

# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
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## Genuine Compassion



by Wm. C. Henley, Jr.,  
Malcomb Avenue Church, Memphis

"And Jesus . . . was moved with compassion toward them" (Mk. 6:34). Genuine compassion translates itself into deeds of service; compassion "moved" Jesus to action. We know that Jesus cared for others by what he did for others.

Compassion, like forgiveness, is not a matter of arithmetic (see Matt. 18:21, 22).



## BAPTIST AND REFLECTOR

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## Baptist Editors Debate Colleges' Federal Grants

**MOBILE, Ala. (BP)**—Two Baptist editors debated here the issue of Baptist schools' accepting federal grants, but neither was declared "the winner."

Editor Erwin L. McDonald of the Arkansas Baptist Newsmagazine in Little Rock flatly declared that he favored federal grants for building construction at Baptist colleges and universities, listing five reasons why.

Editor Gene Puckett of The Maryland Baptist in Baltimore just as staunchly opposed federal grants, citing three major reasons and attempting to refute some of McDonald's.

Neither, however, was declared the winner in the debate, since its purpose was to present both sides of the issue before the annual meeting of the Southern Baptist Press Association here.

Our relation to another is to be determined by his need and our ability to help rather than by his merit or the number of times we have already helped.

"Some people aren't worthy of my concern," one may object. But has any of us ever been worthy of the compassion which led Jesus to die for us at Calvary? Shall we not always be "unprofitable servants" (Lu. 17:10)?

Jesus, our example, had time for "publicans and sinners." Those noted more for profession than practice of religion criticized Jesus for spending time with such, but Jesus said, "The Son of man came to seek and to save the lost" (Lu. 19:10).

Yes, there are costs to be paid and risks to be taken by those who would translate compassion from the area of profession to the area of service. Jesus put off eating to lead the Samaritan woman from a life of moral failure to life with purpose and meaning. Both she and the disciples marvelled that Jesus expended time on her. The disciples, like many professing church members today, would have ignored the woman and her needs. Jesus cared for her.

To have compassion, to follow Jesus, will cost us. Some we help will disappoint us, but, since Christ continues to forgive and to give us new opportunities though we fail and disappoint Him, can we who profess to follow Him do less for others who need our compassion and confidence?

Unless we really care for others, we of the church are like the priest and the Levite who "walked by on the other side" (Lu. 10:31, 32)—too busy with religious activities and professions to practice "pure religion" (Jas. 1:27)—too busy to serve Him, who said, "As ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45).

McDonald, who spoke first, explained that in recent years his views had changed, having once advocated complete separation of church and state. His five reasons for favoring federal grants were:

1. Higher education is a field of mutual concern and responsibility for both church and state, and they can best serve the needs of society by working together.

2. There is no other way but the acceptance of federal grants for Baptists to continue to have their colleges and be able to provide high quality education.

3. The Christian influence exerted in non-religious courses offered by Baptist colleges does not involve indoctrination and therefore does not violate the First Amendment of the Constitution.

4. In our democracy, the state is governed by our own people, and the danger of despotic controls being exerted upon colleges accepting government grants is practically nil.

5. Both Baptist history and current Baptist practice illustrate that church and state can work together without impairing the basic rights and privileges of either.

Saying this is an era of church-state cooperation on social and educational affairs, McDonald urged Baptists to "face up to the realities of life and set our sails to make the best possible use of the winds that are blowing."

He said he would prefer Baptists to support their schools voluntarily, but is "convinced that Baptists are not going to provide the finances necessary to sustain their schools."

Puckett, however, argued that it is illegal, unethical and impractical for Baptist schools to accept federal grants.

"Baptist colleges and universities cannot survive if they accept federal grants," Puckett declared.

"Survive as an institution, they may; but Baptist they will not be," he stated.

The Maryland editor listed three major reasons; (1) the legal prohibition, (2) the moral and ethical prohibition, and (3) the pragmatic or practical prohibition.

He cited the Horrace Mann case ruling by the Maryland Court of Appeals, which declared unconstitutional federal grants to three colleges and listed six standards used in judging the degree that the schools were religious institutions. He stated that the U. S. Supreme Court had allowed the Maryland court decision to stand by refusing to hear it.

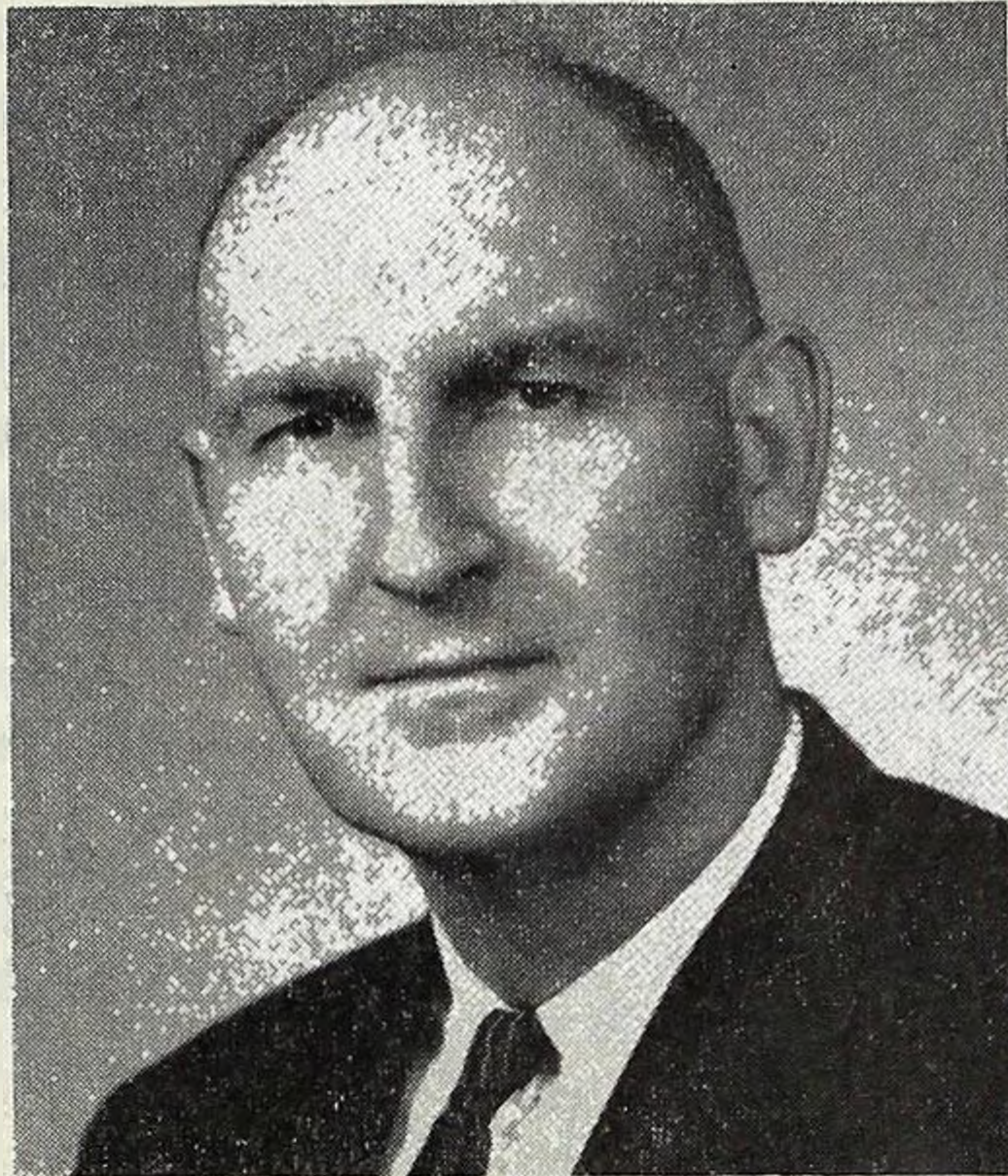
Puckett contended that if Baptist schools accepted federal grants they would "deny the very purpose of their existence." He

# Wright Resigns Union's Presidency

Dr. F. E. Wright, president of Union University, Jackson, since 1963, has resigned to become president of the new Jackson State Community College at Jackson. His resignation was submitted to Union University board of trustees Feb. 17 to become effective Apr. 1.

Dr. E. E. Deusner, president of Union's board of trustees, appointed a committee to select a successor and to appoint an interim president. Members of the committee are Lewis D. Ferrell, pastor of Whitehaven Church, Memphis; George Harvey, physician, Jackson; Homer Waldrop, attorney, Jackson; Jonas L. Stewart, pastor of First Church, Huntingdon; Carroll C. Owen, pastor, First Church, Paris; and David R. Nunn, Halls. Deusner also will serve as a member of the committee.

Dr. Wright, 51, served for nine years as Union's academic dean before becoming president. He was dean of men at Baylor University in 1950-52, and for two years was personnel counselor at Northwestern State College in Natchitoches, La. He spent



Dr. F. E. Wright

three years in the U.S. Air Force during World War II as a chaplain.

said for years he had heard the schools beg for financial support from the churches, saying they were "an extension of the churches" in evangelism, missions and education.

If this is their purpose, a government grant would be a direct support of a religious faith with tax money, he argued.

Accepting government grants would change the nature of the college by a process of gradual evolution, and grants would force them to accept economic determinism of their future Puckett said. Thus they would cease to be "Baptist" institutions, but remain educational institutions.

Neither Puckett nor McDonald commented on an earlier proposal made by Southern Baptist Theological Seminary President Duke K. McCall in an address to the Baptist Press Association and the executive secretaries of state Baptist conventions.

McCall urged a legislative campaign to change the method of making government grants to schools instead of aid to students, following the pattern set by Medicare.

Aid to students rather than aid to institutions would give the students more freedom of choice to attend the school of his preference, McCall said. He explained that 85 per cent of the Baptist students in America attend state-supported schools, and many would attend Baptist schools if they could afford it.

McCall also urged Baptist leaders to discover ways that "data about religion" can be taught in public schools, saying that education and religion must not be divorced.

## Readers Write . . .

### What's Wrong With Keeping Our Name?

● There is much discussion among Southern Baptists about changing the name of the Southern Baptist Convention. Some of the names are ridiculous. What's wrong with keeping the name we've had since 1845? Can some other name beat it? I don't think so.

In a recent issue of the Western Recorder, a woman suggested dropping the "Southern" and calling ourselves just "Baptists," because we're less likely to confuse natives in the foreign field if we do not confuse them with the "two different types of Baptists." There are more Baptists than just two.

"Baptist Convention U.S.A.," the title suggested by Dr. Duke K. McCall in *The Tie* recently, might be a good name if this included all Baptists, but what about the Freewill, American Baptists, Primitive Baptists, Seventh Day Baptists, Regular Baptists, and the other small groups of Baptists in the U.S.A.?

The Southern Baptist Convention is a lovely name and one we should be proud of since there are more than 10 million members. The name is easy to say and it has served us well. Let's keep it!—Mrs. Patsey Pritchett Winfrey, 2107 Laurel Avenue, Apt. #3, Knoxville, Tennessee

## Reflections

Treasure your good humor, protect it and care for it. Keep it dusted, polished and within reach. You never know when you may want to use it. It is no good to you if it is hidden away amid the anxieties and frustrations in your mental closet. There are many different kinds of senses: among them are honor, integrity, responsibility, and security; also common, good and plain old horse! You'll often find the sense of good humor making up for lack of the others.—R. A. Pici, "A Sense of Humor Makes Cents," *American Salesman*.

