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JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

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VOLUME 132

✱

THURSDAY

JULY 14, 1966

✱

NUMBER 28

Form Relationship, Overman Urges Youth

RIDGECREST, N.C.—"I see no purpose in life outside of a relationship with another being," declared Dr. Ralph T. Overman at the youth night service during the annual Foreign Mission Conference here. "So when I talk with someone the important thing I must get across is the emptiness of life without a relationship with God."

"Science does not have the answer for this," the nuclear scientist continued. "Christianity has the answer. The needs of relationship can be fulfilled by having an encounter with God through Jesus."

Sent to the atomic energy operation in Oak Ridge, Tenn., during World War II, Dr. Overman has been working in the Atoms for Peace program since the war. He teaches scientists how to use radioactive materials in medicine, agriculture, and a variety of other ways.

He told the Ridgecrest audience that one of his opportunities as a Christian has been contact with some 600 professional scientists from more than 60 foreign countries who have been in his courses.

Dr. Overman has also traveled widely overseas in the interest of science and in the interest of Christianity. His subject at Ridgecrest was "A Layman Looks at Missions."

This look, he said, shows people and problems—of food, communication, and value judgments. But the basic, transcultural problems stem from the self-centeredness of man.

To the young people at Ridgecrest, Dr. Overman gave this challenge: "You are the only individual like you in the world. You are the only individual with a certain set of capabilities. And if the job that can be done for God with that particular set of capabilities is not done by you, it simply cannot be done."

Since you are going into the world anyway, he said, calling attention to the mobility of people today, "enter into a relationship with the people that you come in contact with, not only for your own good, but to show the individuals what God can do in a human being."

Behind Dr. Overman as he spoke was a choir of 49 young people, this year's Southern Baptist missionary journeyman trainees, who had come to Ridgecrest for the weekend. They are spending eight weeks in Bristol, Va., in preparation for two-year assignments overseas.

On Our Cover

The view in Reflection Riding of Lookout Mountain towering 1500 feet above the mirroring waters provides one of the most beautiful scenes in Tennessee. Photo by J. B. Collins

DEVOTIONAL

Christ Receives Sinners



**F. M. Dowell, secretary,
Evangelism Dept., TBC**

"And the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:2).

These words were uttered in condemnation of Jesus of Nazareth, and yet to us they contain an inclusive statement of the truth concerning Him as the Saviour of men. All people, regardless of circumstances, need Christ and then the church.

Christ's attitude toward sinners was a new attitude for that day. He disappointed the religious leaders. They wanted Him to fall into their pattern of teaching, customs and tradition. The sinners could not understand Jesus because He showed an interest in them. The same is true today. Christ came to save sinners. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Christ went to the lost sinners where they were. He visited in the homes of Matthew, Zaccheus and others. He did not wait until they came to Him. He made friends with them and showed His love for them. He took care of all their needs if they turned to Him in faith. He fed their bodies, healed their diseases, restored sight to the blind and saved their souls.

Christ is the same Saviour today. Through the Holy Spirit He goes where the sinner is. "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). He disturbs the lost soul and then points to the upward way of salvation. He invites all sinners, regardless of age, race, circumstances or sin to come to Him for salvation.

Christ is man's only hope and Saviour. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must

Yearby Named to Head Alabama Foundation

MONTGOMERY, Ala. (BP)—Vernon Yearby of Montgomery, Ala., has been named executive secretary of the Baptist Foundation of Alabama, effective Aug. 1, 1966.

For the past year-and-a-half, Yearby has been associate secretary for the foundation, which administers trust funds and endowments for Alabama Baptists.

Yearby previously served as secretary of evangelism for Alabama Baptists, and for six years was an associate in the evangelism division for the Southern Baptist Convention Home Mission Board.

He succeeds Carl G. Campbell, foundation executive secretary for the past seven years, who announced his retirement earlier this year.

The executive secretary for the Alabama Baptist State Executive Board, George E. Bagley, said he anticipates "a stepped-up emphasis by the foundation for endowment of our three Baptist colleges, and a renewed emphasis on gifts, wills, estates, and trusts for Baptist causes."



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37212
Phone 297-0951

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

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.00 each; Clubs of ten or more, \$1.50; Church budget rate to 50% or more of church homes, 2½¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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be saved" (Acts 4:12). When man repents of sin and trusts Christ to save Him, he will know the peace that passes all understanding. It is the Christian's responsibility to tell lost sinners about the seeking Saviour.

BAPTIST AND REFLECTOR

Kentucky Baptists Say 'NO' To Federal Loans

LOUISVILLE (BP)—Baptist schools in Kentucky were denied permission to receive loans from the federal government by action of a special called session of the Kentucky Baptist Convention.

Messengers to the convention meeting here voted 561 to 299 in favor of a motion instructing the four Baptist colleges in Kentucky to borrow only from private sources.

The convention also authorized the schools to borrow up to \$3½ million (from private sources) for construction programs, and approved a \$300,000 annual convention budget allocation for 20 years to repay the loans.

Two substitute motions calling for a study of the possibility of less convention involvement in operation of colleges were tabled by the convention on two occasions.

Last November, the Kentucky convention had authorized a detailed study of how to finance their higher education programs, calling for a special convention within eight months. The action came at a time when Kentucky Baptists had raised only about \$3 million out of a special \$9 million Christian Education Advance fund raising campaign.

Six other state Baptist conventions—Texas, Arkansas, South Carolina, Mississippi, Arizona, and Florida—are in the midst of similar studies, all of them involving the question of either federal loans or grants for Baptist schools.

During the Kentucky convention, the first of the seven to deal with the question, debate lasted for a total of about eight hours in three sessions. About 45 persons spoke during the first day's debate, and about 20 on the second day.

Action finally came on an amendment to a recommendation from the convention's Executive Board, which recommended the \$300,000 allocation from the convention's budget for 20 years to repay loans which the schools negotiated from any source, including the government.

Wendell Rone, pastor of the Bellevue Baptist Church in Owensboro, Ky., offered the amendment, which stipulated that the schools must borrow from private sources only.

Rone gave three reasons for his opposition: (1) government loans for Christian causes are not biblical, (2) it is not the Baptist way to support the schools, and (3) it is a divisive issue before the Kentucky convention.

"The eyes of Southern Baptists are upon Kentucky this day," Rone said. "I trust that we would not like it written in history that on June 27, Kentucky Baptists led the way for approval of government loans."

Rone and others arguing with him said that accepting government loans would vio-

late the historic Baptist position on separation of church and state.

Opposition to the Rone amendment was led by Franklin Owen, pastor of the Calvary Baptist Church in Lexington, Ky., who authored the original motion leaving the door open for the Kentucky Baptist schools to seek either private or government loans.

Said Owen: "I do not think this is a biblical question. I do not believe it is a religious question. It is a political and practical matter, not a question of sin and righteousness. The government is going to have control whether it lends money or not, especially in the areas of integration and accreditation."

After several hours of debate, the Rone amendment passed on a written ballot. Vote count was 561 to 299.

Earlier, debate had continued for several hours on whether or not the convention should approve the \$300,000 special allocation for 20 years to repay the loans.

A substitute motion by John R. Claypool, pastor of Crescent Hill Baptist Church in Louisville, opposed the \$300,000 allocation and suggested that the convention restudy its relationships to the colleges and its involvement in higher education.

Claypool, who earlier had expressed his views in an article in the Kentucky Baptist state paper, argued in favor of operating only one good-quality Baptist college in the state and allowing the others to become private institutions with self-perpetuating boards.

The president of one of the schools, John M. Carter of Campbellsville College in Campbellsville, Ky., strongly disagreed, saying: "You are going to put your colleges out of existence if you pass this resolution (motion) now. I plead with you not to make this mistake."

Another substitute motion, offered by J. H. Clark of Ashland, Ky., suggested that the convention re-evaluate its entire higher education program and major on Baptist student centers at state-supported colleges and universities instead of on Baptist colleges.

Both the Claypool and Clark substitute motions were tabled, once during the first afternoon of debate and again the next morning. The convention ended with the motions still on the table.

In another major action, the convention gave initial approval to a \$3½ million budget for 1965-66, and a \$3.75 million budget for 1966-67. The budgets would include the \$300,000 annual allocation to repay the loans for the schools, in addition to about \$665,000 which already goes to the schools.

The convention called on the 1,200 Baptist churches in the state to increase the

Reflections

Many Christians have enough religion to make them decent, but not enough to make them dynamic.—J. Kenneth Grider, "When Does the Service Begin?" **Herald of Holiness.**

It's a great pity that things weren't so arranged that an empty head, like an empty stomach, wouldn't let its owner rest until he put something in it.—Olin Miller, **The Journal Of True Education.**

We look for peace on the shores of continents and in the desk drawers of the world's leaders. It is certain to arrive there, eventually. But we too seldom remember that war and peace begin and end in the hearts of men. I am my brother's keeper and so are you. Because we are, we can choose to be instrumental in laying the foundations for world peace by appeasing the war in our brother's mind and members. The pattern for peace does not lie "over there" in an ink-stained treaty, within the scope of another man's responsibility. It is as close as the man next door. Its awful burden is yours and mine.—**Medical Missionary.**

percentage of their local church budgets going to the state convention by at least five per cent to raise the \$300,000 additional money.

The proposed state Baptist budgets increased the percentage which will remain in Kentucky, cutting the percentage that goes to support world-wide Southern Baptist Convention causes from 35.8 per cent this year to 32.5 per cent next year. The actual dollar amount to SBC causes, however, would increase by about \$9,700.

The convention closed with an address on Christian education by Leslie Wright, president of Samford University (Baptist) Birmingham, Ala. By the time he rose to speak, the crowds had dwindled to a few hundred, observers said.

Attendance at the special state convention, a total of 1194 registered messengers, was greater than the attendance at the regular convention last November, and was believed to be a record in convention history.

EDITORIALS

Not By Bread Alone

"The Welfare State is my shepherd; I shall not want," is for some the modern version of the Twenty-third Psalm. The role of the state is expanding, that of the church contracting in many lives. Will Herberg says the Welfare State has become a substitute for religion and for God in the lives of many. They look to the state as a "big father" and "big brother" to find help in times of trouble.

With the state taking on more and more the function of meeting not only man's needs—those other than social and material—what place is left for the church? A federal antipoverty program director, who is also a Lutheran minister, says church groups should be grateful for the assumption by government of welfare tasks which have long been church concerns. There is much more for the church to do as it is freed from waiting on tables. But the trouble is the technological spirit gives man the impression that all problems are technological. This tends to "dry up the sources of religion,"

and men accept more and more the concept of expecting the government to meet their needs.

We seem to be coming to an inherited dependency on welfare relief. A grand jury investigating the handling of welfare allotments in a New Jersey county noted that one family has been on relief for four generations. It would be impossible to estimate the number of families receiving aid for two or three generations. The welfare board director said concerning the case in New Jersey that it began as a poor family supported by state aid. This case was then inherited by the county. Some of the children dropped into their parents' pattern and became welfare charges. Then some of the children's children became perpetuated on welfare. The jury recommended the board use its authority to demand and secure a more realistic approach to the welfare program on the part of the staff. This would be justified to protect the public's rights and interests as well as those of welfare applicants and recipients.

