

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

LEBANON TENN 37087

VOLUME 132

✱

THURSDAY

OCT. 27, 1966

✱

NUMBER 43



If Fellowship Is Broken



by Philip R. Kazee, First Church, Oneida

When I was a boy growing up, there were occasions when my conduct was not too pleasing to my father. That being so, I found myself bending over, with a pain that hurt more than my ego. My father did not spare the rod.

You may be sure that during those times



BAPTIST AND REFLECTOR

Established 1835

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

RICHARD N. OWEN..... Editor

JOSEPH B. KESLER, JR.
Business Manager

RICHARD DAVID KEEL
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

ADMINISTRATIVE COMMITTEE: Charles Ausmus, Chairman; Lewis Bratcher, David Byrd, George Capps, Eugene Cotey, Wade Darby, R. G. Elliott, Melvin Faulkner, J. E. Ledbetter, Gaye L. McGlothlen, Ralph Murray, Richard Sims, Paul Turner, G. Allen West, and Henry West.

A Hammer and A Horse

By Roy B. Wyatt, Jr., Missionary to Chile

It's a long, wet ride up the hills to the Indian village, but Senor Eduardo has made it many times. Covered by a thick black poncho, he guides his little mare up the mountain trails to give his word of testimony and help with the work of a mission of his church.

Senor Eduardo Echeverria is a member of the Baptist church in Phillanlelbun, a small town north of Temuco, Chile. He is a farmer, and also has a small butcher shop. Since becoming a Christian about three years ago he has had a definite desire to tell others of Christ.

For a number of years members of the Phillanlelbun church have preached among the Araucanian Indians. These proud people, who boast of never having been conquered by the Spaniards, are deeply sensitive

the "fellowship" was broken between us. I had done wrong, transgressed against his will, thus he would discipline me. However, just because our "fellowship" was broken, this did not mean that our "sonship" was broken. That is, even though we did not have the right kind of fellowship, I was still the son of Buell Kazee. I will always be his son. I was born his son. Nothing can change that.

But even more important, the above is a true illustration of our relationship to God. If you have repented of your sins, and have trusted Jesus Christ as your Saviour, you have been "born again," born into the family of God. John 1:12 says we "become the sons of God." We are given the privilege of saying "Abba, Father."

But where are you today? Have you sinned against God? Is your life counting for the Lord? Have you lost your witness for Christ? If so you are out of fellowship with God, but let me assure you by God's Word that you have not lost your "sonship." You cannot be born unto your parents and then become unborn. John 3:16 says that "whosoever believeth in Him should not perish but have everlasting life." Not life until you sin, but everlasting life. God knew His children would sin; He knew there would be broken fellowship. Thus it is written for us: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) If the fellowship is broken between you and our Lord, then you need to seek Him now. If you have no desire to do so, you should be concerned about whether you are a son or not, most likely, you are not.

to the needs of their hearts and have come in great numbers to hear the gospel.

At a settlement known as Vega Redonda they gathered in the open air or in one of the grass-roofed houses to listen. Early last year they told a missionary, "We want to have a real church building in which to worship."

Among the first to volunteer assistance was Senor Eduardo. He said, "I have never built a house, but I will help if another will go also." Senor Juan Cordoba, president of the little congregation at Phillanlelbun, had some experience in carpentry. Both men agreed to try to help the Indians build a church.

For months money was saved for zinc roofing, windows, doors, and lumber. The Indians hauled most of the lumber and heavy foundation stones by oxcart. Then Senor Eduardo and Senor Juan went to live with the Indians for nearly a month. Many Indian men took time from their crops to work on the building.

At last it was finished and a service of dedication was held. Senor Eduardo said, "Now I feel I have at least left a little something in the Lord's work to show I have tried to serve him."

On Our Cover

Wrapped in his warm poncho and carrying his Bible, Senor Eduardo Echeverria, Chilean Baptist layman, goes forth to visit the Araucanian Indians. His church in the town of Phillanlelbun (near Temuco) sponsors a mission in the Indian village of Vega Redonda, and he makes the 25-mile ride up to the mountain village every other Sunday to help with the work there. (Photo by Gerald S. Harvey)

He and Senor Juan have continued to serve their Lord by frequent visits to the Indians. Recently they went on foot—a six-hour walk—held Sunday School and worship services, and arrived back home after midnight.

Great changes have been brought about among the Indians by the work of these men. There is less fighting and drinking, old idols have been cast aside, formerly idle men are now working their fields, women are caring for their babies, and a new sense of respect is evidenced in the whole community.

Much of this is due to a faithful Baptist layman who rides into the hills to serve his Indian brethren.

High Court Denies Plea To Tax Church Property

By W. Barry Garrett

WASHINGTON (BP)—The U.S. Supreme Court rejected an appeal asking that tax exemption for church-owned property be declared unconstitutional.

The appeal was made by some Maryland atheists and the Free-Thought Society of America. They contended that tax exemption for church property increased the taxes of other citizens and is in effect a tax subsidy for churches, thus violating the First Amendment of the U.S. Constitution.

The refusal to hear the case by the Supreme Court is not a ruling on whether or not it agrees with the contention of the petitioners. However, it does have the effect of allowing to stand the decision of the Court of Appeals of Maryland, which ruled that tax exemption for churches does not violate the Constitution.

In 1964, Circuit Court Judge Wilson K. Barnes of Baltimore, Md., dismissed the tax exemption case. It was appealed to the Circuit Court of Appeals of Maryland, which ruled favorably to the churches in 1965. The U.S. Supreme Court on Oct. 10, 1966 announced its refusal to hear the case.

In addition to the public authorities in Maryland who were the defendants in the case, five religious bodies were permitted to intervene as parties defendant.

They were the Roman Catholic Archbishop of Baltimore, the Convention of the Protestant Episcopal Church in the Diocese of Maryland, the United Christian Citizens, Inc., Temple Emanuel of Baltimore, and the Maryland Synod of the Lutheran Church in America.

All five of these bodies have considerable property in Maryland. In fact, church exempt property in Maryland in 1964 was valued at \$78,507,820. Tax exempt church property is approximately 2.8 per cent of the total assessed value of all Baltimore city real estate.

The Maryland statute exempts from taxation by the state, counties and cities houses and buildings used exclusively for public

worship, it includes parsonages and other church property.

The Court of Appeals of Maryland in a unanimous five-judge decision addressed itself to three questions: (1) the right of the appellants to sue, (2) questions under the Maryland Declaration of Rights, and (3) issues under the Federal Constitution.

It decided that the taxpayers had a right to bring such a case to the courts, but that the issue involved did not violate either the Maryland Declaration of Rights or the Federal Constitution.

Judge Reuben Oppenheimer of the Maryland Court of Appeals said, "Indubitably, religious organizations benefit from the exemption." However, he declared that this is only incidental to the public purpose served. Therefore, this indirect aid to churches is not unconstitutional.

He said that "the tax exemption here involved is for the general welfare, apart from any benefit that religious organizations derive from it." Religious organizations "carry on activities secular in nature, of substantial benefit to the community . . . programs such as these serve public needs," he continued.

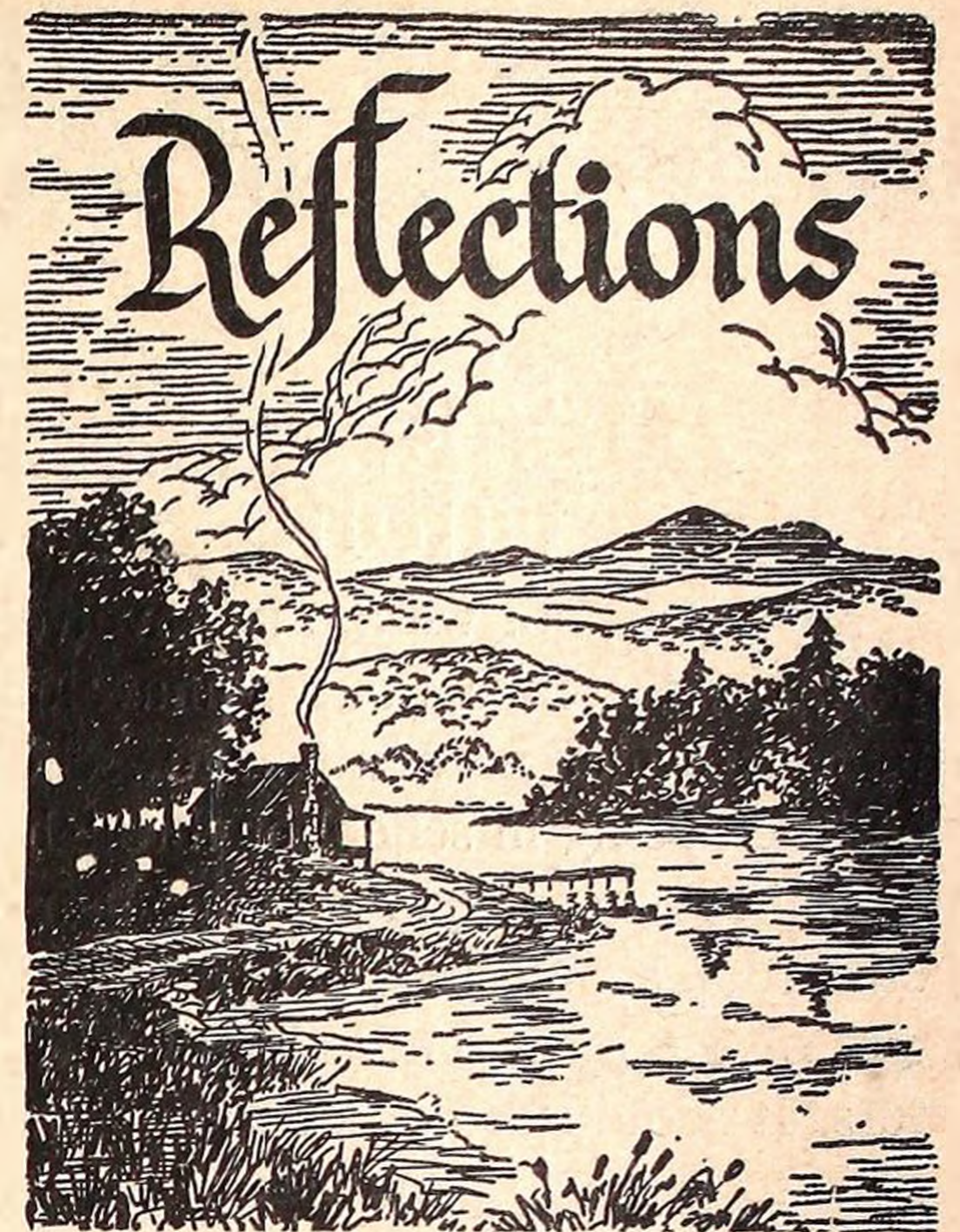
Specific illustrations of the public services by churches were cited, such as "aid to the poor and aged, day nurseries, care of the sick and efforts to eliminate racial inequalities."

The judge in denying that tax exemption for churches violates the establishment of religion said that "if a tax were levied upon all or part of church properties" it might be a denial of the "free exercise" of religion.

Continuing his argument for tax exemption for churches the judge said, "There is, today, a generally recognized reason, entirely secular in nature, for the state to encourage the building and maintenance of houses of worship."