\* \* \* \*

Our laws guarantee to us the right to dissent with those in authority. We have the right not to concur with a governmental policy but it is not given to us to violate the law simply on the premise that we disagree with it. If you and I have that right, so does every other citizen. If each one is to make over the laws agreeable to his own independent conscience then instead of order we have disorder, instead of justice we have injustice, instead of a free society we have anarchy.—John W. McDevitt, "The Crisis in Authority," *Columbia, Knights of Columbus*.

\* \* \* \*

A marriage is not just a contract, a ceremony, a legal compliance; a marriage is a blending of two lives in such a spiritual way that they can never be wholly unblended.—Hazen G. Werner, *The Bible and The Family* (Abingdon Press).

\* \* \* \*

There is one struggle that has gone on as long as men have practised quarreling but with never a hint of violent warfare. It is the age-long struggle between youth and age. It was, and is, and will remain an informal, unorganized and undeclared War. Usually, the participants are not aware of its existence. This struggle goes on. It has to go on. A treaty of peace or an armistice would be the worst of news. It would mark the beginning of the end of man's ongoing. Youth is the discoverer; age the preserver, and both belong with everlasting fitness in the human story.—Editorial, *Peabody Jnl. of Education*.

\* \* \* \*

When the earth is darkest, the stars are brightest. Stars remind us that when we are overwhelmed by clouds of despondency and when our lives are shrouded in nights of fear, then we see most clearly the light of God's truth and the brightness of His all-comprehending love.—Charles L. Allen and Charles L. Wallis in *Candle, Star and Christmas Tree* (Fleming H. Revell Company)

# Editorials

## Contemporary Superstition

This is an age of corrosive skepticism. It doubts and discards long-cherished beliefs. At the same time, it is a generation in peril of being swallowed-up in a swamp of modern-day superstition. Old superstitions have been laughed out of court. Modern man puts no faith in charms, omens, magic incantations—or does he? He rejects the incident of a black cat crossing his path as a dread portent. He doesn't hesitate to walk beneath a ladder against a wall for fear of bad luck. He spoofs 13 as a number billed with evil. He won't accept four-leaf clovers as harbingers of happiness. He doesn't conclude a horseshoe above a door as ushering him into good fortune. He no longer supposes the moon made of green cheese. His space ship will soon land him on its surface he has closely photographed and studied. He has shed yesterday's fallacies.

Still he is not free from superstition. It has its modern forms. He looks to science as a messiah to save him from his problems. He is beguiled into expecting from education new and better breeds of mortals. He

is captivated with the concept of the computer and enshrines it with infallibility. He makes a fetish out of freedom. With unreasoning devotion he holds that unrestricted freedom will usher in a new world.

Speaking of today's misplaced faith, a Minneapolis minister said this generation must free itself of three contemporary superstitions: that science can make a moral world; that psychiatry can give us spiritual help; that education can give us a deeper sense of conscience and morality. Dr. Arnold H. Lowe admitted science can change and influence the pattern of our daily lives, but reminded that it can not change or influence the destinies of our souls. Though psychiatry is the harbinger of mercy for countless people he pointed out that it can not abolish the fact of sin merely by calling it sickness. Psychiatry is no substitute for repentance. Furthermore, in the opinion of this Minneapolis minister though education can give new and wider horizons of knowledge, it is fallacious to believe that education gives us a deeper sense of conscience and morality. This it cannot do.

Knowledge is the amassed thought and experience of innumerable minds in the words of Emerson. One great danger in the present is that the younger generation's protest and rebellion will reject the true values which are the foundation of our existence. This they risk doing in the name of the "new freedom." Those gullible enough to assume they have the key to the best life through "situation ethics" must wake up to the hard fact, sooner or later, that they have been cheated out of true life by their faith in superstition.

### WHERE HE IS—THERE IS LIGHT !



## How Do You Touch People?

Dr. George W. Truett once said, "Relationships are the most important things in life." Life is made up of human relationships. Every day we are in touch with others. We can be absorbed in our own selves and treat the people we meet as if they were things. This is the degradation of life, to treat persons as if they were property.

On the other hand, through faith, hope, and love, we can be creative in the realm of relationships. This will mean readiness to see the possibilities in people beyond their present actualities. It will mean calling forth the best in them. If we could but realize it, the faith that exists in the world today comes from the creative touch of one life upon another. Even as one flaming candle quickens another into brightness, so one hope-filled life awakens another into radiance.

# SBC Leaders List Factors In Statistical Declines

By The Baptist Press

Why did Southern Baptist Convention churches report enrollment decreases in Sunday School, Training Union, Woman's Missionary Union, and Brotherhood (laymen's) organizations during 1966?

Top leaders responsible for promotion of these Baptist church program organizations listed about 20 different factors contributing to the statistical decline when Baptist Press, news service of the SBC, asked them "Why?"

The 1966 SBC statistics, compiled by the research and statistics department of the SBC Sunday School Board, Nashville, disclosed that 1966 enrollment figures in these four church organizations dropped below 1965 enrollment figures, and that baptisms for 1966 were 675 less than the number of new converts baptized in 1965.

In Atlanta, the director of the division of evangelism for the SBC Home Mission Board, C. E. Autrey, said that the statistics revealed that Southern Baptist "about held our own" in the field of evangelism during the year. SBC churches reported baptizing 360,959 new converts during 1966.

Autrey said he was encouraged by this, adding that the denomination had no special emphasis on evangelism during the year. Autrey predicted increases for the next three years as the SBC becomes involved in the Crusade of Americas, an evangelistic campaign involving North, Central and South America in 1969.

In Nashville, the secretary of the Sunday School department for the SBC Sunday School Board listed in an interview about 10 factors contributing to a decline of nearly 56,000 in Sunday School enrollment during 1966. Enrollment for the year was 7.6 million.

"Any one of these factors is bad enough," said A. V. Washburn of Nashville, "but now we have a convergence of many different factors hitting us at once."

Five of the ten factors dealt with problems within Baptist churches, and five concerned conditions of the world and nation.

Washburn cited (1) a climate in the world of criticism of churches and institutional Christianity, (2) the preoccupation of Americans with material concerns, (3) social unrest characterized by lack of love and mutual appreciation of the races, (4) the mobility of the American people, and (5) the often overlooked factor that more than 4 million men are in the armed forces, including many Southern Baptists, who become "displaced persons to whom we are not ministering very effectively."

"In our churches," Washburn said, "there is an atmosphere of lack of deep concern for reaching and meeting the needs of persons."

Washburn listed four basic actions Baptist

churches are neglecting: (1) knowing the individuals to be reached—knowing them as persons with needs to be met; (2) having an adequate number of concerned trained workers who will cultivate through regular personal contacts these unreached persons; (3) providing effective Bible teaching that meets individual needs; and (4) providing adequate physical facilities.

The secretary of the board's Training Union department, Phillip B. Harris, listed five factors contributing to a drop of 58,000 in Training Union enrollment, the SBC Sunday evening membership training program with about 2.5 million members.

Harris listed three outside influencing factors: (1) the trend toward the use of Sunday as a day of recreation, (2) increased competition from television on Sunday night, and (3) the neglect of working men and women to leave time for the church and its program.

Harris said that two factors within Baptist churches contributed to the decline. He observed that 1966 was a period of transition in many churches from the traditional concept of Training Union to an enlarged concept of Training Union. Another factor is a lack of motivation of church members to develop skills in themselves.

In Birmingham, the executive secretary of the SBC Woman's Missionary Union (WMU), Miss Alma Hunt, attributed a drop of nearly 10,000 in WMU enrollment to poor reporting and to failure to compete well for the time and interest of women and young people. There are more than 1.4 million members enrolled in the WMU organizations.

"The church is becoming less and less a center of a woman's life outside the home," said Miss Hunt. She added that more women have careers, go to school, and work in civic activities. "While these are worthwhile activities, they woo some women away from week-day church programs," she said.

Miss Hunt also said that the WMU reports formerly were handled separately from other church organizations, but are now handled through church letters to the denomination. "Although the new system of reporting is fair and potentially more accurate, many churches have not learned that WMU reports through it, and we therefore may not have an accurate account of WMU enrollment this year."

In Memphis, the executive secretary of the SBC Brotherhood Commission, George W. Schroeder, cited the newness of a program emphasis on missions, and a method of keeping enrollment figures as factors in a 14,000 decrease in Brotherhood enrollments of men, young men and boys,

The 282,199 reported enrolled during 1966 are for the period just following the convention's program assignment of missionary education for men to the Brotherhood, Schroeder pointed out. He said men normally like to examine such a change for a period of time before they fully endorse and support it.

Another factor, he said, is that church Brotherhood units in recent years have cleared their records at the end of each church year, and re-enrolled all persons completely as they continued activity in this phase of church work.

While such a procedure doesn't encourage high enrollment figures, it does provide a true picture of work being done, he explained. He said that circulation of Brotherhood periodicals, a yardstick for actual missions study and involvement, climbed almost 5 per cent for the same period.

Although enrollments in Sunday School, Training Union, Brotherhood, and WMU organizations recorded decreases, enrollments in church music organizations and choirs increased by nearly 73,000, up to a total of 945,000.

W. Hines Sims, secretary of the church music department of the SBC Sunday School Board, Nashville, attributed the increase to the growing involvement of all areas of the church in music, swelling interest in youth choirs, an emphasis on music leadership training, a surge of interest in music in areas where Southern Baptist work is new, and stage music leadership and the development of aids in organizing choirs for all age groups.

## Oppose Parochial School Aid Bills

INDIANAPOLIS, Ind. (BP)—The Executive Board of the State Convention of Baptists in Indiana here adopted a resolution urging the state General Assembly to defeat current legislation involving assistance to parochial schools.

Two controversial issues before the legislature are three fair-bus bills, which would provide state-supported school bus transportation for parochial and private school pupils, and the Hoosier Junior G. I. Bill, which would give \$50 per pupil to any school of the parent's choice.

The resolution which was delivered to each legislator here, requested the assemblymen to use their influence and vote "against all such legislation to extend public tax funds to private and parochial educational efforts."

# Tennessee Topics

**Broadway Church, Maryville**, observed its 25th anniversary Mar. 1. Theme for the week of Feb. 27-Mar. 5 is "A Quarter of a Century for Christ." Organized in the old Eagleton school with 18 members, the membership is now 1307. Broadway has had four pastors, **Grover W. Splawn**, **Lloyd T. Householder**, **David R. Walker** and **J. Victor Brown**, present pastor. Each of the first three led in building a new sanctuary as the church advanced.

**Truman Graves** resigned as pastor of **Paynes Church**, Duck River Association effective Mar. 1 to accept the pastorate of **Eagleview Church**, Concord Association.

**Mrs. Margie Wallace Freeman**, 86, died at her home in Chattanooga, Feb. 13. She had been a member of Second Church for 55 years and recently was awarded her 16 year perfect attendance pin. She taught in the Primary department for 48 years. Services were held Feb. 15 at the church with **Connie M. Bowers** officiating.

