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"SPEAKING THE TRUTH IN LOVE"



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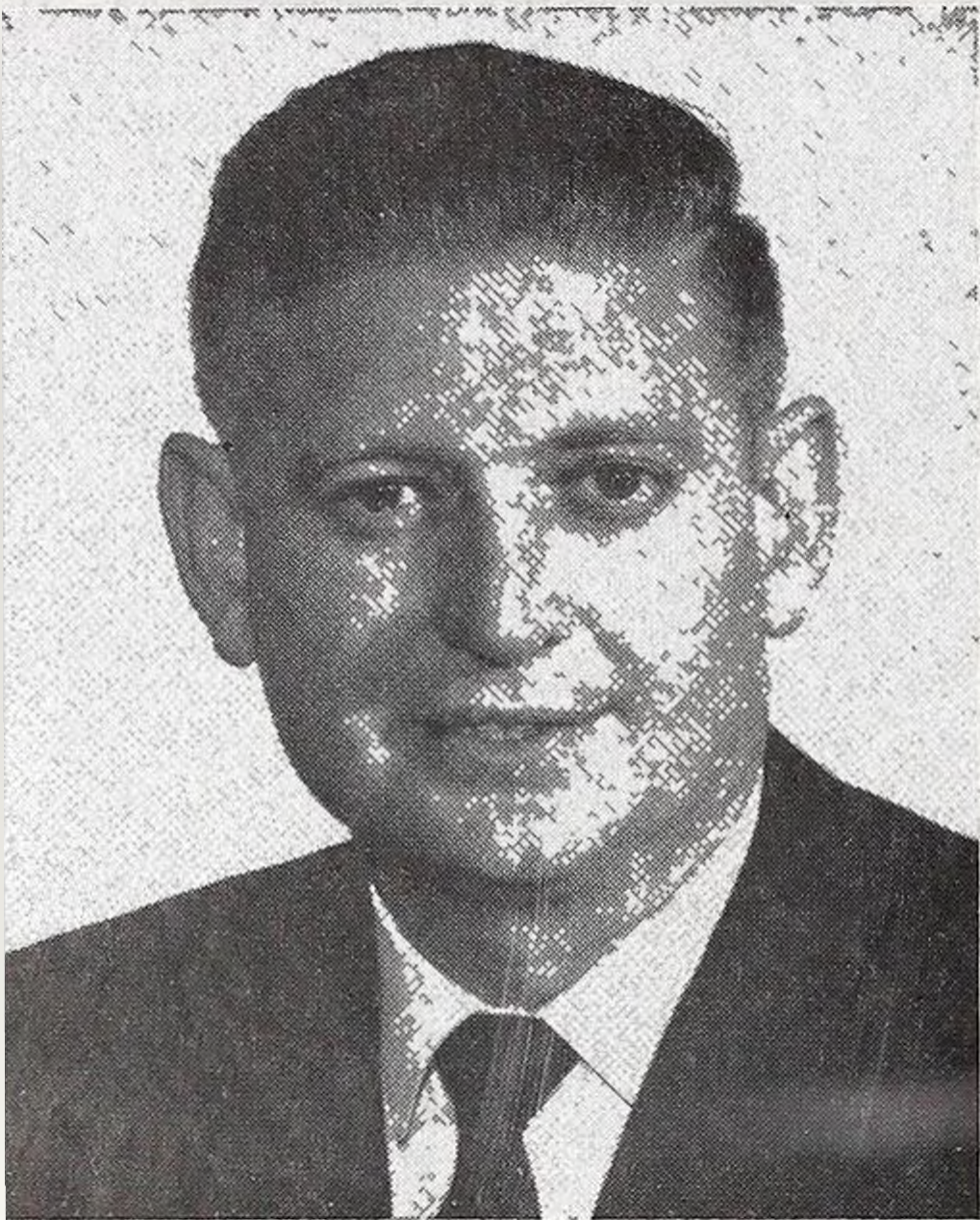
THURSDAY

JULY 7, 1966

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NUMBER 27

"If Ye Love Me"



Billy H. Adams, First Church, Smyrna

"If ye love me, keep my commandments." **John 14:15.** This is a first class conditional sentence in the Greek language which is determined as fulfilled and reads **If ye love me, ye will keep my commandments.**

Few needs are greater than modern man's need for the right motives. Especially is this true in the realm of religion. What is



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JOSEPH B. KESLER, JR. **RICHARD DAVID KEEL**
Business Manager Circulation Manager

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Doctor Donates Month To Ajloun Hospital

A child bitten by a donkey . . . a man with a teacup-sized carbuncle on his neck which he refused to have lanced before harvesting wheat . . . daggers under patients' clothes . . . an infected broken leg which had been treated with coffee . . . a self-inflicted burn which was supposed to cure a patient's stomachache . . .

On Our Cover

Dr. Charles F. Paramore (left), of Shawnee, Okla., is greeted at the Baptist Hospital, Ajloun, Jordan, by Dr. L. August Lovegren, Southern Baptist missionary on the staff. Dr. Paramore spent the month of June in volunteer service at the mission hospital.

the motivation behind our work? **What** are we doing and **why?** Many selfish motives can guide our thoughts right here. Unadulterated motive is hard to find.

The problem of the Christian way is not in the difficulty of keeping His commandments, taking up our crosses and following Him, but it is one of love. The reason the Christian way seems so difficult to some, is because of lack of love and genuine commitment. Tithing, the giving of time and ourselves, doing the work of evangelism and missions, yielding to His will are not burdensome, **if** we love God. If we love Christ, and in whatsoever degree we love Christ, obedience will follow.

Love issues in obedience. The converse is true, "He who keeps my commandments, loves me." Do you know Him? Do you love Him? To love Him is to follow Him in thought and word and deed. The reality of this love is exposed by keeping His commandments. Little wonder that Jesus Christ insisted on love as the proper motivation for doing His work. "Not everyone who saith 'Lord, Lord' but he that doeth the will of my father in heaven". Action still speaks louder than words.

Neither the overeagerness for compiling spiritual statistics, the furtherance of self, business promotion, political influence, nor financial consideration and the "what do I get out of it" attitude, should motivate our serving God through His church. Just genuine love for Christ will get the job done.

Love which does not include **obedience** is not worth the name. But, let us take note: "His commandments are not grievous" (heavy) (I Jn. 5:3b) when God is loved with all the heart, mind, soul and strength. The love of God—this is what challenges us to be and to do our best. Indeed, "the love of Christ constraineth us."

So goes the list of the "unusual" encountered by Dr. Charles F. Paramore, of Shawnee, Okla., during his first week of volunteer service at the Baptist Hospital in Ajloun, Jordan. Accompanied by his wife, he spent the month of June helping to relieve an acute shortage of medical personnel at the mission hospital. (Dr. L. August Lovegren is currently the only Southern Baptist missionary physician on the staff.)

Dr. Paramore went to Jordan under a volunteer medical program formulated by the Southern Baptist Foreign Mission Board several years ago after Baptist doctors in the States had asked how they could contribute to medical mission work. Participants serve for weeks or months with Baptist hospitals and other medical institutions overseas, relieving the missionaries of some of the load. They pay their own expenses to and from the fields, and in some cases a minimum lodging fee while overseas.

This month Dr. Paramore returns to his work in the Paramore-Johnson Clinic, Shawnee. A deacon and Junior Sunday School teacher in Shawnee's First Baptist Church, he has practiced medicine in the city since 1927.

Two other doctors from the States expect to give a month each this summer to the Ajloun hospital: Dr. Joseph V. Jeffords, of Spartanburg, S.C., in July and Dr. J. Cooper Howard, of Clinton, N.C., in the latter part of July and August.

1500 Teen-age Girls Face Religious Issues

RIDGECREST, N. C. (BP)—Over 1,500 teen-age girls centered their thoughts on how "To Live My Faith" at the annual Young Woman's Auxiliary Conference, June 16-22, at Ridgecrest Baptist Assembly.

The conference, sponsored by Woman's Missionary Union of the Southern Baptist Convention, featured daily conferences on religious liberty and on the personal lives and problems of the girls. The program was designed to try to help today's girl find herself individually, vocationally, and spiritually.

A missionary atmosphere permeated the week as Baptist missionaries from around the world addressed the conference. The view of missions was a realistic one, with the missionaries pointing out both the problems and the rewards of the work.

Conference speakers included Walfred H. Peterson, director of research for the Baptist Joint Committee on Public Affairs, Washington, D. C., and William W. Lancaster, pastor of the First Baptist Church, Decatur, Ga.

Japan Baptists Prepare For Spiritual Awakening

"Lord, Send a Revival," sung by Southern Baptist Missionary Rennie Sanderson and repeated time and again by choirs and congregation, expressed the theme and purpose of a conference on evangelism held by the Japan Baptist Convention, June 1-3, at Amagi Baptist Assembly. Two hundred Baptist pastors and laymen from more than 80 churches attended the conference to prepare for evangelistic campaigns in October, 1966, and April, 1967.

In the keynote address, Pastor Kenji Otani, chairman of the Convention's evangelism committee, emphasized four points as he challenged the churches to prepare for a spiritual awakening:

1. The importance of the present for evangelism—"Today offers the best opportunity to evangelize Japan that we have ever witnessed."

2. The importance of the work of the ministry—"It is the calling of God. What are we thinking about when we busy ourselves with all kinds of studies and pursuits that are secondary to our main calling?"

3. The importance of the church in evangelization—"Even though a church may be small it has the promise of the power of the Holy Spirit and it has the authority of Christ for its ministry of evangelization and Christian development."

4. The importance and necessity of a great vision—"With a great vision a man cannot be ordinary."

Participating in the conference were two guest speakers from the United States: Dr. H. Franklin Paschall, pastor of First Baptist Church, Nashville, Tenn., and newly elected president of the Southern Baptist Convention, and Rev. Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board.

Mr. Underwood reported on results of recent evangelistic and stewardship campaigns in many nations of the world. "Wherever men and women are allowing themselves to be used by God, he is working miracles of revival," he said.

"The nature of the gospel impels us to share the good news of God's redeeming grace in Jesus Christ with all the people of the world. To believe in the love of God for personal salvation involves the reception of the God of love into our hearts. If the God of love lives in our hearts, then we will be characterized by the love of God—which is a love that sacrifices itself in behalf of the welfare and the redemption of others."

The Japan conferees agreed that the highest spiritual hour of the three-day meeting came Thursday night after Dr. Paschall



Two hundred pastors and laymen from more than 80 churches attended the Japan Baptist Convention's conference on evangelism, held June 1-3 at Amagi Baptist Assembly. The sign over the platform says, "Ye Shall Receive Power when the Holy Spirit Is Come upon You," motto of evangelistic campaigns planned by Japanese Baptists for October, 1966, and April, 1967.



Dr. H. Franklin Paschall (left), newly elected president of the Southern Baptist Convention, speaks at the Japan Baptist Convention's conference on evangelism. His interpreter is Shuichi Ozaki.

preached on the necessity of the Holy Spirit in evangelism and called on Christians to let the Holy Spirit possess and use them.

A Japanese pastor who was to speak following Dr. Paschall said instead: "Any additional message would be superfluous. All that remains is an invitation for us to make a new dedication of ourselves and to cry out for the Spirit of God to use us in any way he wishes."

On this invitation, the pastors and laymen in the congregation knelt to pray, confessing sins and asking God to forgive, cleanse, and take control of them so that a great revival might begin. "In all my years as pastor in Japan, this is the finest and greatest hour I have ever experienced," said Pastor Otani.