Time was when we criticized inherited wealth. Is there any criticism of inherited relief? How far will we go in expecting the government to meet all our needs? How far can we go in public expenditures without facing the fact that somebody must pay for these mounting expenditures? There is a pointed old story of a ruler who once called his smartest men to put in simplest form the economic problems of the times so all could understand. After a year wise men came with stacks of volumes profusely illustrated with graphs and charts. But one, simpler and wiser than all the rest, put it all in a nutshell without any graph or any chart when he bluntly concluded, "There ain't no such thing as a free lunch."

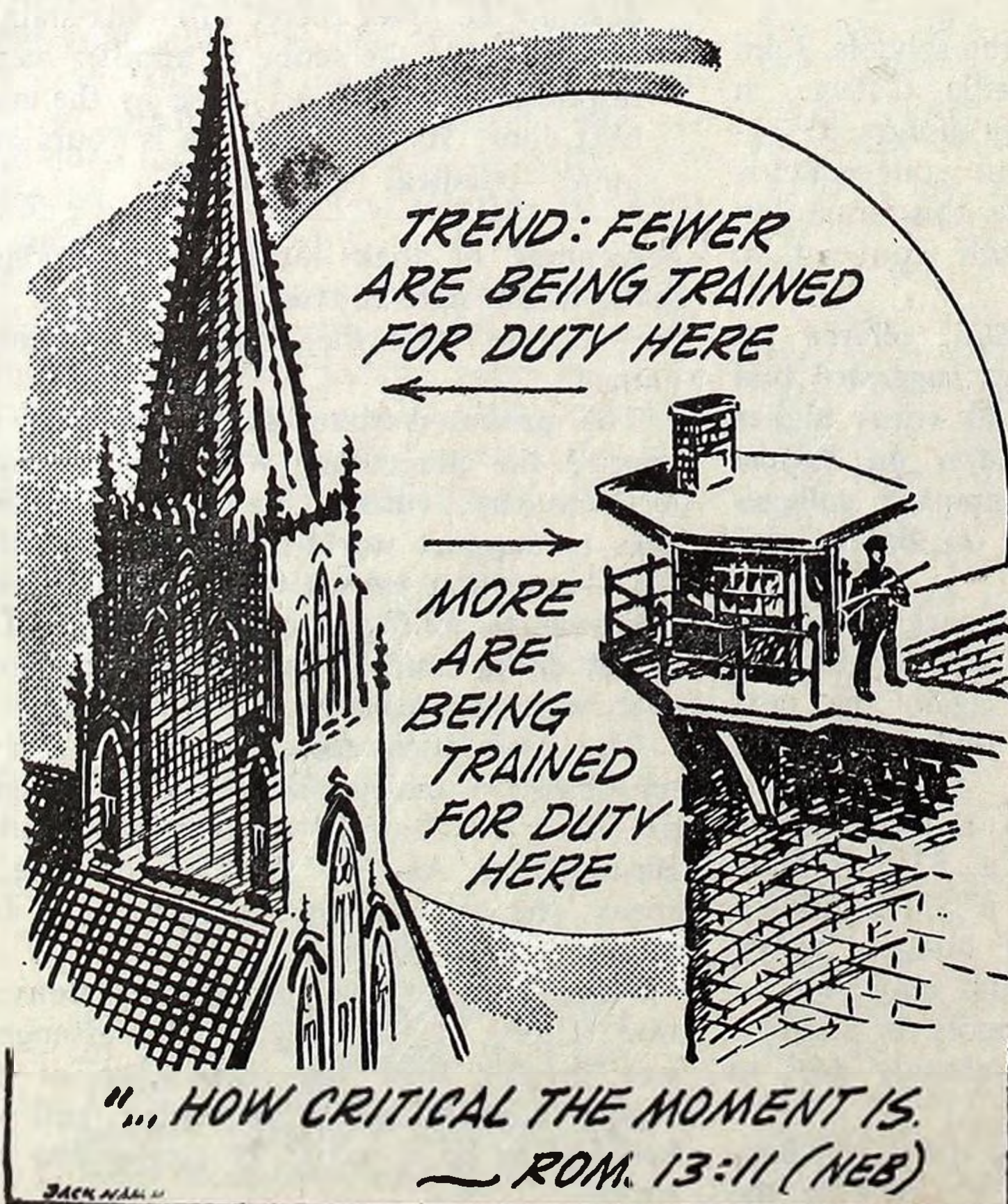
Human problems will not be solved by creating a temporal utopia. Man does not live by bread alone. Let's not forget, after all, the world's troubles started in an earthly paradise, the Garden of Eden.

And Then Some

The winning plus in life is shown by people who rise above the average. It was illustrated in a prominent printer's philosophy as he, in "Inland Printer/American Lithographer," summed up his success:

"I discovered at an early age that most of the dif-

Speaking Of Towers



... Interested in Helping This Student?

● I am a student at Southwestern Seminary, Fort Worth, Texas; working toward a Diploma in Theology, and should finish in two more semesters. My wife and I are working, but not making much. We have three children, the oldest is ten. If we could sell our property in Knoxville, Tennessee, we could pay off our debts and my wife could stay at home with the children. It is a large lot, two hundred fifty feet by two hundred twenty feet located in a suburban area on Northshore Drive, Knoxville, Tennessee. A. T. Burleson at 7115 Northshore Drive will show it to anyone.—Irby Cheatham, 1609 W. Gambrell, Fort Worth, Texas 76115

... Appreciation For Middle Tenn. Preachers' School

● A woeful sense of inadequacy oppressed me when first I began to think of words that I could write that would convey to Dr. Herbert Gabhart, Dr. Roy A. Helton, Belmont College, Leslie R. Baumgartner, the State Missions Department, and the Woman's Missionary Unions throughout our State, who helped make possible the 1966 Middle Tennessee Preachers' School. That sense of inadequacy is still upon me, but from the depths of my heart I thank each person who helped make this summer's Preachers' School a reality. I feel that my life has been made richer by contributions of our teachers, Dr. George Harrison, Dr. Dr. John Price, Jr., Dr. Gaye L. McGlothlen, Mr. Lloyd Barnes, and Mrs. Vern Powers, who led the minister's wives in their sessions.

I know that the pastors who attended our sessions will be especially grateful during the 1967 January Bible Study on Amos, that they had the opportunity to hear Dr. Harrison's lectures on Amos. The plan of this class at Preachers' School each year is to have an outstanding teacher lead us in the preview study of the January Bible Study.

I appreciated the honor bestowed, the opportunity afforded, and the challenge presented to me in serving as the president of the 1967 Middle Tennessee Preachers' School.

Let me urge every preacher, young and old, who has a desire to enrich his understanding of the Bible and his knowledge of Baptist denominational life, as well as to hear inspirational messages and to enjoy wonderful Christian fellowship to plan now to attend the Preachers' School in June

“. . . Resist the devil, and he will flee from you” (James 4:7).

How often we hear these words quoted! Yet how often we find that they are not true! The Bible not true? Of course the Bible is true! But it is true in what it says, not in what someone makes it say either through evil design or through some careless, haphazard abuse of it.

Satan can quote the words of the Bible. Indeed, he often does. But he never quotes it so as to give its true meaning. For instance, in Matthew 4:6 he quoted to Jesus words from Psalm 91:11-12. But it was to misquote and misuse the scripture to his own evil end. Jesus quoted from Deuteronomy, the Law (Matt. 4:4, 7, 10; cf. Deut. 8:3; 6:16; 6:13). But Satan quoted **poetry** as though it were **prose** or **law**. Furthermore, Satan omitted one very vital phrase. He quoted, “He shall give his angels charge concerning thee: and in their hands they shall bear thee up . . .” (Matt. 4:6). But in Psalm 91:11-12 following “thee” are the words, “to keep thee in all thy ways.” Jesus' way was God's way. Satan was seeking to lead Jesus from God's way into his. This serves to establish the point about the devil's abuse of scripture. By it he could not mislead Jesus; by it he does mislead the followers of Jesus.

of 1967. The cost for this school for five days is only \$2.00 for a pastor or \$3.00 for a pastor and his wife. For this, one receives lodging, three delicious meals a day, and studies in air-conditioned facilities. Where else can you beat this? Preacher, regardless of whether you have or have not been to college or seminary, this school will meet a definite need. I hope to see you next year!

Dr. Roy A. Helton, Professor at Belmont College, is the director of the Middle Tennessee Preachers' School.—Billy B. Cooper, Pastor, Prospect Baptist Church, Fayetteville, Tennessee 37334

... "Convention Democracy: By Money or Messengers?"

● When the Southern Baptist Convention met in Dallas, Texas, messengers from the Texas Baptist churches alone could have filled the auditorium's seating capacity. In fact, if every Southern Baptist church sent just one messenger, the annual meeting

Satan's Favorite Half-Verse

In the writer's opinion Satan's favorite **half-verse** in this regard is found in James 4:7. “Resist [take a stand against] the devil, and he will flee from you.” Now there is nothing wrong in resisting the devil. I recommend it. The trouble is that we do not resist him enough; we resist him in the wrong way. Sadly for many resistance ends with the first skirmish. Thus instead of the devil fleeing from us, he overcomes us. Why?

Because we, like Satan, quote only the latter half of the verse. Read the entire verse. “Submit yourselves [be subject] therefore to God. Resist the devil, and he will flee from you.” “Be subject therefore unto God.” That makes all the difference in the world. This is what Jesus did. And the devil fled from Him—at least for a season. Because He was wholly submitted to God's will He continued to resist the devil until the devil fled from the scene of battle. He could not withstand the full, repeated flashing of the Sword of the Spirit. And he never will.

Resist the devil in your own strength alone, and he will win every battle. But fully surrendered to God's will, by His power in His Spirit and in His Word, you can stand triumphant—in the name of your victorious Lord.

would exceed 33,000! Perhaps our method of convention representation needs rethinking. Meetings can be too large for democracy as well as too small for influence. It is possible that representation by churches is not now the most effective means of achieving the purposes of the convention? The basis of convention representation has been altered before and it might need changing again.

What has come of our current efforts to base Southern Baptist Convention representation on local church membership? First, only those who can afford the trip attend the annual meeting. Second, pastors of churches which pay their expenses comprise the majority of messengers so that the meeting is becoming generally a clerical conference. Third, the size of the sessions has forced power to be concentrated in the smaller Executive Committee. Consequently, the power of the Convention is shifting from

(Continued on Page 10)

ferences between average people and top people could be explained in three words. The top people did what was expected of them, *and then some*. They were thoughtful of others, they were considerate and kind,

and then some. They could be counted on in an emergency, *and then some*.”

Long ago, One asked, “What do ye more than others?”