**First Church, Linden**, licensed **Richard Fortner** to the ministry. He is preaching at **Maple Valley Church** where the attendance at the church has doubled in the last two months.

## For Sale

2-inch oak pews, partially damaged by smoke. 324 feet of pews with 9 and 12 feet variety available. Other damaged furniture available also. If interested call Ray Sadler, Pastor, Hilldale Baptist Church, Clarksville, Tenn.—Phone 645-4762 or write to 115 Keith Drive.

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**Miss Virginia Terry**, missionary to South Brazil, was scheduled to arrive in the States February 4 for a four-month furlough. She teaches in the religious education department of Shepard Baptist College, Rio de Janeiro. She may be addressed at Rte. 2, Bells, Tenn. 38006. Native of Trenton, Tenn., she was appointed by the Foreign Mission Board in 1951.

**Jesse Barnett** has joined the staff of **First Church, Lewisburg**, as minister of music and youth. A graduate of Southwestern Seminary, Fort Worth, Tex., he served several Texas churches before coming to Tenn. Before going to Lewisburg he was at **First Church, Portland**.

**Abe Silliman, Jr.** was ordained to the ministry by **Cane Creek Church**, Stone Association, Feb. 12.

The **West Tennessee Pastors' Conference**, Mar. 6, will hear **Dr. James L. Sullivan** of Nashville. This conference meets the first Monday of each month in **Union University's chapel** at Jackson. **Henry G. West** is president; **Keith Wooster**, vice-president; **Robert Armour**, secretary-treasurer; **Wade Parrish**, chorister; and **Billy Hammonds**, pianist. Recent speakers for the group have been **Hays Owen**, layman from Covington and chairman of the Executive Committee of the Baptist Memorial Hospital, Memphis; **Fred Kendall, II** of First Church, Union City; **Orvind Dangeau** of First Church, McKenzie; **Fred Wood** of Eudora Church of Memphis; and **Richard L. Lusk**, missionary to Macao.

**Mt. Hermon Church, Murfreesboro**, broke ground Feb. 12 for a new educational building to house two nurseries, beginner, primary and junior departments, also kitchen and recreation area. The structure to be completed by Apr. 16 will cost approximately \$10,250. Members of the building committee are **Applin Sledge**, chairman; **James Rowland**, **James Haynes**, **Robert Taylor**, **Billy Harrell** and **Leo Harrell**. **Nolan C. Tobias** is pastor. Organized in 1856, Mt. Hermon has a membership of 200.



**TROY**—This new structure completed last November by **First Church** here will seat 450 in the auditorium and provide facilities for 350 in the educational unit. The building is located in the corner of Highway 21 and Bypass 51. **William George** is pastor. Dedication services were held Jan. 22.

**First Church, Hohenwald**, called **Harvel Stockard** as pastor of **Piney Mission**. He was ordained at **Zion Church** in Wayne County Feb. 19.

**Wrigley Church**, Alpha Association, called **Jerry Milam** as pastor and he began his new work Feb. 26. He was formerly pastor of **Union Grove Church** in Beech River Association.

**Lobelville Church**, Alpha Association, is making plans to build a parsonage. Lot for this purpose was given by one of the men in the community.

**Dr. Carl Tabb Bahner** has been named Coordinator of Research at Carson-Newman College, Jefferson City. Known internationally for his work in chemotherapy in cancer investigation, Bahner has served as Chairman of the C-N Chemistry Department since he joined the faculty in 1937. **President Harley Fite** said that as Coordinator of Research, Bahner will have more time to devote to the task of cancer investigation and that he would continue teaching Chemistry. **Dr. Albert Myers**, Chairman of the Chemistry Department at Houston, Tex., Baptist College and a former member of the C-N faculty, would take over as Chairman of the Chemistry Department at C-N.

**Mrs. Cora Litz**, 76, prominent Morristown church leader, died Feb. 15. She was president of the First District Women's Christian Temperance Union, taught the Fidelis Women's Class at First Church, Morristown, for 18 years and was a member of First Church for 45 years.

## College Faculty Needed

**Southwest Baptist College of Bolivar, Missouri**, a four-year liberal arts college, needs additional faculty in:

Biology (Zoology)	Piano (Principal)
Business (Economics)	Piano (Secondary)
Education (Secondary)	Voice (Secondary)
American History—Political Science	

Applicants must have a master's degree in the teaching field and be active Southern Baptists. Address inquiry to **Dr. James Sells, Director of Academic Affairs**.

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# Tennessee Newslines . . .

The **Tennessee Baptist News**, a weekly five minute religious news program is being revised. The new format gives the program a new title and content. The new title is **Tennessee Newslines**. The new program contains religious news from around the world and news of all denominations. "Newslines" is produced and distributed by the Radio-Television Commission's International Communications Center in Fort Worth, Texas.



Religious news of the state and from around the world is collected, compiled and written for radio by the convention's news writer, Evelyn Strickland.

Beginning in the News Writer's office at the Tennessee Baptist Convention's Executive Board Building in Nashville, Newslines covers many miles and includes the work of ten or more people before the program is heard via radio.

The news is compiled and written by Mrs. Evelyn Strickland, the convention's news writer and edited by Gene Kerr, assistant to the executive secretary-treasurer of the convention.

The copy—approximately 650 words—is air mailed to Fort Worth—750 miles away, where the technical production of the program takes place. Occasionally, a live conversation is recorded by telephone so as to enhance the news value of the program.

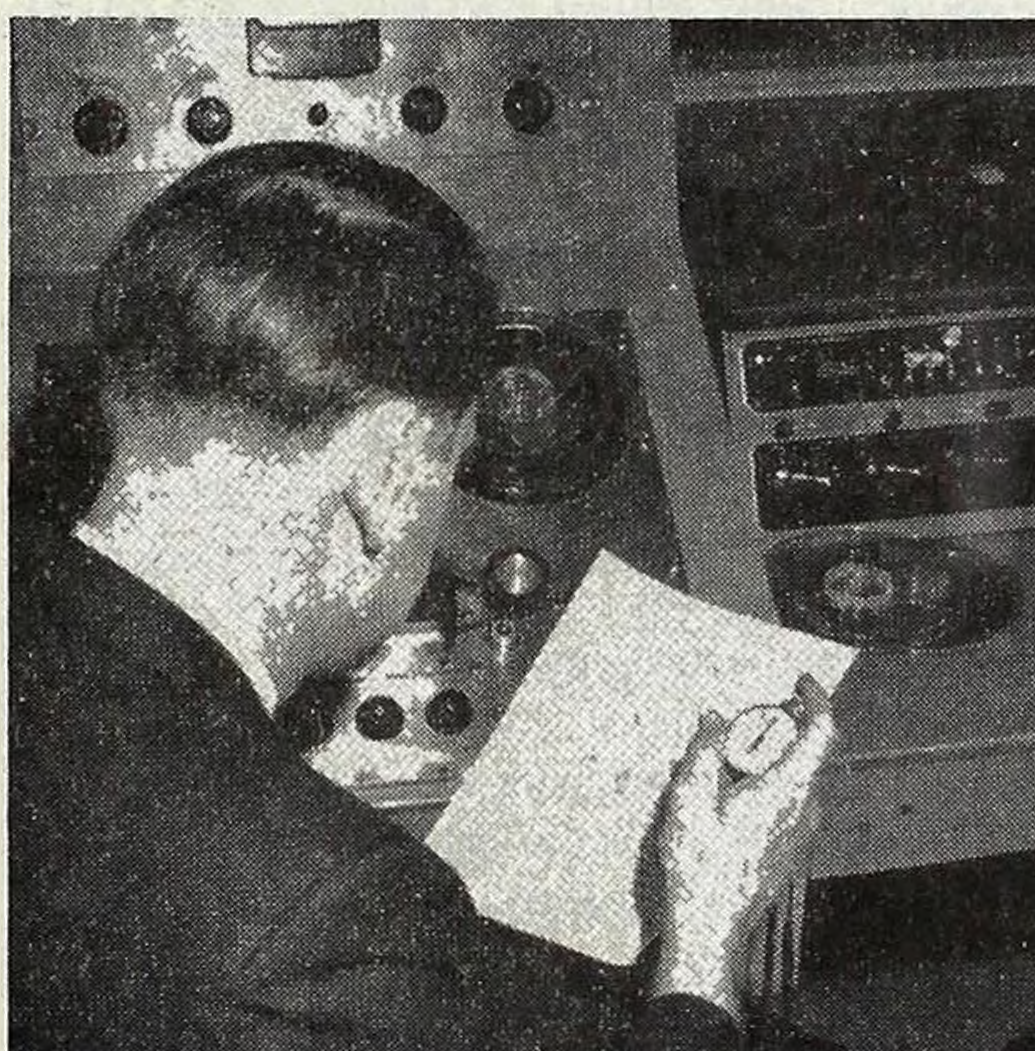
At 8 o'clock Monday morning the copy reaches the Fort Worth office of the Newscaster, Don Sturgis. Here the copy is read, recorded and timed. A master tape is made and then duplicated. Twenty-five tapes can be duplicated in five minutes at the communications center. By 4 o'clock the tapes are mailed to 16 stations throughout Tennessee.

**Tennessee Newslines** is a public service program and is available to radio stations at no charge.

The Tennessee Baptist Convention began the radio religious news program two years

ago. The very first religious news program produced and distributed by the Radio-Television Commission was in the late 50's. Dr. Paul M. Stevens, executive director of the commission says, "This program is the kind of service we want to provide for the state conventions."

**Newslines** is one of 23 programs produced and distributed by the Radio-Television Commission. Their purpose is to point men to God through Christ and to strengthen the work of the local Baptist churches and mission stations. To this end the Commission



Each program is precisely timed for the convenience of the station and to insure quality programming.—Don Sturgis, Newscaster at Ft. Worth.

staff plans, writes, and produces more radio and television programs that are subtle and outspoken, long and short, elaborate and dignified . . . something for each of the estimated 50 million listeners and viewers each week.

At present in Tennessee 16 radio stations schedule the weekly news program. Beginning Feb. 26, more than 85 radio stations throughout Tennessee received audition tapes of the new program. They will have opportunity to schedule **Newslines** as a weekly feature beginning Mar. 16.

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## Loan Funds Reserved For Kentucky Baptist School

**WASHINGTON (BP)**—Georgetown College, a Baptist school in Georgetown, Ky., has been approved for \$1,250,000 reservation in college housing loan funds, according to announcement by the U. S. Department of Housing and Urban Development (HUD).

The federal fund reservation, established on the basis of a preliminary application for assistance under the college housing program, sets this amount for use by the college if the project is approved by HUD, following review of a complete application.

The loan funds will be used for construction of three new dormitories. The HUD loan, if approved, will be supplemented by \$208,600 of the college's own funds.

This loan reservation for the Kentucky Baptist school is the first to be announced since the meeting of the Kentucky Baptist Convention at Bowling Green last November. Prior to that time the convention's colleges were not allowed to accept either government grants or loans.

The Bowling Green convention adopted a motion, made by Georgetown College President Robert Mills, re-affirming a 1949 decision to place decisions on policy matters in the hands of the denomination's college trustees. It was interpreted by many as rescinding the action of a special convention last June which denied federal loans to their colleges.

