

# BAPTIST & REFLECTOR

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## Blessings Through Music

By J. Roy Bethune, Minister of Music,  
Grace Church, Nashville

In the Bible we read the great songs of deliverance, songs of triumph, and many other instances which make us aware of the great value of sacred music in the lives of individuals. For this reason, no doubt, the Psalmist admonishes us over and over again to "sing unto the Lord." The Psalms, the hymnbook of God's people, runs the whole gamut of emotions from deepest depression to greatest exaltation. Through all of the changing scenes, however, we are led to know that the people believed in a great God and depended upon him for guidance.

The value of sacred music is just as meaningful for people today. Music, as no other language, gives expression to the deepest longing and emotions of the soul. Through the singing of sacred hymns, anthems, and gospel songs great doctrinal truths are taught, the Gospel of Christ is proclaimed, spiritual needs of human hearts are met, and spirits are lifted. Certainly carefully selected songs warm the hearts of people where the Word of God will find lodgement and food for their souls.

Great hymns of worship, such as "Holy, Holy, Holy" and "Majestic Sweetness" help Christians to sense the presence of God and draw closer to him. Here at once, we see his suffering upon the cross, his humiliation,



Bethune

his death, burial and resurrection, his ascension, and exaltation. Such an experience can come in an instant as the instrument plays the first few chords or the song is sung meaningfully. From a true worship experience, Christians are made to realize their own responsibility toward teaching and winning the lost to Christ, and in serving him more devotedly. When songs like "Christ Receiveth Sinful Men" or "Whosoever Will" are sung, surely the lost person must feel that God loves him. Although unworthy and undone, and though sinful one may be, the singing of "Just As I Am" may start the penitent tear to fall.

In times of trouble and danger, again the words and music of some familiar song can bring a quieting of the mind and spirit. Such an experience was mine as an impending storm pressed upon us. In an instant, came the words of "Jesus Saviour Pilot Me"—"as a mother stills her child, Thou canst hush the ocean wild," and with them the quiet assurance of peace.

Along with God's promises, in times of sorrow, music is a great source of comfort and strength. It helps bind up the broken heart, pull the strings of a shattered life back together and create hope anew.

Christian people should intensify their singing in the church and elsewhere as the needs of the human heart are greater today than ever before. Sacred music does lift us upward and onward and can give us the wings we need to rise above the everyday cares of life and into His presence.

## Nursery Facilities To Be Available During The SBC

MIAMI, Fla. (BP)—Nursery facilities will be available during the Southern Baptist Convention at the Allapattah Baptist Church and four other Miami churches for the week of May 29-June 2, the nursery committee of the convention has announced.

Six policy statements were adopted by the nursery committee, headed by Donald G. Manuel, pastor of the Allapattah Baptist Church.

The Allapattah church, located at 1733 N.W. 33rd St. in Miami, will be used for the convention's central nursery facilities, with overflow facilities at the First Baptist Church, Central Baptist Church, Northwest Baptist Church, and Riverside Baptist Church, all in Miami.

Sessions of the convention will be held across Biscayne Bay in the Miami Beach Convention Hall.

Manuel said the local nursery committee was "concerned to provide the finest facilities and care for nursery age children in order that parents may participate in, and enjoy the convention sessions."

The six policies announced by the nursery committee stated:

1. "Mothers are discouraged from bringing babies in arms to the convention.
2. "Nursery facilities will be limited to children ages birth through three years old, and will be provided for residents outside of Dade County only. These provisions will be strictly enforced.
3. "The nursery will be open from 8:15 a.m. to 5:00 p.m. daily and from 6:15 p.m. to 10:00 p.m. nightly.
4. "The cost will be 75¢ per hour per child, and 50¢ per child for lunch as desired. No evening meals will be provided. A penalty of 50¢ per 15 minutes per child will be imposed after nursery closing time at 5:00 p.m. and 10:00 p.m.
5. "No special care and feeding will be provided. No child with fever or cold will be accepted. Nurse and doctor will be on call in event of emergency.
6. "Directions to nursery facilities will be provided at the convention registration desk upon request."

The policies set by the nursery committee are similar to previous nursery policies at other meetings of the convention.