Tennessee Topics

Gibson Association—**Bethel (Y) Church** will hold dedication service for its new building July 17 at 2:30 p.m. **Charles McCall** is pastor. **Center Church**, **Phillip Brasher**, pastor, has re-roofed the Sunday school rooms, installed frosted windows in the front of the auditorium. **Medina Church** redecorated its auditorium and installed new rugs and new pews. **Bob Kendig** is pastor. **Idlewild Church**, **Merle McDonough**, pastor, redecorated its auditorium. **Old Bethlehem Church** put a new roof on its building. **Pastor Joe Paul Pruett** will be going to Southern Seminary this fall. **Phillip Pitt** has resigned as pastor of Fruitland Church and moved to Louisville, Ky., where he will enter Southern Seminary. **Elden A. Byrd** from Union University is interim pastor.

Wilburn Nelson of Milan has been named Rural Minister of the Year for Tennessee by The Progressive Farmer magazine and Emory University. The award will be presented to Nelson July 14 during the 22nd Town and Country School, Church and Community Workshop, conducted annually by the Candler School of Theology, Emory University. Nelson, a farmer, is pastor of Chapel Hill Church in Gibson Association.

Bob Lawrence, minister of education at Springfield Church, Springfield, writes that **Danny Sparks**, senior at Waverly High School and past president of Tennessee Royal Ambassadors was the evangelist and **Jim Shelby**, student at Belmont College and youth and music director during the summer at Trace Creek Church, led the music in a youth led revival at the church. There were 22 decisions during the revival which began on Wednesday and ended on Sunday. Ten of these were by profession of faith, three by letter, and nine rededications. The youth of the church led in the pre-revival planning and direction of the services and visitation. **Grant L. Jones** is pastor.

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Miss Nan Northington died June 30 at Clarksville Nursing Home. She was a sister to **Miss Mary Northington** who long served as Executive Secretary of the Tennessee WMU. Miss Mary may be addressed at the Clarksville Nursing Home. Funeral was held July 2 at Tarpley's Chapel at 10 a.m.

Pastor Loyd Smith of Elkins Avenue Church, Nashville, reports a revival in which **Billy N. Kennedy** did the preaching and **Neiman Kell** led the singing. There were 26 rededications, nine professions of faith and four by letter.

Larry Poole was licensed to the ministry by First Church, Greenbrier. **Jerry A. Songer** is pastor. Poole is a senior at Tennessee Tech.

Concord Association—**Miracle Chapel**, mission of **First Church, Laverne**, organized into a church June 5. **Southeast Mission of First Church, Murfreesboro**, organized into a church June 19. **Florence Church** remodeled the auditorium and installed central air-conditioning. **James Russell** resigned as pastor of Belle Aire Church to become pastor of Northside Church, McMinnville. **J. R. Williams** resigned as pastor of Green Hill Church to become pastor of **Maney Avenue Church**. **Stones River Church** ordained **Ivan Poston** and **Donald Ricks** as deacons and licensed **Donald Ricks** to the ministry. **Third Church** licensed **Forrest S. Clark** to the ministry.

Raymond Smith, pastor of McCalla Avenue Church, Knoxville, delivered the evangelistic messages at Mt. Olive Church, Knoxville, June 19-26. **Fred Randles** directed the music. **Pastor Wyman E. Wood** reports 17 professions of faith and a number of rededications.

A 20-year-old soldier who wanted to enter the ministry after his release from the Army died June 27 of wounds he received from a Viet Cong sniper near Pleiku. **Pfc. Arthur M. Wood**, whose father has been pastor of Forty-Five Church, Moscow, Tenn., for a year, died from a bullet wound in the head which he received June 24. Private Wood was working at the Baptist Book Store in Memphis when he was drafted in November. His father, **Murray A. Wood**, said, "He decided when he was 14 that he wanted to be a preacher. He had planned to do his required military service and get out to go to college."



KNOXVILLE—The C. N. Warrens held open house at their home here on Bell Road July 10, their 50th wedding anniversary. Warren, a minister for 45 years, has been very active and influential in Baptist circles of Knox, Anderson, Grainger, Sevier and Jefferson Counties, where he served 15 churches. Because of poor health he took retirement in 1961, but has done lots of good preaching since, **Pastor Troy Christopher** of Fairview Church, Corryton, says.

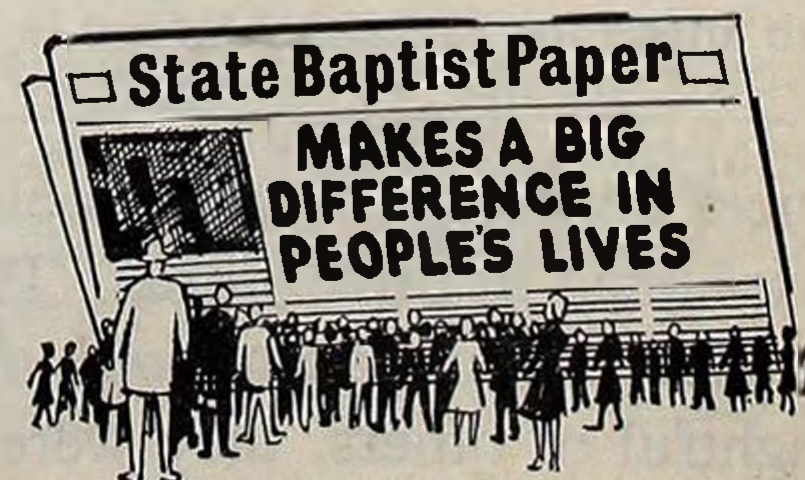
Seek Old Copies Of Quarterlies, Etc.

A graduate student doing research on the doctrine of the church among Southern Baptists is using articles from the following Southern Baptist publications: **Adult Bible Class Quarterly** (known as the **Adult Quarterly** after 1935); **The Convention Teacher** (later known as the **Teacher**); **Sunday School Builder**; **Training Union Magazine**; and the **Annual of the Southern Baptist Convention**.

If anyone has copies of these periodicals for the years 1926 through 1963 and would be willing to loan them or give them away, Mr. Donald M. Lake, 326 Lewellen Drive, N.W., Cedar Rapids, Iowa will pay the postage for mailing them to him.

If you desire their return, Mr. Lake will see that they are returned to you after he has had an opportunity to use them.

These periodicals are very important for the dissertation that Mr. Lake is writing, and he will greatly appreciate the help of any one who can aid in locating the printed issues of the above materials.



Teenagers With A Testament

William H. Pitt, Sr.

Revival has come to the youth of First Church, Donelson, Tennessee! It all began in a three-day Youth Retreat at Standing Stone State Park. Some fifty teenagers and sponsors, under the leadership of David Hyers, minister of music, arrived at the park at noon Thursday, June 9, for an afternoon and night of fun and frolic.

Friday was given to more serious matters, Bible study and discussion. The planned activities for the day came to a close late in the evening—but then the Holy Spirit prompted spontaneous testimonies from youth and adults alike. A new Pentecost descended and there were none present who did not feel the presence of God.

Rededication was superceded by "new" dedication. Areas of life heretofore uncommitted to the Lordship of Christ were yielded to Him in total commitment. One by one many confessed their lack of sincerity in Christian living and "new" dedicated their lives to Christ.

Back home on Sunday morning, Pastor W. L. Baker relinquished his preaching time so the congregation could hear the testimony of one of the teenagers. David Pitt told in his life-story how Christ had helped him through five years of bone disease during which time he could not walk. His testimony concluded with an affirmation of what Christ meant to him and a declaration that out of gratitude to God he wished to be known, not as a football player or Senior class president—but as a "Teenager with a Testament" telling others about Christ.

In the evening service nearly a score of other young people gave their testimonies and told of their experiences at the retreat. Each declared his or her "new" dedication to Christ. At the close of the day 75 persons had made public decisions for Christ—three professions, five for church membership by letter, and 67 "new" dedications.

The group has organized and call themselves "TEENAGERS WITH A TESTAMENT". Teams have already visited and spoken in several churches in the Donelson area and in Memphis. They are eager to share their experiences and their Christ with others.

Sunday School classes, individuals, and other groups in the church have responded to the challenge of the teenagers and are providing transportation to speaking engagements, testaments, prayer support and encouragement. A Friday-night teenage recreation and fellowship for the youth of Donelson has been started in the church's Fellowship House.

Plans for evangelistic instruction and Bible study classes are underway. Other projects will be attempted as the group continues to grow and witness for Christ.

NASHVILLE—FACULTY MEMBERS for Bible conferences Aug. 11-17 at Glorieta (N.M.) Baptist Assembly and Aug. 25-31 at Ridgecrest (N.C.) Baptist Assembly will include these Southern Baptists. Leaders of Bible exposition periods on the book of Amos will be (top row): at Glorieta, Dr. Roy L. Honeycutt, professor of Old Testament and Hebrew, Midwestern Baptist Theological Seminary, Kansas City; and at Ridgecrest, Dr. J. Leo Green, professor of Old Testament interpretation, Southeastern Baptist Theological Seminary, Wake Forest, N.C. Leaders of doctrinal study of "The Holy Spirit and the Christian Life" will be (middle row): at Glorieta, Dr. James W. McClendon, professor of theology and philosophy of religion, Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and at Ridgecrest, Dr. Dale Moody, professor of Christian theology, Southern Baptist Theological Seminary, Louisville. Conference preachers will be (bottom row): at Glorieta, Dr. Grady C. Cothen, recently elected president of Oklahoma Baptist University, Shawnee; and at Ridgecrest, Dr. Theodore F. Adams, pastor, First Baptist Church, Richmond. Dr. Clifton J. Allen, editorial secretary of the Sunday School Board, is director of the conferences.—BSSB Photo



Gives Library To Dallas College

DALLAS (BP)—W. Herchel Ford, evangelist and former pastor of First Church in El Paso, Tex., for 16 years, has donated his personal library of more than 400 volumes to Dallas Baptist College.

Ford, author of a "Simple Sermon" series which now numbers 22 volumes, said he was giving the books to the college because of the stand the president, Otis Strickland, and the faculty for the Bible as the infallible word of God.

Ford is a former vice president of the Southern Baptist Convention and a former president of the Southern Baptist Pastors' Conference. He left the El Paso church to enter evangelism in 1963. He now lives in Dallas.

Opportunities to serve are welcomed and sought.

If "TEENAGERS WITH A TESTAMENT" can be of service by speaking in your church or organization, please call or write to Michael Williams, 883-3047, 206 Shady Grove Avenue, Nashville, 37214 for engagements in Nashville; or out-of-town dates call or write David Pitt, 615-883-7086, 2649 Woodberry Drive, Nashville, Tennessee 37214.

CHILDREN'S HOME

My Home

James M. Gregg, Gen. Supt.

"The Children's Home was my home for 15 years and I never knew how much it meant to me until I left for the Army. Thank you for all you have done for me. Give all of the boys and girls my love." Thus wrote one of our boys who is now in Viet Nam.

Your love, interest and gifts makes it possible to make our Homes "my home" for hundreds of homeless children. Our Board of Managers, our staff and your children join me in saying "Thank you".

I am very happy to report that through July 1 the total Mother's Day Offerings were \$129,461. This includes receipts through Dr. Kendall's office and direct to my office for May and June.

To God be the glory.

If your church has not already sent in your Mother's Day Offering you can help us reach our goal of two hundred thousand dollars this year by sending it in during July.