"Such edifices," he said, "and the activities carried on therein, may well be deemed to attract persons to communities and to tend to increase the general tax assessment base" He used the practice of real estate developers in providing for church sites as an illustration.

Oppenheimer concluded, "The increase in the general tax base through the building of houses and apartment houses by persons attracted by the presence of a church in the neighborhood is a governmental motive in no way connected with the support or establishment of religion."



The traditional pattern of the anxious student prepared to go nervously into a hostile world has been reversed. It now looks more like hostile youth is going forward into an anxious world—a world not quite sure what to expect of them.—Rev. Vincent T. O'Keefe, at Fordham Univ. commencement.

Most of us are reluctant about expressing our deeply held beliefs. But all of us admire the mature man who, while tolerant and considerate of other views, organizes and runs his own life according to clear and tested convictions—beliefs that provide a solid anchor in times of stress.—Herman A. Moench, **Hoard's Dairyman**.

Words met for the first time are like unopened letters—their value known only to those who get inside them.—Elmer G. Leterman, **Personal Power Through Creative Selling** (Harper & Row).

Leisure time means different things to different people; time to do what you want to do, time free from work, time for recreation, time for self improvement, time to be of service to others. It is sad when a person has no other idea than merely to spend it.—**Royal Bank of Canada Monthly Letter**.

Those who seek revolution and the recasting of society by violent means, however lofty their motives, need to remember that such means leave their opponents and victims only two alternatives: to submit or to resort to arms themselves.—Sir Arthur Bryant, **Illustrated London News**.

See that your Church has its full quota of messengers at Tennessee Baptist Convention meeting at Belmont Heights Baptist Church, Nashville, Nov. 15-17, 1966.

EDITORIAL

Religion and the Public School

Like it or not we are all involved in public education. For the citizen this is unavoidable either through taxation which goes in part for schools, or through his children being in school or through public education's influence on society. As a Christian one's role in public education should be that of active concern for the policies of the local school board and school administrators. It should be one of cooperation with school officials to produce quality education for all children. It should be one of helping the community to understand what can, and cannot be done, in the area of religion through public schools.

Today in the schools there is a growing emphasis on the scientific and technical. Care needs to be taken to keep an awareness alive to the vast areas of learning not included in the public school program. Perhaps the public school should not assume that it is the full answer to educational need. Therefore, its plans and programs ought to leave time for other contributions

A SCIENTIST'S VIEWPOINT OF MAN



to personal growth and fulfillment. The church and the home, therefore, should be prepared to fill this available time.

There are dangers in the schools against which there should be some protection. One is the danger from sectarianism if religion is taught. There is need to teach about religion, but so as not to seek to inculcate any sectarian value. There is no complete education without the realization of the place of religion in life. But it would be difficult for public school curricula to achieve objective teaching of religion. We have the First Amendment to protect against use of the public schools teaching sectarian religion. But this question ought to be faced: will the "religion" of scientism dominate the public schools? Just as children in the schools must be protected from sectarianism, society must also be protected from educational processes which breed a secularism hostile to spiritual life. It is of concern to us as citizens that there be balance between science and the humanities. There is need for us as citizens (as well as Christians) to encourage better methods to teach the values of democracy related to freedom, equality, justice, and moral responsibility. Somehow we must match freedom with responsibility. The public school using an educational approach is permitted under our Constitution to teach objectively about religion. But such teaching must not present ultimate claims asking for life response. When it does so, it is no longer dealing objectively. It is doubtful how objective any true teaching of religion can remain. The Supreme Court's decision in part said: "The Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible . . . may not be effected consonant with the First Amendment . . . one's education is not complete without a study of the Bible."

We believe it is the duty of an organized society to make available the full range of known facts regarding the natural universe, the social processes, the growth values, the economic skills, and the place of religion in the life of man on an equitable basis for all. But religious movements and organizations must themselves carry the primary responsibility to acquaint the person with the ultimate claims that rest on him and society. This must be done by seeking to gain the highest quality of commitment on a voluntary basis. Agencies that

• • • "Voice" of Baptists?

● In your editorial against "The Prayer Amendment" of Sept. 1, 1966, you indicate that the executive director of the Baptist Joint Committee on Public Affairs testified on Aug. 2, presumably before a sub-committee of the United States Senate.

When I first heard of the Baptist Joint Committee on Public Affairs (approx. 1956), it was my impression that this committee was to be our eyes and ears in our nation's capitol, to keep us informed about things affecting Baptists.

In the Baptist Adult Training Union Quarterly of Jan.-Feb.-Mar., 1965, (p. 46), there is the following statement: "The Joint Committee keeps the Baptist viewpoint before political leaders in Washington." In keeping the "Baptist viewpoint" before political leaders, does the Joint Committee become the voice of Baptists, as well as, or instead of, our eyes and ears? This position arouses many questions:

1. Who determines the "Baptist viewpoint"?
2. What legislation has the Joint Committee testified for or against?
3. For whom does the Joint Committee testify? To whom do they report on testimony given?
4. What is the scope of legislative subjects that the Joint Committee considers within its field?

By joining a Southern Baptist Church (I have belonged to seven in my 22 years as a Christian), it was my purpose to obey and serve my Christ, and not to give my proxy to a committee to be used as a statistic in lobbying either for or against legislation in the political field.

I, speaking only for myself, favor the Amendment that is called the "Prayer Amendment." I do not feel the First Amendment is insufficient as it is written. I do feel the First Amendment has been abused and interfered with by the Warren Court's decisions. It is to correct this abuse that I favor a Constitutional Amendment.

There is a church-state relationship that I fear more than that of "permitting" children

Interpretation . .

by HERSCHEL H. HOBBS

The Betrayer Identified

(Fifth Article on Judas)

"And as they did eat, he [Jesus] said, Verily I say unto you, that one of you shall betray me" (Matt. 26:21).

It was during the Passover meal and prior to the Last Supper. When Jesus spoke these words the apostles, save Judas, asked, "Lord, is it I?" (v.22). The form of the question invites a negative answer. "It isn't I, is it, Lord?" None of those had thought of such a thing, but they were so uncertain of themselves in the light of Jesus' shocking words.

Then Jesus replied that the betrayer was one dipping his bread in the gravy with Him (v.23). This did not point out an individual, but it showed the intimacy to be betrayed. Jesus followed by pronouncing a woe on the betrayer (v.24). Note that He did not absolve him of personal responsibility and guilt.

Up to this point Judas had remained silent. But silence itself would have been

to offer supplication to God in a state-supported (tax-supported) classroom. Such a relationship is established when religious leaders presume to speak for church members in the political field without the knowledge or consent of the members of the individual churches.—Mrs. H. A. Tunnell, Route 4, Powell, Tenn.

ANSWER—The Baptist Joint Committee on Public Affairs serves Southern Baptists and seven other Baptist conventions as a means of enunciating, commending, and defending historic Baptist principles. It does not speak for itself. Wherein there is a consensus it does present to some extent a "Baptist viewpoint." It only speaks as it is empowered by the cooperating convention. Let me point out that the Southern Baptist Convention last May in a resolution concerning religious liberty reaffirmed the adequacy of the First Amendment, adding: "We continue to oppose any and all attempts to modify this guarantee against establishment of religion and against interference with the free exercise of religion" (Page 92, SBC Annual, 1956)—THE EDITOR

proof of guilt. He took a chance that even Jesus did not know his purpose. So he asked, "Master, is it I?" (v.25). He asked exactly the same question as the others, with one exception. Where they used the title "Lord," Judas used the title "Teacher" or "Rabbi" (Master). To him Jesus was not Lord. He was only a rabbi. This within itself indicates that Judas withheld any faith in Jesus (cf. Matt. 26:49).

Jesus replied to Judas, "Thou hast said." With Judas' own words Jesus convicted him. John notes that Peter asked him to get Jesus to ascertain the identity of the betrayer (13:24). Had Jesus done so, Judas probably would have been slain in the room. So Jesus simply told John, "He it is, to whom I shall give a sop, when I have dipped" (Jn. 13:26). So He gave it to Judas.

Customarily the host honored a guest by giving him bread dipped in gravy. The other disciples would so interpret this act. But John knew. And so did Judas. Was this a last effort of kindness on Jesus' part to reach Judas? At any rate it failed.

For John says, "After the sop, then entered Satan into him" (v.27). Satan had been working on Judas all the while. Judas now gave himself completely to his evil purpose. He knew that Jesus knew. So sham was no longer necessary.

Jesus said, "That thou doest, do quickly" (v.27). The apostles, other than John, thought that Jesus was sending Judas on an errand of mercy (v.29). Nothing could have been farther from the truth. For Judas left on the most shameful errand ever run.

John notes upon Judas' departure, "And it was night" (v.30). He spoke not of physical night, but of the darkness in the soul of the betrayer. Jesus is the Light. To go away from Him is to go into the night. And Judas departed into the darkest night in the history of the world.

exist for the propagation of religious truth and commitments are sectarian. All such should stand or fall on the basis of voluntary support for their programs and never on tax funds.

Public school teachers owe it to their pupils, and to the community in which they teach, to treat all pupils with respect despite variant beliefs and practices. Discrimination on the basis of race, national origin, sex, religion, or economic status must be resisted as out of line with public policy, with democratic understanding of man, as well as with the Christian ethic of love.

The public school plays a powerful role in life today.

However, it is not the full answer to the child's need. Somehow we must work out a better relationship between the school, the church, and the home. This calls for understanding and communication. In a child's day the public school program, curricular and extracurricular, must leave time for something other than the school's claims. The church and the home must be prepared to wisely to use whatever time they can in the spiritual and moral interest of the child. As Christians we are unavoidably involved in public education. We must act to make this involvement contribute to the highest interests of the children.

Tennessee Topics

Lincoln Church, William Carey Association, ordained **Troy Hammons** and **Newsom Monks** as deacons.

Hardeman Association—Bethlehem's new pastor is **Frank Tennyson**. **Raymond A. Boston**, pastor of First Church, Grand Junction, has resigned to become pastor at First Church, Dresden. **Warren Jones**, former pastor of Gibbs Church, Union City, is the new pastor of Hebron's Church. He and **Mrs. Jones** will occupy the modern brick pastorium.

Pleasant Grove Church, Coalfield, ordained **Ross Wilson**, **Charles Melhorn**, **Eldon Justice**, **Jimmy McGlothlin** and **Eugene Walker** as deacons. **Julius Mahon** is pastor.

Rev. and Mrs. William P. Clemmons, missionaries on leave from Italy, may now be addressed at 1-1, Seminary Village, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky. He is a native of Nashville; she, the former **Betty Owens**, is a native of Sumter, S. C. At the time they were appointed as missionaries in 1959 he was pastor of **Tusculum Hills Church, Nashville**.

Belmont has announced a fall enrolment of 1082 students, largest in the school's history, 341 freshmen, 250 sophomores, 197 juniors, 175 seniors, 21 special students not working toward any degree, and 80 student nurses at **Baptist Hospital, Nashville**.

Middle Tenn. Alumni Of C-N To Meet

The Middle Tennessee Alumni Association of Carson-Newman College will hold its fall meeting, **Nov. 4**, at Hillwood Country Club, Hickory Valley Road, Nashville.