Southern Baptists are asked to remember the October evangelistic campaign in prayer.

EDITORIAL

A Good Word

Who has a good word for the college set? Not many these days when the spot light has too often been on those unruly students who seem to be expressing themselves in moral rebellion, shabby dress, filthy speech, and revolt against all authority. Overlooked are the thousands of clean-living, dedicated students who are seeking to make their lives count for things worthwhile. Certainly a good word should be said for them. "Thank the Lord for these young people!" That was how one expressed himself on suddenly realizing this to be a fact in the regular Thursday morning chapel at the Baptist State Board Building the other day. Gratitude was voiced in prayer for so many students now spending their summer involved in some phase of unselfish activity blessing other lives. Some of these young Baptist students are devoting their time and talent during the vacation period this way:

Ten young men are on the field conducting week-

long music schools in churches throughout the summer, wherever a church requests a worker.

Twenty-three college students are spending two months working with boys as counsellors and assistant counsellors in Royal Ambassador camps.

Ten students from our Baptist schools are serving in churches helping in Vacation Bible Schools wherever the missionary needs them.

An average of 30 young women students each week are acting as counsellors for the Girl Auxiliary camps at Linden and Carson over an eight week period.

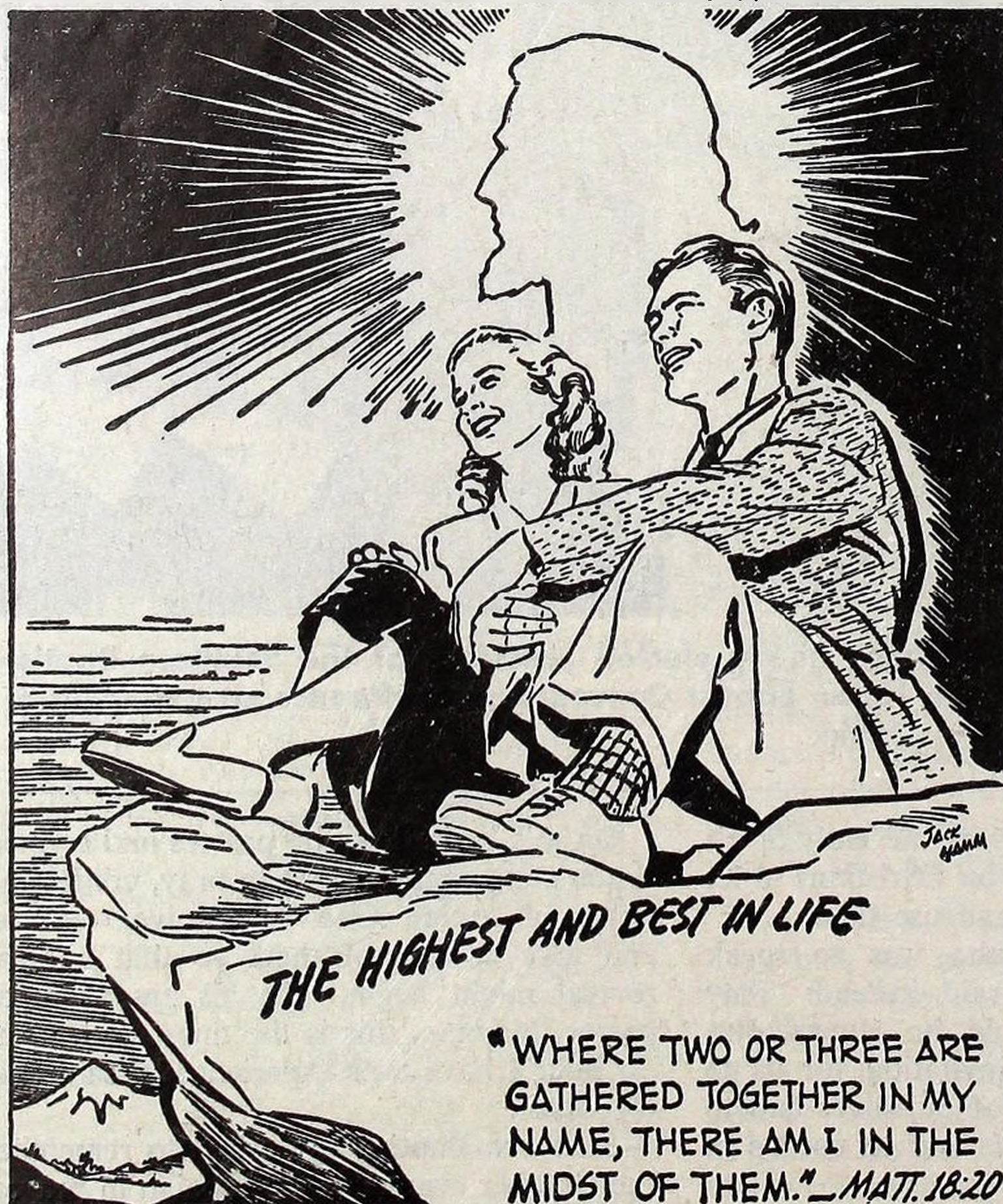
Eight young men through the Home Mission Board are working in cooperation with our State Department of Evangelism here in Tennessee in soul-winning campaigns on invitation of the churches. In teams of two each, as preacher and song leader, they will be helping in East Nashville where the churches are cooperating in an area revival the latter part of July. Elsewhere in the state they will serve throughout the summer, the only expense to the local church being to take care of their transportation from their last engagement.

Forty-three of our Tennessee Baptist college students are on the fields in summer mission work. Some overseas in Jamaica, Guyana, Liberia, Malawi, Malaysia, Panama, Alaska, Hawaii, as well as here in Tennessee itself and in various other parts of mainland USA. These young men and women serve without pay, their expenses being cared for largely by voluntary offerings made by fellow students through the Baptist Student Unions on their campuses.

Then too there are also students serving on the kitchen staff at Linden and Carson this summer. There are those on the staff at camps promoted by the various associations in our state as well as those helping staff Ridgecrest and Glorieta who likewise come from our Tennessee schools.

Nor should we forget the hundreds of pre-college Baptist young people in our state who have had part in the Better Speakers' Tournaments and the Sword Drills in the churches, the associations, and the regions promoted through the Training Union Department. Though mostly not college age these fine young people further underscore the fact there is good reason for us on noting their Christ-honoring lives to join in saying "Thank the Lord for these young people!"

A GREAT THREE-MEMBER TEAM



"WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM."—MATT. 18:20

On The Moral Scene

CHRISTIAN LIFE COMMISSION, SBC

. . . Every one of 92 men who developed lung cancer during a long-term study were smokers. Known as the Philadelphia Pulmonary Neoplasm Research Project, the study was begun December 4, 1951. The 92 victims were among 6,137 men who reported fairly regularly for chest X-rays during an eight-to-ten year period. The report significantly revealed that of the 806 non-smokers in the group, none got lung cancer.

. . . Loan sharking, the underworld's practice of collecting exorbitant interest on loans, ranks as one of the most lucrative sources of illegal income available to crime lords today, according to FBI Director J. Edgar Hoover. "Loan sharking cannot withstand the persistent efforts of effective law enforcement together with opposition from an indignant public," said Hoover. "We must not relent until loan sharking literally becomes a crime that doesn't pay."

. . . There is a growing trend to separate advertisers from direct control of television network programming, according to *Variety* (June 1, 1966 issue). American TV is growing closer to the British system in which advertisers have much less to say on what will be seen on TV.

"I believe that in the age of automation, when people eventually might work only ten or twenty hours a week, then a time will come when man, for the first time, will be forced to confront himself with the true spiritual problems of living."—Dr. Erich Fromm, addressing the fourth annual Governor's Conference on Aging, sponsored by the New York state office for the aging.

. . . Nude scenes of Adam and Eve in the 20th Century Fox film, "The Bible," will not be condemned by the National Catholic Office for Motion Pictures, according to Msgr. Thomas F. Little, executive secretary of the office.

And considering those in the coming generation who make us thankful and hopeful we cannot but be grateful as we realize the kind of fathers and mothers they have. Take just one illustration. At the same chapel service mentioned above, Mr. and Mrs. Bill Robinson presented an inspiring worship program in music. This they did assisted by their four oldest children: Billy, Anne, Bobby, and Susan. Beautifully trained, they

BAPTIST BELIEFS

by Herschell H. Hobbs

The Firstfruits From The Dead

"But now is Christ risen from the dead, and become the firstfruits of them that slept"—I Cor. 15:20

Paul has been walking down the dark road of the assumption that there is no resurrection from the dead (vv. 12-19). Findlay calls this the *reductio ad impossibile*. For the sake of argument the apostle accepts this "impossible" position to show the consequences of such a denial. And having gone to the extreme of misery, he suddenly turns back with the glorious avowal of the resurrection from the dead as attested in Christ's resurrection.

"But now" is emphatic. Now what? Christ is risen "from [ek, out of the realm of] the dead." And his resurrection makes Him "a firstfruit" or the "firstfruits" (*aparche*). In the papyri this word is used for legacy-duty, entrance-fee, and firstfruits. This last meaning is found in the Septuagint, the Greek translation of the Old Testament.

When the grain began to ripen the Law of Moses commanded that the first sheaves should be offered unto the Lord (Lev. 23:10ff.). This was the "firstfruit" of the general harvest which was to come.

Prior to Jesus' resurrection others had been brought back to life, but they were to die again. Christ was the first to be resurrected to die no more. So He became the "firstfruits" of those who would be raised to life eternal. In Him the harvest or resurrection had begun. Thereafter, "Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:23). His was the firstfruits preceding the general harvest, our resurrection.

The words "them that slept" render two Greek words (*tōn kekoimemenon*). In the latter word you can see our word "cemetery." Therefore, Christ is the "firstfruits" of the harvest which will empty every cemetery. It is a glorious assurance and a blessed hope.

Annuity Board Urges Ministers To Join Protection Plan

DALLAS—The Southern Baptist Annuity Board is conducting a direct mail campaign to enlist non-participating Tennessee ministers into the Southern Baptist Protection Plan.

Floyd B. Chaffin, associate secretary of the Annuity Board, indicated there are ministers in 1,674 Tennessee churches who are not currently participating in the Plan.

"These ministers and their families need the coverage against death, disability and retirement just as much as the 1,134 Ten-

nessee ministers who are currently in the Plan," Chaffin said.

He said the series of letters are directed to the minister. The letters urge him to study the benefits of the Protection Plan, and encourage him to join. Some ministers may be hesitant to mention this to the church; therefore, this would be a good opportunity for a layman in the church to take the lead and discuss this with his pastor and help him to get in the Plan.

Chaffin said this is the first general campaign aimed at enlisting ministers in the Plan in three years. Previous emphasis has been placed on the Life and Health Plans, he stated.

The Protection Plan provides benefits for retirement, disability and widow.

played and sang with unusual ability. Mary and Tommy, the two youngest children of this fine couple, will also doubtless be joining their parents and brothers and sisters in the music program of this gifted family before long. Mr. Robinson is music director at First Church, Kingsport. Reverence, brightness and joy abounded as the Robinsons sang. All this led us to say, "Thank God!"

Tennessee Topics

F. L. Fuller became pastor of Dupont Church, Seymour, June 26. He was formerly pastor of Oak Street Church, Maryville. A graduate of Harrison-Chilhowee Academy, he attended Belmont College, Nashville. Mrs. Fuller is the former **Dorothy Beatrice Jones**. They have two children, **David** and **Mrs. Janice Owen**, both of Murfreesboro, Tenn.

