretary of the Baptist World Alliance reported here at the 109th annual meeting of the Southern Baptist Convention.

The BWA official, Dr. Josef Nordenhaug, noted that the increase in 1965 over 1964 was 1.3 million. He pointed out that while the denomination registered both gains and losses in the last year, there were notable "gains for expanded witness opportunities . . . in eastern Europe and greater toleration for Baptists and other evangelicals in Spain."

In such places as Burma and Indonesia, however, he added restrictions on missionary activity increased sharply.

Among various statistical reports presented to the annual SBC meeting, it was noted that in the Convention, which now records a total of 10,772,712 members, the number of baptisms in 1965 there was equal to one baptism to every 29.8 member compared to one every 28.3 members the previous year.

Over-all SBC membership, still on the increase, gained 171,197 in 1965 compared to a gain of 205,575 the previous year.

## Vote At Miami In 1967

**DETROIT**—The Southern Baptist Convention bylaws and constitution, complete with editorial corrections, will be considered by messengers to the 1967 convention in Miami. President Wayne Dehoney asked the messengers to consider the new procedure to clear up confusion about an earlier decision to update terminology and editorial style in the constitution.

W. Douglas Hudgins, chairman of the Convention's Executive Committee, proposed that the recording secretary report the suggested changes to the convention for final action next year.

The convention earlier had approved an Executive Committee recommendation that the constitution be edited without final review of the body. A motion in the next session by W. B. Timberlake, a Pomona, Calif., pastor, called for the edited constitution to be submitted for convention approval. Timberlake's motion failed to pass.

Because some messengers were confused about the procedure, Dehoney asked for the new action.

Recording secretary, Clifton J. Allen, editorial secretary for the Baptist Sunday Board, explained that the changes will be such things as writing in legal names of certain convention agencies, inserting commas in series, spelling certain words according to current style, and indicating clearly antecedents of pronouns.