The program is arranged as follows: 7:00 p.m., social hour; 7:30 p.m., dinner will be served followed at 8:30 p.m. by a very exceptional and entertaining program.

Reservations \$3.00 each. Please contact **David Smith**, president of the Davidson County Chapter, 806 Rodney Drive, Nashville, Tenn. 37205. Telephone 352-2138.

Beech River Association—**Clyde M. Reeves**, moderator of the association for 1957 and 1958 died suddenly Oct. 11. A member of First Church, Lexington, Reeves was very active in all phases of church life. For the past several years he has served Henderson County as school teacher, trustee, and county judge. In September he accepted a position with the Beech River Development Association to promote the Watershed Project. **Mt. Ararat Church** is veneering the educational building. Plans are in the making to do some remodeling inside the auditorium. **Lawton Brewer** of Huntingdon is the new pastor of **Darden Church**.

H. B. Woodward of Bells who has served as interim pastor of **Maple Springs Church, Mercer**, for over two years has been called as pastor.

Guy D. Farris resigned as pastor of **Bangham Heights Church, Cookeville**, to become pastor of **First Church, Baxter**. Bangham Heights was constituted a church in May 1966 from a mission started in July 1963 by Washington Avenue Church. Farris began serving as pastor of Bangham Heights when it was a mission and during the three years ministry, 41 were received by baptism, 21 by letter, a lot purchased and a brick building erected with auditorium, Sunday school rooms and rest rooms. Present membership is 88.

T. W. Carl who has served as pastor of **Model, Nevil's Creek, Dover and Carlisle Churches** in Stewart County Association has moved to **Oklahoma City** where he will serve as supply pastor or other places where he is needed. He is a former moderator and clerk of the Stewart Association.

The Carson-Newman College Chemistry Department's cancer research has received new recognition in the form of a travel grant awarded by the National Research Council. The grant will make it possible for **Dr. C. T. Bahner** to attend the International Cancer Congress in Tokyo, Japan. While in Tokyo he will consult with Japanese and British scientists who are studying anti-cancer compounds synthesized in the C-N laboratories.

Tennessean Appointed For Korea Missions



Rev. and Mrs. Don J. McMinn, newly appointed Southern Baptist missionaries to Korea, pause for a break during a week of orientation at Foreign Mission Board headquarters in Richmond, Va.

A Tennessean who "pondered the thought" of investing her life in foreign missions when she was a member of Young Woman's Auxiliary in Memphis is now a Southern Baptist missionary appointee for Korea.

Mrs. Don J. McMinn, the former Virginia (Ginger) Turner, and her husband received missionary appointment on Oct. 11, during the Foreign Mission Board's annual fall meeting in Richmond, Va.

McMinn, a Georgian, expects to teach in the Korea Baptist Theological Seminary, Taejon.

The McMinns now live in Columbus, Ohio, where he is pastor of Hamilton Meadows Baptist Church. Under their leadership, the church was constituted from a mission in 1964.

She is YWA director for Ohio, having formerly directed YWA for the Columbus area Baptist association for two years.

Born and reared in Memphis, Mrs. McMinn professed faith in Christ and was baptized into the membership of McLean Church at the age of eight.

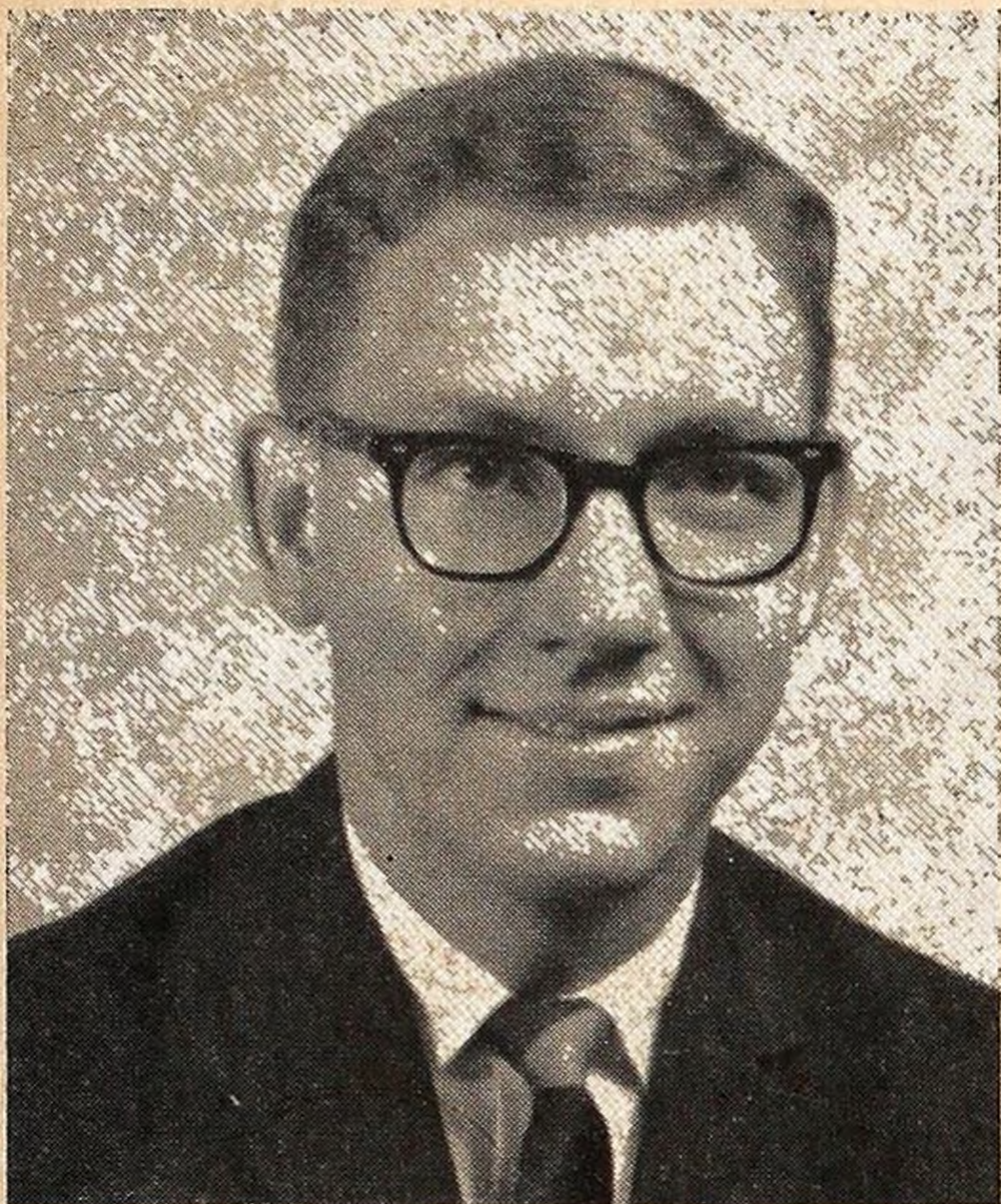
In 1961, after studying in the University of Tennessee's branch in Martin for two

"Go tell My brethren that they go into Galilee, and there shall they see Me" (Matthew 28:12).

For free information on travel to Israel, brochures, maps, posters, films, itineraries and information,

write to Israel Government Tourist Office, Dept. B, 805 Peachtree Street, NE, Atlanta, Georgia 30308.

To Work With Lincoln Memorial B.S.U.



Kenneth D. Stallings, 24, of West Palm Beach, Florida, has been selected as B.S.U. Scholarship Worker at Lincoln Memorial University for the fall semester.

A native Floridian, Stallings attended Palm Beach Junior College and earned his B.S. from the University of Florida. He is now a student at Southern Baptist Theological Seminary, Louisville, Ky., and is completing his third year of work.

Stallings is the fifth seminary student to work with the B.S.U. at Lincoln Memorial under the Student Director's Scholarship. He was preceded by Gary Bradley and Henry Ramser, who served the spring and fall semester of 1965-66, respectively.

years, she went to California as a summer missionary. While at Golden Gate Baptist Theological Seminary, Mill Valley, for an orientation session, she met Don McMinn, a seminary student. They maintained a courtship by mail and infrequent visits for the next year and a half.

She received the bachelor of science degree in home economics from the University of Tennessee, Knoxville, in December, 1962, and married McMinn three days after Christmas. In January they went to his new pastorate in Columbus.

Since then she has kept more than busy helping start the church, promoting YWA work, teaching school, and—since last December—caring for their first child, Melanie Gay.

Mr. and Mrs. McMinn are among 20 persons given missionary assignments during the Foreign Mission Board's October meeting. This group brings the Southern Baptist overseas mission staff to 2,197 (including 167 persons on short-term assignments).

FMB Adopts \$28,000,000 Budget Names Missionaries For Morocco

Ione Gray, Director of Press Relations

The Southern Baptist Foreign Mission Board, in its annual meeting in Richmond, Va., Oct. 10-12, adopted a budget of \$28,022,300 for 1967 and increased its overseas mission staff by 20 to bring the total to 2,197 (including 167 persons on short-term assignments).

The new overseas personnel include 14 career missionaries, four missionary associates, and the first special project doctor (a category of mission service adopted in 1965 through which Baptist physicians and dentists may assist for as long as a year in Baptist medical institutions overseas in response to emergencies).

One of the missionary associate couples was employed for Morocco, a country of North Africa to which no Southern Baptist missionary had ever been assigned. Morocco becomes the 63rd country or political entity to which Southern Baptist missionaries are under appointment.

All officers of the Board were reelected: Dr. J. Chester Badgett, pastor of Campbells-ville (Ky.) Baptist Church, president; Dr. J. Roy Clifford, pastor, The Tabernacle Baptist Church, Richmond, first vice-president; Mrs. J. Woodrow Fuller, Dallas, Tex., second vice-president; Rev. W. Rush Loving, director for church relations for the University of Richmond, recording secretary; and Miss Inez Tuggle, of the Foreign Mission Board staff, assistant recording secretary.

The Board asked one of its members from South Carolina, Rev. O. K. Webb, superintendent of missions for the Greenville Baptist Association, to serve as interim pastor of the English-language Immanuel Baptist Church, in Madrid, Spain, during the furlough of the missionary pastor. He and Mrs. Webb expect to go to Spain next July.

Another Board member, Dr. J. Ralph Grant, pastor of First Baptist Church, Lubbock, Tex., is currently participating in a Baptist evangelistic project in Poland, where Christians are commemorating the 1,000th anniversary of the coming of the first missionaries to their country. Dr. Grant has been asked by the Board to be interim pastor of an English-language church in Japan for a year, beginning in Jan. 1967.

Dr. H. Franklin Paschall, president of the Southern Baptist Convention, recently returned from a trip to the Orient, told the Board in a luncheon address: "Our mission program is the greatest unifying factor in the Southern Baptist Convention. We have variety in polity and doctrine, but we are united in missions."

Cauthen Outlines Mission Support

The Board's 1967 budget provides, among other things, more than \$11,000,000 for the appointment, orientation, travel, and support of missionaries and the education of their children; more than \$6,250,000 for ministries on the mission fields, including evangelism and church development, Christian education, medical work, publications, and radio and television; and \$5,500,000 for church buildings, missionary residences, schools, hospitals, and other structures.