Radio stations now carrying the religious news program are:

Radio Station	Town	Day	Hour
WJLE	Smithville	Sunday	10:45 a.m.
WRKM	Carthage	Sunday	6:55 a.m.
WLAR	Athens	Sunday	7:10 a.m.
WDSG	Dyersburg	Sunday	7:55 a.m.
WJSO	Johnson City	Sunday	6:45 a.m.
WBEJ	Elizabethton	Sunday	9:30 a.m.
WSKT	Knoxville	Sunday	9:55 a.m.
WNNT	Tazewell	Sunday	7:25 a.m.
WKBJ	Milan	Sunday	12:10 p.m.
WDSL	Shelbyville	Sunday	8:55 p.m.
WSMT	Sparta	Monday	9:30 a.m.
WNBT	Oneida	Monday	12:30 p.m.
WCPH	Etowah	Tuesday	9:55 a.m.
WSKT	Knoxville	Saturday	9:55 a.m.
WDBL	Springfield	Saturday	8:30 a.m.
WDXE	Lawrenceburg	Saturday	2:45 p.m.

Other programs the Radio-Television Commission offers for Tennessee Baptists are: "The Baptist Hour," "Master Control," "Patterns," and on television, "The Answer." Check your local newspaper listing or write your local station for a log on each program.

# Student Directors Meet In Washington

By Arlene Brooks

Student Directors from Ky., Tenn. and Va. met Jan. 25-27 in Washington, D.C. for a Tri-State Workshop. Becoming better informed about the world situation was the major purpose of the meeting in an effort on the part of the directors to encourage college students' awareness and involvement in domestic and foreign affairs.

Approximately 60 directors involved in the workshop stayed at the Presidential Gardens Motel in Washington. The group was divided so that directors of one state would share a suite with directors of another state. A light breakfast served each morning by a host suite enabled the sharing of work on the different campuses of each state.

First Baptist Church of Washington was the site of the all-day meetings. Dr. Edward Pruden, pastor of the church and his willing staff, provided lunch and dinner for the group each day.

Sessions were open each morning with a short period of meditation and on Wednes-

day the period of meditation was followed by a presentation "After Twenty-Five Years of It . . . ." by State Student Secretaries, Charles Roselle, Tenn., and Chester Durham, Ky.

Wednesday session included "The Washington Scene—1967" by W. Barry Garrett, Director of Information Services Baptist Joint Committee on Public Affairs. Garrett represents the seven Baptist Conventions and is instrumental in influencing legislation which is often of help to Baptists.

Wednesday afternoon the group assembled in the Diplomatic Lobby and were ushered into a conference room in the State Department. Harry Seamans, Chief of Liaison, United States Department of State spoke on "The Morality of Administration Policy in Vietnam".

Later that day, Miss Elizabeth O'Connor, Administrative Assistant at the Church of the Saviour, discussed the ministry of this particular church with emphasis on the Coffee House Ministry. From Jer. 18:2 the church derived the name for their coffee house known as **The Potter's House**. In her book **CALL TO COMMITMENT**, Miss O'Connor further explains the background



Pete Beard (L) BSU Director at UT., Knoxville and Bill Lee (R) Director at UT Med listen as author Elizabeth O'Connor discusses the coffee house ministry.

of the church and its many areas of mission endeavor with particular emphasis on a real commitment to the world through service.

Thursday's activities included a presentation on "Federal Aid and Higher Education" by Walfred H. Peterson, Associate Director Baptist Joint Committee on Public Affairs as well as a Panel-Forum on "The Growing Edges in Student Work" by Chester Durham, Charles Roselle and Bill Jenkins, the tri-state Student Secretaries.

Another of Thursday's highlights included a program arranged by The Honorable John Sherman Cooper, Senator from Ky. The group was his guest at a meeting at the

## Pioneer Missions Assistant

**ATLANTA (BP)**—The Southern Baptist Home Mission Board has added manpower to its staff in an effort to step up its impact in the heavily populated Northeast.

F. J. "Jack" Redford, a native of Memphis, Tenn., currently superintendent of missions for Indiana Baptists, began work March 1 as assistant secretary in the department of pioneer missions, headed by M. Wendell Belew.

Redford will help develop and promote multiple church ministries and other church extension innovations among the pioneer Baptist churches in the Northeast.

The strategy of multiple church ministries or satellite fellowship groups is designed to expand the ministry of churches without premature investment in property and buildings, a severe problem in most big city areas, Belew said.

Capitol in the Foreign Affairs Committee Room. The session was enhanced by presentations from Senator Cooper, Ky.; Senator Everett Dirksen, Ill. and Senators Gore and Baker from Tenn.

"Student Ferment in the University" by Charles Rinker one of the vice-presidents of The University Christian Movement and "The Worth of the Student" by Howard Rees, Secretary, Student Department, D.C. Baptist Convention were the closing program on Friday morning.

Luncheon meetings were also a time of stimulating learning as guests such as Mrs.



Ralph Bray (L) BSU Director at Union University discusses church-state relationship with Walfred H. Peterson, Associate Director, Baptist Joint Committee on Public Affairs.

Charlotte Morton Hubbard, Deputy Assistant Secretary of State for Public Affairs, Ben Fulton, Federal Bureau of Investigation and the Israeli Ambassador to the United States, Avraham Harman were on hand for discussion.

In between the many meetings and sessions, the group found time to take a few pictures and to enjoy the beauty of Washington with its many monuments and points of historical importance.



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# Speakers Urge Baptist Cooperation With Others

**MOBILE, Ala. (BP)**—Four major speakers at the Southern Baptist Press Association meeting here urged Southern Baptists to find ways to cooperate with other Christians in the ecumenical movement.

"We are under God required, in every way we can without compromising our beliefs and principles, to develop closer relationships with other Christians," declared Wayne Ward, professor at Southern Baptist Theological Seminary, Louisville, Ky.

"And I do not draw the line at Roman Catholics," Ward quickly added. He was one of four major speakers at the annual meeting of state Baptist paper editors advocating similar ideas.

None, however, said he approved of Southern Baptist membership in the World Council of National Council of Churches.

**Ward said he rejected SBC affiliation with the councils of churches because Southern Baptists would have to join as an authoritarian church structure, which he said is directly opposed to what most Baptists believe concerning the meaning of "the church."**

The seminary professor said an invitation many years ago to join the World Council of Churches was addressed to "The Southern Baptist Church" rather than to the "Southern Baptist Convention," and it was rejected because Baptists believe that "the church" is a local congregation or fellowship, not a national denomination.

Ward strongly advocated, however, Southern Baptist participation in the ecumenical movement as "observers" or "fraternal Christian participants," so that Baptists can have fellowship and theological debate with other Christians.

**In a later address, the executive secretary of the SBC Home Mission Board, Arthur Rutledge of Atlanta, presented statistics showing the magnitude of the task Southern Baptists face in seeking to reach a changing America, and concluded by saying that the task is too large for any one religious body to handle it alone.**

Rutledge said that the Home Mission Board in December adopted 14 long-range guidelines including two which said the board would welcome and initiate communication and cooperation with other denominations, when there is "no sacrifice of principles or weakening of basic beliefs and practices."

Rutledge said that several SBC Home Mission Board staff members had attended, and will attend, as unofficial observers a number of National Council of Churches sponsored meetings.

"If 10 million Southern Baptists were the

# Interpretation . . . by HERSCHEL H. HOBBS

## Predestinated To Salvation

"Having predestinated us unto the adoption of children by [through] Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5).

Does "predestinated to salvation" mean that God arbitrarily has determined beforehand that certain individuals will be saved, and, conversely, that all others will be lost? There are at least two things which demand a negative answer to this question. First, this concept violates the personality of man as a free moral agent with the right of choice. Such would make man a puppet rather than a personality. Second, this position is contrary to the abundant invitations in the scriptures extended to all men to be saved (cf. Matt. 11:28; John 3:16-18; Rom. 10:13; 2 Cor. 5:20; Rev. 22:17).

If this is not the meaning of predestination, then what does Paul mean by "having predestinated us . . ." A similar thought is expressed in Eph. 1:4. "He hath chosen [elected] us in him before the foundation of the world." This means that what God did He did before He created the world (cosmos) or man.

The answer may be found in such phrases as "in Christ" (v.3), "in him" (v.4), "in the beloved" or "in the one fully being loved" (perfect passive participle, v.6), "in whom" (v.7), "in Christ" (v.10), "in him" (v.10), "in whom" (v.11), and "in whom" (v.13). In each case the word "in" (en) means "in

the sphere of." So the election or predestination is "in the sphere of Christ."

Now this is quite different from an arbitrary choice of certain individuals to the rejection of all others. Actually this entire passage means that before the foundation of the world God elected a plan of salvation for all men. That plan centered in Christ or in the sphere of Christ. The words "having predestinated" may be translated "having foreordained." This renders a Greek verb which means to define or to decide beforehand. Literally it means to mark out the boundaries of a thing beforehand.

So before the creation of the cosmos God marked out the boundaries within which one may be saved. And these boundaries mark "in the sphere of Christ." All who are in the sphere of Christ will be saved. Those outside that sphere will be lost.

And how does one come to be in the sphere of Christ? It is through faith in Him as the Redeemer (Eph. 1:7, 13). "In whom . . . ye believed." Thus God offers salvation to all men. Those are actually saved who believe in Christ. Those who reject Him are lost (John 3:18). This offer is an expression of God's love and grace. But it respects the free-will of every man. God takes the initiative in offering salvation. Man is free to receive or to reject the offer. But on his choice depends the eternal destiny of his soul.

only Christians in the nation, we would be in a terrible state," Rutledge said.

**In another address, W. Barry Garrett of the Baptist Joint Committee on Public Affairs, told the editors that Baptists cannot afford to be ignorant, misinformed, or prejudiced against the ecumenical movement and developments in the Christian world.**

"Whether Baptists participate or refuse to participate in the ecumenical movement, they cannot remain unaffected by it," Garrett said.

"We rejoice," Garrett observed, "that Southern Baptists are now emerging into a time when we can discuss openly among ourselves the ecumenical movement and what our responsibilities and opportunities might be in this area."

"We have a long way to go before we arrive at solutions to the many issues that arise out of these problems, but one thing is certain: we cannot find answers when we refuse to talk about them intelligently in the spirit of Christ, and with deep respect for the religious convictions of others."

Garrett also reviewed the elements in a

revolutionary age, the Protestant ecumenical movement, and the emergence of participation of Roman Catholics in the ecumenical movement.

He said that a new attitude, a new spirit, and a new freedom was generated in the Roman Catholic Church as a result of Vatican Council II, which he covered as an accredited news reporter for Baptist Press.

**Earlier, during a joint banquet for the Baptist editors and the executive secretaries of state Baptist conventions, Southern Seminary President Duke K. McCall said that the younger generation of Baptists believes Christian unity is more important than the differences between denominations.**

McCall predicted that by 1970 more than half of the American population will be under 25 years of age, and that a great tidal wave of these young people are coming into our churches, believing that Christian unity is more important than denominational differences.

"We can't assume that the way we've been thinking in the past is the way we are going to keep on thinking," McCall said.

# Missionary Support Biggest Budget Item

By Ione Gray, Director of Press Relations

There are indications that 1967 may bring the largest number of missionary appointments in the 122-year history of the Southern Baptist Foreign Mission Board, Dr. Baker J. Cauthen, executive secretary, reported during the Board's February meeting.