## BAPTIST AND REFLECTOR

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## On Our Cover

NASHVILLE—PARENTS ARE TEACHERS . . . in the kind of example they set at home, in any type of conversation, in many informal home activities, in the most impressionable years of the child's life, in a continuing fashion throughout the life span. Thus the theme for Christian Home Week 1967—"The Family Teaches First . . . And Last!"—Photo by Robert Jackson



# PASCHALL LISTS ISSUES FACING SBC, RECALLS YEAR AS PRESIDENT

**EDITOR'S NOTE:** The president of the Southern Baptist Convention, H. Franklin Paschall of Nashville, Tenn., outlines the major issues facing the denomination based on his travels throughout the convention, recounts his experiences in his first year as president of the 11-million member convention, and comments on the forthcoming convention in Miami Beach, May 30-June 2. The interview with Paschall, pastor of the First Baptist Church of Nashville, was conducted by Jack U. Harwell, editor of The Christian Index, Atlanta.

**QUESTION:** You have made many trips in your duties as president of the Southern Baptist Convention. How many miles would you estimate that you have traveled this year, and how much were you away from your own pulpit?

**ANSWER:** I have tried to limit my travels as president of the Convention, but even so, trips multiply. I have visited our mission fields in the Orient and in South America, since our Detroit meeting. I have kept no record of the miles traveled. Convention responsibilities, including the mission tours, have made it necessary for me to be out of my pulpit on six Sundays.

**QUESTION:** What is your brief evaluation of the status of Southern Baptist work in the Orient and in South America?

**ANSWER:** There are signs in the Orient, particularly in Japan, which indicate that our mission work may be on the verge of an evangelistic breakthrough. I sensed this in the Japan Baptist Convention Evangelism Conference last June. It may be that the climate of Japan is more favorable to the Gospel now than ever before. There is a sense of expectancy on the part of our missionaries as they plan and pray and work toward a new advance. In South America there are many signs of Gospel progress. From the standpoint of our Baptist work, Brazil is the brightest spot in Latin America. In other countries the national leaders and our missionaries are working with increasing effectiveness by way of radio and television as well as in the building of local churches. Latin Americans, in general, are coming to know who Baptists are and to feel the impact of the Gospel which they preach.

**QUESTION:** Would you recap briefly your impressions of the military and missionary situation as you observed it in Vietnam?

**ANSWER:** My visit to South Vietnam was very brief. The whole situation is confusing and uncertain. Our missionaries labor against great difficulties, but they are brave and dedicated to the ministry of Christ. In the future, Baptists may have a wonderful opportunity in this part of the world to preach the Gospel, build churches and influence the whole social order.

**QUESTION:** You have shared in ceremonies officially launching the Crusade of the Americas in Latin America. What, in your opinion, might be the real significance of this hemispheric crusade for Baptists?

**ANSWER:** The Crusade of the Americas is the greatest opportunity we have ever had to bring the impact of the Gospel on the whole hemisphere. This evangelistic effort is newsworthy. We should be able to have great coverage through radio, television and the printed page. In the Crusade of the Americas we have the opportunity not only to reach many people for Jesus Christ, but to identify ourselves with the righteousness of the Kingdom of God as it pertains to everyday living in the whole social order.

**QUESTION:** Many share concern that the controversies about American Baptists not participating in the Crusade of the Americas, plus Wayne Dehoney's misinterpreted "invitation" to Catholics to join, might overshadow the constructive planning for the crusade. Do you have any thoughts on this?

**ANSWER:** The relationship of American Baptists and Roman Catholics to the crusade will not keep it from being a success. American Baptists could have contributed much to the Crusade of the Americas, but their decision not to cooperate in this evangelistic effort should not discourage the other participants from moving ahead with confidence and hope. We could have done more with their help, but we can do much without it. It is encouraging that American Baptists have suggested the possibility of the local churches and state conventions participating in the crusade. The fact that Roman Catholics cannot join in the effort is understandable.

**QUESTION:** What particular issues do you find Southern Baptists discussing the most as you travel across the 50 states of our convention?

**ANSWER:** Southern Baptists are discussing many issues, but the following seem to be getting most attention: (1) Federal aid to Baptist institutions, (2) The need for a new evangelistic thrust, (3) The relation of the Southern Baptist Convention to the ecumenical movement, (4) The Vietnam War, (5) The responsibility of Baptists in the social, economic and political programs of the country.