McCall, James Debate Federal Aid Question

FORT WORTH (BP)—Two outspoken Texas Baptist leaders took opposite stands here on federal aid to Baptist institutions, one criticizing "extremists who preach of a complete separation of church and state" and the other chiding Baptist college presidents who yield to the temptation to accept federal funds.

The debate came during addresses at the annual Pastors' Conference at Southwestern Baptist Theological Seminary in Fort Worth.

Abner V. McCall, president of Baylor University in Waco, Tex., rapped extreme advocates of complete separation of church and state, calling them "a great threat to the continued existence of a free church in a free society."

In rebuttal, E. S. James, editor of the Baptist Standard in Texas, charged that Baptist college presidents have yielded to the federal government's temptation and have gotten "gold dust in their eyes."

The editor's address was punctuated by frequent "amens." During a discussion period following the address, there were no questions, but one remark came from the floor saying: "We agree with you."

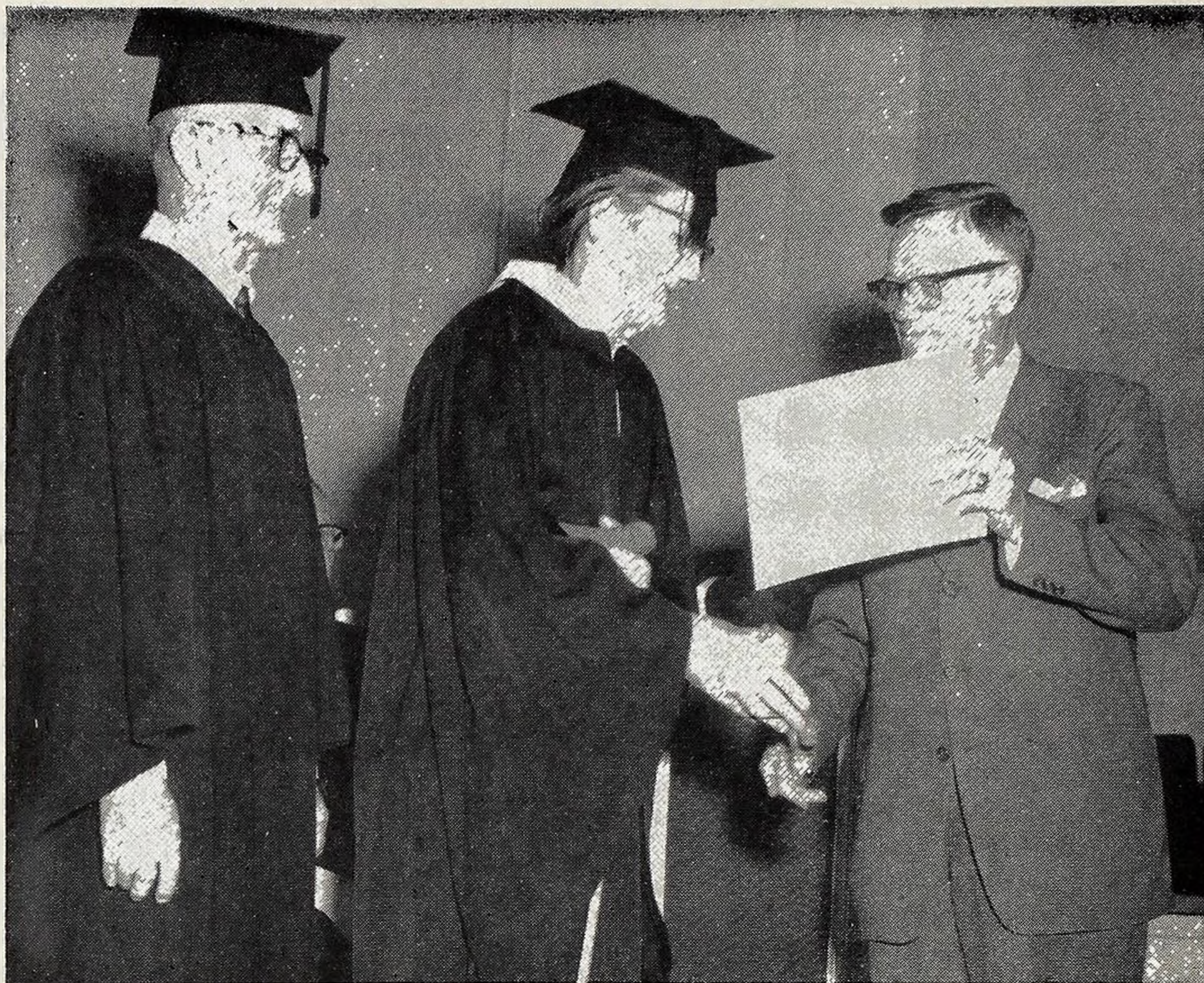
McCall, who spoke first to the pastors' conference, has frequently advocated allowing Baptist schools to accept federal aid. He said that the American brand of democracy and religion are closely related.

Some "professional church and state separationists" would like to do away with the longstanding policies of allowing church property to be tax exempt, McCall said.

Based on statistics showing church properties in the Southern Baptist Convention valued at more than \$3 billion, McCall said that if the tax exemption is taken away, the churches would be pushed toward bankruptcy.

Although not labeling it as extreme, McCall took a few gibes at the Baptist Standard, which James edits, saying that the weekly Texas Baptist newspaper takes "a direct subsidy" of about \$1 million a year in the form of a second class mailing privilege.

He added that the Baptist Standard and other Baptist publications could not exist without the subsidy of the second class



JEFFERSON CITY—Rev. and Mrs. H. C. Brooks of Harrogate received **ADVANCED** Certificates of Achievements in Off-Campus Education from President Harley Fite at the graduation exercises during C-N Preachers' School, June 20, for completion of 48 semester hours of extension study.

Others receiving certificates that day were Miss Louise Stout, Elizabethton, and Newton Lambert. They received the **SPECIAL** Certificate of Achievement for 16 semester hours of Off-Campus study completed.

Nat C. Bettis is director of the Off-Campus Education Program of C-N.

mailing privilege.

McCall said the great danger of "a complete separation of church and state" would be to possibly wreck America's democratic brand of government.

The original United States political system was unique, he said, because it was "an implementation of the religious beliefs of the people."

In a later address to the pastors, the Baptist Standard editor said that Baptist college presidents are very sincere in their motivation to build better Baptist schools, and that church members have brought up the question of accepting federal assistance because of lack of financial support of the schools.

He said that some Baptist institutions may cease to exist if they are not allowed to take federal money.

"On the other hand," James said, "if we let them take it we are going to lose them ultimately anyway. In doing so, we will have lost some things we can never recover—our heritage, our spiritual influence, and our self respect."

James said the battle to retain separation of church and state is still undecided. Six state Baptist conventions, including Texas, have special study committees now dealing

with the question of federal loans or grants to Baptist institutions.

"Frankly, some of us are scared about the outcome (of the federal aid question), but we are not afraid of the conflict," James said.

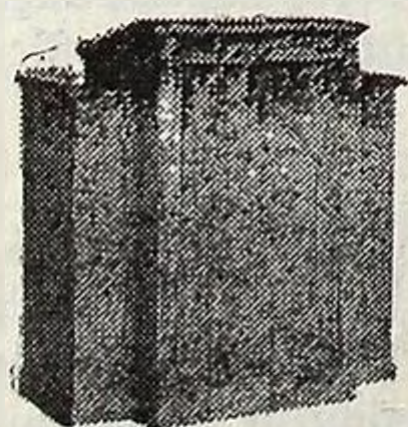
"We may finally go down for the count of 10, but let us not be so timid as to toss in the towel so long as we are still on our feet."

James contended that there were no breaches in the wall of separation of church and state 35 years ago, but since then there have been 115 breaches in the wall.

He mentioned eight of them in his address, listing the GI Bill of Rights, the war surplus program, the dormitory loan program, the Hill-Burton Act of 1958, the Higher Education Facilities Act of 1963, the Economic Opportunity Act and the Education Act of 1965.

Baptists and others who had been guarding against use of federal money to aid church causes were caught napping in 1963 when the Higher Education Act was passed, he said.

When the bill was approved allowing church schools to receive grants for building and equipment, "the wall of separation was shaken to its very foundation," James said.



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Also complete line of church pews.

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Fire Destroys Church; \$250,000 Damage Done

CHARLOTTE, N.C. (BP)—Fire gutted the Newell Baptist Church near here, completely destroying the \$250,000 sanctuary leaving only the charred brick walls standing.

The church building was only two years old. The church's pastor, Dan Silver, called it "a success story gone up in flames."

"Sheer faith built this church," Siler said. "A few years ago, this was a struggling congregation and they set about the job of building this church."

"They raised money; they worked physically, digging the basement and doing other jobs. It was their love for each other and their love for the Lord that built this church."

"Now it (the building) is all gone," he said. "All our hymnals, pianos, music, choir robes, our organ, and office equipment and records—gone."

"But these people are the kind who will rise again, and knowing their love for the Lord, I have no fears that the church will build again," Silver said.

The pastor said the building debt is covered by insurance, but the remainder of the loss is not. "I don't know exactly what will be covered. That will have to be checked."



JEFFERSON CITY—New officers elected for 1967 at Carson-Newman College Preachers' School held June 20-24 are front row, L to R, Mrs. Audra Cooper, pianist; Mrs. Vernon Fielden, Pres. of women's group; Mrs. Ted Wood, V-Pres. of women's group; Mrs. Huell White, Sec. of women's group; Mrs. Ruble Thompson, Mrs. Wayne Benson, Mrs. W. L. Shipman, Hospitality Committee.

Back row, L to R, D. Harley Fite, C-N President; Wallace Starr, Pres.; Virgil Turbyfil, V-Pres.; C. C. Mills, Sec.; D. W. Pickelsimer, Song Leader; Nat C. Bettis, C-N Preachers' School Director.



Bill Brown, Associate Brotherhood President of Shelby County Baptist Association will be leading his men to East Nashville July 28-31. They will be helping the churches of East Nashville as they prepare for a cooperative revival effort July 31-August 14. Julius Thompson and Marion Smith of Nashville are leaders of the overall effort. Lucien Coleman of the Brotherhood Commission, Memphis, is also assisting. C. E. Autrey, Home Mission Board, Atlanta, is to be the evangelist. Dr. Autrey was formerly head of the Department of Evangelism of Southwestern Baptist Seminary, Fort Worth.

MISSIONS DEPT.

C-N Preachers' School

Two hundred and four preachers and their wives enrolled for the 1966 Summer Preachers' School at Carson-Newman College, Jefferson City, June 20-24.

The faculty members were Mrs. J. O. Williams, Porter Routh, Newman McLarry, James Murphy, and Roy Honeycutt.

Many expressed the opinion that this was one of the best schools held in the 37 years since the first was held on the C-N campus in 1929. At least two pastors, E. G. Tabler of Blaine and P. H. Hooker of Benton have been attending the schools regularly for more than 20 years.