The standing record for appointments was set in 1965, when 220 persons were added to the Board's overseas staff. (In 1966, 207 were added.) "The appointment of such a group of missionaries one year requires an increase of at least \$2,225,000 in mission resources the following year," Dr. Cauthen stated.

"Southern Baptists have sustained missionary advance since 1948 by steadily increasing resources for foreign missions while caring for other essential ministries at the home base. It is our deep conviction that blessings will abound for all churches and denominational interests if we continue to press forward with an ever increasing outreach of love into a world of escalating need."

The largest financial responsibility in foreign missions is sending and maintaining missionaries on the field, Dr. Cauthen said. The most important item is missionary salaries: \$2,000 for a single missionary, \$3,600 for a married couple, \$250 for each child under 10 years of age, and \$300 for each child over 10.

"This means that a family with one child under 10 years of age receives \$3,850, and a family with four children, two under 10 and two over 10, receives \$4,700," Dr. Cauthen explained. "Inflationary conditions in most countries require cost-of-living supplements to be added to these basic figures."

"But much more is involved in maintain-

ing missionaries than salaries. Housing is provided. One-half of all medical bills is paid by the Board, and when the missionary's portion exceeds \$100 the remainder is absorbed by the Board.

"Each missionary is provided with \$1,000 life insurance. His pension dues are paid. Assistance is given toward expenses of missionary children attending college. A refit allowance of \$5.00 per missionary and \$2.50 per child for each month of service on the field enables a missionary family to become equipped for a new period of service. Transportation on the field is provided as recommended by the Missions (organizations of missionaries in each field) and as resources permit."

## Two Streams of Support

"Foreign missions relies on resources provided through the Cooperative Program of the Southern Baptist Convention and through the Lottie Moon Christmas Offering," Dr. Cauthen continued. "These two streams of reinforcement flow together like tributaries to form a great river of compassion reaching into a needy world."

"This is demonstrated in the financial provisions for 1967. The Cooperative Program provides \$11,780,300 and the Lottie Moon Offering, \$7,317,000 for the support of missionaries and maintenance of ministries of evangelism and church development, Christian education, publication, medical work, and benevolent ministries in 64 countries."

"The Cooperative Program provides \$1,500,000 (from 1966 advance funds, money received by the Foreign Mission Board after operating budget of the Southern Baptist Convention was met) and the Lottie Moon Offering, a minimum of \$5,500,000 for buildings on mission fields, including churches, schools, hospitals, residences for missionaries, and other necessary structures."

## Evangelism Has Many Facets

Dr. Frank K. Means, secretary for Latin America, gave a summary report on evangelism and church development and on publication work, two of the Board's six general programs of work (the others are missionary support, schools and student work, hospitals and medical care, and benevolent ministries).

The Board's 1967 budget of \$28,022,300, divided into operating and capital needs sections, provides from operating funds \$3,120,160 for evangelism and church development and \$793,260 for publication work. Last year, capital appropriations for evangelism and church development were \$3,450,066 and for publishing, \$183,293.

"Evangelism and church development are

the central objectives of missionary labors," Dr. Means said. "The new Christian needs God, but he also needs the church."

Illustrating his comments with slides, he explained that the ministry of evangelism has "many facets," from person-to-person witnessing to huge evangelistic campaigns and mass appeal through radio and television. Most evangelism is directly church related.

In addition to providing missionary personnel and financial resources for evangelism and church development, the Foreign Mission Board helps arrange for Southern Baptist leaders to go overseas to assist in various projects.

The Board also assists English-speaking congregations, made up primarily of U.S. nationals who are overseas in the armed forces, in other government service, in business, or for other reasons.

"Are the efforts expended in evangelism and church development succeeding?" Dr. Means asked. "Between 1961 and 1965 the number of churches related to Southern Baptist mission work overseas increased by 16 percent. Sunday School enrollment has increased by 31 percent. The trend in number of baptisms is upward, and has reached the ratio of one baptism annually for every 10.2 church members."

Mission publishing involves writing and translating, printing, and distribution. The literature produced includes Bibles and Bible portions, theological textbooks, books of sermons and devotionals, study course texts, works of general evangelistic interest, periodicals for religious education, tracts, denominational papers, and church supplies.

## Prefab Hospital for Yemen

Dr. John D. Hughey, secretary for Europe and the Middle East, gave a slide presentation of medical mission work in the Middle East. The hospitals in Jordan and Gaza and the clinic in Yemen provide "one of our most effective means of witnessing to the Muslim Arabs," he said.

He announced that the first Arab Baptist doctor, a recent graduate of a medical school in Egypt, is now working at the hospital in Ajloun, Jordan.

The proposed mission hospital in Jibla, Yemen, comes nearer reality, Dr. Hughey reported. A Swedish firm is constructing a prefabricated hospital which is expected to be taken to Jibla in April or May and to be ready for use by the end of 1967. Under the supervision of W. Murray Scarborough, a contractor from Memphis, Tenn., who went to Yemen as a missionary associate last year, a sewerage system has been installed at the hospital site, ground has been prepared for buildings, and construction has started on a duplex missionary residence.

A trailer clinic is now being conducted by the medical staff at Jibla—currently consisting of Dr. James M. Young, Jr., of Ruston, La., Nurse Jean Potter, of Johnson City, Tenn., and a Baptist nurse from Spain and one from Egypt. They treated 3,000 patients in November and December.

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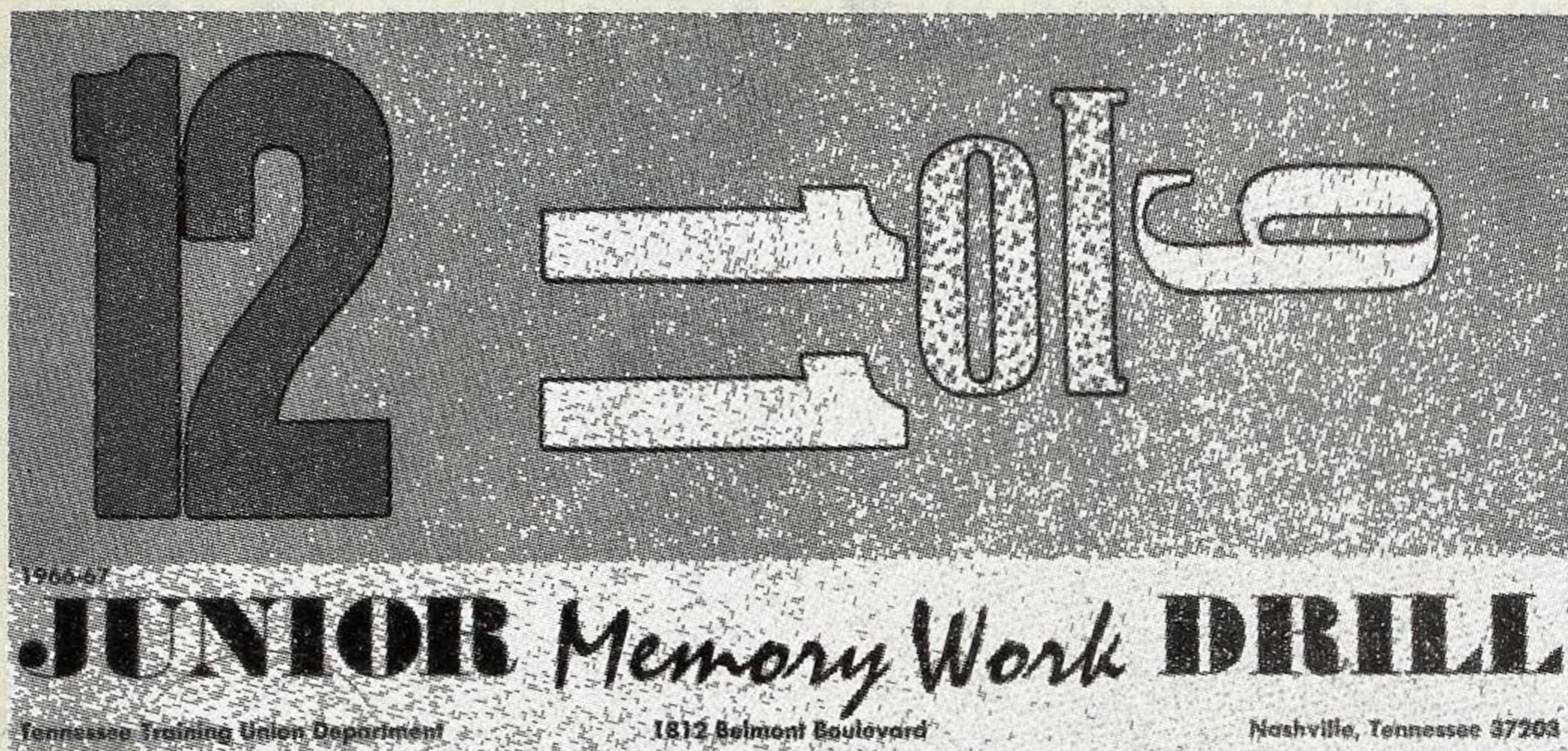
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# Are You Making Plans Now?



Are you making plans now to promote the Junior Memory Work Drill in your church? It is very important that you begin right away this program for Juniors. The Juniors should be working now in getting ready for the church, associational and state drills. Find out when the associational drill will be held so you can put the date of your church drill in your church calendar. Last year there were 228 Juniors participating in the State Drills. Will your church be represented this year? If you need copies of the Junior Memory Work Drill (each Junior will want one), write the Tennessee Training Union Department.

## Youth Week? Yes!

Mrs. Guy Cooke, Calvary Baptist Church, Crossville, writes: "Our Youth Week was most impressive for a church so small. Each officer had to serve in two places and they did a wonderful job. We're looking forward to an even better one next year."

Rev. Leon Humphrey, pastor, Hulen Avenue Baptist Church, Erwin, writes: "Youth Week has been a spiritually stimulating event and even above the fine actual training of the youth we have seen motives changed and are now experiencing a 100% improvement in our Youth program. God has richly blessed. I count Youth Week as AAA#1!"

**SUNDAY-SCHOOL DEPARTMENT**

# The Life And Work Lessons For April Through June

By Howard P. Colson

The Life and Work Sunday School lessons for April, May, and June will deal with the church. The aim of the quarter's lessons is to help class members realize more fully the nature and functions of the church as the body of Christ. The opening lesson is a study of Christ himself in terms of his universal lordship. It points up the fact that Christ, who is creator and Lord of the universe, is also head of the church, which is his body.

This is followed by a two-lesson unit on Christ's establishment and commissioning of his church. Three sessions are then devoted to the life and work of the church in the first century. Bible material up to this point includes selected passages from Colossians, Matthew, John, Acts, and Romans.

The last seven lessons deal with Christ's ideal for his church and consist of continuous studies in Ephesians 1:1 to 4:16.

There is a very practical purpose in all of the lessons. First of all, they are aimed at strengthening the conviction of members that Christ established his church and expects it to carry forward his mission in the world.

The lessons also seek to lead members to comprehend the distinctiveness of the life that characterized the early church and to recognize that the life of the church of today should be of the same kind.

Finally, the lessons have the purpose of helping members to catch a vision of Christ's ideal for his church and to commit themselves to helping their church become what Christ wants it to be.