**QUESTION:** Our last SBC president said Southern Baptists were suffering from a "paralysis of analysis," that we had spent so much time in recent years studying ourselves that we had fallen into inaction in our major assignments. Do you see this dilemma as a continuing problem for the SBC?

**ANSWER:** I see professionalism and institutionalism as a great hindrance to our evangelistic and spiritual success. We must be able to get beyond ourselves, our frozen orthodoxy, our religious rigmarole, our organizational routines, our negative thinking, our depressing introspection to preach and live the Gospel of Jesus Christ. More emphasis on spiritual reality will bring better results in all areas of our work.

**QUESTION:** The Baptist Education Study Task (BEST), and the continuing plight of Baptist schools facing financial crises, has put Christian education in the forefront of Baptist thought and discussion. What do you see as the long-range projection for Baptist higher education?

**ANSWER:** Baptist higher education is in trouble. We may be attempting more in this area than we can do well. The subject of Baptist higher education must be kept open so we may be free to make whatever adjustments are necessary in our Baptist schools.

**QUESTION:** Recent surveys by the research and statistics department of the Sunday School Board have indicated that a majority of church leaders don't believe Southern Baptists give enough attention to contemporary moral, social and economic problems. How do you react to these findings?

**ANSWER:** I believe there is an increasing awareness on the part of Southern Baptists concerning moral, social and economic problems. It is important for us to see the whole man, the whole city, the whole nation and the whole world.

(Continued on page 5)



## His Presence Judges

The church is a divine-human institution. Since it is divine, the church is a great mystery. It is Christ's body, the outward manifestation of God's Son to the world, even as a man's body is the outward expression of his inner self or soul, though it may be a poor manifestation. The church is made up of human beings. Wherever there are human beings, there is imperfection. But these imperfect lives of ours are being moulded into the likeness of Jesus' perfection insofar as we submit to the working of the Holy Spirit in our hearts. Through the working of the Spirit in the hearts of God's faithful people they become, in their corporate capacity as the church, His dwelling place in the world.

God dwells within the individual. But we should acknowledge that in a yet greater degree God dwells also within the corporate body. We Baptists have greatly stressed individuality. We must learn to stress

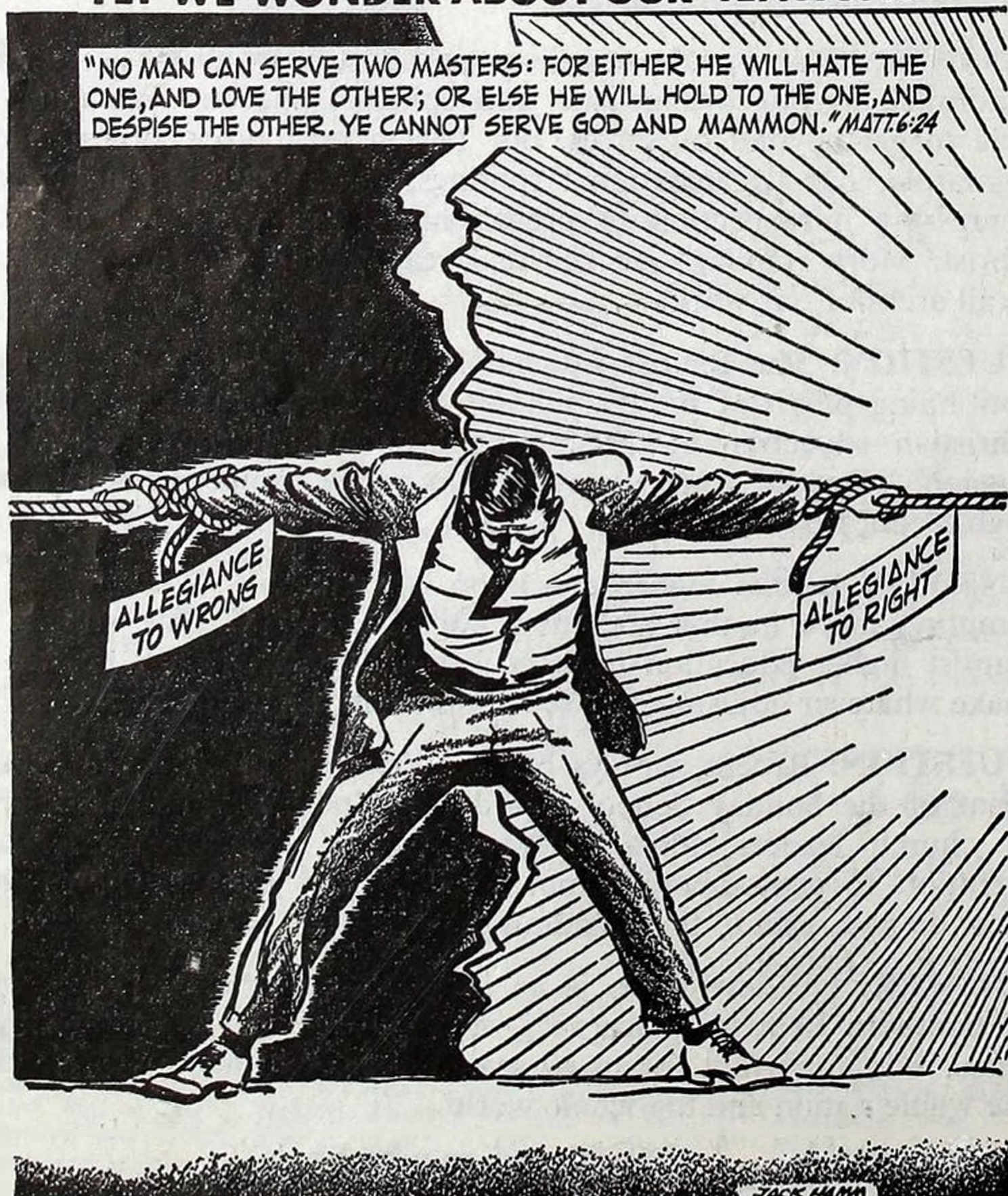
the importance of the corporateness of God's people as the manifestation of His presence. There is holy strength in this corporateness of the church. It is an awesome power in whose presence deceit and hypocrisy cannot survive. Ananias and Sapphira are warning examples (Acts 5:1-11) in the early church. A Christian must be open and honest with God. He brings himself under the judgment of the church, the people of God. No member can have his own self-centered way and truly live in the church.