Calvary Church, Knoxville, has added 106 members since re-locating from Yale Avenue to 3200 Kingston Pike a year ago. Increases have been noted in Sunday school and Training Union attendances and in weekly giving. **J. R. Covington** is pastor.

Stone Association—Paul Durham, pastor of Brush Creek Church, New Salem Association, has been called as pastor of Washington Avenue Church. **Wilhite Church, Carl Scarlet**, pastor, has installed a drinking fountain in the educational building, two rest rooms and a kitchen sink. **Eugene Schmidt** is the new pastor of West View Church. **J. H. Roberson** is serving as interim pastor of Eastwood Church.

Rev. and Mrs. Paul C. Mosteller, missionaries to Thailand, are scheduled to arrive in the States July 20 for furlough. They may be addressed at Rte. 2, Gallatin, Tenn. He is a native of Mount Dora, Fla.; she, the former **Dorothy Brizendine**, is a native of Gallatin. When they were appointed missionaries in 1956 he was pastor of Barren Plains Church, Springfield, Tenn.

Dr. and Mrs. William Skinner, missionaries to Paraguay, arrived in the States June 15 for furlough. They may be addressed at the University of Tennessee Hospital, Memphis, where he will study pediatrics and cardiology. He is a native of Nashville; she, the former **Frances Lawrence**, is a native of Florence County, S. C. They were appointed missionaries in 1950.

Rev. and Mrs. Marcus C. Reed, missionaries to Israel, plan to leave the States July 9, following furlough. They may be addressed at Box 177, Petah Tiqva, Israel. Born in Etowah, Tenn., he grew up in Knoxville, Tenn.; she, the former **Ruth Caldwell**, was born and reared in Knox County, Tenn. When they were appointed missionaries in 1960 he was pastor of First Church, Cumming, Ga.

John H. Tullock, professor of Bible and Greek at Belmont College, Nashville, has received the doctor of philosophy degree from Vanderbilt University. A native of Delano, he is the son of **Mr. and Mrs. Roy Tullock** of Delano. He is married to the former **Helen Maxine Curtis** of Etowah.

Grace Church, Knoxville, has called **Marion R. Epps** as minister of music and education. A native of Augusta, Ga., Epps is a graduate of Mercer University and Southwestern Seminary. Prior to coming to Grace Church, he was minister of music and education at Hickory Grove Church, Charlotte, N. C. Mrs. Epps will serve as church organist. They have four children, **Melodie Ruth**, 8; **Bob**, 7; **Roger**, 5; and **Meredith Regina**, 21 months. The family will reside at Route 20, Oak Ridge Highway. **Alfred T. Royer** is pastor.

Rev. and Mrs. Lewis E. Lee, missionaries on furlough from Peru, have completed a successful year of study in Fort Worth, Tex. Lee received the master of religious education degree from Southwestern Seminary on May 20, and Mrs. Lee received the bachelor of arts degree from Texas Christian University nine days later. They may be addressed at 4622 Frazier Ave., Fort Worth, Tex., 76115. Both are natives of Tex., he of Dallas and she, the former **Jo Rutherford**, of Anna. Prior to missionary appointment in 1960 he was pastor of **Union Hill Church, Goodlettsville, Tenn.**

J. Ross Hodges, 74, died June 19. He was a member of Fifth Avenue Church, Knoxville, where he was a deacon and church clerk for many years.

Paynes Church, Duck River Association, experienced a good revival with **Robert Carter**, pastor of Bethel Church, Townsend, as evangelist. **Paul Tabor**, pastor of Lincoln Heights Church, Tullahoma, directed the music. **Pastor Truman Graves** reports there were two by baptism and one by letter. Last fall **Buddy** and **Mary Vanzant** of **Estill Springs** presented the church with a Spinnet piano. Recently they gave the church a new Hammond organ. The church has purchased an acre of land to build a pastorium and is making plans for a large sanctuary.

After five and one half years as church secretary at St. Elmo Church, Chattanooga, **Mrs. LaVerne Wilds** has resigned to become secretary of the Alpine Church, Chattanooga.

Mrs. Doris Norton, native of Chattanooga, has been named dean of women at Southwestern Seminary, Fort Worth, Tex. **Mrs. Andrew Q. Allen**, who has been serving in this position since 1960, resigned the post effective July 1. Mrs. Norton and her husband, the late **Richard Norton**, became a part of the seminary staff in March, 1965 as director and assistant director of student activities.

Edward L. Jennings was named Executive Vice President of Belmont College July 1. The past two years he has been Vice President of Long Range Planning and Development whose duties he will continue in addition to responsibilities in the field of student services and other areas assigned by the Belmont president. Jennings, before coming to Belmont, was an attorney and business man for 18 years in Liberty and Smithville.



NASHVILLE—Glenwood Church on 308 E. Thompson Lane, broke ground June 19, for a new structure. It will add a 550-seat auditorium and provide for a total capacity of 630 for educational purposes. Cost will be \$132,000. Completion is set for seven months.

Groundbreaking climaxed Homecoming celebration on the church's fourteenth anniversary.

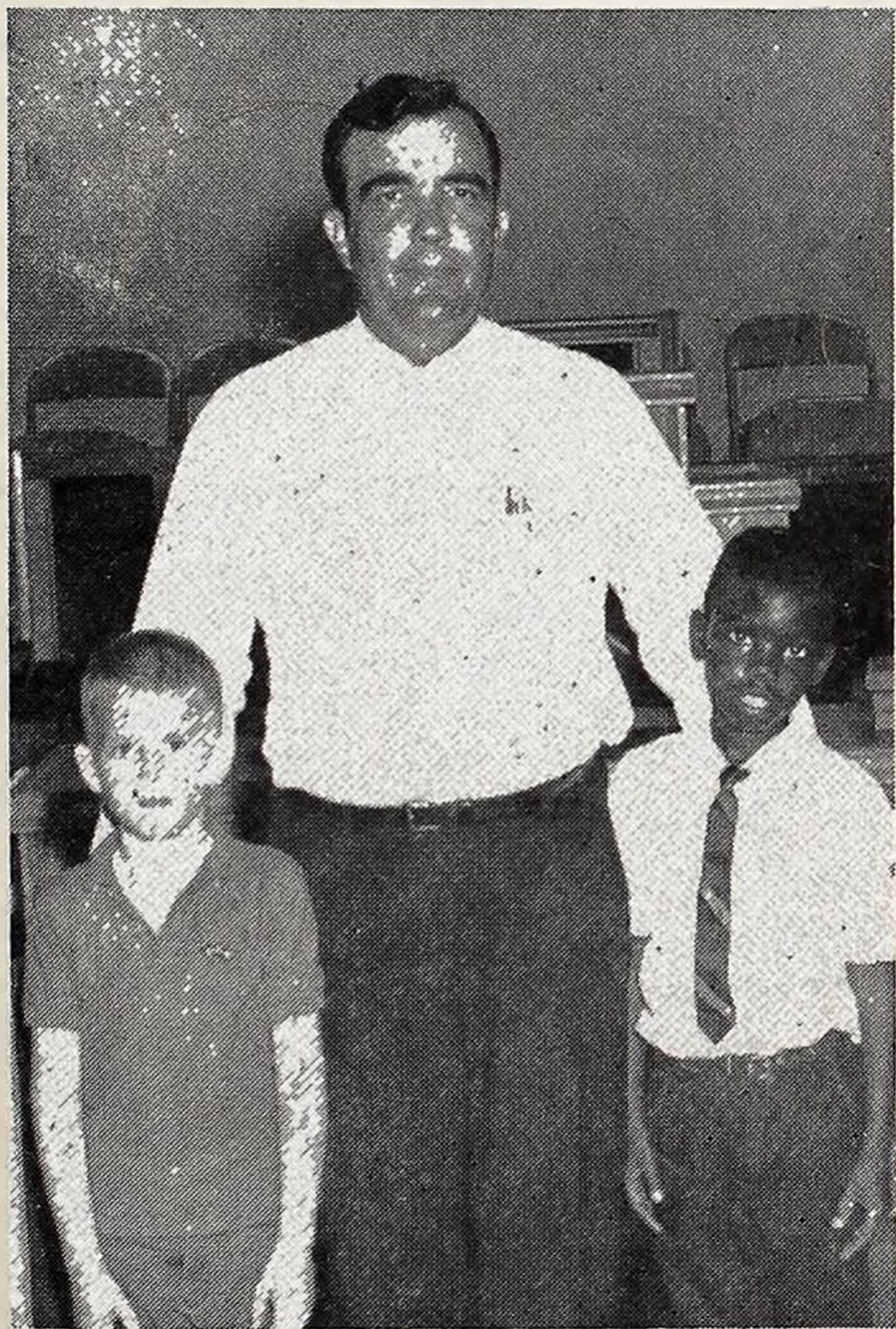
Shown in foreground l to r: Mrs. P. B. Tichenor, in whose basement the church was organized in 1952; "Friday" (Wm. E.) Robinson, a charter member; Fred M. Chapman, pastor; and Vicki Diane Sullivan, youngest member.

The LINDEN Story

By **Leslie R. Baumgartner**

With an enrolment of 51, First Church, Linden, reported five professions of faith in its recent Vacation Bible School. One of the five, Frank Majors, a 12 year old Negro boy, was received by the church for baptism on June 12, and on the following Sunday was baptized and welcomed into the fellowship of the church.

When he made his public profession of faith and presented himself for church membership, he was accompanied by two friends, Bill James and Philip Livengood (a son of the pastor), who presented themselves for rededication. Pictured with the pastor, the



Rev. Charles Livengood, are Bill James (left) and Frank Majors.

Frank is one of eight Negroes enrolled in Sunday school and attending worship services of the Linden Church. Before the church extended its ministry last year to the entire community without regard for race, the more than 20 Negro families of Linden had no church ministering regularly to them. First Church invited them to attend its services when some were found sitting on the church steps to hear the services during a revival meeting.

While the church reported two baptisms each year for the past two years, 14 have been baptized to date during the current church year. Increased giving by the church is reflected in an advance of 79% in gifts to mission causes this year over the same period last year. Other evidence of progress is the recent installation of new pews and pulpit furniture.

C-N Senior Advances Toward Ambition

JEFFERSON CITY, TENN.—Rich Liner, a senior at Carson-Newman College, has made an important step toward becoming an aviator-missionary. He has just soloed at the Morristown Airport, and his instructor, Mrs. Evelyn Bryan Johnson, says that he should be a good one.