The lesson materials will carry suggestions of possible individual, Sunday School, and church actions which will carry out the meaning of the Bible truth in practical

## Record Reviews

**Tenderly He Watches** by George Beverly Shea, RCA Camden record, CAL-653. With warmth and deep feeling in his full-bodied voice Shea calls forth a winning response from those who listen to this album. Among its ten selections are "Tenderly He Watches," "He Died for Me," "My God and I," "Sunrise," "Once and only Once."

**The Wonderful World of Children's Songs** by Rosemary Rice and Children's Chorus. This is RCA Camden record CAL-1079. The chorus of children, ranging from seven to eleven years of age together with Rosemary Rice go on an enthusiastic "singing adventure" with some fifty bright songs of interest to growing boys and girls.

**In Gospel Country** is an album by the Statesmen Quartet with Hovie Lister, RCA Victor, LPM-3703. The voices are clear and together provide pleasing harmony, but much of this album illustrates the type of loud, quick tempo which has commercialized so-called "gospel" sentiment. We regret that this record is not likely to build appreciation for high quality music.

**Teach Me to Wait** by Stuart Hamblen is Voss label record 1105 in 45 rpm time; Hamblen Music Co., Inc., Los Angeles 46, Calif. With **That Lonesome Valley** on the flip side puts old scriptural messages in present day tempo, western and country music style.

application. Such actions as the following are included:

1. Study and reaffirm our commitment to God
2. Cooperate in a study of how the fellowship of our church may be strengthened
3. Lead members to study seriously the meaning of a church covenant
4. Establish improved plans for introducing new members into church covenant relationships
5. Plan to lead all members to attend congregational worship services
6. Cooperate in the church's evaluation of its relationship to the lordship of Christ
7. Study the church's various activities and the activities of its organizations in order to discover the extent to which these are actually contributing to the fulfillment of God's purpose for the church
8. Self-examination by the individual member in order to determine what he is doing or should be doing to help himself and his church to become more Christlike.

You will note that the BAPTIST AND REFLECTOR is currently carrying Sunday School lesson studies for the Life and Work Curriculum. We are grateful to Dr. Owen for doing this. It would be well for you to let him know of your reactions.—Bob Patterson

# Attendance & Additions

Churches S.S. T.U. Add.

Alamo, First	252	103	
Alcoa, Calvary	183	85	
First	420	222	
Athens, Central	153	84	
East	351	155	
First	554	235	4
West End Mission	71	41	
Auburntown, Prosperity	138	57	
Baxter, First	93	63	
Bemis, First	273	58	
Brighton	226	126	1
Bristol, Tennessee Avenue	709	180	10
Brownsville	665	164	
Mission	108		
Calhoun, First	146	61	
Charleston, First	99	29	2
Chattanooga, Bartlebaugh	96	41	
Brainerd	938	316	2
Central	802	239	8
Meadowview	44	20	
Concord	493	184	
East Brainerd	236	75	
East Lake	517	108	
First	967	266	2
Morris Hill	321	105	1
Northside	354	85	
Oakwood	409	160	
Ooltewah	173	52	
Red Bank	1212	284	10
Ridgedale	555	195	
St. Elmo	368	108	
Silverdale	219	72	
South Seminole	285	98	
White Oak	478	150	
Tremont	116	29	
Woodland Park	234	92	
Clarksville, First	1003	196	1
Gracey Avenue	237	112	
Hillcrest	209	110	
New Providence	221	57	1
Pleasant View	276	73	1
Cleveland, Big Spring	355	154	
Clinton, First	606	173	
Second	442	120	
Collierville, First	331	84	
Columbia, First	453	125	1
Highland Park	320	111	
Northside	140	56	1
Concord, First	310	135	3
Cookeville, Bangham Heights	55	43	
First	486	142	2
Washington Avenue	213	94	
West View	166	70	4
Crossville, First	253	71	
Homestead	183	42	
Oak Hill	105	60	2
Dayton, First	287	88	
Denver, Trace Creek	115	56	
Dresden, First	212	93	
Dunlap, First	140	55	
Elizabethton, First	413	96	
Oak Street	179	55	
Siam	210	100	
Etowah, First	329	98	
North	377	126	
Friendsville, First	133	57	
Galloway, First	128	98	
Gladeville	143	79	
Goodlettsville, First	507	208	
Greeneville, First	451	90	2
Cross Anchor	23	32	
Tusculum	123	59	
Greenbrier, Bethel	161	78	2
First	317	118	
Jordonia	114		
Lights	35	29	
Harriman, Big Emory	117	70	
Piney Grove	170	68	
South	443	166	
Trenton Street	348	94	
Hendersonville, First	774	165	6
Henry	83	47	
Hixson, Central	392	191	3
First	378	97	3
Memorial	265	117	
Humboldt, First	516	151	
Huntland	86	41	
Jackson, Calvary	459	179	
First	869	217	5
North	275	118	
Parkview	389	129	
West	810	384	
Woodland	123	36	2
Jasper, First	227	60	
Johnson City, Antioch	160	82	
Central	607	137	5
North	207	58	3
Unaka Avenue	339	117	
Kenton, First	234	74	
Macedonia	88	85	
Kingsport, First	832	231	5
Litz Manor	261	69	
Lynn Garden	444	121	
State Line	290	157	1

February 19, 1967

Kingston, Cedar Grove	222	138	1
First	393	146	
Knoxville, Black Oak Heights	252		1
Broadway	783	226	3
Central (FT C)	1154	371	5
Cumberland	362	144	
Grace	442	163	
Immanuel	327	116	
Lincoln Park	960	244	5
McCalla Avenue	678	203	
Mount Carmel	155	78	
Mount Harmony	179	101	
Meridian	577	159	2
New Hopewell	274	117	
Sharon	204	75	
Smithwood	217	713	2
South	535	201	
Wallace Memorial	669	266	
West Hills	355	152	2
West Lonsdale	389	182	
Lawrenceburg, Deerfield	132	102	
First	212	70	
Highland Park	283	139	3
Immanuel	135	52	
Meadow View	139	60	3
Lebanon, Fairview	307	75	
First	566	120	
Immanuel	494	210	5
Rocky Valley	126	56	1
Lenoir City, Calvary	211	72	
Dixie Lee	186	88	
First	426	110	1
Kingston Pike	140	91	
Pleasant Hill	165	105	
Lewisburg, East Commerce	140	57	
Lexington, First	355	101	2
Liberty, Salem	98	27	
Linden, First	57	28	
Loudon, New Providence	153	116	
Union Fork Creek	104	91	
Madison, Alta Loma	247	132	
First	424	102	
Neely's Bend	179	63	1
Madisonville, First	311	100	
Natchey Creek	213	105	
Manchester, First	309	121	
Trinity	162	92	
Martin, Mount Pelia	154	42	
Southside	140	60	
Maryville, Armona	187	82	
Broadway	522	211	
First	852	256	4
Forest Hill	166	66	1
Grandview	241	118	2
Greenback Memorial	108	52	1
Kagley's Chapel	82	51	
Monte Vista	272	185	2
Old Piney	144	69	3
Pleasant Grove	127	59	
Second	79	35	
Unity	114	83	
McEwen, First	92	23	
McMinnville, Gath	118	56	
Magness Memorial	360	76	
Westside	48	22	
Shellsford	183	98	
Mt. Juliet	256	94	1
Memphis, Argonne Heights	79	43	3
Bartlett	490	207	3
Barton Heights	218	86	
Bellevue	1507	675	11
Berclair	764		1
Beverly Hills	561	162	2
Boulevard	245	81	
Broadway	665	245	5
Brunswick	121	60	
Buntyn Street	147	63	5
Calvary	257	114	2
Cordova	111	57	2
Dellwood	522	209	15
East Park	233	135	
Egypt	138	59	1
Ellendale	218	104	3
Elliston Avenue	386	189	1
Fairlawn	567	270	4
Forest Hill	113	74	
Georgian Hills	597	229	3
Germantown	140	52	3
Glen Park	368	177	1
Graceland	671	195	
Highland Heights	1075	554	2
Jackson Avenue	206	89	1
Kennedy	556	223	3
LaBelle Haven	744	237	2
LeaClair	527	234	2
Leawood	761	278	3
Lucy	166	118	2
Macon Road	283	120	2
Malcomb Avenue	124	48	2
Mallory Heights	172	73	
McLean	566	177	4
Merton Avenue	412	141	4
Mountain Terrace	303	170	2
National Avenue	370	142	1

Oakhaven	609	173	3
Parkway Village	630	217	3
Peabody	173	99	
Range Hills	204	91	1
Rugby Hills	308	115	4
Shelby Forest	104	75	1
Sky View	427	210	2
Southern Avenue	714	181	2
Southmoor	263	106	5
Speedway Terrace	661	292	
Summer Avenue	58	24	2
Sunset	34	18	
Temple	926	302	1
Trinity	780	305	6
Union Avenue	892	161	10
Wells Station	661	258	6
Whitehaven	826	200	1
Milan, First	466	140	
Northside	191	95	
Monterey, First	214	51	1
Morristown, Brown Springs	87	40	
Buffalo Trail	187	65	
Bulls Gap	88	35	
Calvary	374	152	1
Cherokee Hill	125	54	
Fairview	130	35	
First	685	152	
Grace	167	79	
Whitesburg	86	31	
Moscow, Oak Grove	75	54	
Murfreesboro, First	687	166	
Calvary	118	62	
Southeast	233	113	
Third	280	83	1
Nashville, Belmont Heights	995	311	5
Madison Street	90	36	
Bordeaux	156	55	
Charlotte Road	116	67	
Crievewood	635	165	10
Dalewood	393	169	1
Dickerson Road	427	149	
Donelson, First	760	172	1
Eastland	497	151	
Fairview	209	61	
First	1436	593	5
Carroll Street	137	54	
Cora Tibbs	65	31	
T.P.S.	388		
Glenwood	309	94	
Grace	706	162	
Harsh Chapel	200		
Haywood Hills	430	160	1
Hermitage Hills	424	235	1
Hillhurst	279	102	1
Joelton	291	145	
Judson	414	83	
Benton Avenue	77	19	
Junior League	35		
Lincocya Hills	245	97	
Lockeland	447	112	
Maplewood	218	106	1
Park Avenue	912	282	7
Riverside	276	73	2
Rosedale	198	77	
Third	218	86	1
Tusculum Hills	427	112	
Two Rivers	321	157	5
Woodbine	557	171	
Oak Ridge, Robertsville	595	219	
Old Hickory, First	424	161	
Peytonville	39	23	
Rayon City	211	68	
Temple	283	109	
Oliver Springs, Beech Park	173	109	
First	177	51	
Only, Maple Valley	16		
Parsons, First	236	94	2
Philadelphia, Cedar Fork	154	101	
Pigeon Forge, First	380	96	
Portland, First	341	126	1
Powell, Glenwood	313	118	
Pulaski, First	308	76	
Highland	112	45	2
Rockford	180	81	
Rockwood, Eureka	95	55	
First	393	108	
Mission	11		
White's Creek	67	43	1
Rogersville, East Rogersville	200	111	1
First	411	118	3
Henard's Chapel	119	87	
Hickory Cove	70	25	
St. Joseph, First	66	43	
Savannah, First	208	67	1
Sevierville, First	486	158	
Shelbyville, First	423	78	
Flat Creek	27	10	
Hickory Hill	34	18	
Shelbyville Mills	195	68	
Smyrna, First	297	114	1
Somerville, First	293	116	
South Pittsburg, First	239	75	5
Sparta, First	189	64	2
Springfield	503	123	
Summertown	135	67	2
Sweetwater, First	421	97	
Townsend, Kinzel Springs	50	22	
Trenton, First	390	105	
Troy, First	147	47	
Union City, First	628		2
Samburg	82		1
Second	290	117	
Watertown, Round Lick	185	84	1
Waynesboro, Green River	169	86	
White House	163	35	
Whiteville, First	182	81	
Winchester, First	211	72	
Southside	96		

## Miss Thompson Resigns



Miss Laura F. Thompson, director of Woman's Missionary Society and assistant to the executive secretary of Tennessee Woman's Missionary Union, has resigned effective Feb. 24, 1967.