None of us is really converted until the center of our existence passes over from self to God. God makes the many members into the one body composing His church. Arturo Toscanini, the great orchestra leader, "could make one hundred pieces sound like one man." How telling is the impression the world outside gets when the church's hundreds of members give witness with one clear voice to Jesus Christ as Lord and Judge of their lives. In the unity of the Spirit they are orchestrated, harmonized into one.

An English artist, attempting to paint Christ's triumphant entry into Jerusalem, was reported to have taken his own face as the model for the face of Christ. Each one of us is tempted to make Christ appear like himself. It would be so simple if we could create God in our own image. But the hard challenge is to let the Spirit stamp Christ's image on us. How foolish to presume we can paint a triumphant Saviour in our faulty image. Honesty must begin in our self-appraisals, and to be honest we must confess the righteousness of God's judgment on us. Then we can look for the image of Christ to be formed in us. Then can we begin to give witness to the world of Christ in human life.

### YET WE WONDER ABOUT OUR 'TENSIONS'

"NO MAN CAN SERVE TWO MASTERS: FOR EITHER HE WILL HATE THE ONE, AND LOVE THE OTHER; OR ELSE HE WILL HOLD TO THE ONE, AND DESPISE THE OTHER. YE CANNOT SERVE GOD AND MAMMON." MATT. 6:24



## Keep Them Short

Our readers write. We welcome letters for the Forum on current issues. If you want your letters printed, keep them short. We get too many long ones. We are glad to print letters that are to the point and within our space limits. Cut your missives to 200 words if possible. Shorter the letter, better the chances of finding space for it in this paper.



**. . . PRINCIPLE OR  
EXPEDIENCY?**

# Should Baptism Be Postponed In Some Cases?

by Wayne E. Ward, professor of theology  
Southern Baptist Theological Seminary

● No issue has received wider treatment by the Baptist press in recent months than that of federal aid for our educational institutions. However, it seems much said on the subject is either wide of the mark or disposed to sacrifice basic and ultimate issues to more superficial and immediate ones. I have the audacity to suggest the key issue is not whether we shall accept federal aid for our Baptist schools. It is rather whether principle or expediency shall serve as the basis for our decision. This issue is central because it is likely to have the more far-reaching effects upon the spiritual health and integrity of our denomination.