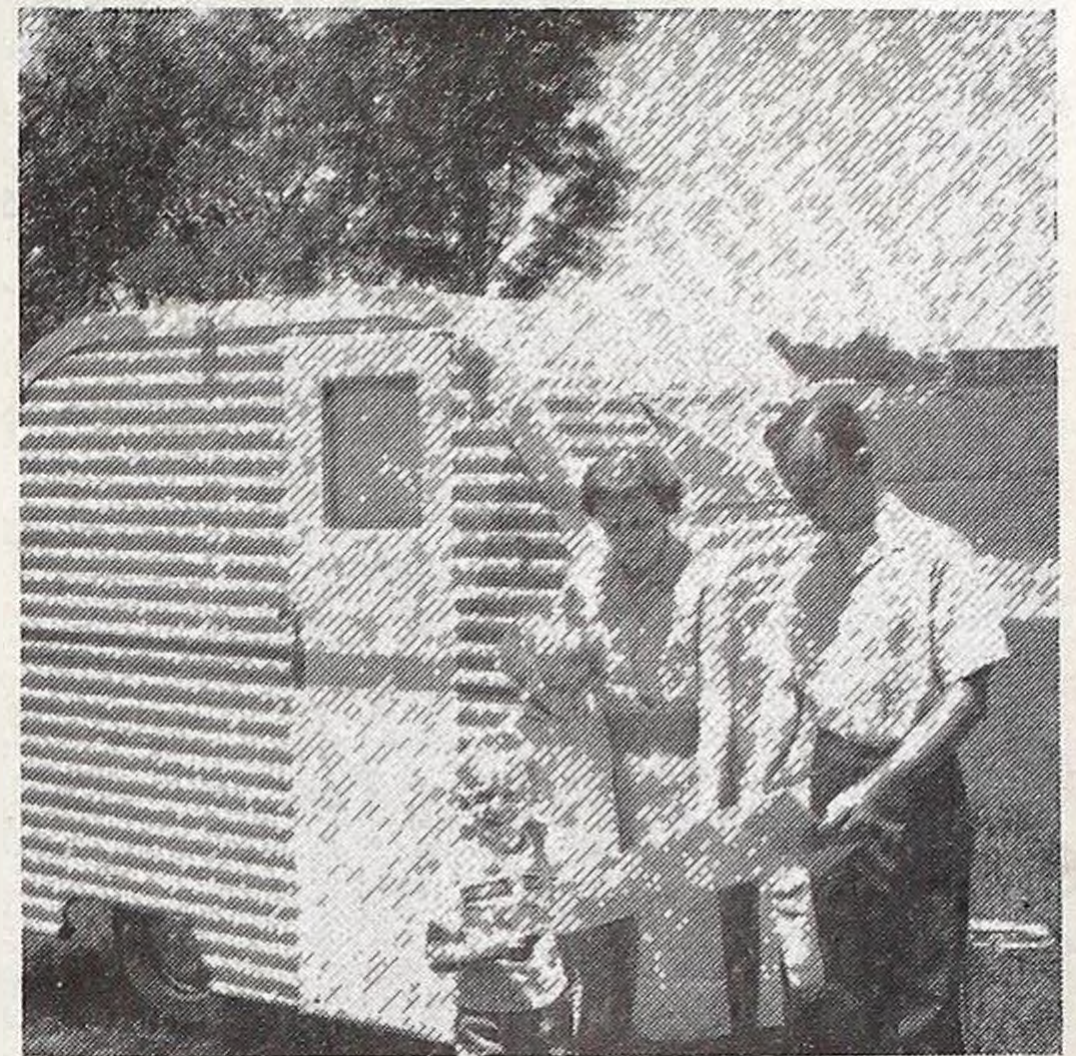
Rich earns money for his college education and flying lessons by working as a staff announcer at WJFC in Jefferson City. "I was called to the ministry at the age of nineteen, and after I complete my education I hope to put my flying experience to work on the mission field," Liner said. A graduate of Chattanooga Central High School, Liner is the son of Mr. and Mrs. Charles W. Liner of Chattanooga.

Before the solo party broke up, including the traditional shirt-tail cutting, the Reverend J. Daniel Luper told Rich about his work in Brazil.

"Flying makes it possible to reach hinterland cities and villages with the Gospel message in the shortest and safest time. On my trips I carry lay volunteers and equipment in an accelerated program of outreach to people who are most responsive to the Christian message. Brazil is demanding our best effort today. We could use an additional missionary-pilot right now," Luper said.

Perhaps Rich Liner of Carson-Newman College is that missionary-pilot.

Tour Mexican Mission Work



William C. Stockton, pastor of Mt. Juliet Church, Wilson County, and family left June 20 for a tour of Baptist mission work in Mexico. The trip south of the border is sponsored by the Church. The Stocktons are making the trip with a trailer built by Stockton. Their itinerary includes visits to Saltillo, Torreon, Guadalajara, Morelia, and Mexico City.

The Stocktons with their children, Nancy, and Ketron, are shown with a map of Mexico.



Rich Liner, Carson-Newman College senior, is one step closer to his ambition of becoming an aviator-missionary after completing his solo flight recently. In the above picture Rich is getting the traditional shirt-tail cutting ritual from J. Daniel Luper, missionary on leave from Brazil who has flown more than 18,000 miles proclaiming the Gospel. Assisting Luper is Mrs. Evelyn Bryan Johnson, Rich's flight instructor. Congratulating the young Chattanooga is N. C. Bettis, director of Carson-Newman's extension program.

3,200 Affirm Support Of New Missionaries

Ione Gray, Director of Press Relations

RIDGECREST, N. C.—With 3,200 Southern Baptists standing to affirm their support, the Foreign Mission Board added 25 persons to its overseas staff on Thursday evening, June 23, when it met at Ridgecrest Baptist Assembly to open the annual week-long Foreign Mission Conference.

The next day, as it closed its Ridgecrest meeting, the Board voted an optional furlough plan for its missionaries. Beginning Jan. 1, 1967, missionaries may choose to take their furlough either on the present basis of a full term of service (which varies from three to four to five years, depending on the country) followed by one year of furlough, or on the basis of 32 months on the field followed by four months of furlough.

The new missionary personnel include 10 couples and three single women appointed for career mission service and a dentist and his wife employed for a three-year term as missionary associates. They bring the overseas staff to 2,179 (including 156 persons employed in various short-term programs).

"You are men and women of maturity," Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, said in his charge at the close of the dedication service. "You are men and women of experienced Christian leadership."

"However, do not think that because you have planted your feet in the will of God there will be no problems out before you. You are in for big problems."

"Your best witness is not going to be by what you say or by your dental service or by your teaching or by your organizations or by other things that you will do. Your best witness for Christ will come when the way is difficult and the days are dark."

"You may get bad news from home. You may hear bad news on the radio. You may find the storm clouds round about you. You may find a thousand things to make you say with David, 'Oh that I had wings like a dove for then would I fly away, and be at rest.'"

"Just stand there in the quiet confidence that the Lord keeps his word. By the witness you bear in your standing, by the faith that is communicated from you on a nonverbal level, you will stand for Jesus Christ. And the Lord will make the light to dawn in some other hearts as well."

The Ridgecrest meeting was a special gathering of the full Foreign Mission Board, 65 men and women from throughout the

territory of the Southern Baptist Convention. Dr. J. Chester Badgett, pastor of Campbellsville (Ky.) Church and president of the Board, presided at the appointment service and at the Friday sessions devoted to reports from departmental heads, recommendations from area and functional committees, and miscellaneous business.

Personnel Selection Discussed

The dedication of the new missionaries was the conclusion of "a procedure of evaluation and counseling that is as creative, tricky, uncertain, and joyful as the birth process," Dr. Jesse C. Fletcher, secretary for missionary personnel, said in his report to the Board. "The procedure has been worked out in the crucible of years of experience, and it is constantly being reworked with a view to effectiveness in purpose and spirituality in essence."

Noting that through the years the Board has had very high standards for missionary appointment, he said: "These high standards can be maintained only by careful selection techniques which can determine the people who are uniquely gifted and qualified for a task that calls for cultural penetration, breaching of walls of language and race, and engaging in a missionary venture with rugged determination."

Two procedures are followed in the selection of personnel, Dr. Fletcher said. The procedure for career missionaries and missionary associates is based upon a highly personal approach. The procedure for missionary journeymen (single college graduates in their 20's who serve overseas two years) is based upon a specially designed group-oriented approach.

Dr. Fletcher enumerated several ways by which the Board constantly checks the performance of the selection procedure: by evaluation of the overall effectiveness of the missionaries, by survey trips to the various countries which enable personnel secretaries to update their understanding of needs and demands in particular areas (an associate secretary, Rev. William W. Marshall, is now on a two-and-a-half-month trip to the Orient, Middle East, and Europe), and by consideration and questioning of the loss ratio.

Last year only 2.5 percent of the total missionary personnel were lost for all causes (death, retirement, and resignation), Dr. Fletcher said.

"We have learned that as effective as the

procedure has been, it is no more effective than the people who must administer it," he continued. "It is not at all infallible."

"We have been able to cut down the area of mistakes to two basic categories: We probably appoint some people we should not, and we do not appoint some people we probably should."

Dr. Franklin T. Fowler, medical consultant, reported that, over the last four years, an annual average of only 1.38 percent of the total missionary staff returned to the States because of illness.

New Personnel Listed

Among the new missionaries are Mr. and Mrs. Samuel A. Ricketson, who celebrated their fifth wedding anniversary with their appointment for Taiwan.

The other new missionaries, their native states, and fields of service are Emmett A. Barnes, of Mo., and LaNell Taylor Barnes, of Ark., appointed for Lebanon; Nancy Bridges, of Okla., for the Philippines; Roger W. Cole, of N. C., and Elizabeth Hamner Cole, of Ala., for South Brazil; George F. Cox and Annette Young Cox, both of S. C., for Japan.

Also, Donald E. Donley and Esther Lindley Donley, both of Ill., for Ghana; C. Ray Frye and Katherine Bradley Frye, both of N. C., for Malaysia; Franklin D. Hawkins and Patricia McCormick Hawkins, both of S. C., for Brazil; I. Grundy Janes, Jr., and Jean Bell Janes, both of Ky., for Chile.

Also, Donna Kirby, of Ga., for Hong Kong; Carolyn McClellan, of Tex., for Yemen; Leroy K. Seat and June Tinsley Seat, both of Mo., for Japan; and N. Mack Shults, of Tenn., and Audrey Minor Shults, of Va., for North Brazil.

Cole is a musician; Donley, a hospital administrator; and Miss McClellan, a nurse. The others will work primarily in educator or evangelism.

The new missionary associates are Dr. and Mrs. William B. Greer, of Memphis, Tenn.

The Board reappointed Miss Nadyne Brewer, of Lubbock, Tex., for missionary service in South Brazil. First appointed in 1952, she was a teacher in the girls' department of Shepard Baptist College, Rio de Janeiro, at the time of her resignation last August.

In further action, the Board transferred Dr. and Mrs. Ralph C. Bethea from Indonesia to India, where they will be associated with Dr. and Mrs. Jasper L. McPhail, also missionaries to India, in the planning and development of a hospital in Bangalore. Appointed for Indonesia in 1959, the Bethes have been on loan to Kenya for the past year. He is a native of Miss. She, the former Lizette McCall, is a native of Tenn.

FMB Appoints Tennesseans

RIDGECREST, N. C.—Dr. and Mrs. William B. Greer, of Memphis, and Mr. and Mrs. Samuel A. Ricketson of Nashville, are among 25 persons added to the Southern Baptist overseas mission staff during a special session of the Foreign Mission Board opening the annual Foreign Mission Conference at Ridgecrest Baptist Assembly.

The Ricketsons were appointed missionaries to Taiwan. He is now a student in George Peabody College for Teachers, where he expects to receive the master of arts degree in August.

The Greers were employed as missionary associates for Nigeria (associates are employed for specific periods of service—for Nigeria, three years—as contrasted with lifetime appointment for career missionaries).

Dr. Greer is a dentist. A native of Tex., he has practiced in Memphis for 11 years. Mrs. Greer, the former Margaret Hamilton, was born and reared in Memphis. (Her father, Dr. J. F. Hamilton, Sr., practiced medicine in Memphis for 42 years before his recent retirement.)