Serving the Woman's Missionary Union for twenty-two months, Miss Thompson came in April, 1965 from the Whitehaven Church in Memphis where she was the minister of education. Previously she had served as minister of music and education in two other churches—First Baptist Church of Kennett and Caruthersville, Mo. In 1954 through 1958, Miss Thompson was minister of music at West Rome Baptist Church of Rome, Ga.

A native of Arbyrd, Mo., Miss Thompson received the Bachelor of Arts degree in 1949 from Blue Mountain College in Blue Mountain, Miss. From Southwestern Theological Seminary she received the Master of Religious Education in 1952 and the Bachelor of Sacred Music degree in 1954.

During the summers of 1949 and 1950 Miss Thompson served as a summer student missionary in California. Before becoming associated with full-time denominational work, she taught the third and fifth grades and directed the High School Glee Club in Arbyrd, Mo.

At this time no announcement has been made as to Miss Thompson's future plans. Tennessee women wish her joy and happiness during the future days.

**WANTED:** Full-time pastor needed immediately for Fairbanks, Alaska S.B. church with evangelistic outlook. Nice house, utilities, annuities and car expense paid. Small salary but great opportunity and potential. Write Pulpit Committee, Hamilton Acres Bapt. Ch., 138 Farewell Avenue, Fairbanks, Alaska 99701.

Nashway Church, Jackson, welcomed its new pastor, **J. H. Patterson** and his family, Feb. 19. He came from **Bethel Church, Henderson**, where he served for three years. He has had 11 years in pastoral work in Ark., La., and Tenn.

**James Gordon Williams**, age 31, was ordained to the ministry by **Southside Church, Lebanon**, Feb. 5. Last November Williams accepted the call of **Bledsoe Creek Church** in Bledsoe Association as pastor. He has served as deacon, Training Union director, Sunday school teacher at Southside; and prior to leaving Southside he was minister of youth, a newly created position in the church. He served Wilson County Association as Training Union director for two years. His parents are **Mr. and Mrs. Marvin Williams** of Norene.

Holston Valley Association—**East Rogersville Church** burned notes representing \$17,000 indebtedness Feb. 5. **Truman DeBord** is pastor. **Fisher's Creek** has called **Milum Livesay** as pastor. **Looney's Chapel, Joe Cody**, pastor, organized a Training Union and WMS. In recent months the building has been redecorated inside and an electronic organ purchased. **North Fork, John Hipsher**, pastor, voted to dig a full size basement, build eight Sunday school rooms and install rest rooms. Approximately half of the money needed for this project has been raised. **Rogersville, First**, called **Darrell Newman** of Athens as minister of music and youth. He is a graduate of Carson-Newman and Southwestern Seminary.

Baptist and Reflector has received a late report of the death of **L. W. Ange** of **Latham Chapel Church, Milan**.

Holston Association—**Guy Hunt** was ordained to the ministry at **First Church, Bluff City, Edward Scarbrough**, pastor. **Carroll Clark**, son of **Earnest Clark**, was ordained to the ministry at **Greenwood Church**. Carroll has accepted the pastorate at **Grenwood**. **M. L. White**, pastor at **Oak Hill**, preached the ordination sermon at **North Johnson City, J. C. Cartee**, pastor, where his son, **Roy**, along with **Lyndell Harper** and **Albert Spaller** were ordained as deacons. **Jim Collins**, basketball coach in **Greeneville High School**, was ordained a deacon at **First, Greeneville, Joe Stacker**, pastor. His father, **B. Frank Collins**, retired and former pastor of **First Church, Goodlettsville**, participated in the service. **L. G. Gregg, Charles Thorpe**, and **Mayford Williams** are the other new deacons. **Richard Teaster** is the new pastor at **New Salem, First, Baileyton, Truman Smith**, pastor, relocated its choir to the back of the pulpit and is making plans to add some educational space. **Bloomington, Joe Byrd**, pastor, added two Sunday school rooms along with other improvements. **Joe Wall** is pastoring

**Beech River Association—Mt. Ararat's** new pastor is **Wesley Bolin** of **Parsons**. **New Beech Grove** was the recipient of several cane bottom chairs and some beginner and primary benches that were formerly used by **First Church, Lexington**. **Calvary Church, Parsons**, added a steeple to its building. **Carl McNeill**, pastor, and **Elvin Maxwell**, deacon, did much of the work in building and erecting the steeple. **Billy F. Hammonds** has moved to Memphis where he is now pastor of **Charjean Church**. He formerly served **First Church, Parsons**. **Ridge Grove** has graveled its driveway. Construction on the new building is underway and services are being held temporarily at **Bolen's Chapel** on the first and third Sunday afternoons. **Grover C. Roper**, pastor of **Salem and Hopewell churches** has resigned due to ill health. **Sardis' pastor, Thomas Blankenship**, has moved to **Ethridge** to assume the pastorate of the **Ethridge Church**. **Jerry Milam** reigned as pastor of **Union Grove** to become pastor of **Wrigley Church, Wrigley**.

**Southwestern Church** was constituted at **Johnson City**, Feb. 19 with 113 members. It is the seventh which **Central Church** has established. The Baptist Student Union building is being used by the group but three and one half acres of land has been purchased to construct a building immediately. **James A. Canaday** is pastor of **Central** and **James Cambron** is pastor at **Southwestern**. Others sharing in the program were **J. C. Arms, J. C. Cartee, Fred S. Witty, Bill Norton, W. Paul Hall, Mrs. Hugh Gross, Mrs. Leroy Hall and Mrs. Paul Wilson**.

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# Whom Does God Redeem?

**TEXTS:** Acts 10:1 to 11:18 (Basic Scripture)—  
Acts 10:1-18 (Focal Passage).

If God is the Creator of all men and if all men need redemption because of their sins, it follows that He desires the redemption of all men. But these truths have often been rejected even by those who have dared to call themselves Christians, or followers of Jesus Christ. The Word of God clearly teaches that all men have been created by Him; that all stand in need of salvation; and that the Gospel is intended for all men. The Christian religion is to be a universal religion, regardless of race or color or society. This is one of the central ideas set forth in the book of Acts.

But Simon Peter, one of the earliest leaders in the church located at the capital city of Jerusalem, was slow to learn these elementary truths. He had been used by the Holy Spirit on the day of Pentecost as seen in last Sunday's study, but his vision of world need was limited to his own race and native land. At least this was the case until the events given in the Focal Passage unfold. The notes that follow dwell upon the same.

## A Seeking Sinner (vvs.1-8)

The scene here is the coastal town of Caesarea, bordering upon the Mediterranean Sea. The time is three o'clock in the afternoon, the hour of prayer. The chief person is Cornelius, the Roman military official, who was a "God-fearer" but a sinner nevertheless. An angel of God appeared to him and directed him to send for Simon Peter who was not far away at Joppa, also a coastal town, lodging in the home of another Simon who was a tanner. This was done, with significant results.

The remarkable thing about Cornelius is that he was a sinner, with some spiritual light but apparently seeking more light. The writer of Acts is careful to record something of his religious zeal, such as the giving of alms and sincerity in prayer to God. God had accepted his devotions, but was anxious that he possess the full knowledge made possible in the Gospel and in accepting Jesus Christ as Saviour and Lord. And this would come through the testimony and witness of the church's preacher and leader,

Simon Peter. The choice of the word "seeker" here is deliberate. One wishes that there were more seekers, both among the saved as well as the unsaved. Roger Williams, for instance, ultimately came to call himself a seeker after a life of tumultuous Christian discipleship. The Lord honors the attitude of an honest seeker in the realm of Christian experience. All men, too, are sinners. The differentiating mark is that some have accepted God's grace while some others have not. But all men could if they would.

## A Perplexed Preacher (vss.9-18)

The scene shifts now to Joppa where Peter, on the following day, had a vision at the noon hour (thrice repeated) of something that perplexed him greatly. He too was in prayer and became very hungry. Albert C. Winn thinks that the great sheet let down from heaven before him may have been suggested to him by the sails on boats in the harbor. In any case, the command from heaven to rise and slay and eat the unclean creatures on the huge sheet resting before him was more than the perplexed and disturbed preacher could take. "Excuse me, Lord, I am a devout Jew and therefore I do not eat that food", Peter remarked. "But if God has cleansed it, you may eat without violating the ceremonial law", the Voice explained. What did all of this mean to the hungry and distressed preacher? The coming of the party of inquirers from Cornelius in Caesarea pointed in the direction for the solution of Simon Peter's problem. When God brings together both ends of a problem before an earnest and submissive learner difficulties disappear quickly.

The early church here begins to overcome its prejudices due to race and nationalities and societies. The fifteenth chapter of Acts will record its official attitude on this all-important matter. But, from time to time (even to the present), some disciples will revert to the attitude of Simon Peter before he had the vision on the housetop in Joppa at noon in the long ago. All such persons must of course pray for the leadership of the Holy Spirit and then follow the same. The Holy Bible, in its entirety, teaches that God loves all men and wants redemption for all alike.

ON MATTERS OF

*Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

## Psychologists' Recipe For Juvenile Delinquent

Families interested in developing their very own juvenile delinquents may be helped by the 10 suggestions compiled (tongue in cheek, we suspect) by a panel of Marymount College psychologists.

1. Invariably take your child's part in school and neighborhood quarrels.
2. Be a "buddy" and let him treat you the way he treats his friends.
3. Encourage him to avoid responsibilities and let the eager beavers" do it.
4. Let him continue as a bully and show-off—It's a manifestation of the fact that he's a born leader.
5. Allow him to postpone his chores until they're forgotten or you've done them.
6. Don't tell him he's "wrong" because the word "wrong" can set up serious frustrations and give him a feeling of persecution.
7. Let him read all that filth he can buy or borrow. How else can he tell the good from the bad?
8. Let him dress and behave like a beatnik rather than make him different from his friends.
9. Let the youngster hear all the family quarrels.
10. When he's in real trouble, excuse it by saying that modern youngsters are difficult to control and promise it won't happen again.

Certainly parents who follow the suggested program will be rested and refreshed for their inevitable court appearance, the psychologists indicate. After all, what have they been doing all this time?