MATURE PERSONS TRAVEL The Bible Lands and Europe with Vivian Bynum

Oct. 4, 1966—\$996 from New York
Highlight: Visiting Southern Baptist Mission Work

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Miss Vivian Bynum
Baptist Travel Abroad
5130 Belmont, Dallas, Tex. 75206
Phone TA 7-5435

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Adams Named Professor At Arkansas Polytechnic

RUSSELLVILLE, Ark. (BP)—Travis M. Adams of Nashville, assistant executive secretary of the Education Commission of the Southern Baptist Convention, has been named assistant professor and assistant to the dean at Arkansas Polytechnic College in Russellville, Ark.

Adams will return to his native state of Arkansas, effective September 1. His appointment to the faculty was announced here by J. W. Hull, president of Arkansas Polytechnic College.

He has served on the staff of the SBC Education Commission for the past two years, and is nearing completion of his work toward the doctor of philosophy degree in history at Vanderbilt University, Nashville.

FORUM

(Continued from Page 5)

the messengers to the professional staff employees.

Southern Baptists need to discern the mind of Christ by democratic processes, but how can our Convention be saved from imminent bureaucracy? Could representation be shifted from local churches to associations? To save Southern Baptists from the curse of frigid institutionalism should we replace "dollar democracy" with associational representation? Churches in associations could send messengers to the annual meeting. Thus small, poorer churches could also have a voice in the Convention. Associations would be strengthened in their importance. And representation by associations would help reduce attendance so that the annual meeting of the Southern Baptist Convention could again be an initiating as well as a responding voice of Southern Baptist life.

"Dollar democracy"—representation by those who can afford it—as now practiced by the Southern Baptist Convention poorly expresses our Baptist heritage. The size of our Convention demands some change that will make our practice more harmonious with our profession. One possible solution is a shift to associational representation. This might restore government to all the people in an orderly fashion. (Currently the annual meetings may reflect the region in which they are held more than the Convention at large.) Associational messengers could help restore vital democracy in our denominational life. (For evidence of a need for a change see Donald Trotter's dissertation, "A Study of Authority and Power in the S. B. C.," in the library of Southern Seminary, Louisville, Ky.) Let us seek God's help to improve the democratic basis of our Convention.—Russell Bennett, Loma Baptist Church, 38th and Church Sts., Covington, Ky. 41015

Atheist Literature Vs. Bible: Reds Spend 100 Times More

RIDGECREST, N.C. (RNS)—An American Bible Society official warned here that Russia is spending annually about 100 times more on atheistic literature than what the world's Christian churches spend annually on new Bibles.

Dr. John H. McCombe, Jr., ABS executive secretary for church relations, told the Southern Baptist foreign mission conference that churches are doing "almost nothing" to place Bibles and other Christian literature in the hands of the estimated 20 million people around the world who become literate each year.

Although about 85 per cent of the world cannot afford commercially printed Bibles, he maintained, Christian churches spend annually less than \$15,000,000 for the translation, production and distribution of the Bible.

"The Communists are neither so indifferent nor so stupid," he declared. "It is estimated that the Communist government of the Soviet Union is spending yearly \$1,500,000,000 for literature outside the Soviet Union—all of it atheistic. How can \$15,000,000 stand up against \$1,500,000,000 in an age of exploding literacy?"

Dr. McCombe also referred to the population explosion and said that at the rate non-Christians are increasing in contrast to Christians, "in 84 years' time the world's Christian strength will be cut exactly in half."

According to estimates, he said, the world's population is gaining about 7 million annually, compared to the Christian increase of 20 million a year. Today, he said, Christians total about 32 per cent of the world population, and at the present rate of expansion, in 84 years Christians will comprise only about 15 per cent.

Roberts Elected Department Head

OKLAHOMA CITY (BP)—J. T. Roberts of Oklahoma City has been elected secretary of the department of missions of the Baptist General Convention of Oklahoma, an office in which he has been an associate since 1960.

Roberts, 50, succeeds Sam W. Scantlan, who will retire at the end of this year as head of the department.

Scantlan will continue his services with the state convention on a retirement basis as buildings and grounds supervisor at Falls Creek Baptist Assembly near Davis, Okla.

As state missions secretary, Roberts will also serve as business manager for Falls Creek.

Baptists Urged: Don't Ignore Ecumenical Move

FORT WORTH (BP)—"Baptists can no longer afford to ignore the ecumenical movement," the Southwestern Baptist Theological Seminary annual Pastors' Conference was told here.

W. Barry Garrett of Washington said new attitudes taken by Roman Catholics in the Vatican Council II meeting make it necessary for Southern Baptists to find "effective ways and means . . . to communicate with their fellow Christians of all faiths."

Garrett, associate director of the Baptist Joint Committee on Public Affairs, said "the day of an isolated Christian and of an isolated Christianity is at an end."

Garrett emphasized, however, that he was not advocating any union of Southern Baptists with other denominations.

The Baptist leader, who attended the Vatican meetings as a reporter for the Baptist Press, said he thought it was tragic that many Baptist pastors have been so indifferent and unaware of the significance of the meetings in Rome.

The Catholic meetings have brought on "a new day of conversation between Catholics and Baptists," he said.

Garrett said he asked one Catholic leader at the meetings what he would like to say to Southern Baptists. The official answered: "Give us credit for having good, sincere motivations."

"Tell Baptists to give consideration to the fact that what is happening in Rome may be the work of the Holy Spirit."

Garrett said the Catholics almost completely reversed their previous stand on religious liberty and declared that each individual has a right to his own beliefs.

"These new attitudes of Roman Catholics could well mean developments of new attitudes of Baptists toward Catholics," Garrett said.

The Baptist leader said that if the Catholic Church can "throw off its medievalism," other churches will find it hard to compete.

Church Library Conferences Set

NASHVILLE—Church library conferences will be held at Glorieta (N.M.) Baptist Assembly Aug. 11-17 and at Ridgecrest (N.C.) Baptist Assembly Aug. 25-31.

The conferences are for persons interested in beginning a church library, for those whose churches have recently begun libraries and for church librarians who desire further training.

The conference theme for both assemblies will be "The Church Library: a Partner in Education." Special attention will be given to relating the library as a resource center to the full educational program of the local church.

The Church Growth Plan

The Church Growth Plan is a comprehensive design for assisting a church to increase its membership. It has been developed out of a conviction that churches want a carefully devised plan to help them reach the multitudes of lost people with the gospel. The use of the Sunday School for a church's numerical increase is the heart of the Church Growth Plan. This plan is in keeping with the task of a church's Sunday School program to "lead in reaching all prospects for the church."

1. The Church Growth Plan is an inclusive strategy designed to increase church membership by providing a plan for emphasis on outreach.

2. The distinctive strategy in the plan is to concentrate on reaching Adults in the Sunday School as the basic step in reaching persons of every age group.

3. The unique approach to outreach as expressed in the Church Growth Plan is the designation of quarterly focus groups. The spotlight will be placed upon a different group of Adults each quarter.

The focus for the first year's emphasis in the Church Growth Plan is upon men. Although all prospects will be sought regularly, there is a quarterly emphasis upon specific groups of men. These focus groups are as follows:

a. Men who are unsaved and have no connection with the church—October-December, 1966.

b. Men whose wives and/or children are enrolled in Sunday School—January-March, 1967.

c. Men who are unenrolled church members or unaffiliated Baptists—April-June, 1967.

d. Men who are potential church leaders—July-September, 1967.

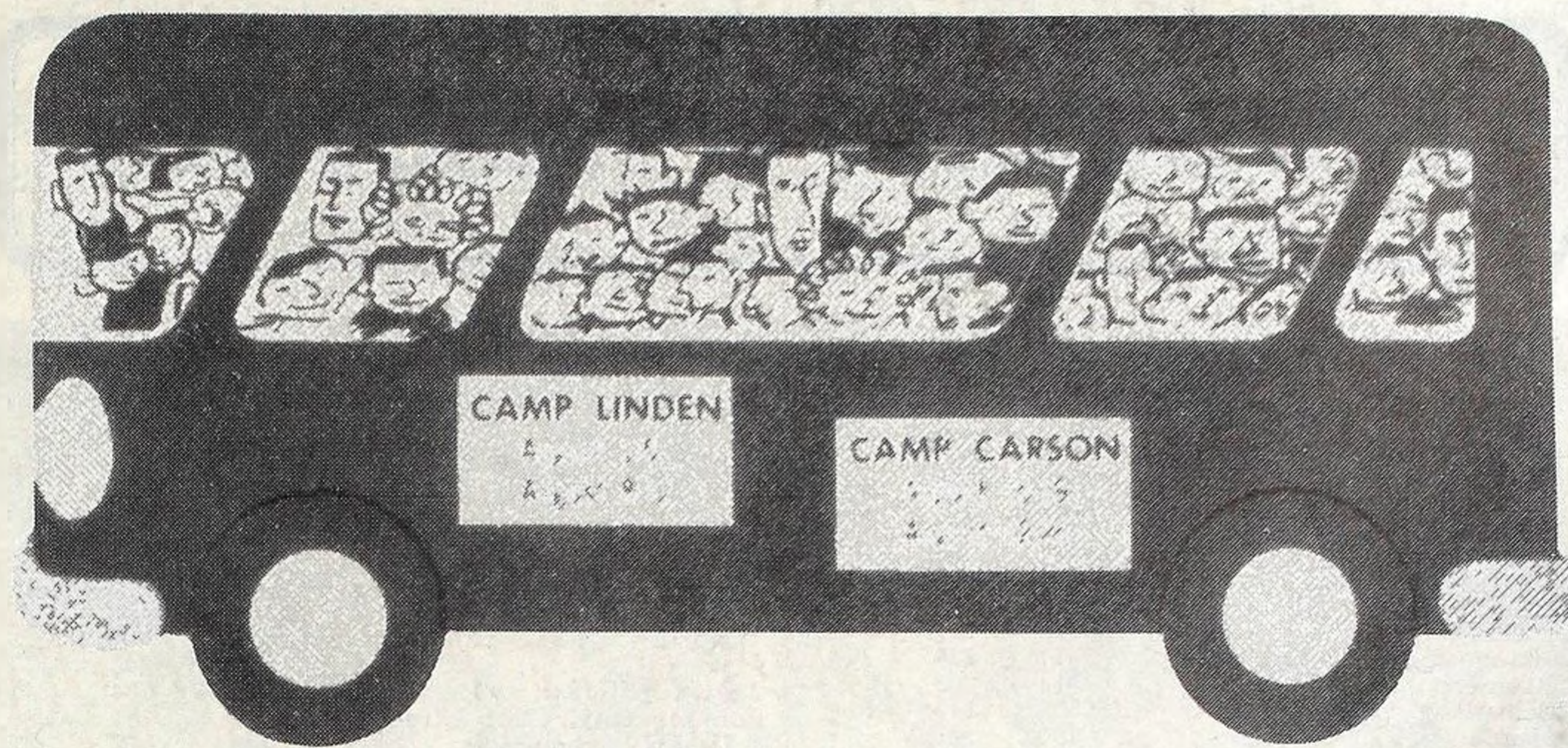
The efforts to reach these groups of men are planned for a season of the year that is most psychologically suited to the needs of the men and the churches.