The 1967 budget is \$2,739,747.45 more than that for 1966. More than 92 percent of all funds are used on the mission fields.

"Where does this money come from?" asked Dr. Baker J. Cauthen, executive secretary of the Board, in his report. "This is a very personal question, because it comes from people—old and young, rich and poor, city people and rural people. It comes from Baptists throughout the nation as more than 33,000 churches unite their efforts for Christ in a world mission outreach.

"These funds come to the Board in two main streams. First, there is the Cooperative Program. This is a channel by which Southern Baptists provide the basic support for their endeavor at home and throughout the world. The second main stream of financial support is the Lottie Moon Christmas Offering.

"These two main streams come together and become a mighty river of compassion flowing into a needy world. Into this river there flow smaller tributaries, such as earnings on funds left in sacred trust by missionary-hearted people who have gone on to be with the Lord.

"The budget is composed of the total resources available to the Board. Each Southern Baptist, through his or her gifts, is able to share in all ministries being projected in the name of Christ in more than 60 countries.

"Personnel is important; money is important. But the power of God is essential if a world in desperate need is to hear of redemption in the name of Christ."

Dr. Cauthen contrasted the Board's current overseas program with that of 1948, when it launched its first intense effort of advance: work in 19 countries then, in 63 now; 625 missionaries then, nearly 2,200 now. "Eighteen years of sustained advance have filled our hearts with praises to God," he declared.



How Shall They Hear?

Romans 10:14

By Baker James Cauthen

This question takes on new significance as we come to the closing decades of the Twentieth Century. We have long been impressed with the inadequacy of Christian witness in lands outside the borders of our own country. We will not soon forget the wide open door in China at the end of World War II while the Communist threat was still remote. Who can say what would have been the situation if far more powerful Christian witness had been possible in that land?

We will long remember the burned out cities of Japan at the end of the late war and the surprise we all felt when we discovered that the Japanese people were willing to listen to our Christian testimony after fighting with us so fiercely throughout the Pacific war.

Yet the story has been very much the same in all parts of the world. Efforts have been made significant in nature and extremely valuable. The problem has been that the effort has been so very small in comparison to the overwhelming need.

One has but to consider the cities of our own land with churches abounding on every hand and Christian institutions reaching out their ministries to those in need to understand the fact that even amid large scale Christian effort, millions of people are unreached.

At the close of World War II, Southern Baptists had a few more than 500 missionaries for the entire world. The recognition of the need of a far more powerful Christian effort gave rise to the Advance Program in foreign missions which has resulted in enlarging our work from 23 countries to 61 countries and the number of missionaries from a few above 500 to 2161.

But the question presses upon us, "How Shall They Hear?" The future we face is

not to be measured in the same terms as yesterday. The world's population has already passed three billion, six hundred million people. We are told that in 13 more years, there will be another one billion people in the world. "How Shall They Hear?"

If we have found all of our efforts falling short of the vast responsibility with which we are confronted, do we not consider that the addition of one billion more people to the world's population will make even more weighty the responsibility and more inadequate the efforts which are being extended?

But, as if this was not enough, we look beyond 13 more years, and we are told from 1980 until the close of the century in the brief span of 20 more years, the world will add two billion more people to its population. "How Shall They Hear?"

We keep in mind that the vast population increase in the very areas of the world where Christian witness is most limited, and even where there is a vigorous witness the population increase is outrunning the Christian effort.

One of the most vigorous areas of work today is Brazil where a great nationwide evangelistic crusade has brought blessing throughout the entire land. In twenty years we are told the population of Brazil will double. "How Shall They Hear?"

To further add to the problems which must be confronted we recognize that the question of human survival daily grows more critical. Experts tell us that the food supply is lagging behind the population increase. If a land like India has been threatened with famine in 1966, what will be the situation a little later when the population of that land is doubled?

Not only the question of food, but the problems of education, medical care, and adjustments to a rapidly changing world situation further increase the complexity of the situation. In a runaway population ex-

plosion the Christian minority continues to dwindle percentage wise, not because it does not grow but because it is outstripped by the burgeoning population increase.

Overshadowing all we recognize in humanity's need is the ever present threat of war. We would like to think that humanity has come to the place where mass destruction by nuclear warfare would be unthinkable. The fact is, however, that every crisis that develops in the world raises the terrible possibility of nuclear warfare. We must pray for the men who are charged with the weighty and delicate responsibilities of international relationships because in a world such as we now confront, humanity could experience a tragedy which no one desires and all would like to avoid.

How are we to regard our Lord's command to make disciples of all nations at this critical juncture in history? Are we to consider it as merely wishful thinking or as a statement of an ideal with no possibility of realization? Are we to consider that it is a mandate from our Saviour and Lord given to us with the expectation that we will respond to it and implement it for the glory of His name.

"How Shall They Hear?" This is an inquiry that should find a place in the heart of each one of us. It is not a matter that rests merely with the missionary who responds to God's call and goes personally to a land afar. It is not simply a burden that rests upon your Foreign Mission Board and those who bear heavy responsibility in its life. It is a matter that rests upon every New Testament church, and upon every individual believer. All progress in mission work has come about when individuals have felt in their own hearts the call of God to move about toward the unreached and have responded regardless of what this might do.

Perhaps there are some things which will



help us to answer the question "How Shall They Hear?" For one thing we must strengthen the home base. I am not suggesting that we should take the small percentage of our giving that is now used outside this country and reassign it for work under the stars and stripes. It is well known to this Convention that while we give more than six hundred million dollars to the Lord's work as Southern Baptists, ninety-six cents of each dollar is used under the stars and stripes and only four cents of each dollar is placed in the hands of your Foreign Mission Board to tell the story across the world.

Any suggestion, therefore, of strengthening the home base has no connotation that the limited resources being used for labors in other lands should be reduced, but it rather means that additional resources must be found as God's people are challenged to face up to the realities of the closing decades of the Twentieth Century.

Strengthening the home base calls for spiritual strengthening. May God grant to us a great resurgence of mighty biblical preaching. I do not believe that modern man cannot be reached by the preaching of the Scriptures. Modern man has neglected the Scriptures and does not know what the Scriptures say. He must be confronted with the clear word of truth as found in the record of God's revelation. Amid all the concepts of speaking to the modern mind, may God grant that Southern Baptists will respond with a resurgence of mighty Scriptural preaching. The Bible speaks to every man. Let us not divert our attention to any tangent but keep clearly on the main track of bearing witness to what God has revealed of himself in Christ Jesus.

In strengthening the home base, our concern is for lifting the horizons of Baptist people. We probably have done fairly well in calling upon people to consider their responsibility to accept Christ as Saviour. Throughout the whole extent of this nation Baptists are characterized for preaching the doctrines of Grace and calling upon people to repent and believe.

There is much that can be done, however, in helping people to understand more clearly what it means to bear the name of Jesus and to walk as His disciple. We need to be able to meet every problem that confronts modern man as Christians, knowing that the Gospel has light and meaning as we wrestle with every issue which must be decided.

Particularly every Christian and every New Testament church must somehow be made aware of the needs of the entire world. It is not enough for Christian people and New Testament churches to be concerned simply about those in their immedi-

ate vicinity. There must abide in the hearts of those who love the souls of men a concern for all men everywhere and a definite feeling of responsibility to share Christ with the whole world.

"How Shall They Hear?" We must sound the call of God that people may respond with life and dedication. Those of us who listen to the testimonies of missionaries being appointed become aware that often God's calling begins early in life when children are still in Girls' Auxiliary and Royal Ambassadors. Every effort should be made to encourage every young person to look well at the Lord's claim upon his life in terms of the Great Commission.

Great new possibilities for missionary appointment have been opened. The main thrust is the career missionary with appointment possibilities extending from age 25 to the 40th birthday. After that point, there remains a missionary associate program which continues up through age 59, and even before this there is a missionary journeyman program open to college graduates who are not beyond age 27 for a two-year service abroad.

We must, furthermore, give the greatest possible encouragement to large efforts in the Master's name as the Holy Spirit may direct in facing the future. During the last 16 years, the Foreign Mission Board has repeatedly tested in land after land the advisability of large-scale evangelistic efforts in the name of Christ. We have learned that these efforts are extremely valuable, particularly when they come about in response to longing and prayers of the Baptist forces in a given country whereby they feel that God is leading them to undertake a major effort in His name.

In recent years we have seen in Japan, the Philippines, Hong Kong, Brazil, Nigeria, Ghana, and many other lands throughout the world, assemblies of people hear the Word of God which in prior years would have been thought impossible.

These evangelistic efforts, together with special projects in stewardship, woman's work, medical work, literacy, laymen's work, and the Asia Sunday School Crusade, which is in progress even now, have brought about the possibility of involvement in work on mission fields for hundreds of people throughout our Baptist life.

The greatest effort must furthermore be given to encourage all Baptist people who go abroad in military, government, business, or tourist capacities to dedicate their time and efforts to the glory of our Master.

Of particular interest in today's world are the possibilities in mass communication involving radio, television, the newspaper, and all forms of the printed page. We are in the early stages of this development and

it holds much in store for the future.

Amid the perplexities of today's world we need to bear in our hearts an understanding that God is able to do far more than we can ask or think. Many cherish the hope that a day of great spiritual awakening when the power of a worldwide spiritual quickening may be experienced in land after land. This has been the cherished hope of many dedicated earnest men and women of God. The fact that it finds response in so many hearts and has resulted in so much earnest prayer gives reason to call ourselves to renewed faith, hope, and effort that this may come about.

Who can predict accurately what a great spiritual awakening would mean to the solution of the baffling problems that now confront humanity? A great worldwide revival might well result in such an attitude on the part of mankind that governments would be enabled to direct the resources of the nations to the solving of the basic problems of food, education, medical care, and all other needs of man in a modern world. There are dangers, but God is greater than the dangers, and the Gospel is the power of God unto salvation for all that believe.

"How Shall They Hear?" In the final analysis each one of us must begin to say anew to His Lord, "What Wilt Thou Have Me To Do?" We must see a day of radical obedience to the will of God in which we are willing to move individually and as groups in response to the impressions that come from the Holy Spirit. We must cry out "Speak Lord, Thy Servant Heareth." And, as many hearts wait on God we will find ourselves answering "Here Am I Lord, Send Me."

"How Shall They Hear?" We must undergird these who volunteer their lives with increased resources. May God grant that giving through the Cooperative Program and the Lottie Moon Christmas Offering may move ahead with such thrilling growth that Southern Baptists will discover that in reaching out to a world in need we find the secret of blessing in our own land. Large sums will be needed as the thrust of worldwide mission labor gathers momentum and moves on in response to God's leadership. We believe in Southern Baptists. We believe that Baptist people will provide the resources so that those who respond to the call of God may go to the battle reinforced for their labors.

The next 34 years of this century can be glorious or grim depending upon our response to the command of our Lord. May God grant that we shall so give Him ascendancy in our hearts that His banners may be exalted throughout the world, and songs of praise rise to His Holy Name wherever man is found.

HONOR CHURCHES

The Training Union Department promotes the "Tennessee Honor Church Program." A **Certificate of Merit** with space for six seals is awarded to each church or mission which sends to the Training Union Department a completed quarterly report form for any of the four quarters: July-September; October-December; January-March; April-June.