The career missionaries appointed at Ridgecrest include another Tennessean, N. Mack Shults, native of Cleveland. Now pastor of Brookview Church, Louisville, Ky., he is going to North Brazil.

The Ricketsons expect to serve at Morrison Academy, Taichung, Taiwan, a boarding school for MKs (missionary kids) maintained jointly by several mission boards. Ricketson is well prepared to work with MKs, for he is one. Son of Dr. and Mrs. Robert F. Ricketson, he was born in China and lived there and in the Philippines, as well as in several U.S. cities, during childhood.

(His parents are now on furlough in Nashville. Dr. Ricketson has been president of Southern Baptist College, M'lang, Cotabato, Philippines, for the past three years.)

Both Mr. and Mrs. Ricketson have experience in teaching overseas students. They spent two years on the faculty of Brent School, for American children, in Baguio, Philippines. It was there that her former "qualms" about missionary life were banished, she told the Foreign Mission Board.

Mrs. Ricketson is the former Corella Bounds, of Tulsa, Okla. A high school English teacher and guidance counselor in Franklin, Tenn., during the past school year, she formerly taught in Oklahoma and Texas.

They have a three-year-old son, Robert William, born in the Philippines.

Dr. and Mrs. Greer are graduates of Baylor University, Waco, Tex. He received



Dr. and Mrs. William B. Greer (left) chat with Mr. and Mrs. Samuel A. Ricketson (center) and Rev. and Mrs. N. Mack Shults outside Pritchell Hall at Ridgecrest (N.C.) Baptist Assembly, where they were commissioned for overseas service by the Southern Baptist Foreign Mission Board, June 23, at the opening session of the annual Foreign Mission Conference.

his professional education at Baylor University College of Dentistry, Dallas.

Explaining why he is leaving a well-established practice to work in a Baptist dental clinic in Nigeria, Dr. Greer said that for years he has felt God had a place of special service for him, which would be revealed when the time was right.

"This spring, in a wonderfully clear way, Margaret and I became aware that God was ready for us to make a fuller commitment to him," he continued. "This we did. Since then a peace never before experienced has come into our lives. We are deeply grateful to God for his marvelous leadership."

Greer was formerly a deacon of First Church, Memphis, but for several years he and Mrs. Greer have been members of Trinity Church, which is nearer their home. They have three children, Billy, nearly 13, Jan, 10, and Phil, six.

Mrs. Greer has taught school in Shelby County, Tenn., and in Tex.

Shults told the Foreign Mission Board that he committed his life to the ministry when he was 17 years old and soon began preaching almost every weekend in churches throughout eastern Tenn. and northern Ga.

He traced his interest in overseas service to student days in Carson-Newman College, Jefferson City, when he experienced a "growing conviction" that God wanted him to be a missionary.

Mrs. Shults, the former Audrey Minor, of Jonesville, Va., attended Carson-Newman College and Southern Seminary. She and Mr. Shults have three sons and three daughters, ranging from nine years to nine months old.

New Books

A Handful of Certainties by Hodge Macilvain Eagleston; Christopher Publishing Co.; 108 pp.; \$2.50. When all is lost from life that gave it meaning, can it ever become thrilling again? As an answer to this question the book was written.

Invitation to The Old Testament by Jacob M. Myers; Doubleday; 252 pp.; \$4.95. The author deals with the major books and personalities and reflects basic themes appearing in this portion of the Bible.

God in American History by Benjamin Weiss; Zondervan; 256 pp.; \$4.95. A documentation of America's religious heritage.

Limiting God by John E. Hunter; Zondervan; 159 pp.; \$2.50. An analysis of Christian failure with the sure answer for success.

How to Enjoy the Christian Life by Don Mainprize; Zondervan; 116 pp.; 79¢; paper.

Apostle to the Illiterates by David Mason; Zondervan; 92 pp.; 69¢.

Handbook for Christian Writers by Colena Anderson; Zondervan; 96 pp.; paper. A guide to better communication.

What's In The Cards?

by Bob Patterson

It was a real good Vacation Bible School. And Parents' Night was quite a success. All the boys and girls seemed to enjoy participating in the "open house" part of Parents' Night especially.

Well, now that that's over with, we can begin to turn our attention to some other things.

It's about time for the summer slump to hit us. We need to do something about that. Summer is always a time of poor attendance and fewer baptisms. Gotta plan something soon!

Then there's the perennial problem of starting the nominating and enlisting of workers again for next year. There just never are enough workers.

And some of our classes and departments are awfully crowded. Wonder how we are going to be able to tell what to expect in organizational needs for this fall.

That visitation program we started last April didn't survive the "spring spurt." We surely do need to get our folk to visiting more and in a meaningful way. Well, I hardly know where to begin.

Guess I'll just start by putting away all this Vacation Bible School "stuff." It sure takes a lot of material to have a Vacation Bible School. But I guess it's worth it.

Well, here go the text books back in the closet. And we won't need these flags for

another year.

Where did all these cards come from? Big ones, little ones, white ones, blue ones! I don't see why we can't just throw them away! Whoops! I knew I'd drop them. Might as well pick them up!

Well, I wish you'd look! These "registration-record" cards sure have some interesting information on them—the names and birthdays of pupils, and whether they are church members, and whether they are enrolled in Sunday School. Here are some children we need to be reaching!

And look on the backs of these cards! The parents' names! And their birthdays and whether they are Sunday School and church members! Now, why didn't I know that was all on those cards?

Come to think of it, this is just what I've been looking for. Talk about prospects—these are **hot** prospects! They've already been at our church for two weeks. Their parents are bound to be interested also.

With prospects like these we can really revitalize our visitation program. I can just see it now. The children's workers will go after the boys and girls **and** their parents. The Adult workers will go after the parents too. This has got to be **it**!

And with using some of these who have been working in VBS for the first time, we can solve our worker problem for this fall. These records will help us know how to start new classes and departments by the new year.

Am I glad I dropped those cards!

Tennessee Baptist News Carried On Radio Stations

News about Tennessee Baptists on all areas of activity throughout the state, Southern Baptist Convention and world-wide, is heard each week over 19 radio stations in Tennessee. Stations listed below with the day and hour carry the "Tennessee Baptist News" program.

RADIO STATIONS

SUNDAY			
A.M.			
6:55	—	W J L E	— Smithville
7:00	—	W R K M	— Carthage
7:10	—	W L A R	— Athens
7:45	—	W D S G	— Dyersburg
7:55	—	W B E J	— Elizabethton
8:30	—	W N T T	— Tazewell
10:55	—	W K B J	— Milan
12:00	—	W D S L	— Lexington
p.m.			
5:05	—	W B F J	— Woodbury
8:55	—	W H A L	— Shelbyville
MONDAY			
a.m.			
9:30	—	W S M T	— Sparta
p.m.			
12:30	—	W N B T	— Oneida
TUESDAY			
A.M.			
9:55	—	W C P H	— Etowah
SATURDAY			
A.M.			
5:20	—	W J S O	— Johnson City
6:55	—	W S K T	— Knoxville
8:05	—	W E P G	— South Pittsburg
8:30	—	W D B L	— Springfield
10:45	—	W B O L	— Bolivar
p.m.			
2:45	—	W D X E	— Lawrenceburg

Space Probe And The Education Program

Over a century ago George Peabody, an American merchant and philanthropist, defined education as "a gift from present to future generations". His contributions to education have left their impact on successive generations.

The educational program of your church effects both present and future generations. A space Probe may be used to help determine whether your building space is adequate, both in size and arrangement, for an expanding educational program.

As your community changes your educational program must change to meet the need. As the organization of your educational program changes, your building also must change.

Your building may change in arrangement. Perhaps there are areas which are not being used at their maximum. Other areas are crowded. Within the present building it may be possible to add new departments or new classes in existing departments. Adjustments can be made which will make it possible to enlist more people for Bible study and training.

When your present building is used at capacity, your building may change in size. More space must be provided. Many churches have realized that planning and constructing buildings by units not only provides for immediate needs but also cares for future growth.

As the planning committee of your church makes a Space Probe, each age group and every area of church life should be included on the committee. The information obtained should be related to the floor area which is available and needed. Perhaps more important, it should be related to people—members of the church who are unenlisted in the educational program, those who are now enrolled in the teaching and training program, and those future generations who are the responsibility of your church.

Write your state church building consultant or the Church Architecture Department, Baptist Sunday School Board, Nashville, Tennessee, for free materials which will assist you in conducting a Space Probe in your church.

level organizations tell their needs and plans to the WMU council through these representatives.

The WMU president, serving on both the WMU council and the church council, is the communications link between WMU and the church.

More information about the WMU council is in "Forecaster" in July **Royal Service** and in the 1966-67 WMU Year Book (available after July 15).

WMU Planning Group Has New Name

The WMU executive board has taken a new name, effective October, 1966. **WMU council** is the new term for the planning group which guides a church's WMU program. The membership of the WMU council will be the same as that which made up the executive board.

The name change simplifies terminology of church program organization planning groups. Sunday School, Training Union, Brotherhood, and Music Ministry have also given the name council to their organizational planning groups. The churchwide planning group is called the church council.

Meeting monthly or quarterly, the WMU council plans, co-ordinates, and evaluates WMU work in a church. The council is also a communications center. Plans made in the WMU council are communicated to WMU organizations through their representatives on the council. Vice versa, age-

Summary Of New Testament Statements

By CHESTER F. RUSSELL

The New Testament teachings concerning a Christian's relationship to the state are consistent and clear.

According to the New Testament, the state is a temporary organization, operating by God-given powers and within his permissive will. When the government prevents disorder, the Christian is to support his government with appropriate conduct and taxes. At all times, the Christian is to exercise discernment regarding government policies and actions. He is to actively engage in doing the work of God.

There are New Testament teachings pertinent to the temptation of accepting government aid for Baptist institutions.

First, the failure to "render unto God the things that be God's" puts leaders of Baptist institutions in a frustrating position. Neither are the tasks God has assigned Baptists too monumental for their doing, nor are the resources God has given for the completion of the tasks inadequate. On the other hand, God has not received his due through the offering plates of our churches. His institutions entrusted to Baptists have received too little understanding attention on the part of the lay and professional leadership. Institutional leaders have turned with understandable desperation to seeking help to carry the mammoth tasks placed before them. Surely the largest religious body in the United States, outside the Roman Catholic Church, can carry its responsibilities.

Again, in seeking federal aid for its institutions, Christians follow the error of the Jews when they placed Jesus before Pilate. When Jews gave Pilate the responsibility of judging Jesus, they gave him a problem he could not understand. Those declaring that the government will exercise no spiritual control if religious bodies accept federal funds ignore rights and facts. The taxpayer has a right to demand that his tax money be controlled. The government does exercise control of institutions into which tax funds go. Further, it is folly to suppose that no additional questions will develop. Already the courts have been forced to consider blue laws and birth control as religious issues. All trends remaining normal, the courts will eventually decide many religious issues. Any denomination making use of federal aid will subject its ethical, social, and spiritual problems to other than Christian bodies.