4. Why focus on Adults?

When a church focuses its attention on Adults, it will experience a twentieth-century renewal of the New Testament thrust in outreach. This concept is clearly portrayed in the New Testament because the New Testament is largely a record of adults reaching other adults for Christ. Men are at the heart of God's concern and interest.

5. Why focus on men?

Because of the unique role that men play in the life and work of a church, a focus on men is absolutely necessary. Men are leaders; men are influential; men are achievers. Men also are unreached; men are untaught; men are untrained; men are unsaved. Focusing attention on men can bring into being an entirely new era in Southern Baptist church life. This is an era desperate-



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Aug. 22-26 ☐

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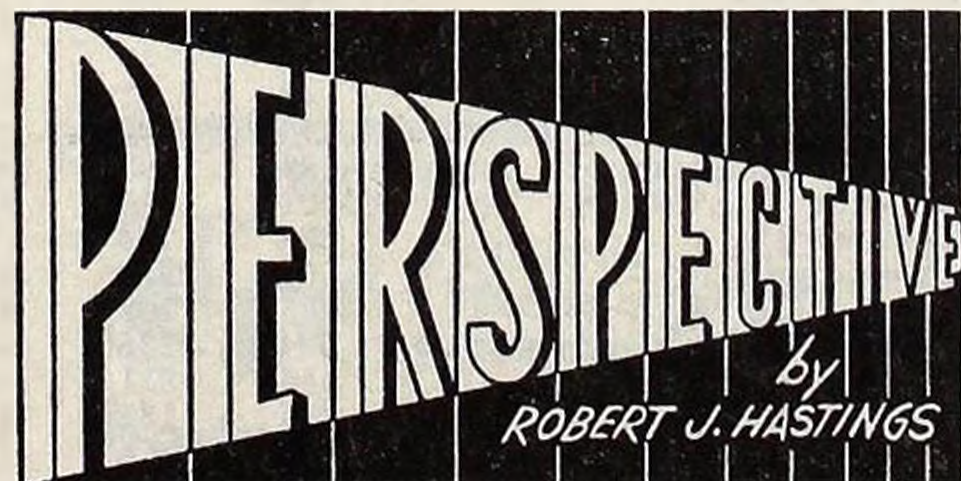
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Year of Birth _____ Check: Boy ☐ Girl ☐ Man ☐ Woman ☐

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"Shadow on the Wall"

Grabbing a fellow by the shoulders, shaking him vigorously, and giving him a "piece-of-my-mind-lecture" is not necessarily the best way to influence an individual. Personal example is far better. As Edgar A. Guest once said, "I'd rather see a sermon than hear one any day."

This learned I from the shadow of a tree,
That to and fro did sway against a wall;
Our shadow-selves, our influence, may fall
Where we ourselves can never be.

Juan Marichal, \$70,000 a year star pitcher for the San Francisco Giants, grew up in the Dominican Republic. An avid ball fan, he usually played shortstop. When he

ly needed because of what men can do for the church, but it is one that is more importantly needed because of what the churches can do for men.

was 15, Juan watched a game pitched to Bombo Ramos. So confident and skilled was Bombo that once he told the infielders and outfielders they could sit down.

"I went home that day and I never played shortstop again," says Juan. Now Bombo might have lectured Juan a whole day on why he should concentrate on pitching. But it was his example that effected the change.

Of your Christian influence, could someone say:

"I went home that day and I never felt sorry for myself again."

"I went home that day and I never criticized my friends again."

"I went home that day and I never slept until I surrendered my life to Christ."

"I went home that day and I never again lost faith in the ultimate triumph of right."

"I went home that day and I never again cried as one without hope."

"I went home that day and never forgot your radiant smile, your boundless faith, your contagious enthusiasm."

"I went home that day and I never made another major decision without asking first the will of God."

If so, your shadow-self is witnessing far more effectively than any eloquent words you might say.

Attendance & Additions

Churches S.S. T.U. Add.

JULY 3, 1966

Alamo, First	234	72	
Alcoa, First	371	168	
Alexandria, New Hope	46	23	
Auburntown, Prosperity	136	73	
Bemis, First	236	55	
Bolivar, First	399	94	1
Bordeaux	145	30	
Brownsville	557	117	4
Chattanooga, Brainerd	751	224	
Brainerd	751	224	
Central	607	145	1
Meadowview	98	27	
First	757	123	5
Northside	310	51	
Oakwood	388	108	
Ridgedale	454	133	4
Silverdale	187	70	1
South Seminole	192	57	
Woodland Park	255	84	
Clarksville, New Providence	157	62	
Pleasant View	260	69	1
Cleveland, Big Spring	270	103	
Clinton, First	478	118	
Collierville, First	333	76	
Columbia, Highland Park	275	79	
Northside	119	40	
Concord, First	259	108	
Cookeville, Bangham Heights	60	48	5
First	361	84	
Washington Avenue	127	85	4
Crossville, First	210	40	
Homestead	189	50	
Oakhill	84	44	
Dickson, First	244	65	
Dresden, First	185	49	
Dunlap, First	124	50	1
Elizabethton, First	444	105	1
Immanuel	284	105	
Oak Street	182	50	6
Siam	204	89	
Etowah, First	284	76	
Flintville	161	73	3
Friendsville, First	177	82	1
Galloway	98	74	
Grand Junction, First	134	63	
Greeneville, First	299	64	1
Cross Anchor	29	35	
Second	129	37	
Greenbrier, Bethel	142	75	
Ebenezer	106	47	
First	483	138	8

Harriman, Big Emory	153	58	1
Trenton Street	282	77	
Henderson, First	192	29	
Hixson, Central	233	92	
Humboldt, First	422	82	
Jackson, Calvary	373	119	
Highland Park	184	77	
North	220	89	
West	669	245	
Jasper, Kimball	86	34	
Johnson City, Clark Street	241	51	
Unaka Avenue	330	67	
Kenton, First	188	61	
Macedonia	78	61	
Kingsport, Calvary	167	39	
Colonial Heights	398	119	6
First	758	121	2
Lynn Garden	330	76	
State Line	216	108	6
Knoxville, Black Oak Heights	171	60	2
Central (FT C)	949	225	5
First	691	111	3
Grace	420	158	
Immanuel	285	70	3
Mount Carmel	122	51	2
Meridian	583	152	
New Hopewell	235	87	
Sharon	208	65	
Smithwood	607	182	2
South	476	137	2
Wallace Memorial	552	208	
LaFollette, First	228	42	
Lawrenceburg, First	192	43	
Highland Park	238	103	
Immanuel	125	52	2
Lebanon, Rocky Valley	120	63	
Southside	174	67	
Lenoir City, Calvary	170	55	
First	384	99	
Kingston Pike	97	54	3
Pleasant Hill	165	95	
Lewisburg, First	316	61	
Loudon, New Providence	117	84	
Madison, Alta Loma	250	95	
First	339	66	
Madisonville, First	285	71	
Manchester, First	265	72	2
Maryville, Pleasant Grove	161	61	1
Stock Creek	173	80	
McEwen, First	80	43	2
McKenzie, First	316	47	
McMinnville, Bethel	48	21	
Gath	115	100	
Memphis, Ardmore	483	193	10
Bellevue	1201	427	7
Boulevard	282	104	
Broadway	500	225	5
First	1095	168	9
Frayser	594	235	
Georgian Hills	444	211	1
Glen Park	275	131	2
Kennedy	459	174	
LaBelle Haven	615	220	
Lucy	146	84	4
Mallory Heights	148	73	
Rugby Hills	251	106	2
Second	673	228	6
Speedway Terrace	586	208	2
Temple	798	224	
Wells Station	554	185	4
Whitehaven	621	167	2
Midan, First	449	124	
Northside	129	50	
Murfreesboro, Third	252	77	
Nashville, Antioch	177	49	
Belmont Heights	797	220	10
Westview	50	26	
Brook Hollow	307	90	3
Dickerson Road	329	75	
First	1102	302	3
Carroll Street	132	47	
Cora Tibbs	53	19	
T.P.S.	169		
Glenwood	222	60	1

To Hold Church Building Conferences

NASHVILLE—Church building and architecture conferences will be held at Glorieta (N.M.) Baptist Assembly Aug. 11-17 and at Ridgecrest (N.C.) Baptist Assembly Aug. 25-31.

The conferences are for pastors and church staff members, members of planning and survey committees and of building committees, architects and others who are interested in church growth.

Both conferences will be promoted by the Sunday School Board's church architecture department, Nashville, with Dr. William A. Harrell, department secretary, as conference director.

At Glorieta, architects Ralph M. Buffington of Houston and Martin Lawrence of Oklahoma City will discuss the church building program from an architect's viewpoint. A seminar on the church building program and long range building finance will feature Dr. James G. Harris, pastor, University Baptist Church, Fort Worth.

The Judson Studios of Los Angeles will be represented at Glorieta by Robert F. Brammer, who will discuss the use of stained glass, faceted glass, and mosaics in church design.

At Ridgecrest, Eldred M. Taylor, pastor, First Baptist Church, Somerset, Ky., and J. Ralph McIntyre, pastor, Brainerd Baptist Church, Chattanooga, Tenn., will share their experiences of a church building program.

Also at Ridgecrest, Albert L. Haskins, an architect from Raleigh, N.C., will take part in seminars which relate the work of an architect and the church building program. Church furnishings and equipment will be the emphasis of a discussion by E. W. Walker, head of the church furniture division of Southern Desk Company, Hickory, N.C.

For reservations write: E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N.M. 87535; or Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770.

Grace	605	162	6
Grandview	298	46	
Haywood Hills	372	129	
Hermitage Hills	268	107	
Hillhurst	226	67	1
Joelton	258	111	2
Lockeland	425	95	3
Lyle Lane	77	38	1
Park Avenue	789	160	1
Riverside	239	47	
Valley View	65	18	
Rosedale	135	51	
Two Rivers	209	90	
Woodbine	434	156	2
New Johnsonville, Trace Creek	143	52	
Old Hickory, First	404	139	
Peytonville	18	14	
Rayon City	183	58	1
Temple	218	109	1
Parsons, First	192	80	
Portland, First	319	78	

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Tennesseans At Ridgecrest YWA Conference

More than three hundred Tennessee YWAs and leaders attended the YWA Conference at Ridgecrest, June 16-22, where the attendance ranged between 1800 and 2200. They arrived by bus, auto and three chartered buses. Two were chartered by the state YWA office from Memphis and Nashville and Knox County chartered one from Knoxville for those staying in the Knox County Lodge. This is the largest group ever to represent Tennessee at this conference.

During the conference 15 young women from Tennessee registered decisions. One accepted Christ, three were for medical missions, one language missions, one missionary student worker, one missionary or WMU worker, one for a church related vocation, and others were life commitment to follow the Lord's will. Following the conferences many decisions are made at home and in home churches, as one who upon learning the sign language at Ridgecrest, felt led in the direction of Home Missions with the deaf.