The requirements for receiving the six seals to complete the Certificate of Merit are: **YOUTH WEEK: STANDARD UNIT: SPEAKERS' TOURNAMENT: SWORD DRILL: ENROLMENT, 5% increase over October 1; STUDY COURSE AWARDS, 50% of Training Union enrolment.**

The following churches have completed the requirements. Each is an **HONOR CHURCH** for the year 1965-66.

Association	Church	Director
Beech River	First, Parsons	Ralph Smith
Big Emory	Big Emory	Robert Walls
Bradley	First, Cleveland	Mrs. Arch Fitzgerald
Beulah	Second, Union City	Dale Bryant
Hamilton	Central, Hixson	H. G. Castleberry
Knox	Oakwood	Mrs. C. B. Milks, Sr.
Knox	Fairview	Claude Raley
Knox	Grace	Bill Chilcoat
Knox	First, Fountain City	O. E. Weaver
Knox	West Lonsdale	James D. Earl
Knox	Meadow View	I. H. Sproles
Knox	Wallace Memorial	Lon Shoopman
Knox	Washington Avenue	James E. Cruze
Madison-Chester	Calvary, Jackson	Kenneth Holt
Nolachucky	Fernwood	David A. Adams
Shelby	Ardmore	Marion Wafler, Sr.
Shelby	Westwood	Dr. Joe M. Ross
Shelby	Frayser	H. A. Nason
Stone	Bangham Heights	Haskel Slagle
Stone	Cedar Hill	Emil Emerton

FOCUS ON MEN

by Wendell W. Price

There are 23 million unsaved men in the United States for which we are responsible. We need a plan to reach them.

There are two and one half million Southern Baptist men who are unenrolled in a Bible teaching program. We need a plan to enlist them.

There are 600,000 men who cannot participate in Sunday Bible study attendance. We need a plan to involve them.

Not one in ten adult classes, including men's classes, has as many enrolled today as it had ten years ago.

To reach more men, we must:

1. **CREATE MORE CLASSES FOR MEN.** There are now two women's classes for each man's class. More classes would make possible the enlistment and involvement of more men, the maturing of more classe officers, and an accelerated contribution toward leadership in the church.

2. **START MORE NEW UNITS.** New units (classes and departments) with trained and dedicated leadership will reach more men. New units grow faster, are more en-

thusiastic, make more converts, and inject new life into departments and churches.

3. **SHOW THE VALUE OF SMALLER CLASSES** In smaller classes, a teacher is able to do a better job of teaching. He can better follow Jesus' example of informal teaching. Sitting with his men, each with an open Bible in hand, they can search together for truth. With a group of twenty enrolled, the teacher can visit every man, know his problems, learn his needs and gear his teaching to fit the needs of the men. Small classes are a guarantee that the teacher's teaching will be centered on the person and his needs.

4. **TEACH THE BIBLE TO MOTIVATE MEN TO SHARE THEIR FAITH.** Jesus promised that the Spirit would bring to our minds the things He had said (John 14:26). This enables us to live and to propagate the faith (Acts 8:1, 4). The Bible and the Holy Spirit are the bases of Christian motivation.

5. **PLAN OUTREACH ACTIVITIES THAT INVOLVE MEN.** To grow spiritu-

Please Note

The Elementary Conference scheduled for November 22 in the First Baptist Church, Nashville has been **canceled**.

Visiting Lecturers At Seminary Listed

LOUISVILLE, Ky. (BP)—Seven outstanding Christian leaders will address the students, faculty and friends of Southern Baptist Theological Seminary during the coming academic year in the seminary's major lectureship program.

Howard Grimes, professor of Christian education at the Southern Methodist University Perkins School of Theology in Dallas, delivered the Gheens Lectures in religious education. (Oct. 20-21.)

Thor Johnson, director of the Interlochen Academy, a school of fine arts in Michigan, will deliver Gheens Lectures in church music. (Oct. 25-27)

Other Gheens Lecturers scheduled thus far are Eduard Schweizer of Zurich, Switzerland, Mar. 20-21, 1967; H. W. Connelly, secretary of Training Union work for Virginia Baptists, Mar. 23-24, 1967; and J. Robert Nelson of Boston University School of Theology, Apr. 5-7, 1967.

The Mullins Lectures on preaching will feature Elam Davis, pastor of the Fourth Presbyterian Church in Chicago, Mar. 7-10. Concurrently with his appearance, Wayne E. Oates, professor of psychology of religion at Southern Seminary, will deliver the annual Norton Lectures on science, philosophy and religion.

ally, men must reach other men for Jesus. No man can continue growing in Christlikeness who does not put his faith to work by witnessing to others. This means men winning other men now, and developing friendships with other men so they can be won later.

6. **MINISTER TO THE SPIRITUAL, PERSONAL NEEDS OF MEN.** Be interested in the person. Love him, learn him, and lead him to Jesus.

7. **TEACH THE BIBLE ON WEEK-DAYS ALSO.** Classes and departments can meet on Wednesday nights. Some units are meeting on Saturday afternoons. Others meet early Sunday mornings. The Bible can be taught in homes, offices, garages, cafeterias, or any other place where people can be gathered.

Today's adults need to know and live Bible truth. We must plan to involve them so that they can learn the truth. The Church Growth Plan is Southern Baptists' most hopeful way of utilizing men in the reaching of men for Christ and the church.

Baptist Chaplain Sends Viet Nam Girl To U.S.

DA NANG, Viet Nam (BP)—A 16-year-old Vietnamese high school girl who wants to study medicine will complete her high school education and hopefully attend medical school in the United States, thanks to a Southern Baptist chaplain and his family.

Doan Thi Ai Lan (Ah Lan) is going to America under sponsorship of Navy Lieutenant Cecil R. Threadgill of Pilot Point, Tex., a chaplain with Marine Aircraft Group (MAG)-11, First Marine Aircraft Wing (1st MAW) here.

Ai Lan will live with Chaplain Threadgill's wife and two teen-age daughters in Pilot Point, about 40 miles north of Dallas.

The chaplain's daughters originally wanted him to adopt a little Vietnamese orphan.

"After corresponding with my wife, we felt it would be better to sponsor a girl our daughters age, and help further her education," he said.

He began looking for a girl who spoke and read English well. This way language would not be too large an obstacle.

Through relations with Tin Lanh Church, Chaplain Threadgill was introduced to Ai Lan.

In February of 1966 he met with Ai Lan

and her parents. They granted permission for Ai Lan to go and the process began.

Letters were sent requesting acceptance at Gee High School in Pilot Point, Tex. In addition, both governments required different applications from Ai Lan and Chaplain Threadgill.

School authorities showed concern about Ai Lan's course of study until receiving a list of her subjects and class standing.

Ai Lan is considered third in a class of 50 to 60 students. Last year, her sophomore year, Ai Lan studied French, English, Vietnamese, Vietnam's history and geography, algebra, geometry, chemistry, physics and science. She averaged from first to fifth in class standing.

Ai Lan is looking forward to her trip and subsequent study in America. If her student visa can be renewed each year she hopes to study medicine and become a doctor. After attaining this she plans to return to Vietnam.

The shy, slender girl when asked about going to America replied, "I want to study in America. I am very anxious and nervous about going. There are so many, many other things I would also like to see and do while I am there."

The chaplain's daughters are anxiously awaiting Ai Lan's arrival. His only worry is that they will rush her around in the American high-speed manner. "I feel that might be the hardest part of her adjustment," he commented.

Ai Lan is corresponding with Gloria, 17, the chaplain's oldest daughter, particularly about clothes she will need.

She enjoys sewing and is making some of her clothes.

Gloria asked Ai Lan to also bring her native clothes with her. Mrs. Threadgill will insure a suitable wardrobe for Texas weather after her arrival.

The younger Threadgill daughter, 14-year-old Gay, said she was quite excited about having a foreign visitor live with them in Pilot Point, a small community near Denton, Tex.

Chaplain Threadgill was pastor of the Calvary Church in Pilot Point, Tex., in 1960.

Ai Lan is not the first member of her family to go to America. Her seven cousins preceded her when her uncle accepted a position with the Voice of America in 1965. They live in Alexandria, Va.

Chaplain Threadgill will be assigned to the Naval Training Center, Bainbridge, Md. when he rotates early next year. Ai Lan and his family will join him when school closes in June 1967. This will give Ai Lan a chance to see her cousins and more of America.

Proposed 1967 TBC Cooperative Program Budget

OPERATING FUNDS General Convention	Proposed 1967 Budget	Increase (Decrease)	CAPITAL EXPENSE	Proposed 1967 Budget	Increase (Decrease)
Annual Convention Expense	\$ 10,300.00	\$ (400.00)	New Executive Board Building	\$ 77,194.00	\$ 77,194.00
Audits	21,250.00	1,250.00	Equipment-Executive Board Building	7,000.00	—0—
Contingency Fund	4,000.00	(1,000.00)	Student Department-Campus Work	45,000.00	—0—
Convention President, Expenses	600.00	600.00			
Executive Board & Committee Meetings	10,000.00	1,000.00	TOTAL CAPITAL EXPENSE	\$ 129,194.00	\$ 77,194.00
General Expense	35,100.00	9,300.00	GRAND TOTAL DEPARTMENTS, AGENCIES, AUXILIARY	\$1,456,343.00	\$ 165,201.00
Historical Society	500.00	500.00			
	\$ 106,750.00	\$ 11,250.00			
Administrative			OPERATING FUNDS		
Executive Secretary's Office	\$ 53,494.00	\$ 5,451.00	Carson-Newman College	\$ 291,757.00	\$ 34,996.00
Asst. to Exec. Secretary-Office	28,294.00	2,448.60	Belmont College	218,094.00	26,161.00
	\$ 81,788.00	\$ 7,899.60	Union University	218,094.00	26,161.00
Administrative Services			Harrison-Chilhowee Academy	64,900.00	—0—
Business Manager-Office	\$ 18,003.00	\$ 597.60	Ministerial Student Aid	25,000.00	—0—
Business Manager-Building & Equipment Maintenance	42,939.00	1,491.00	Off-Campus Extension Schools	1,500.00	—0—
Program Services-Office	27,956.00	2,607.00	Christian Education Promotion	1,000.00	—0—
Program Services-Services	15,890.00	—0—		\$ 820,345.00	\$ 87,318.00
Program Services-Church Library	1,625.00	141.00	CAPITAL NEEDS FUNDS		
Protection Plans-Office	16,510.00	4,197.20	Carson-Newman College	\$ 175,300.00	\$ (7.00)
Protection Plans-Convention Dues	251,700.00	15,000.00	Belmont College	97,641.00	—0—
	\$ 374,623.00	\$ 24,033.80	Union University	97,641.00	—0—
Agencies-Auxiliary			Harrison-Chilhowee Academy	37,500.00	—0—
Baptist & Reflector	\$ —0—	\$ —0—		\$ 408,082.00	\$ (7.00)
Tennessee Baptist Foundation	30,918.00	1,630.00	TOTAL EDUCATIONAL INSTITUTIONS	\$1,228,427.00	\$ 87,311.00
Woman's Missionary Union	85,059.00	6,517.40			
	\$ 115,977.00	\$ 8,147.40	Hospitals		
State Missions			OPERATING FUNDS		
Brotherhood Department	\$ 47,651.00	\$ 1,436.00	Baptist Memorial Hospital	\$ 15,000.00	\$ (15,000.00)
Camps	17,962.00	197.00	Baptist Hospital, Nashville	12,500.00	(12,500.00)
Church Building & Loan Program	—0—	—0—	East Tennessee Baptist Hospital	74,550.00	—0—
Church Music Department	26,001.00	1,822.16		\$ 102,050.00	\$ (27,500.00)
Evangelism Department	26,585.00	257.40	Tennessee Baptist Children's Homes		
Missions Department-Office	19,409.00	945.40	Operating Funds	\$ 255,000.00	\$ 10,000.00
Missions Department-Program	234,804.00	7,956.00	Capital Needs Funds	25,000.00	15,000.00
Stewardship Department	26,852.00	423.40			
Student Department-Office	32,482.00	4,031.72	TOTAL CHILDREN'S HOMES	\$ 280,000.00	\$ 25,000.00
Student Department-Campus Work	67,043.00	10,965.52	TOTAL T.B.C. PROGRAM	\$3,066,820.00	\$ 250,012.00
Sunday School Department-Office	63,001.00	2,629.60	TOTAL T.B.C. BUDGET	\$3,066,820.00	\$ 166,674.00
Sunday School Department-Program	13,451.00	3,243.00	TOTAL S.B.C. PROGRAM	1,533,180.00	83,326.00
Training Union Department	67,770.00	2,769.00			
Contingency Fund	5,000.00	—0—	TOTAL COOPERATIVE PROGRAM BUDGET	\$4,600,000.00	\$ 250,000.00
	\$ 648,011.00	\$ 36,676.20			
TOTAL OPERATING FUNDS	\$1,327,149.00	\$ 88,007.00			