As they face the new laws and grants for their institutions, Baptists find themselves somewhat as Europeans in the time of Luther. Before Luther's day, there were two apparent positions concerning the New Testament and its authority in religious life. The Roman Catholic position was to accept the Bible as the Word of God. In addition, there were the councils which spoke with divine authority. The action of the councils established sacraments, permitted idols in church buildings, and set forth a number of teachings for which there was no biblical basis. Anabaptists took another position. If they did not find the teaching or practice in the New Testament, they felt they had no authority to practice it. Since these worshippers could find no account of infant baptism, they baptized again all who came to their body who had been baptized before personal choice was exercised. Luther took still another position. If he could not find the doctrine or religious activity expressly forbidden in the Scripture, he allowed it. For this reason, Luther allowed the crucifix to stay in the church.

Today we hear several voices. One ignores any New Testament teaching and seeks all possible aid for institutions. Since the New Testament does not say, "Do not accept federal aid as made possible by recent acts of the United States Congress," some adjust to modern trends and seek government aid. Another believes the Scripture includes what God meant it to include and excludes what God meant it to exclude. Since no New Testament teaching encourages a strong exchange between the church and state, and since all appropriate passages discourage the exchange, a final group must choose this separation for themselves and what they represent.

A failure to seek and obtain federal aid will be a costly forfeiture on the part of Baptists. There are strong voices of prophetic men who feel that the forfeiture necessarily dooms Baptist institutions to second-class existence, or gradual starvation. Baptists will do well to remember that their spiritual ancestors were people guided by the Bible. These needed the authority of God as revealed in the Scriptures and his Spirit to begin what he ordered. From these beginnings, Baptists have become spiritually significant. This spiritual significance developed when they had no protection under the law, when they were either only tolerated or despised publicly, and when they were poor and uneducated. They have been spiritually significant when they depended upon God.

Student Refused Right To Name Christ In Prayer For Graduation

PHOENIX, Ariz. (RNS)—Officials of the Glendale School Board here have promised a review of the question of sectarian prayers at school baccalaureate services, following an incident in which a graduating senior refused to accede to a school official's request to delete the phrase, "in Christ's name", from the prayer she was scheduled to give.

Miss Marilee Drown, daughter of a conservative Baptist minister who also teaches in the public school system, refused to offer the prayer—a benediction—with the deletion suggested by Vice-Principal Norman Wilson of Cortez High School.

"If I couldn't say what I believed, I wouldn't say anything at all," she explained later.

Mr. Wilson said he made the suggestion because "we wanted a nondenominational prayer that would satisfy everyone. After all, we expected to have some Jewish people attending the services. So I suggested she end with a prayer, something like 'In God's name,' or something similar. We all pray to the same God."

The incident at Cortez High School, together with a similar one at Paradise Valley High School, triggered a storm of controversy in the area which resulted in the promise by the school board to take up the matter at its next meeting.

Commenting on the issue, President Don Sanderson said: "Editing a person's prayer certainly is not extending to them their freedom of religion. The public is owed an explanation, and we should also try to establish a policy so this sort of thing won't come up again as awkwardly as it did."

One of the more outspoken critics of the attempt to alter the prayer was the Rev. L. Doward McBain, pastor of Deer Valley Baptist church and president of the Phoenix Valley of the Sun Council of Churches. "The authorities involved probably had the best motive in the world—that of creating good public relations among various faiths. Their actions, however, were symptoms of serious misunderstanding of the law of the land."

Maintaining that the action was both morally and legally wrong, Mr. McBain declared: "We have always done better in our pluralistic society when each person has been permitted in public to pray and speak in accordance with the dictates of his own conscience. Prayer is something preeminently personal. What one of us has the right to tell the other how to pray?"

Dr. Russell is pastor of Remount Baptist Church, North Charleston, S. C.

Attendance & Additions

TENNESSEE TOPICS

Horace L. Cochran of Memphis died June 23. He had been a treasurer of McLean Church and was a deacon there.

Mt. Pelia Church, Martin, dedicated new building and observed homecoming July 3. Former pastor **Noel Edwards** preached at 11 a.m. and **W. Fred Kendall** of Nashville, preached the dedication sermon in the afternoon. **J. W. Abney** is pastor.

David L. Spencer is the new music director at Tusculum Hills Church, Nashville. Presently he is attending Peabody College in Nashville where he is a candidate for the Master of Music degree with a major in church music. Spencer formerly served Radnor Church, Nashville, for three and one half years as minister of music and education. He is married and has three children. They reside at 2226-A Bandywood Drive.

Churches S.S. T.U. Add.

JUNE 26, 1966

Alamo, First	255	84	
Alcoa, First	402	172	1
Alexandria	141	48	
New Hope	47	31	
Athens, Central	124	68	
East	400	158	
First	477	133	1
West End Mission	57	24	
Bemis, First	272	50	
Bolivar, First	402	83	2
Bordeaux	138	38	
Brownsville	664	152	2
Calhoun, First	155	71	
Carthage, First	199	40	
Chattanooga, Brainerd	866	282	8
Central	625	144	3
Meadowview	60	22	
First	864	190	5
Morris Hill	286		1
Northside	336	72	
Oakwood	437	127	4
Ooltewah	163	59	
Red Bank	1039	229	1
Ridgedale	507	157	
Silverdale	206	89	
South Seminole	215	53	4
White Oak	462	140	
Woodland Park	285	84	2
Clarksville, First	832	215	1
Grace Avenue	203	104	10
Hillcrest	165	73	
New Providence	185	86	
Pleasant View	300	81	
Cleveland, Big Spring	299	131	
Blue Springs	88	71	
Maple Street	114	60	
Thompson Springs	88	52	
Westwood	198	67	
Clinton, First	582	131	1
Second	429	97	3
Collierville, First	311	70	
Columbia, First	413	203	10
Highland Park	302	115	
Northside	100	54	
Pleasant Heights	216	88	
Concord, First	284	127	
Cookeville, Bangham Heights	78	51	
First	433	95	
Washington Avenue	127	81	2
West View	148	56	
Crossville, First	227	47	3
Homestead	214	50	2
Dayton, First	322	155	
Dickson, First	273	86	1
Dresden, First	193	47	
Dunlap, First	139	55	2
Dyersburg, Hawthorne	195	101	3
Elizabethton, Calvary	171	79	2
Immanuel	328	88	
Etowah, First	334	66	
North	327	78	1
Flintville, First	154	63	
Friendsville, First	158	70	3
Gladeville	166	70	
Goodlettsville, First	482	154	3
Grand Junction, First	135	85	2
Greeneville, First	350	67	4
Cross Anchor	26	25	
Second	178	34	
Greenbrier, Bethel	147	70	
Ebenezer	116		
First	420	124	3
Harriman, Big Emory	135	71	
Piney Grove	159	22	
Trenton Street	344	94	
Henderson, First	198	40	4
Hendersonville, First	630	126	4
Hixson, Central	313	146	
Memorial	294	109	
Humboldt, First	488	144	1
Jackson, Calvary	448	178	1
North	236	97	
Parkview	356	104	
West	783	335	6

Jasper, First	189	55	1
Johnson City, Central	602	148	5
Southwestern	64	58	1
Clark Street	267	64	2
North	176	76	
Pine Crest	179	100	
Kenton, First	211	74	
Macedonia	85	66	
Kingsport, Colonial Heights	433	146	
First	773	154	6
Lynn Garden	382	83	
Kingston, First	372	141	
Knoxville, Beaver Dam	299	79	
Black Oak Heights	212	49	
Broadway	767	200	8
Central (FT C)	1046	321	7
Cumberland	386	160	9
Fifth Avenue	604	107	
First	717	134	
Grace	459	115	
Immanuel	334	102	13
Lincoln Park	934	204	
McCalla Avenue	659	196	2
Mt. Carmel	149	51	4
Mt. Harmony	205	97	
Meridian	600	182	
New Hopewell	292	127	
Sharon	203	61	
Smithwood	676	218	3
South	478	153	2
Wallace Memorial	624	192	1
LaFollette, First	265	70	
Lawrenceburg, First	177	57	
Immanuel	122	58	1
Meadow View	90	43	
Highland Park	266	120	
Lebanon, First	482	119	5
Immanuel	418	193	
Rocky Valley	123	54	
Southside	144	68	7
Lenoir City, Calvary	190	61	
Dixie Lee	162	79	
First	433	120	
Kingston Pike	113	57	
Oral	77	45	
Pleasant Hill	171	93	3
Lewisburg, First	304	62	
Liberty, Salem	107	36	
Loudon, New Providence	128	96	
Union Fork Creek	108	88	3
Madison, Alta Loma	250	85	5
First	333	76	
Madisonville, First	316	92	
Malesus	247	99	7
Manchester, First	296	97	4
Trinity	168	109	
Martin, Mt. Pelia	139	41	1
Southside	88	38	
Maryville, Broadway	502	186	
First	752	181	
Pleasant Grove	132	37	
Stock Creek	168	77	1
McEwen, First	78	34	
McKenzie, First	318	78	
McMinnville, Bethel	38	20	
Gath	114	42	
Magness Memorial	387	96	4
Memphis, Acklena	112	61	1
Ardmore	591	238	
Bartlett	410	199	2
Bellevue	1381	597	8
Boulevard	273	101	1
Broadway	596	224	3
Cherokee	812	218	4
Dellwood	387	153	10
Ellendale	164	65	3
First	1073	185	10
Frayser	827	377	1
Georgian Hills	529	213	2
Glen Park	312	169	2
Graceland	519	146	1
Highland Heights	976	505	5
Kennedy	463	218	
LaBelle Haven	640	366	5
LeaClair	448	186	3
Leawood	751	222	6
Lucy	159	94	
Mallory Heights	174	84	
McLean	462	120	3
Millington, First	542	245	2
Mountain Terrace	209	112	
Oakhaven	459	179	7
Range Hills	173	70	
Rugby Hills	300	144	5
Second	746	232	5
Sky View	895	187	1
Southern Avenue	652	169	5
Speedway Terrace	581	234	1

Temple	864	237	2
Trinity	702	246	1
Union Avenue	698	245	1
Wells Station	543	178	
Westhaven	227	100	
Whitehaven	701	174	
Milan, First	471	139	
Northside	167	67	1
Monterey, First	185	70	1
Murfreesboro, First	583	134	1
Calvary	104	50	
Immanuel	81	39	2
Third	249	74	
Nashville, Antioch	161	38	
Brook Hollow	352	92	
Dickerson Road	366	93	
Donelson, First	608	149	
Eastland	505	160	3
Fairview	180		14
First	1260	362	13
Carroll Street	148	46	
Cora Tibbs	70	28	
T.P.S.	217		
Gallatin Road	357	103	
Glenwood	233	54	
Grace	605	171	1
Haywood Hills	334	152	2
Hermitage Hills	305	155	
Hillhurst	232	75	
Joelton	232	181	3
Lincova Hills	193	66	
Mill Creek	189	68	
Park Avenue	832	187	4
Riverside	275	63	2
Valley View	72	24	
Rosedale	159	58	
Tusculum Hills	393	104	5
Una	318	128	11
Woodbine	485	146	6
Oak Ridge, Robertsville	544	138	
Old Hickory, First	406	152	2
Peytonville	28	21	
Rayon City	190	57	1
Oliver Springs, First	172	59	
Middle Creek	102	76	
Parsons, First	181	59	
Philadelphia, Cedar Fork	140	93	
Portland, First	328	80	
Powell, Glenwood	335	114	2
Pulaski, First	302	60	
Highland	86	29	
Rockwood, Eureka	104	54	
First	402	116	
Rogersville, First	418	102	
Henard's Chapel	138	107	
Savannah, First	233	71	
Sevierville, First	466	150	
Seymour, First Chilhowee	191	52	
Shelbyville, First	485	112	1
Shelbyville Mills	192	73	1
Smyrna, First	295	101	
Sparta, First	189	50	
Sweetwater, First	411	67	
Trenton, First	425	83	
Chapel	147	85	
Troy, First	173	63	
Union City, First	647	122	4
Second	304	100	1
Watertown, Round Lick	183	79	
Waverly, First	145	56	
Waynesboro, Green River	157	77	
Winchester, First	218	45	
Southside	70		

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The Children's Homes

James M. Gregg, Gen. Supt.