One-third of the total number of state YWA leaders in the Southern Baptist Convention are Tennesseans or received their education in Tennessee. Some of them are youth directors and one has YWA and Sunbeams, while another is in charge of all as WMU Executive Secretary. They are: Mary Hutson in Arkansas, from Knoxville; Rus-

sell Drinnen in Illinois, from Knoxville; Mrs. Louise Berge Winningham in Indiana, from Knoxville; Sydney Dea Portis in Ken-

tucky, from Jackson; Ruth Cantrell in Maryland, from Watertown and Nashville; Virginia Johnson in Mississippi, educated at Carson-Newman, grew up in Brazil where her parents were Southern Baptist missionaries; and Katherine Bryan in Texas, from Nashville.



A part of the group of Tennessee YWAs at the Ridgecrest YWA Conference. On the first row: Left, is Linda Porter, Orlinda mission appointee to Nigeria, who spoke Sunday night; #6 is June Crane, Memphis, Alternate Vice-president; #7 is Vickie Crouch, Memphis, President of the State YWA Council; and Miss Frances Sullivant, State YWA Director. Other state YWA officers are: Second row, #6 Neva Justice, West Tenn. Representative; Fourth row, last person on right, Barbara Bates, Baptist Hospital, Memphis, Secretary.

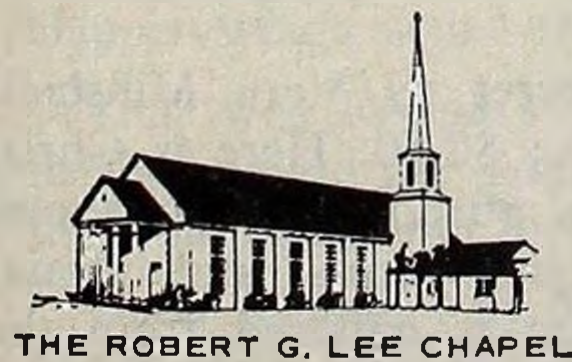
Pulaski, First	262	56	..
Rockwood, First	396	106	..
White Creek	103	38	..
Rogersville, First	406	103	9
Henard's Chapel	140	90	..
Seymour, First	156	34	..
Shelbyville, Shelbyville Mills	160	69	..
Smyrna, First	284	113	3
Sparta, First	167	41	1
Sweetwater, First	301	58	..
Trenton, First	369	64	..
Chapel	117	57	..
Troy, First	181	59	..
Union City, Second	245	89	..
Watertown, Round Lick	206	76	..
Waverly, First	153	70	..
Waynesboro, Green River	139	65	2
White House	145	44	..
Winchester, First	196	48	..
Southside	80

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What Is True Worship?

TEXTS: Exodus 20:4-6; 32:1-24; I Chronicles 16:29; Isaiah 46:1-4; John 4:7-24 (Larger)—Ex. 20:4-6; Jn. 4:7-10.19-24 (Printed)—Jn. 4:24 (Golden).

The fact that all men worship some ones or things is within itself rather convincing evidence of both their high endowment as well as capacity. Indeed, this fact says something concerning man's exalted status in the realm of all other creatures. This attempt to worship, crude and distorted as it may be in some instances, sets mankind apart from even the apes of the highest order. Education and culture may cause him to think that he no longer needs worship but the desire to do so remains and will manifest itself even in forms of which he himself may not be aware. To study even the printed passages of this lesson, then, is to glimpse some answers to the question asked above in the topic.

The second passage from Exodus tells of Israel's defection from true worship of the God who had delivered them from Egyptian bondage, where Aaron makes for them the golden calf. That from Chronicles is a part of the psalm written by David where he exhorts his people to worship the Lord. That from Isaiah shows the inadequacy of heathen worship and also calls attention to God's continued sustenance for those who worship and serve Him. It is obvious that all three of these should be studied as background material for the lesson.

Images Forbidden (Ex. 20:4-6)

One difference between idolaters of yesterday and today is the shift from the physical to the mental in their uses of images. It is forbidden to make images upon the part

of any worshipper. The Lord so commanded through His servant Moses, speaking on Mt. Sinai. Let it be remembered that these notes take the position that the Ten Commandments are to be observed universally and absolutely. They are unchangeable. They rest upon the assumption of a moral order, back of which there is God who is sovereign and almighty. To make an image even in one's imagination (note the kinship of the two words "image" and "imagination") may lead into the violation of this commandment. This can be illustrated in such diabolical and intellectual assertions, often revealing a pathetic absence of maturity and honesty, as "God is dead". It can also be illustrated in the case of one who makes the "state" his god. It may also be glimpsed, at least, in one who serves with religious zeal a destructive pleasure or who succumbs to a ruinous line of conduct all because of social pressures.

Thirsts Satisfied (Jn. 4:7-10)

The Samaritan Woman had come to Jacob's well to draw water when she came face to face with Jesus of Nazareth who spoke to her about the Water of Life which she might have if she would come to know and follow Him spiritually. Her coming to the Well, as was her custom, may well represent (in a sort of involved parable) the deep seated thirsts of all human beings of all times. Augustine's famous formulation comes to mind: "Thou hast made us restless, O God, until our spirits find rest in Thee." What a true statement! But it is equally true that in God, through Christ, each spiritual hunger is completely satisfied. All who come, as did the Samaritan Woman finally to Him go away with similar satisfaction.

Principles Suggested (Jn. 4:19-24)

The first principle suggested here is that of humility. Jesus continued to probe into her life of sinfulness until this concept seems to have emerged upon her part. The full flowering of the principle is seen in the first of the Beatitudes: "Blessed are the poor in spirit". Further light is seen in the prayer of the publican: "God be merciful to me a sinner" (Lu. 18:13). The second principle suggested here is that of sincerity upon the part of the worshipper. Jesus said to the Woman, and to us, that God is spirit. He is not material, nor is He to be approached by "flesh and blood" processes solely. Places are secondary in importance. Attitudes are primary. Utter confession and repentance are also primary. He gives, we are to receive. We are, in reality, beggars before Him. Such items are wrapped up in the expression: "in spirit and truth". And, of course, there are other principles to be found within the Bible.

ON MATTERS OF

Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church



Pediatrician Holds Over-Anxious Parents Inspire Overtreatment

"The mother who tends to be over-concerned about minor variations in a child's health tends to pick a doctor who will over-treat," Dr. Robert B. Lawson observed.

In the long run, over-treatment by doctors in response to the overconcern of parents can be worse than under-treatment, cautioned the chairman of the pediatrics department at Northwestern Medical, Chicago.

In addition to physical harm to the child who is continually dosed with antibiotics for every upset, over-treatment "tends to confirm in the mother's mind that the child is overly sensitive, is nervous, has a nervous stomach or has the same kind of bowel trouble that his grandmother had.

"In other words, if the youngster didn't feel sick to start with, he is pretty likely to start feeling and acting like an invalid if he is continually under treatment."

The practice of giving antibiotics even for viral infections "just in case" there is a secondary bacterial infection should also be discouraged. Bacteria in the body may adopt themselves to resist antibiotics given repeatedly.

Over-treatment may be given when a doctor is influenced by a parent's obvious feeling (spoken or implied) that he is not doing enough for a child, he warned. "The normal concern of parents leads to normal treatment of children."

New Books

Help! I'm a Layman by Kenneth Chafin; Word Books; 131 pp.; \$3.50. For the man, woman or young person who seeks growth and maturity beyond their original profession of faith.

The Doctor's Secret by Vera Minshall; Zondervan; 155 pp.; \$2.50. Here is Christian fiction with a purpose, which shows Christian lives under stress and strain, emerging triumphant if battered from the arena.

Forgotten Yesterday by Adel Pryor; Zondervan; 152 pp.; \$2.50. This book is more than a story of mystery and romance—it is also an indictment of modern day "churchianity" and a clear call to a return to the solid foundations of the Christian faith.

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Children's Page

Laughs . . .

JOE RINGS THE BELL*

By Dean Goodson

The summer sun was bright and hot. The little white church shimmered in the heat by the side of a dusty country road. The air was only a little cooler inside the church. Joe dangled his feet and measured with his toe the distance he had yet to grow before he could reach the floor.

A fly buzzed and droned around Joe's head. It sailed in for a jetlike landing on Mrs. Kent's starched white collar. Joe watched the fly creep up the collar. He smiled as it used a wisp of hair as a suspension bridge and crossed from her collar to her neck.

When Mrs. Kent brushed at the fly, it zoomed off and began to circle again. It landed with a skid on Joe's knee. Joe twitched a little, and the fly flew away to find another playground.

Then Joe heard a few words which seemed to crash into his quiet, warm corner: "Do something for God." Those words were about all Joe heard that whole morning—do something for God—and the words burned themselves into his mind.

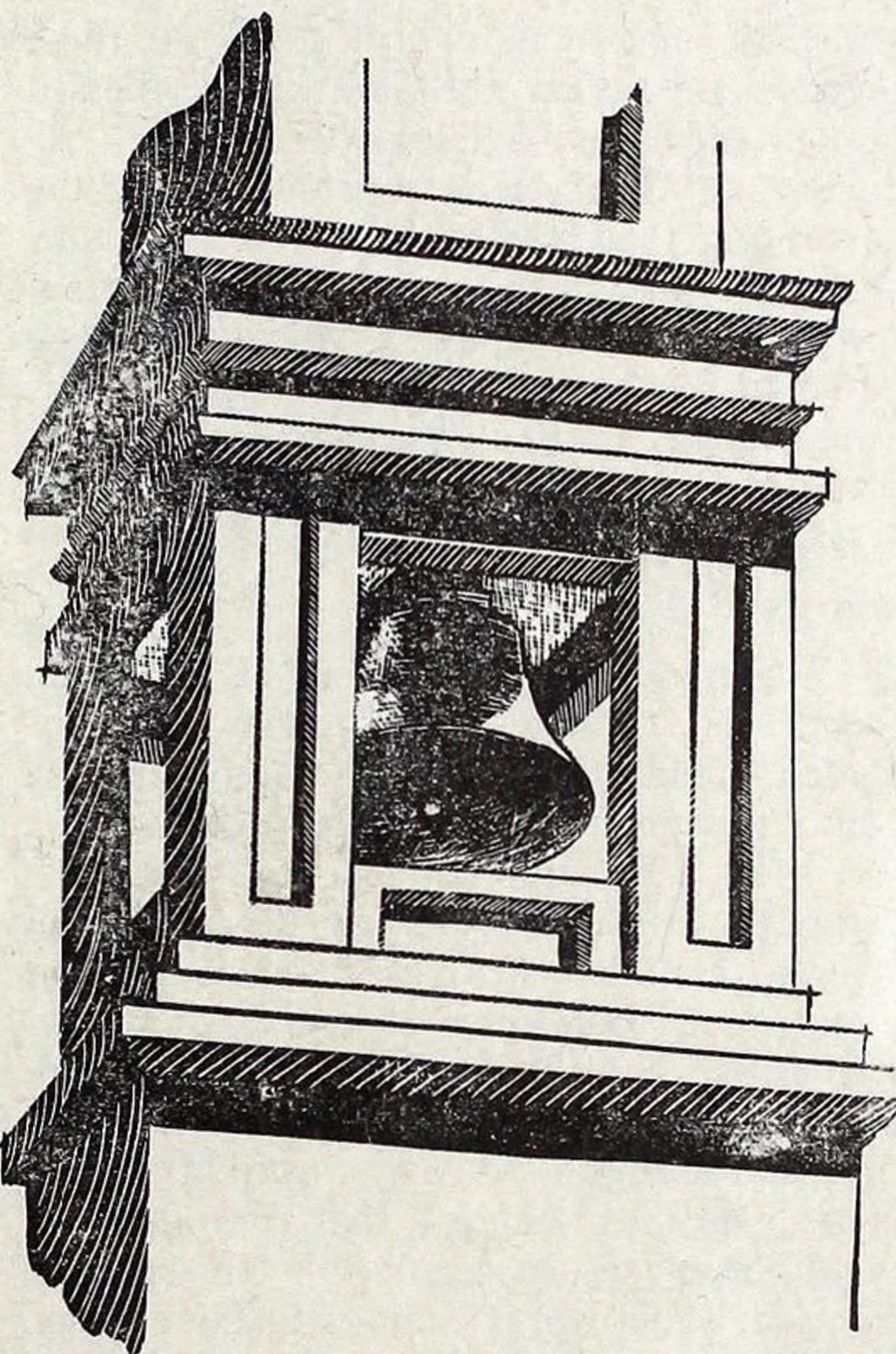
Later in the day when he was sprawled in the cool grass under an elm tree, Joe thought of the words and began to wish he could do something for God. What could a boy do for God?