Attendance & Additions

Churches S.S. T.U. Add.

October 16, 1966

Alamo, First	279	103	1
Alcoa, Calvary	193	100	
Alexandria	180	76	2
Athens, Central	142	86	
First	531	238	1
West End Mission	74	32	
Auburntown, Prosperity	115	61	
Baxter, First	75	58	
Bemis, First	271	72	2
Bristol, Tennessee Avenue	714	207	5
Brownsville	706	180	8
Calvary	124	67	
Calhoun, First	162	90	3
Chattanooga, Brainerd	111	40	
Brainerd	957	334	2
Central	781	223	7
Meadowview	64	30	
Concord	475	171	
East Brainerd	278	116	2
East Lake	495	120	
East Ridge	761	184	
First	1002	251	2
Morris Hill	343	107	
Northside	362	104	1
Oakwood	487	166	
Ooltewah	173	67	
Red Bank	1072	317	3
Ridgedale	565	239	
St. Elmo	353	68	
Silverdale	217	78	
South Seminole	287	132	7
White Oak	414	120	
Tremont Chapel	115	42	
Clarksville, Cumberland Drive	159	67	1
First	929	203	5
Grace Avenue	276	131	3
Hillcrest	326	132	1
Hilldale	195	90	60
New Providence	215	65	
Pleasant View	265	97	
Ridgecrest	17		
Cleveland, Big Spring	312	115	
Blythe Avenue	23		
Maple Street	116		
Clinton, First	601	187	
Second	457	136	
Collierville, First	347	90	
Columbia, First	417	111	
Highland Park	349	136	
Northside	119	59	2
Pleasant Heights	202	94	2
Concord, First	297	134	
Cookeville, Bangham Heights	73	55	
First	574	167	24
Washington Avenue	197	116	
West View	146	56	2
Crab Orchard, Hailey's Grove	112	60	
Crossville, First	245	74	1
Homestead	216	61	
Oakhill	121	60	1
Daisy, First	296	93	
Dayton, First	379	132	
Dickson, First	276	107	
Dresden, First	204	58	
Dunlap, First	149	56	
Dyersburg, Hawthorne	218	112	1
Second	148		
Elizabethton, Immanuel	340	133	
Oak Street	209	74	1
Siam	229	127	1
Erin	94	43	
Flintville, First	157	80	
Friendsville, First	157	86	
Galloway, First	115	88	2
Goodlettsville, First	534	211	6
Grand Junction, First	157	94	
Greeneville, First	369	105	3
Cross Anchor	49	36	
Second	159	61	
Greenbrier, Bethel	192	87	
First	365	142	
Jordonia	140		
Lights Chapel	44		
Harriman, Piney Grove	169	39	
South	505	161	
Trenton Street	342	114	
Hendersonville, First	780	178	5
Henry	94	35	
Hixson, Central	380	211	1
First	349	95	
Memorial	307	140	
Humboldt, First	521	144	4
Jackson, Calvary	447	173	8
First	937	282	10
Highland Park	234	115	20
North	274	114	4
Parkview	418	149	3
West	869	445	2
Woodland	108	44	2
Jasper, First	209	59	

Johnson City, Antioch	141	77	1
Central	593	188	8
Southwestern	88	65	6
Clark Street	275	68	
North	239	62	8
Pine Crest	185	95	
Unaka Avenue	350	109	
Kenton, First	219	73	
Macedonia	77	62	
Kingsport, Colonial Heights	517	144	
First	882	227	
Lynn Garden	457	131	1
Kingston, First	438	179	
Knoxville, Beaver Dam	351	145	2
Black Oak Heights	301	104	1
Broadway	860	214	2
Central	1140	349	
First	1027	287	13
Grace	437	223	
Immanuel	374	138	6
Lincoln Park	1015	310	1
McCalla Avenue	784	259	
Mount Carmel	177	93	
Mt. Harmony	201	140	
Meridian	652	175	
New Hopewell	290	138	
Sharon	233	114	
Smithwood	718	226	
South	542	214	
West Hills	313	110	
LaFollette, First	302	113	5
Lawrenceburg, First	207	46	2
Highland Park	312	137	
Immanuel	123	56	
Lebanon, Fairview	295	86	
First	531	126	3
Immanuel	509	264	1
Rocky Valley	136	64	
Southside	185	111	9
Lenoir City, Calvary	189	79	2
Dixie Lee	198	114	
First	404	119	
Kingston Pike	121	77	
Oral	79	53	2
Lewisburg, East Commerce	179	59	
First	344	79	
Lexington, First	371	119	4
Linden, First	69	39	
Livingston, First	235	123	1
Loudon, New Providence	117	99	
Union Fork Creek	111	85	1
Louisville, Zion Chapel	109	70	
Madison, Alta Loma	303	133	3
First	440	123	
Neely's Bend	130	39	
Madisonville, First	319	126	3
Manchester, First	334	116	2
Trinity	167	97	
Martin, Central	392	127	6
Southside	155	61	
Maryville, Armona	161	89	1
Broadway	574	263	1
Dotson	185	103	
Everett Hills	465	95	
First	810	280	
Greenback Memorial	87	49	
Madison Avenue	105	99	
Mt. Lebanon	237	143	1
Old Piney	156	67	2
Pleasant Grove	130	69	
Second	86	45	4
Springview	133	53	
Unity	158	94	
McEwen, First	74	28	
McKenzie, First	373	102	
McMinnville, Bethel	37	25	
Gath	130	57	2
Magness Memorial	376	116	1
Memphis, Acklena	122	62	2
Ardmore	683	327	7
Bartlett	497	212	3
Bellevue	1515	721	12
Boulevard	268	203	2
Broadmoor	362	287	2
Broadway	786	309	2
Brunswick	120	72	1
Buntyn Street	133	70	2
Cherokee	945	363	8
Cordova	126	67	
Dellwood	520	214	
East Park	239	107	1
Egypt	178	79	
Ellendale	209	123	5
Eudora	1001	348	6
First	1381	324	15
Frayser	867	362	4
Germantown	145	63	5
Glen Park	366	215	4
Havenview	201	99	2

Highland Heights	1229	611	26
Kennedy	556	255	7
LaBelle Haven	792	239	11
LeaClair	577	318	4
Leawood	900	290	6
Lucy	155	20	
Macon Road	281	152	1
Malcomb Avenue	101	47	2
Mallory Heights	272	75	
McLean	535	173	6
Mountain Terrace	300	168	5
Parkway Village	582	209	9
Peabody	174	111	2
Rugby Hills	324	151	13
Second	930	386	12
Sky View	437	203	2
Southland	350	114	2
Speedway Terrace	671	310	15
Temple	937	276	1
Towering Oaks	135	68	2
Trinity	821	370	8
Union Avenue	914	195	4
Wells Station	685	262	
Westwood	461	153	2
Whitehaven	844	220	14
Milan, First	497	176	
Northside	203	79	1
Monterey, First	220	72	
Morristown, Bethel	226	112	2
Brown Springs	69	25	
Buffalo Trail	122	34	
Bulls Gap	116	58	
Calvary	341	128	
Fairview	137	36	
First	702	176	
Pleasant View	174	74	3
Whitesburg	80	49	
Murfreesboro, First	637	170	2
Calvary	113	47	
Immanuel	80	48	1
Mt. Herman	118	73	4
Southeast	265	113	
Third	318	108	1
Woodbury Road	272	101	
Nashville, Antioch	161	63	
Belmont Heights	1043	337	3
Madison Street	94	51	
Westview	47	16	
Brook Hollow	340	101	2
Dalewood	402	78	1
Dickerson Road	431	135	
Donelson, First	773	180	3
Eastland	573	171	
Fairview	228	65	2
First	1466	588	21
Carroll Street	174	69	
Cora Tibbs	75	28	
T.P.S.	365		
Gallatin Road	411	110	6
Glenwood	305	102	1
Grace	675	183	1
Grandview	411	67	
Haywood Hills	400	191	2
Hermitage Hills	436	198	3
Hillhurst	269	150	2
Joelton	301	119	
Lincova Hills	250	78	
Lokeland	509	162	2
Lyle Lane	98	46	
Park Avenue	917	225	1
Riverside	301	87	
Rosedale	221	100	
Tusculum Hills	418	123	4
Two Rivers	320	162	5
Una	351	182	
Valley View	92	39	
Oak Ridge, Robertsville	673	221	
Old Hickory, First	445	196	
Peytonville	22	18	
Rayon City	216	82	2
Temple	276	143	
Oliver Springs, First	201	73	5
Parsons, First	240	84	
Philadelphia, Cedar Fork	137	112	1
Portland, First	384	141	2
Powell, Glenwood	365	171	
Pulaski, First	362	102	4
Highland	131	34	3
Rockwood, Eureka	100	44	1
First	461	154	1
Mission	14		
Rogersville, First	419	124	
Henard's Chapel	153	120	
Hickory Cove	90	27	
St. Joseph, First	76	34	
Savannah, First	235	75	6
Sevierville, First	510	138	2
Seymour, First Chilhowee	232	78	3
Shelbyville, First	453	105	
Flat Creek	46	19	
Hickory Hill	54	36	
Shelbyville Mills	190	83	
Smyrna, First	364	120	
Somerville, Oak Grove	74	61	
South Pittsburg, First	235	77	
Sparta, First	185	47	
Sweetwater, First	466	137	
Tracy City, First	72	52	
Trenton, First	443	125	2
Union City, First	647	152	28
Samburg	52		4
Second	328	121	
Waverly, First	256	66	
Waynesboro, Green River	180	97	
White House	177	44	
Whiteville, First	174	75	
Winchester, First	219	81	2
Southside	88		

On The Moral Scene

Christian Life Commission

... Soaring profits rather than rising wages seem to be causing high prices, according to a Department of Commerce report. In 1960 the nation's corporations report profits of \$44.2 billion before taxes and \$22 billion after taxes. Based on the first six months of 1966, the Department puts profits before taxes as running at an annual rate of \$82.9 billion and after taxes at 48.7 billion. This compares with a 17% rise in wages since 1960.