There is a grave danger both sides in the debate shall be motivated by expediency. This motivation may either express itself overtly or conceal itself behind camouflage principles.

There is a danger, first, that those who advocate receiving federal aid shall hold to and support their position on the tenets of expediency. "Other denominations are taking it. Why should we deprive ourselves of it?" "We pay taxes. We may as well take our cut of it." "It looks like we must either use federal aid or lose our schools." These frequently heard arguments are appealing and somewhat convincing but they neither answer nor come to grips with the objections being raised by the opponents. In brief, they are based upon expediency rather than principle. They close the door to the fact that sometimes truth is maintained and distinctive witness is achieved by following a very costly course that to the

(Continued on page 8)

Some of our leading Baptist pastors and teachers have suggested that baptism should be postponed in some cases, until a level of Christian maturity has been attained. This has been recommended especially in the case of young children who may not be able to understand or accept the responsibilities of church membership.

There is reason for concern about the careless acceptance of people, both young and old, without instilling in them the serious responsibilities of church membership. However, the suggestion that baptism be postponed until the child reaches puberty, or the suggestion that persons be held in a kind of probationary or conditional church membership until they have demonstrated a certain measure of Christian growth introduces a dangerous distortion of the New Testament teaching about baptism.

Baptism, in the New Testament, is a sign of Christian **beginning**—not the sign of Christian maturity. It was, in fact, exactly the point at which the early Christian publicly proclaimed his faith in Christ; Over and over again, the Greek words of the New Testament proclaim that one is "baptized into the name of Christ"! It was by the act of baptism that one was publicly identified with Christ, and it marked the beginning of the Christian journey. What we usually locate today in the invitation at the close of an evangelistic service—the public profession of faith in Christ as Savior—was centered in the act of baptism in New Testament times. This does not mean that baptism saves one, any more than walking down an aisle can save one. It

means that by the act of burial and resurrection from the waters of baptism, the Christian was declaring his death to an old way of life and his resurrection to walk in a new life with Christ. It was the outward declaration of the inner experience of faith in Christ.

Sometimes appeal is made to the example of our mission fields, where baptism may be postponed for months or years. Sometimes Baptists in foreign countries are praised for holding baptismal candidates back for a year or so until they have proved themselves as Christians. But these are not really cases of postponing baptism! This is a case of the need for teaching and training before the person is even able to know what it means to confess Christ as Savior. There are certainly many cases where, in our own country, people need to be taught a great deal before they are ready to make a public declaration of faith in Christ. But whenever they are ready to do **that**, they are ready to be baptized; because **that is what baptism means**.

It is dismaying to find that some Baptist groups in foreign countries keep people on probation for a year or more to make sure that they have not attended a movie or slipped around and smoked a cigarette before they will admit them to baptism. It is well and good to have moral standards, but these ought to be taught **within** the discipline of church membership.

This is the order of the Great Commission: "And as you go, make disciples of all nations, **baptizing them . . .**" and then

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**QUESTION:** Many have noted a decided shifting of Southern Baptist leadership from older leaders to much younger men in recent years. What do you think this might mean for future directions in SBC thought and action?

**ANSWER:** I believe Southern Baptists will choose a leadership based on other considerations than chronological age. Our next president may be an older man. It is important for the leadership of the Southern Baptist Convention, regardless of age, to be people of faith, courage and hope.

**QUESTION:** More laymen and laywomen are showing aggressive interest in SBC activities and programs. Would you suggest specific ways that this participation might be expanded even further?

**ANSWER:** The church is not the clergy; the church is the people of God. Southern Baptists, more and more, are including laymen on denominational committees, boards, convention and conference programs. The laymen need to be heard. On the local church level, the pastor would do well to confer often and extensively with his laymen in giving direction to the ministry of the church. Also, it is important for laymen not only to talk in conferences and committee meetings, but to act on the level of specific assignment and

responsibility. We definitely need more laymen present and participating in the annual meeting of the Southern Baptist Convention. May 30-June 2, 1967, would be a good time to begin.

**QUESTION:** Do you foresee any eventual fragmentation of our convention as SBC expansion spreads into "pioneer" areas of the Far West and Northeast?

**ANSWER:** No.

**QUESTION:** Do you anticipate any especially controversial issues coming before the convention in Miami Beach in June? If so, which issues?