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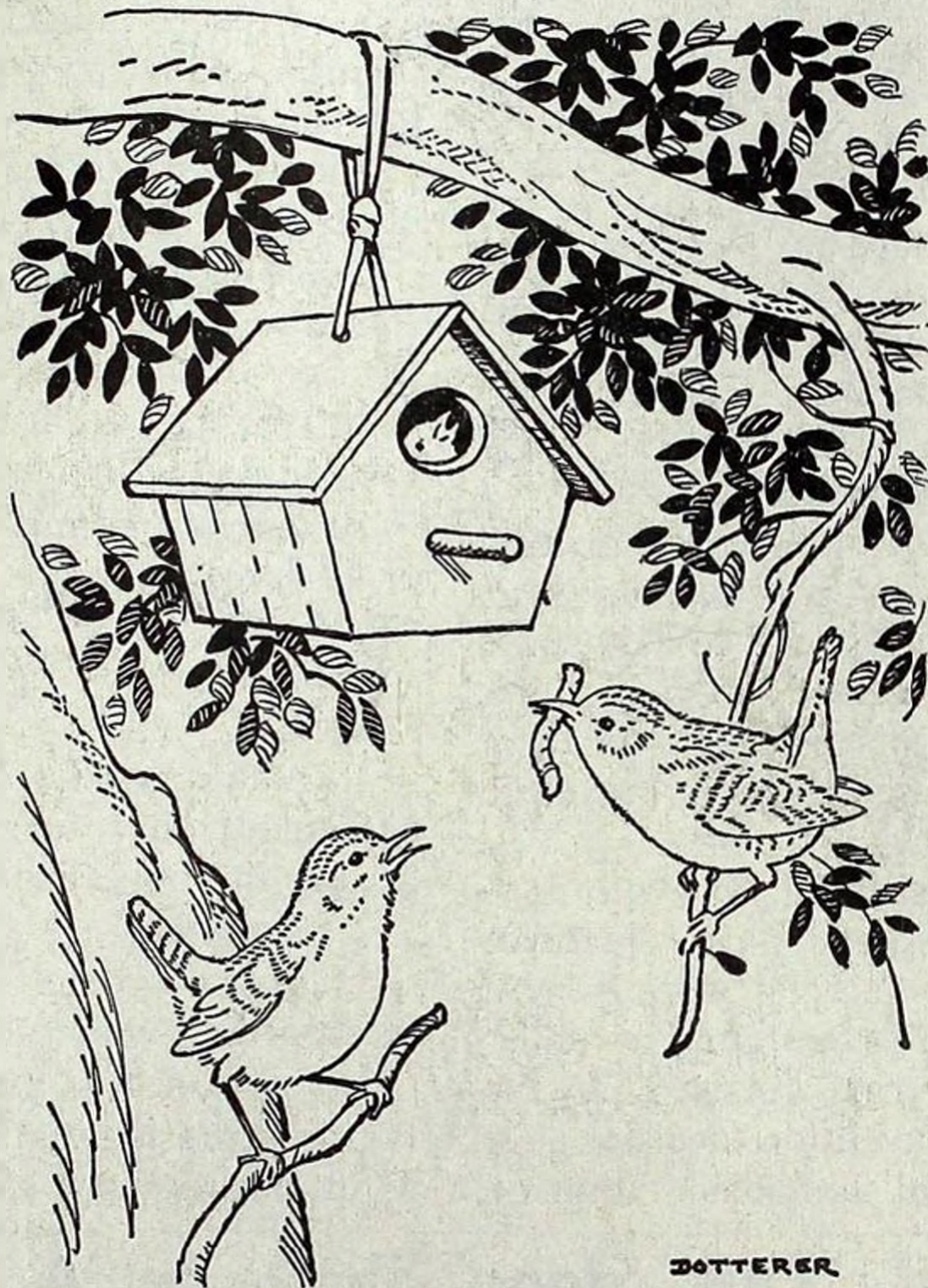
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# Children's Page

## The Birds Are Back\*

By Barbara Gale



When I went outside this morning, I heard blackbirds chattering in the treetops. Soon I shall see robins, meadowlarks, or perhaps a thrush. One day the Canada geese will go winging north, flying high overhead in V-formation. Later the long-billed curlew will arrive.

Spring has come again and is bringing with it the return of many of our familiar birds. With them lies one of the great mysteries of life, the mystery of birds migration.

Have you wondered why some of our birds fly south each fall while others stay here? Where do they go and what brings them back each spring? How can any one bird return, not only to the same general area but to the same yard, and build its nest in the same tree year after year?

As yet, man does not know all the answers about bird migration. Many interesting facts have been discovered, however.

For example, do you know that the blackbirds I heard chattering in the treetops were all male birds? Several weeks will pass before the females arrive and nesting begins. Two other species that travel separately are the Baltimore oriole and the scarlet tanager.

Although many male birds arrive before their female companions in the spring, some of these same species make their fall journeys together. Others drive away their

young and migrant either earlier or later in the season. In this way, the parents do not have to provide food for their young on their long migratory trips.

Some birds, such as blackbirds, travel in flocks. Ducks and geese travel in smaller flocks. Still others, the kingfisher, many hawks, and the great horned owl, travel alone.

Perhaps one reason for bird migration is the enormous need for food. A young bird still in the nest devours its own weight in food daily. Parents must find nesting areas which have an ample supply of food.

Of course, different birds eat different types of food. This may explain why some birds come earlier than others in the spring. Those that live on seeds come early and stay late, because seeds can be found almost the year around. Sparrows eat seeds for the most part, and in some areas stay all winter.

The barn swallow lives entirely on insects. It migrates south as soon as the weather begins to cool and insects become scarce.

Each bird has its own migratory range. Many of our common birds, such as the chipping sparrow and the bluebird, do not leave the United States. They nest in the northern states in summer and spend the winter along the Gulf of Mexico. Some birds spend the winter in South America,

## Laughs . . .

The cub Florida real estate salesman asked his boss if he could refund the money to an irate customer who discovered that his new lot was under water.

"What kind of a salesman are you?" demanded the boss. "Go out there and sell him a motor boat."

\* \* \*

"I wonder," said the man's wife, "why there are more automobile accidents than railway wrecks?"

"That's easy," her husband said, "Did you ever hear of the fireman hugging the engineer?"

\* \* \*

"What does your husband do?" one wife asked another.

"He's an expediter."

"Well, what's that?"

"Well, it's hard to explain, but if we women did what he does, they'd call it nagging."

\* \* \*

Lady: "I wonder if you would be kind enough to weigh this package for me?"

Butcher: "Why, certainly. It weighs exactly three and a quarter pounds."

Lady: "Thank you. It contains the bones you sent me in that four-pound roast yesterday."

\* \* \*

A man was seated on a park bench when a little chap about five sat down beside him and started winding what appeared to be a most prized possession—a dollar watch.

"My, what a pretty watch," the man remarked. "Does it tell you the time?"

"No, sir," replied the little fellow; "you gotta look at it."

mostly north of the equator. Nighthawks and thrushes winter in Brazil.

Some birds travel great distances. The Arctic tern, for example, nests near the North Pole. It travels a distance of eleven thousand miles to spend the winter in Antarctica. Barn swallows winter in Brazil and Argentina. In summer they range as far north as Alaska, seven thousand miles away.

Birds use the same migratory routes year after year. Often they return to the same yard and nest they had used the year before. To this ornithologists have only one answer—instinct. Many experiments have proved, however, that birds rely heavily upon the sun by day and the stars at night as their guides.

You may be interested in starting a chart now as the birds are beginning to arrive. Make a note of the date you first see a bird. Indicate whether it appears singly, with its mate, or in a flock. Study its habits and its calls. Watch for nests. They will be everywhere—on the ground, in clumps of cattails or grass, and of course, in trees.

Happy bird-watching!

# Tiller Urges Better Baptist Relations

**VALLEY FORGE, Pa. (BP)**—The president of the American Baptist Convention urged other American Baptist leaders to work toward improved relations with Southern Baptists, saying that the events of the past few months "have weakened our relationships with Southern Baptists."

At the same time among American Baptists, there is a declining confidence in the ABC General Council and other parts of the convention superstructure, the convention president said. In an evaluation of ABC administration, he said: "We can manage our affairs better."

Carl W. Tiller, convention president and a layman, is director of budget methods for the Bureau of the Budget of the U. S. government. He is a member of the Calvary Baptist Church, Washington, D. C., which is aligned with both the American Baptist Convention and the Southern Baptist Convention.

Speaking to the February meeting of the ABC General Council here, Tiller gave three reasons for the widening gulf between American Baptists and Southern Baptists:

(1) The ABC General Council's decision not to participate in the Crusade of Americas; (2) opinions expressed at the council last November when the decision was made; and (3) subsequent developments in the press.

He did not elaborate on the "opinions expressed" or the developments in the press. It was believed by many, however, that he referred to statements critical of Southern Baptists by Jitsuo Morikawa, ABC secretary of evangelism.

His reference to "the press" was obviously to a Baptist Press news story reporting the council's action, and to the editorial response in many Southern Baptist state papers.

The ABC president reported that he has sought personally to stop further deterioration of American-Southern Baptist relations by agreeing to serve on the layman's committee of the Crusade of Americas, a hemisphere-wide evangelistic campaign planned for 1969.

Tiller proposed that American Baptists take the initiative toward Southern Baptists, "for example, in certain areas of social concern where our outlook is similar."

He suggested that the North American Baptist Fellowship could propose "some other steps many Baptists could take together."

Without identifying the person, Tiller reported that "a former president of the Southern Baptist Convention has written, specifically suggesting to me that we consider an ABC-SBC leadership conference to try to re-establish understanding."

"The next move in this matter should be ours," the American Baptist president said.

Turning to internal American Baptist problems, Tiller said, "There continues to be some restlessness among our people." He blamed this on the convention's program of evangelism, the unsatisfactory relations with Southern Baptists, and the convention's relations with other Christians.

"The drop of one-third in baptisms compared with 1956 and the immediate preceding years disturbs many," he said.

Many American Baptists feel that the convention's program of evangelism "does not meet the needs," he continued.

"We are in danger of an eruption on this matter if we do not find practical ways to assist those states which want to take part in the hemispheric crusade, and help them evangelize in their own mode and on their own theological basis," the president warned.

American Baptist dissatisfaction with relations with other Christians partly revolves around provision for dialogue with Roman Catholics but not with Protestants, he said.

Other dissatisfaction is focused in the American Baptist Convention decision last year not to continue in the Consultation on

Church Union (COCU), a movement to unite nine Protestant denominations in America. Many American Baptists want the matter reopened at the convention in Pittsburgh in May.

Tiller opposed reopening the church union question, but he urged "steps toward more cooperation with other Christians."

Following his criticism of the convention's administration the president suggested a dozen "ways in which we could manage better." These ranged all the way from better relations with the churches in the convention to more care in carrying out the convention's instructions and better procedures in arriving at decisions.

Tiller explained his approach to his responsibilities as convention president. "I am strongly of the view that we should not only be where the action is, but that we ought to be creating action for the Lord."

As a result he has made perhaps some 30 or 40 suggestions for church and convention action. Of these Tiller lifted up two for special attention of the General Council. They are:

1. A proposal for interdenominational agreement on a form of the Lord's Prayer for use in public worship, and
2. Simultaneous efforts by American Baptists toward greater cooperation with other Baptists and with other Christians.

No action was taken on the American Baptist's presidential report. It was received as information for the General Council.

## "Behold, This Stone Shall Be A Witness



unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



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