... "The greatest tragedy of lung cancer is that it is increasing in epidemic proportions—primarily from cigarette smoking. The death rate is ten times what it was a generation ago—today, 50,000 deaths a year. Almost as overwhelming a national catastrophe as the deaths from cigarette smoking is the increased personal disability: for instance, 300,000 extra coronary attacks, 1 million extra cases of chronic bronchitis or emphysema, more than 1 million extra cases of peptic ulcers, 900,000 more days spent ill in bed, a truly tragic and preventable toll." Harold S. Diehl, M.D., Senior Vice President for Research and Medical Affairs, American Cancer Society (Quoted in Reader's Digest, July, 1966 issue).

... "Personalized Divorce Service" is the name of a new enterprise located in Hollywood. Candidates for divorce are provided transportation to either Reno or Las Vegas, hotel accommodations for six weeks, night club tours, free drinks, and attorney's fees—in short, everything needed for a good time in the pursuit of a divorce. The cost of a "regular package" is \$1,000, but a "budget package" is available at \$800.

Midwestern Reports Increased Enrollment

The Midwestern Baptist Theological Seminary began its ninth year Sept. 6 with a 22% increase in total enrollment over last fall.

Figures show 69 new students and 126 returning students pushed the full-time enrollment to 195.

The number of first year students has increased 60% over 1964. Five students began work in the Master of Theology program, the initial year for Midwestern's graduate study.

"Our enrollment figure this year is most encouraging. We have a larger number of new students than in the past several years and one of the highest percentages of returning students in our nine year history. Midwestern has a tremendous growth potential as our convention continues to expand into the North and West," Dr. V. Lavell Seats, Registrar, said.

THURSDAY, OCTOBER 27, 1966

You are invited to attend
the
First Statewide Convention
of

Baptist Men and Young Men of Tennessee
to be held at

Belmont Heights Baptist Church, 2100 Belmont Blvd.,
Nashville, Tenn., December 2, 1966 at 7:00 P.M.,
and December 3, at 9:00 A.M.

Keynote speaker: Robert A. Hingson, M.D.
Western Reserve University
Cleveland, Ohio

Roy J. Gilleland, Jr.
Brotherhood Department
Tennessee Baptist Convention
Nashville, Tennessee 37203

Hubert Smothers
State Brotherhood Pres.

Southern Alumni Plan State Meet

Tennessee alumni of the Southern Seminary, Louisville, Ky., will hold their annual reunion meal during the state convention meeting in Nashville.

It is scheduled for Wednesday, Nov. 16, at 5:15 p.m. in the Baptist Sunday School Board Main Dining Room.

Grady L. Nutt, Director of Alumni Affairs and Assistant to the President of Southern Seminary, will bring greetings from the Seminary along with a report on the current highlights of the school year.

President of the Tennessee alumni group is Gaye L. McGlothlen of Nashville.

All SBTS alumni in the state are urged to check the calendar and reserve this time for the Seminary meeting.

TBC Messenger Cards

Messenger cards for the 92nd annual session of the Tennessee Baptist Convention, convening at Belmont Heights Baptist Church, Nashville, November 15-17, 1966, may be secured by pastors and church clerks addressing a request to: Mr. Wallace E. Anderson, 1812 Belmont Boulevard, Nashville, Tennessee 37203.

Billy Graham Evangelistic Films
Available through Tennessee Representative.

Bill Horton, Box 1308,
Morristown, Tenn.
Phone 615-586-2463

Earn A Full

6%

Interest

Invest In Baptist Growth

Why take less than a **FULL 6%** interest on **YOUR SAVINGS**? Now you can earn a full 6% by investing in our growing Baptist churches.

For complete information about investing your savings at 6% with an investment in our growing Baptist institutions, fill in and mail the coupon below.

Guaranty BOND

AND SECURITIES CORPORATION

1717 West End Bldg.,
Nashville, Tennessee

Largest Exclusive Underwriter of Religious Institutional Finance in the South.

CLIP COUPON HERE

GUARANTY BOND AND SECURITIES
CORPORATION
1717 West End Building
Nashville, Tennessee 37203

Please send information about the 6% bonds without obligation. I am interested in investing \$.....
for years (Number of years).

Name

Address

City State..... Zip Code.....

B & R

Jeremiah, The Reluctant Prophet

TEXTS: Jeremiah 1 and 20:7-18 (Larger)—Jeremiah 1-1-10 (Printed)—Jeremiah 1:8 (Golden or Memory).

Another topic, derived from that given above, provokes thought: "God Calls And Empowers". The Bible contains many instances that substantiate this statement. There is the calling and empowering by the Lord of Moses, Elijah, John the Baptist, and Saul of Tarsus (to mention only four). But there are many more. In every case the calling involves the empowering. If one can be sure that God is calling to a given task, there is the guarantee that the empowering will follow. His enabling, however, needs to be understood at least in its practical application. For one thing, the talent or talents are God's gifts but they must be developed by human efforts. For another thing, the actual accomplishment or accomplishments are the results of a combination of both human and divine energy. God works and we are to work. We are to let Him work in and through us. It is an interacting process.

The passage from the larger text of the lesson, not given in the printed text, deserves attention (particularly the verses from chapter twenty). They tell, among other things, how and why Jeremiah was changed from a reluctant to a willing and dedicated prophet. When God's word became within his heart "as a burning fire shut up in my bones" he ultimately burst into songs of praise to the Lord (v.13). The example is worthy of imitation, always.

The Decisive Word (vv.1-3)

The word of the Lord became the word of Jeremiah. It was decisive. It was final. God spoke and God was ready to act. Then,

as today, God speaks to persons. He speaks in events. He destroys and breaks down. He builds and He plants. The days were evil and threatening in Jeremiah's time. Tragedy which impended produced a tragic figure in the prophet. He is called the "weeping prophet", but he was strong in sorrow as well as in hope. Michelangelo so portrayed him in the Sistine Chapel. It should be recalled that some persons during Jesus' earthly ministry believed that He was Jeremiah come back to earth. This, within itself, should endear him to all earnest students of the Scriptures. Our day needs more men like him.

The Inescapable Call (vv.4-8)

The compulsion that Jeremiah felt was from within, as God moved in his thoughts and purposes. The Lord tells him that He had sanctified and ordained him before he was actually born. To that extent his call was inescapable, for Jeremiah was left free in his response to the call. The prophet realized something of the magnitude of his appointed task and wished to avoid it. His plea was that he was a child and therefore unable to assume the responsibility, fearful as it loomed before him. Think of it! The servant from Anathoth was being called to announce doom and destruction to his beloved land and its people, and he loved both dearly. Who, today and in similar circumstances, would cherish such a task? But in such instances great souls grow. Suffering and sorrow, when borne for the Lord's sake, provide a witness that cannot be neutralized or gainsaid. To speak God's message, knowing beforehand that the hearers will reject it and turn against the messenger, demands a courage and fidelity of divine origin. But it was given to this stern but tender prophet.

The Heavenly Touch (vv.9-10)

After being reassured by the promise of God's abiding presence, Jeremiah's mouth was touched by heaven's power and comfort. In addition, he was furnished with the Lord's own word of judgment and condemnation against His chosen people after which building and planting would take place. Such a word was to be extended to the surrounding nations. At this point we glimpse both the cause of world missions and the doctrine of the Holy Spirit. Jesus would speak to His followers about the Holy Spirit in terms of a "comforter" and would commission them to an enterprise extending to the uttermost parts of the earth. When God touches a tongue with His word after calling its owner into His work the world will benefit. To deliver His message may cost, and heavily, but the Kingdom will advance. And this is, after, what matters—is it not?

ON MATTERS OF

Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church



Words Worth Weighing

"The child who has everything done for him, everything given to him, everything forgiven him—this child is a deprived child. A home that has no taboos, that makes no demands, that requires no politeness or conformity, that sets no rules and limits is a home that invites a ticket from the sanitary inspector. It is an unhealthy place, a breeding ground for trouble."

—Dr. Joseph D. Noshpitz,
The National Observer

New Books

The Gist of the Lesson 1967 edited by Donald T. Kauffman; Revell; 127 pp.; 95¢. A concise exposition of the International Sunday School Lessons for 1967.

The Biblical Flood and the Ice Epoch by Donald W. Patten; Pacific Meridian; 330 pp.; \$7.50. The author considers in detail the physical context in which animal and plant life were embedded throughout the Great Flood recorded in Genesis, as well as a postulated cosmic catastrophe in which the deposition of ice on Earth was made manifest. The book contends that the Bible is a reliable record of history and also the foundation and substance of the future.

Today's Teen-Agers by Evelyn Millis Duvall; Association Press; 256 pp.; \$4.95. Fortright, expert guidance for parents and all other adults on how to live and work with modern youth. Meeting problems of sex, dating, young marriage . . . drinking and drugs . . . school and college . . . freedom and responsibility . . . honesty and life values.

From Death to Life Through Christ by Robert G. Lee; Zondervan; 120 pp.; \$2.95. Chapter headings are From Death to Life Through Christ, Every Christian a Missionary, Cities of Refuge, A Lad Here, "I Am With You", and If I Were a Jew.