Mark tells us that Jesus "took a child, and set him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but Him that sent me." Mark 9:36-37.

Therefore, when we as Tennessee Baptists receive a little homeless child into our care in the Name of Jesus, we are really receiving Him and furthermore receiving God. What could be greater? Will you pray for us that we will do a better job and will you help carry the financial load? Your contributions will count on the Mother's Day offering through July 31. On June 27 this offering had reached a total of \$74,937. I want to personally thank every one who has had a part in this. God bless you.

34 Tennesseans On Ridgecrest Staff

RIDGECREST—More than 400 persons from around the nation make up the 1966 staff at Ridgecrest (N.C.) Baptist Assembly and 34 Tennesseans are among them.

The staffers from Tennessee are: Kay Barnett, Athens; Jane Adel Norris and Anna Harriet Thompson, Chattanooga; Mr. and Mrs. Jim Chambers, Tommy Lee and Sally Shook, Elizabethton; Diane Fisher, Joyce Flowers and Carol Martin, Humboldt; Lee Lyson and Mrs. H. E. Watters, Jackson; Becky Payne and Rose Payne, Jefferson City; George Victor Ellison, Michael E. Lewis and Wayne A. Stanfield, Jellico; Johnny Adams Norvell and Mary Kathryn Stinson, Kenton; Jimmy Goodman, Diana Lynn Hodge, David Jones and Jim McPherson, Knoxville; David A. Stephens, Lenoir City; David McCarter, Maryville; Charles Cone, Judith Fitch, Tommy Horton, Tommy Martin and Marsha L. Mauck, Memphis; Janice Dunn, Milan; Mrs. Janet Gainer Lee, Murfreesboro; Susan Bugel, and Vivian Davis Todd, Nashville.

These staffers will participate in the 17-week-long conference which will take place during the Ridgecrest summer season.

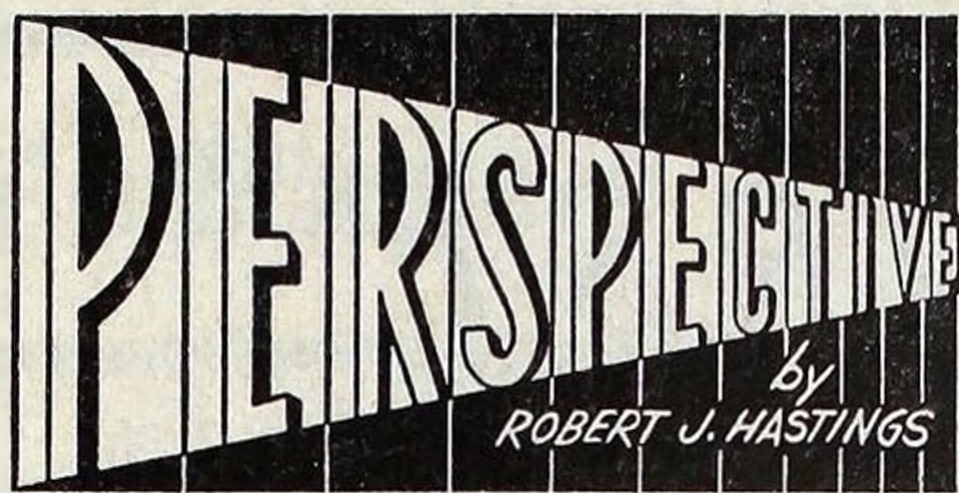
New Board Members

NASHVILLE—Seventeen new members of the Sunday School Board spent June 27-28 here for orientation on the organization and work of the Board.

These laymen and pastors were elected at the recent Southern Baptist Convention in Detroit.

The two-day sessions were in preparation for the new members' first Board meeting July 20-21 at Glorieta (N.M.) Baptist Assembly.

The Tennesseans who attended are: Robert A. Sanders of Knoxville; Ernest J. Moench, Nashville; J. Thomas Bryan, Nashville; Charles E. Harris, Nashville; and Charles Norton, Nashville.



"Can, Can't and Maybe"

Bill says, "It can be done." Bert says, "It can't be done." Brad says, "I'm not sure."

Which has faith—Bill, Bert, or Brad? The truth is, all three. But not in the same thing. Bill has faith in success. Bert has faith in failure. Brad has faith in uncertainty.

"But you can't have faith in failure!" Who said you can't? All of us are creatures of belief. We believe in something, even if our belief is in unbelief. Each has faith, the same as he has a personality, an appetite, a sense of humor. One may have a personality that attracts people or repulses. He may have a good appetite or a poor one. But the appetite and the personality are there.

The same with faith. It is not a question of **more** faith (Jesus said a mustard seed of faith can move a whole mountain!). It is a question of focusing the faith we do have.

The doubter, the skeptic, the quitter, the atheist—all have faith. Their faith is in failure, in nothingness, in defeat. It is not



McMINNVILLE—Pastor James R. Jones and his family are enjoying the pastorium of Gath Church, located on Route 4. Before the Joneses moved the house was completely remodeled, a den 16x18 feet added with a half bath and the entire outside was bricked.

lack of faith, but misdirected and unfocused faith, that produces failure.

Compare your camera. If the image is in focus, the picture will be clear and sharp. If out of focus, the picture will be hazy and fuzzy. Faith is the positive focusing of all our spiritual, physical, emotional, and mental resources on a specific goal.

Life's victories are won first in the mind. Focus clearly and expose tomorrow's goals on the "film" of your mind, and tomorrow's pictures will be sharp and clear. After all, why should you waste your good "film" on can'ts and maybes?

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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GOD FIRST

TEXTS: Exodus 20:3; Deuteronomy 6:4-9; 30:15-20; I Kings 18:17-21; Matthew 4:8-10; Mark 12:28-30 (Larger)—Ex. 20:3; I Kgs. 18:17-21; Mt. 4:8-10; Mk. 12:28-30 (Printed)—Mark 12:29, 30 (Golden or Memory).

One suggested topic for the lesson is somewhat broader in scope than the one given above. It is: "Supreme Loyalty To God". Another one implies the urgency inherent in this lesson's study. It is: "Make Up Your Mind!" Each has some merit and might well be pondered at the outset in preparation or in presentation. God deserves complete loyalty upon the part of each creature, and there should be no hesitancy in giving Him first place. For in this connection, the human self is like the writing of the decimal point in a number. To place it first is to minimize its value, while to place it last is to maximize the same. If God comes first and self comes last, the "number" assumes importance.

The four passages indicated above for the printed text, with which the notes given below deal, epitomize what is found in the larger text. Since the first passage from Deuteronomy is found, in part, in the last passage in the printed text; it will be considered below. The entire passage is known as the Shema, from the Hebrew word which introduces it, and means: "hear". While it is the traditional Hebrew creed, it is at the same time worthy of Christian endorsement. This is especially true since it is recalled that Jesus no doubt knew and followed it. His mother probably taught it to Him early in His life.

The Command

The Lord Almighty spoke to Moses on Mt. Sinai in what are called the Ten Commandments. And this is the first one. It encompasses what is known as the teaching of monotheism. Human beings are to recog-

nize and worship only the one God, the one revealed to Moses and incarnated in Jesus of Nazareth. It is fitting, at this point, to be reminded that the general topic for the present series is: Jesus Interprets Old Testament Commandments.

The Challenge (I Kgs. 18:17-21)

Several centuries intervene between Moses and Elijah. Baalism, the grossest form of materialism known to antiquity, became a serious challenge (even a threat) to God's chosen people. Jezebel, the wife of king Ahab, was a dedicated devotee to this heathen cult. She, with her husband, determined to displace the worship of God and substitute the worship of Baal. Elijah, the prophet of God, met the issue squarely and fearlessly on Mount Carmel. He spoke to the assembly there to cease trying to walk on both sides in terms of their religious life. The account of the fire falling from heaven and consuming the sacrifice prepared by the faithful and sturdy prophet is well known. One chief lesson to be learned from the entire incident is that of supreme loyalty to God. In our language, Elijah is saying: "Make up your mind!"

The Crisis (Mt. 4:8-10)

These verses, in part, describe what John Milton sets forth in his classic *Paradise Regained*. Jesus meets and conquers Satan, mankind's Adversary and Slanderer. He does so in a genuine contest of spiritual power. He meets the Devil, and overcomes him, upon the basis of His humanity. Thus He is able to inspire and sustain those who in similar contests need help (see I Cor. 10:13; Heb. 2:18; Jas. 1:12; 2 Pet. 2:9). His example is worthy of emulation; quoting appropriately from the Holy Bible, relying solely upon God's help, and refusing to compromise with the Devil in any way. What Adam lost in Eden Jesus regained in the Temptation. In so doing, He became the ancestor of a new race (see I Cor. 15:21, 22). Let us be grateful for this Crisis with its potential results.

The Constraint (Mk. 12:28-30)

The constraint is, of course, love for God. It grows out of His great love for those who have accepted Him as Saviour and follow Him as Lord. All such persons are to love God supremely, and do so in four aspects (according to the words of the Golden or Memory Text): heart, soul, mind and strength. The affections, the life, the intellect and the powers are all involved. In other words, love (divine in origin and object) constrains total commitment of the individual.

ON MATTERS OF

Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church



I Learned My Lesson

Dr. John Winkler, one of our deacons shared the following clipping which he said he always carried in his Bible:

A DAD AND HIS LAD

One morning my small son said to me at breakfast, "Daddy, may I read to you" I got nine out of ten for reading at school yesterday."

"Very good," said I, hardly glancing from my paper.

"May I?"

"Eh? May you what?" I demanded—being in haste, and wishful to glance over the news and finish breakfast in next to no time.

"May I read to you?"

"Well, not now, son! There's no time."

So off I went to catch a bus.

Home that evening, I told my little son that I would listen to his reading as soon as I had my supper. But somebody called and I had to see him. And then somebody else called, and I had to engage him. And finally I went into my son's bedroom, and found him fast asleep, his cheeks wet with tears, a school reader open on the bed.

Thus, through his bitterness, I learned my lesson—to love him a little more, and myself a little less.

New Books

Two Different Keys by Yovo Gjurovich; Greenwich; 496 pp.; \$4.50 One humble man's plea to the rest of the world to join together in an honest Christian front, following God's Commandments and Christ's teachings, living by what the author calls God's Golden Rule.

Interpositionnullification or What the Negro May Expect by A. H. Yancey; American Press; 128 pp.; \$2.75. Factual fiction.

August 6, 1945—The Impact of Atomic Energy by Harley J. Stucky; 144 pp.; \$3.00.