All Joe could think of was the job that Ronnie had. Ronnie, who was sixteen, lived next door to the church. He rang the big black bell that swung so high from the top rafter in the church steeple.

Two times, five minutes apart on Sunday morning, Ronnie would grasp the big iron ring fastened to the end of a heavy rope. The rope dangled from the bell all the way down to a little room beside the front entry way. Ronnie would pull with all his might. Then slowly he would let the ring and the rope go up almost out of his reach and the clapper would strike the sound bow.

That was Ronnie's job—ringing the big bell to remind the people of the community the time had come to gather at the church.

Once Ronnie had let Joe pull the long hemp rope. As the big bell tipped back, Ronnie had to help Joe a little. When he had released the rope, the big bell had swung back, picking up speed. Joe thought for a moment it would lift him right off the floor. The deep gong sounded so loud as he stood directly under it that Joe thought for a moment it was going to crash down on him.



After that, Joe had a dream. He dreamed he was ringing the bell wildly to warn the people of an approaching storm. He had awakened with wind and rain blowing through his window. His heart was beating so fast that the dream seemed almost real.

On the next Sunday Joe had not forgotten the words, "Do something for God." The boy prepared to go to the church early because Ronnie had promised to let him ring the bell again. Joe excitedly thought about it as he hurried out the gate.

Two boys were playing marbles in the yard next to Joe's. As the gate clanked shut, they looked up and waved. Joe paused for a moment and watched a glass cat's-eye roll into a hole by the sidewalk.

"Hi, fellows. Going to church?" They had just moved in two days before.

"We could, I guess. We could ask our parents." The smaller boy was already up and dusting the knees of his jeans.

Joe frowned. He must hurry. Ronnie had to ring the bell on time. He couldn't wait even for a few seconds. Joe was about to tell the other boys to wait until another time, that he would come by again.

"We could hurry, Joe." The larger boy, the one's Joe's age, sounded anxious.

Joe looked up the road to the white church and swallowed hard. "Well, I'll wait for you. Hurry."

During offering time in the opening assembly, the superintendent had been stressing the fact that we give our money to God. Following the assembly period the departmental secretary followed her usual procedure of gathering the money and the records and taking them to the Bible School office. As the secretary went out of the door, the superintendent noticed that one of the boys followed her. Stopping the boy, she said, "You should be in class. Why are you following Mrs. Shafer?"

To this the boy replied, "I want to watch her when she gives our money to God."

In a family with 9 children, its the job of the older brothers and sisters to look after the little ones.

Normally, the youngsters appear at breakfast still in their pajamas.

Father was surprised, therefore, when the 4-yr.-old showed up at the breakfast table fully dressed.

"How did you get dressed so soon?" Father asked.

Replied the youngster, "They never undressed me last night."

Golf is a lot like business—you drive hard to get to the green and then wind up in the hole.—C. Kennedy.

"I'm late because I was kicked by a mule on my way here," Sam told his employer.

"That ought not to have detained you an hour, Sam, if you were able to come at all."

"Well, it wouldn't have if he'd only kicked me in this direction. But you see, he kicked me the other way."

PARENTS: People who bear infants, bore teenagers and board newlyweds.—Henry E. Leabo.

As Joe sat on the front porch and waited, he heard the clanging of the big bell rolling out over the summer air. Ronnie had waited as long as he could. Joe's heart ached just a little as he and his two new friends hurried off toward the church.

After the other boys were seated beside him, Joe felt much better. When the boy's parents joined them, Joe was happy and surprised. They looked as though they had hurried. They seemed pleased to be sitting there. These were strangers in a new community, and Joe had had a part in their being in church their very first Sunday.

Joe didn't even see the fly settle on Mrs. Kent's collar because he was hearing a bell ringing in his heart. He knew he had done something for God after all.

*(Sunday School Board Syndicate, all rights reserved)

The Hid Treasure

by R. K. Bennett

"... The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field" (Matt. 13:44).

Every discussion of this parable, I ever heard or read, lays down the premise that the hid "treasure" represents Christ, or salvation, the man finding it is the seeking sinner, who sells all he has and buys the field, so the treasure may be his.

No interpretation could be further from the truth, if we view it in the light of other scripture. (1) Christ freely offers Himself to every sinner who will receive Him. (2) Eternal life is the gift of God. Christ is not for sale; who, in all the world is rich enough to purchase either? Where, in all the Word of God is the sale price quoted? There has probably been as much misunderstanding, due to erratic teaching, of this parable as of any other one statement in the Bible. I hope the following will be set forth clearly enough that the reader will understand what I mean to say. I do not claim to have the whole truth of this parable; but the following seems to be nearer to the right interpretation than any other I have read or heard. Let us consider:

The field where the treasure was hid, and who hid it.

In explaining the parable of the tares (vs. 36-43) Jesus said, "the 'field' is the world" (v. 38). Since He made no other explanation of "field" in verse 44, it must mean that the "world" is also to be understood here, as in v. 38. Certainly the world is a large enough place in which this "treasure" could be hid. Too, we can be sure that this treasure originally belonged to God the Father, as did also the field. Therefore, He had the right to do with His own what He would. Therefore we say, God, the Father, hid His treasure in His field. We know, too, that He had a most urgent reason for hiding His treasure, but that is another story. We will briefly notice.

What this "treasure" was and is.

Though Christ is the believer's treasure, He is not the "treasure" of this parable. This treasure is peculiarly God's treasure. We humbly submit that the "treasure" represents God's elect, from eternity past, to eternity future. The "treasure" is the redeemed of all ages. It has not all been yet fully recovered, but it has been **found** and **redeemed** by the precious life-blood of Christ. Its "recovery" is in process, as it has ever been in the past, and will continue to be until Christ comes again. God's messengers (angels) are today seeking the lost

sheep throughout the world (field). As these messengers carry and send the blessed gospel, they are having a part in the "recovery" of God's elect from the ends of the earth. As their gleaming sickles of gospel truth flash in and out among the growths of the "field", the sheaves of wheat are being gathered into the garner of God. This "treasure" is particularly dear to the heart of God. (See John 3:16). Let us next look at:

The "man" who found this "treasure", and what he did about it.

He is none other than Jesus of Nazareth, the Christ of God, who came into His Father's field one day, and, to His great joy, found this precious treasure of His Father's. For joy, He hid it again. Then He "emptied Himself" ("sold all he had") and bought this "field." No one else, but Jesus, could have found this treasure where His Father had hidden it away. So He paid with His heart's blood, all of it, for this world field and it is His today by the right of purchase. He thus bought it that He might, beyond per-adventure, secure this "treasure" to Himself. This world belongs to Him today, but Satan, by fraud, has always tried to gain possession. And we are given to understand that he sometimes seems to have won, for John says that "the whole world lieth in wickedness (I John 5:19). Lost friend, if you will not yield to the claim of Jesus on your heart, even though He died for you, bought you with His own blood, you belong to Satan, and that by your own choice. We go on to observe, that one day,

The hid treasure will be fully revealed.

When that day will come we do not know, but it **will** come when Jesus comes with His saints who have gone on before, for His saints still on the earth, when He comes back again. We read, "Then we who are alive, and remain, will be caught up together with them (resurrected saints) to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17).

It shall be as Paul says, "When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed in that day" (II Thess. 1:10). The "treasure" then will be revealed as the redeemed people of God out of all races and ages of the world. "Hid with Christ in God" from the foundation of the world, they were kept by the power of God through faith unto salvation, ready to be revealed in the last time" (I Peter 1:5).

R. K. Bennett, retired minister, lives at 302 N. Bend Ave., Brownsville, Tenn. 38012

Hong Kong Relief: Southern Baptists are giving \$11,900 in relief funds to relieve suffering in Hong Kong: \$5,000 for emergency flood relief, \$4,400 for a social welfare center, and \$2,500 for recurring needs. The money was appropriated by the Foreign Mission Board, June 24, in its special meeting at Ridgecrest (N.C.) Baptist Assembly.

Emeritus Missionary Year: Beginning in 1967, every fifth year will be designated Emeritus Missionary Year by the Southern Baptist Foreign Mission Board. During the special years, each emeritus missionary will be invited to the Foreign Mission Conference at Ridgecrest (N.C.) Baptist Assembly or Glorieta (N.M.) Baptist Assembly (whichever is nearest his home) as a guest of the Board.

Preacher Missionaries Needed: The need for young preacher missionaries was among concerns mentioned by Winston Crawley, secretary for the Orient, in his report. "We have had a great shortage of preachers in their 20's and early 30's to serve as the backbone of our mission effort in the lands of Asia," he said. "It has been two years since our last appointment of a preacher for Pakistan, a year and a half since the last preacher was appointed for Korea, and 15 months since the last appointed for work among the Vietnamese. [Two couples recently designated for Vietnam will work among English- and Chinese-speaking people.] Needs for preachers are only slightly less urgent in Japan, Thailand, Indonesia, and Taiwan."

Evangelistic Crusades: An all-African Baptist evangelistic crusade may be in the making for 1970, H. Cornell Goerner, secretary for Africa, said in his June report. (The report was mailed from West Africa, where Dr. and Mrs. Goerner had recently arrived to spend the second half of their six-month residence on the continent.)

Baptists from East and Central Africa, meeting in Limuru, Kenya, in late May, recommended the crusade for their regions and expressed hope that West African Baptists would join them. Delegates to a similar conference in West Africa the first of August will consider the suggestion. The East and Central African crusade is to be preceded by a planning conference in 1968 and by national evangelistic campaigns in 1969 in the six countries where Southern Baptists have mission work.

Baptists of the Orient may also have a gigantic evangelistic crusade in 1970, Joseph B. Underwood, consultant in evangelism and church development, told the Board in his report. Japanese Baptist leaders have suggested that such a crusade be held as a follow-up to campaigns in several Orient countries this year and next.