Tennessee Baptist Foundation

Provides
a way to practice a
Full Stewardship

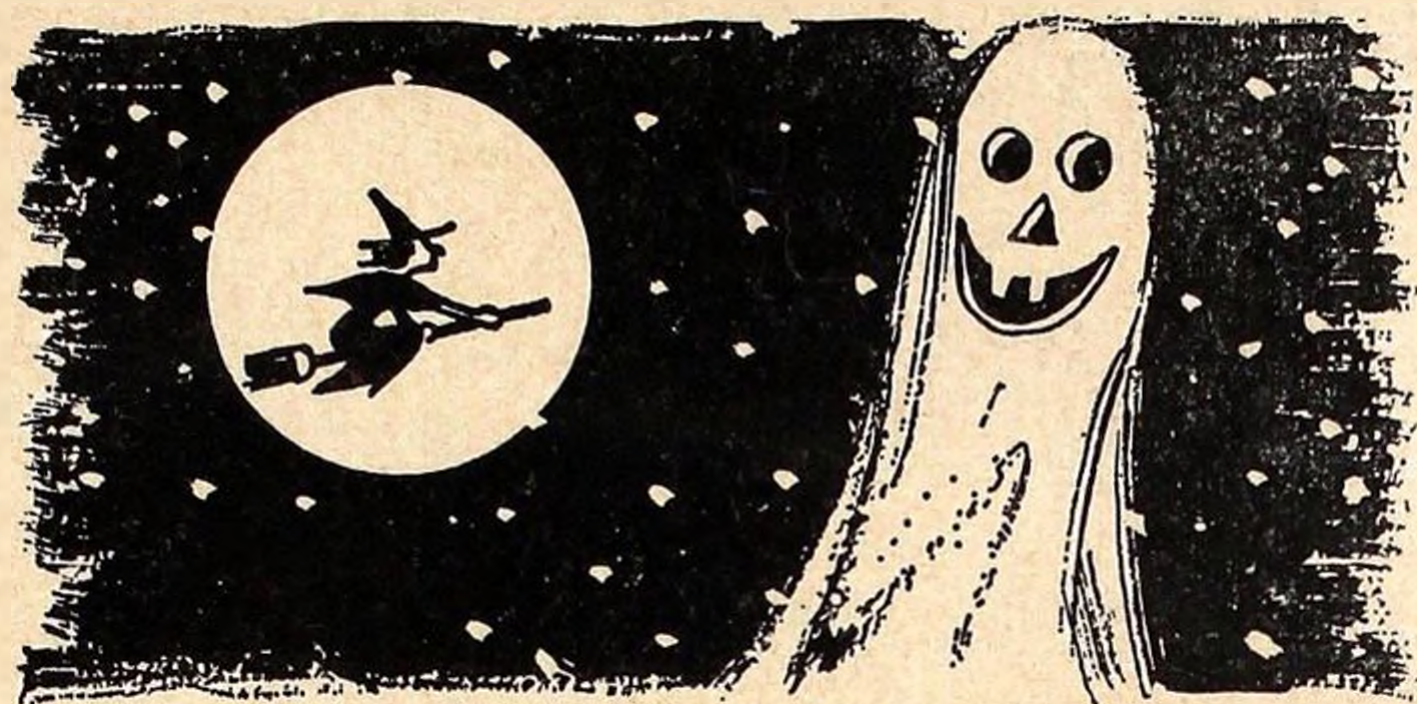
**Make A Gift
Establish A Trust
Prepare A Christian Will**

for information contact

HENRY J. HUEY

Executive Secretary-Treasurer
1812 Belmont Boulevard
Nashville, Tennessee 37203

Children's Page



HALLOWEEN CUSTOM*

By Thelma C. Carter

When the daytime air becomes hazy and the nights darken early, —we begin to think of Halloween, of witches, masks, black cats, pumpkins, and jack-o-lanterns.

Many people think of Halloween as being a special holiday and an American custom. This isn't true. It is only a fun day, a time when we are reminded of the superstitions of ancient times.

Halloween began long ago as a part of a special ceremony which was held four times a year. It was called witches' Sabbath. Some people thought that witchcraft and magic tricks could be performed during these particular days.

Storybooks tell that people gathered in dark forests or valleys to hold strange midnight meetings. Witches with their companions—black cats, snakes, and toads—were supposed to have a part in the magic.

Few people really believed in witchcraft. Most of them had no part in the strange meetings. They came only to see the strange antics. As time passed, people began wearing masks and strange costumes so that their friends and neighbors might not recognize them. Thus, the custom of Halloween masks developed.

A strange story tells of a make-believe night watchman, who went about with a lighted lantern to see that no harm came to the people. The lighted lantern became the jack-o-lantern. The word "jack" comes from an old English word which meant "a person who serves others faithfully."

Carving a face on a pumpkin is fun. Big turnips are used in some countries instead of pumpkins. Today carved pumpkins are used as centerpieces on tables. Halloween refreshments, such as apples, nuts, and cookies made in shapes of witches and cats, are served.

Isn't it interesting to think of these customs which are hundreds of years old?

TIME-TELLING CREATURES*

By Enola Chamberlain

If you want to know the time, you look at a clock or a watch. Animals have no way of doing this. God has given, at least to some of them, time-keeping methods of their own. Maybe these built-in clocks are not correct to the minute, but they do seem to be accurate to the hour.

Perhaps the honeybee has the most perfect alarm clock in his system. Or perhaps the bee has been studied more thoroughly than other creatures. At any rate, scientists have discovered that, no matter how they move the bee around, it will still mark off a twenty-four hour period.

Two men who study such things put sugar water out for bees at a certain time each day. Within a day or two the bees were coming for the food at the same time every day. They did not bother to come at any other hour.

These men then sent the bees by air from

Paris to New York, where clock time is different. The bees came out of the hive just twenty-four hours from the time they had been fed. Returned to Paris, they came out for food on the twenty-four hour deadline.

Migrating birds have more of a sundial timepiece than a clock. The lessening of the hours of sunlight starts them flying southward. Increasing the hours of sunlight triggers them into northern flight.

The Japanese have long tricked their songbirds into thinking spring has come. They do this by keeping their cages on a summer daylight schedule with artificial light. These birds, which otherwise would be silent during the months with short days, sing all winter long.

Ants have a time mechanism that seems to work for all ant colonies in any given part of the country. Hill after hill of them send their young queens forth on their wedding flights within seconds of one another.

The roadrunner, or chaparral cock of the desert countries, is so time conscious in the

Laughs . . .

The man had been arrested for stealing a hog. The trial was short. There was no concrete evidence against the man and the judge dismissed the case. For some reason, the man seemed not to understand. "The case is dismissed," the judge said. "It is over. You are acquitted. You can go." "Well, thanks, Judge," the man said, "but do I have to give him back his hog?"

The Memphis Commercial Appeal's Lydel Sims gives one boy's reported cue on cutting short the sermon: "A friend took his young nephew to church and, on the way out after the sermon, introduced him to the minister. The lad asked about a large bronze plaque he had seen in the foyer. 'Oh, that,' said the minister proudly. 'That has the names of all our members who died in the service.' The boy nodded thoughtfully. 'Which one? The 9:30 or the 11 o'clock?'"

Pushing ahead of the housewives waiting in line at the supermarket, a smartly dressed woman snatched a can from the shelf and pushed it and a dollar at the checker.

"You don't mind if I get ahead of you just to get this one can of cat food, do you?" she asked the shopper at the head of the line.

"Goodness no," she replied, "if you're that hungry go right ahead."

"Just think—some of these ruins are over two thousand years old."

"You can't kid me. They couldn't be that old. It's only one thousand, nine hundred, and sixty-six now."

A government bureau is where the taxpayer's shirt is kept.

He that thinketh by the inch, but talketh by the yard, deserves to be kicketh by the foot.

A modern country is one which bans fireworks and produces H-bombs.

Freedom: Being able to do what you please without considering anyone except your wife, the police, the boss, the life insurance company, the state, federal and city authorities and your neighbors.

America is the only country where it takes more brains to make out the income tax return than it does to make the income.

way he does things that clocks can almost be set by his actions. If he starts to take a walk or a run at a certain place at a certain time of day, he will continue to hold that time and place for months on end. No special purpose is apparent in this bird's methodical behavior. Perhaps he is just exercising the wonderful instinct given him by God.

• (Sunday School Board Syndicate, all rights reserved)

Jazz, Folk Song Used To Communicate To Youth

SHAWNEE, Okla. (BP)—As part of an address outlining solutions to “a widening communications gap between churches and university students,” students at Oklahoma Baptist University heard a special jazz or folk song composition written especially for the occasion.

Earlier, the director of communications for the Baptist General Convention of Oklahoma had called for updated language in prayers, in the pulpit, and in church music as possible solutions to the widening communications gap.

As a part of the chapel address by Floyd Craig of Oklahoma City, Oklahoma Baptist Church Music Secretary Gene Bartlett sang the jazz composition, accompanied by a quartet of string and percussion instrumentalists.

Students joined in a “sing along” on the chorus of the composition, entitled: “God Has Something To Say To You.”

The unique approach resulted in an overwhelming response by the students, and faculty, said Craig.

During the address, the Oklahoma Baptist communications leader told the 1,500 students that churches and college students are communicating, but on different wave lengths.

Religious jargon used by ministers in

their sermons, —antiquated rhythm patterns and irrelevant language of church music, and confusing Christian symbols have helped to create a communications gap between the churches and the students, he said.

Although placing major blame on the church's doorstep, Craig noted that college students have also contributed to the communications gap by wanting to be “credit card Christians,” enjoying the glory now, but not wanting to pay the price until later.

The 33-year-old Oklahoma Baptist leader, who also is vice chairman of the Southern Baptist Convention public relations advisory committee, called on students to explore creatively new and “even revolutionary ways” of communicating the message of Christianity.

“There needs to be much examination to see if the 11 o'clock service on Sunday morning is the only time and way to use the Lord's Day to communicate his eternal truths to the inquiring mind,” Craig said.

As alternative approaches to the conventional type of sermon, Craig proposed preaching for ten minutes and then throwing the service open for questions or using a dramatic presentation “with all the theatrical know-how we have in the 1960's.”

Competing with sermons for alienating pew occupants from participation in worship is the type of music used in many churches, Craig pointed out.

“Music should communicate in understandable terms.

“Such songs as ‘Breathe On Me’ may have significance to the veteran church members, but university students probably think of Listerine and Lavoris.

“What is wrong with a man with a guitar singing some new Christian folk songs relevant to the new age?” he asked.

Craig also questioned the effectiveness of many traditional Christian symbols in their ability to communicate in the 20th Century.

Churches might risk criticism if they tried substituting the electric chair for the cross as a symbol of Christ's death, “but all effective communications run the risk of upsetting,” he said.

“Somehow the symbol of big buildings must also be overcome,” he continued. “Churches must move out of themselves to communicate with people outside their doors, and say: ‘We care about you and your problems.’”

The clearest symbol needed today, Craig summed up, is the symbol of a life committed to Christ.

Banquet Honors Retiring Texas Editor, E. S. James

DALLAS (BP)—Much ground was covered at a banquet honoring the retiring editor of the Baptist Standard, official Texas Baptist publication here.

The banquet paid tribute to E. S. James, editor of the Baptist Standard for 12 years, to Mrs. James, to editor-elect John J. Hurt, to the Baptist Standard board of directors, and to the staff of the largest weekly Baptist paper in the Southern Baptist Convention.

The directors gave to James, the retiring editor, a new Massey-Ferguson tractor-mower to “trim” the two acres of lawn at his new home near Denton, Tex.

“After walking behind a lawn mover for six hours yesterday,” said James, “I can't think of a better gift than this.”

Mrs. James also will be covering a lot of ground as a result of the banquet. The directors presented to her a replica of a late model automobile and asked that she pick out a new car “comparable” to the one James is now driving.

The chairman of the Baptist Standard board of directors, C. E. Colton of Dallas, paid tribute to the soon-to-be retired editor for his 12 years as editor and general manager of the Baptist Standard.

Colton also paid tribute to the incoming editor of the Baptist Standard, John Hurt, who for 19 years was editor of the Christian Index in Atlanta, Ga.

Since 1961 more than 18,000 Cuban refugees—fleeing political persecution—have been settled in the United States with the help of churches. Since World War II, working in cooperation with the World Council of Churches, with local and state church councils and denominational groups in this country, almost 150,000 refugees have been helped to a new life in America.

The growing number of priestly marriages has become a matter of concern for the Roman Catholic Church, according to **Newsweek** (July 18, 1966 issue). Some Catholic leaders believe that, unless a relevant argument for celibacy can be developed, it could become optional within ten years.

HOLY LAND TOUR

Depart July 24, 1967 \$997.
Write Rev. John Davenport, Jr., 136 Taylor St.,
Danville, Va., for brochure.