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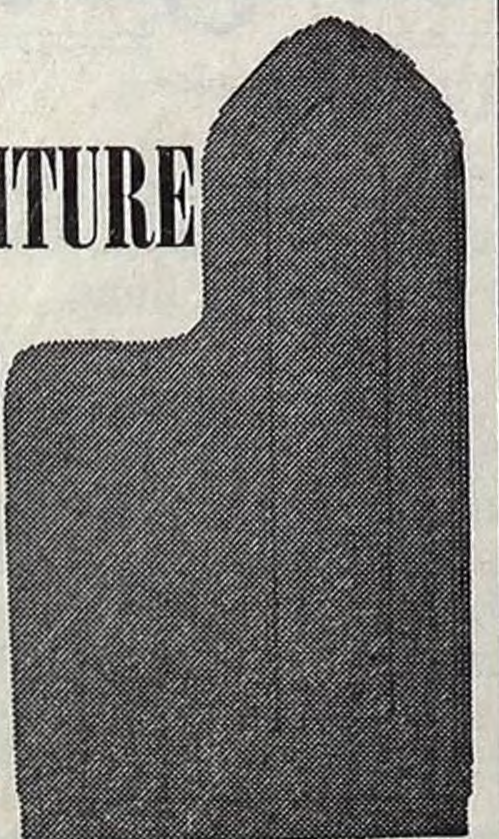
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Children's Page

GO WEST, YOUNG MAN*

By Claire Miseles

Perhaps the first one who ever said, "I want you to go West, young man," was Thomas Jefferson. He had just completed the Louisiana Purchase from Napoleon in France. Right after that he wondered what he was going to do with that huge territory west of the Mississippi River.

"What am I going to do with such a big wilderness?" He thumped his wise old head for an answer.

Many other men thumped their heads, too, but not for the same reason. They thought the President had lost his mind to pay fifteen million dollars for a big stretch of uncultivated land. They thought it couldn't possibly do the country any good.

The President thought differently. Not that he had any ideas that the land could be used for crops or that maybe this land held unknown riches and treasures. He just knew the Mississippi River was important to the country. He knew if he bought this land, the control of the river would go with it.

When he thumped his head for a way to use the land, he came up with a wise answer: Meriwether Lewis. Lewis was an explorer. He was just the right man to send to this land to explore it and to learn what was there.

"I want you to go West, young man," said the President.

"Me go West, Mr. President?" echoed Meriwether Lewis. Already a fiery dream had begun in his head. His eyes glowed with adventure.

"Yes, an expedition," smiled the President. "And you shall have a partner."

The name of William Clark was mentioned and he was chosen. Maybe the lieutenant wasn't there, but as soon as he heard the good news, he was filled with the excitement of adventure.

Before winter came, Meriwether Lewis, William Clark, and the other men in the expedition left for their great adventure. The starting point was St. Louis. Up the Missouri River they went for miles and miles before the snow and ice came.

The men came to the Rocky Mountains and crossed them. The beauty of the Rockies was breathtaking. The group stood in wonder before towering, giant trees and white-capped mountains. They saw skies bluer than they had ever before seen. Fluffy white clouds seemed whiter than any others they had seen. They knew they were standing before God's wonderful creation.

French fur traders and friendly Indians

BIBLE WORD SQUARE*

By Dot Womack

1.	2.	3.
2.		
3.		

1. Number of Commandments given Moses
2. Cain's mother
3. Something James and John used in their daily work

Answers

1. ten, 2. Eve, 3. net

guided the explorers. Yet, even with someone to show them the way, they still faced Indians on the warpath, raging winds, blinding snow, and the unknown of the wilderness. The men needed a great deal of courage to go on. Fortunately, they had faith in themselves, in their country, and in this great wonderland which God had created.

On and on the group went until they came to another river, one which emptied into the great Pacific Ocean. And so they attained their goal, with a wonderful story to bring back to the President.

What a story it was! No white man had ever before made this journey. These men—maybe even some of them who had believed that the purchase of this land was all wrong—did more than explore. They learned that this was a land of beauty created by God. The land had much to offer man.

Man gladly took this offer. Many had strong belief in their hearts that God had created this great, big land for a purpose. Maybe it was to help their own purpose in life. In time, men and women who weren't afraid gathered together all their worldly belongings, packed them in covered wagons, and began the long, hard journey to adventure.

Yes, when Thomas Jefferson said to Meriwether Lewis, "I want you to go West, young man," he was really saying it to many others, too. Many who believed in those words showed their belief by acting upon them. They were pioneers, who faced the unknown. They faced hardships, illness, and Indians. They prepared the way for other settlers by building a bridge between the East and the West by making our country into one that is big and strong and wonderful.

Laughs . . .

On a recent visit to Australia, Monica Dickens autographed copies of her novels for the customers in a bookshop. "Emma Chisitt," said one woman in a broad Australian twang as she held out a volume. The author duly wrote "For E-m-m-a C-h-i-s-i-t-t" on the flyleaf and signed it. The woman looked baffled. It then had to be explained to Miss Dickens that the customer was not giving her name—merely enquiring the price.

Teacher: "Bobby, how do you spell Mississippi?"

Bobby: "Do you mean the state or the river?"—

GOD'S WONDROUS WORLD* WARNING IN THE SKIES

By Thelma C. Carter

Probably you have watched a tiny whirlwind rush across the ground, sucking up scraps of paper, leaves, and dry twigs, and then suddenly disappear into nothing. Do you know that you have seen a miniature tornado at work?

Of course, the results of a small whirlwind are nothing compared to the destruction of a tornado wind. Tornadoes strike with the force of an atomic bomb. Scientists tell us that the wind whizzing around in the tornado center may speed from three hundred to five hundred miles per hour.

Sounding like the noise of many trains, a tornado may cut a path a half mile wide and fourteen miles high. Turning and churning, it continues until it has blown itself into nothing.

Nature gives a warning in the sky before a tornado strikes, weathermen tell us. One can see it and feel it. The warning comes in the sudden speed and change of color of the clouds. High, towering clouds change from a dark gray to a threatening greenish-black. Lower clouds begin moving like racehorses across the skies. The air is humid and sticky.

Thunderstorm weather in the spring and summer seem to be the ideal weather for breeding tornadoes. Tornadoes usually come from the southwest. "Out of the south cometh the whirlwind," the Bible reminds us in Job 37:9. Occasionally, however, the winds come from the southeast, west, or northwest.

People who have been in a tornado describe a sudden quiet. Even the birds are quiet. Everything seems to be holding its breath before the tornado strikes. Then comes the umbrella-shaped or funnel-shaped black cloud with its dark streamers reaching to the ground. This is the time for people to seek shelter before Nature's most violent storm wind strikes.

Turnaway Crowd Comes To Baptism Service

How many churches have had a baptismal service attended by six times as many people as the church has members? A service which could not accommodate all the people who wanted to be present for it?

More amazingly, the service was not conducted in a church auditorium but in the snack room of a large factory, with an improvised baptismal pool. The snack room held 800 people, while the church membership was 115.

This happened in Drachten, in the province of Friesland in northern Holland. The Rev. Jacob Ketelaar, pastor of the church, said 12 converts were baptized then, seven men and five women, ranging in age from a 12-year-old girl to a 62-year-old woman.

In the sermon during the service, the pastor preached on the Ethiopian's encounter with Philip. This was fitting from a biblical and doctrinal standpoint for its reference to baptism. It was interesting as well because the name of the factory in whose room the service was being held was Philips, a Dutch-based firm which is a leading manufacturer of light bulbs and electrical appliances in Europe.

The format of the service included some of the Moody-Sankey type of revival songs which are popular in Holland.

Holding a Dutch guilder coin (about 28 cents, U. S. equivalent) in his hand, Mr. Ketelaar explained conversion was one side of the coin and baptism the other side. "I also explained that baptism means immersion," he added.

"We had a good reaction to the service," the pastor said. "Of course, not all the people present accepted it for themselves,"

he continued. However, the next time we have 12 candidates ready for baptism, we will have another service like this."

That there were 12 converts awaiting baptism is a tribute to the evangelistic outreach which characterizes Mr. Ketelaar's ministry in Drachten, a city of 25,000 in which the Philips factory employs about 1 resident in 10.

There is a mixture in Drachten's Baptist church of old-line Friesland families with the newcomers attracted by employment at Philips.

The church meets in the factory because it has outgrown its own auditorium but will not enter its new building, under construction, till autumn. The new auditorium will seat 350, whereas the present one seats 150.

Persistent visitation is one key to the growing church in Drachten. The pastor asks church members to give him the names of prospects. Then he follows up with a personal visit to the prospects' homes.

Most of the people he visits recognize him by sight, even though they are not members of the church, Mr. Ketelaar says. Philips operates around the clock in three shifts, so the pastor first learns what shifts the husbands are working, then times his visits to catch both man and wife at home.

"I don't try to accomplish things too fast," Mr. Ketelaar continues. "I think what we need is sympathy with the people. I discuss a variety of their interests with them."

If he senses a need, he doesn't immediately inquire about it but leaves an opportunity for the people to bring it up themselves. Later on, some will come to the pastor's home or to the church to talk with him about this need.

When the first visit to a home does not result in the people attending the church, Mr. Ketelaar returns for a second visit. He says he may visit a home four or five times if necessary.

"In my sermons, I try to explain what a person must do to be right with God," he explains. Ultimately, in a visit in their homes, Mr. Ketelaar confronts the people with the more direct question: "Now that you have heard the gospel, what is your response to it?"

If they have not fully understood it, he clears up the points not understood. "I ask them, 'If you understand the gospel but don't want it, tell me.' Sometimes I get the answer, 'Yes, I understand the gospel but I don't want to accept it.'"

At another time, during a sermon, Mr. Ketelaar said, "If you want to, you can come to Jesus now," and went on with the sermon.

A man in the audience leaped to his feet, tears in his eyes, and said, "I am coming to Jesus now." The pastor answered, "Praise God. Come to see me after the service and we'll talk about it."

Typical for the country, services are not closed by a public invitation. "Most of the people who come to Christ are converted in their homes or when they come to me to talk about it," the pastor reports.

Last year, the Drachten church received 23 new members, 15 by profession of faith and 8 by transfer from other churches. This included those influenced by a 11-day tent meeting which the church sponsored by itself and which drew an aggregate attendance of 4,000, according to the minister.

Congress Urged To Set 'Bible Translation Day'

WASHINGTON (BP)—Congress is asked to designate a Bible Translation Day in a resolution introduced in the United States Senate. The designated date would be Sept. 30, 1966.

Sen. Fred R. Harris (D., Okla.) introduced the resolution as an "extension" of the proclaiming of the year 1966 as the Year of the Bible. The presidential proclamation naming this year as the Year of the Bible was prompted by the 150th anniversary of the American Bible Society.

Harris set the September 30 date for the Bible Translation Day because it marks the anniversary of the death of St. Jerome,

"the first great translator of the whole Bible."

The Senator devoted most of his speech in introducing the resolution to commendation of the Wycliffe Bible Translators and two of its affiliate organizations, the Summer Institute of Linguistics and the Jungle Aviation and Radio Service, Inc.

The ultimate goal of the Wycliffe Bible Translators and its affiliate organizations "is to study the more than 2,000 unwritten languages of the world, to provide alphabets in written form, and to translate the Scriptures into these languages," he said.

Wycliffe is currently working in 18 coun-

tries on five continents, in nearly 400 languages.

The resolution, taking note of 1966 as the Year of the Bible and of the work being done to translate the Bible in over 2,000 languages in areas where it has not yet been translated, would authorize the President of the United States to:

"... issue a proclamation designating the 30th day of September in 1966 as 'Bible Translation Day' and inviting the governments of states and communities and the people of the United States to observe such day with appropriate ceremonies and activities."