**ANSWER:** I do not expect any overriding controversial issues to come before our convention in Miami.

**QUESTION:** What would be your personal "nutshell sermon" to all Southern Baptists as they face the challenge to Christianity in our day?

**ANSWER:** Lead men one by one to commit themselves to our Lord Jesus Christ and encourage the people of God to implement their faith in terms of moral and civic righteousness, spiritual and social progress for all people.



# Tennessee Topics

Henry Church, Henry, added 11 to the church by baptism and one by letter in a revival led by **Virgil Blankenship** of Sharon. **Paul Mervin** is pastor.

Sunday, May 7, **Carl Ownby**, member of First Church, Sevierville, will complete 34 years of perfect Sunday school attendance. The entire time has been accumulated in the Sevierville Church. He has served his church as Sunday school supt., chairman of deacons, treasurer, teacher, along with offices and committees. Presently Ownby is a member of the Board of Trustees of East Tennessee Baptist Hospital and treasurer of Sevier County Baptist Association. **Mrs. Ownby** is the former **Lois Loveday**. They have three children, **Charles, Harold and Mrs. Joe Williams**. All of them are members of First, Sevierville, and all graduates of Carson-Newman College.

First Church, Chattanooga, Apr. 18, reported exceeding its building fund renewal campaign goal of \$500,000 by more than \$100,000. An initial building fund campaign four years ago pledged \$760,000. The renewal campaign was led entirely by the church's own members. **Harry C. Carbaugh**, esteemed layman and deacon, served as general chairman. The Sunday school organization carried the major responsibility. The church expects to move into its new facilities on an eight and one-half acre tract in Chattanooga's Golden Gateway near the last of June. **Luther Joe Thompson** is the pastor.

**Hillard H. Goode** began his ministry as pastor of Northside Church, Chattanooga, Mar. 26. He came to Northside from Tate Street Church, Corinth, Miss.

**James Lee Davis**, associate pastor at Woodbine Church, Nashville, until last December is available for supply or pastoral work. He lives at 721 Devon Lane, Nashville, Tenn. 37211. While with the Woodbine Church he served as pastor of its mission, Berea Chapel.

**James F. Tisdell**, a native of Fla., has accepted the call of Brentwood Church, Jacksonville. Tisdell, a graduate of Norman College, Belmont College and Southern Seminary, is a former pastor in Robertson Assoc. in Tenn. The Tisdells have two daughters, **Myra Jane** and **Elizabeth Jean**.

**Dallas C. Bivins, Jr.**, who has served as pastor of South Knoxville Church, Knoxville, for almost four years, has accepted a call as pastor of First Church, Beaumont, Tex., the sixth largest congregation in the Southern Baptist Convention. He will assume his duties at Beaumont May 14. First, Beaumont, has a membership of 7260, an annual budget of \$519,000, a 31-member staff and a weekly television ministry. Mrs. Bivins is the former **Mary Frances Jackson** of Morristown. They have two daughters, **Mary Louise** and **Johnnie Anne**, and a son, **Dallas III**.

Pastor **Glenn Herndon** reports a revival at Woodbury Church, Woodbury, **Hiram LeMay**, evangelist and **David Peach**, music director. There were 37 decisions, 15 additions, 13 baptisms.

First Church, Greeneville, was led in revival services Apr. 9-16 by **Dillard Mynatt** of First Church, Madisonville. **Bill Choate**, minister of music led the music and there were 51 decisions, 23 for baptism, seven by letter, 18 rededications and three other professions of faith. Apr. 16 a new record was set in Sunday school attendance with 552 present. **Joe R. Stacker** is the Greeneville pastor.

**Dr. and Mrs. Roy F. Starmer**, missionaries on furlough from Italy, have moved to Atlanta, Ga., where they may be addressed at 1074 Ponce de Leon, N.E. He was born in Mountain View, Okla., and grew up near Chattanooga, Tenn.; she, the former **Lillie Mae Hylton**, is a native of Knoxville, Tenn. They were appointed by the Foreign Mission Board in 1938.

Services for **George L. Clark**, 51, former pastor of Blount Avenue Church, Knoxville, were held Apr. 26 at Meadow Brook Church with burial in Kegley's Chapel Cemetery. Clark, until he retired two and one half years ago, had been pastor of Blount Avenue for 12 years.

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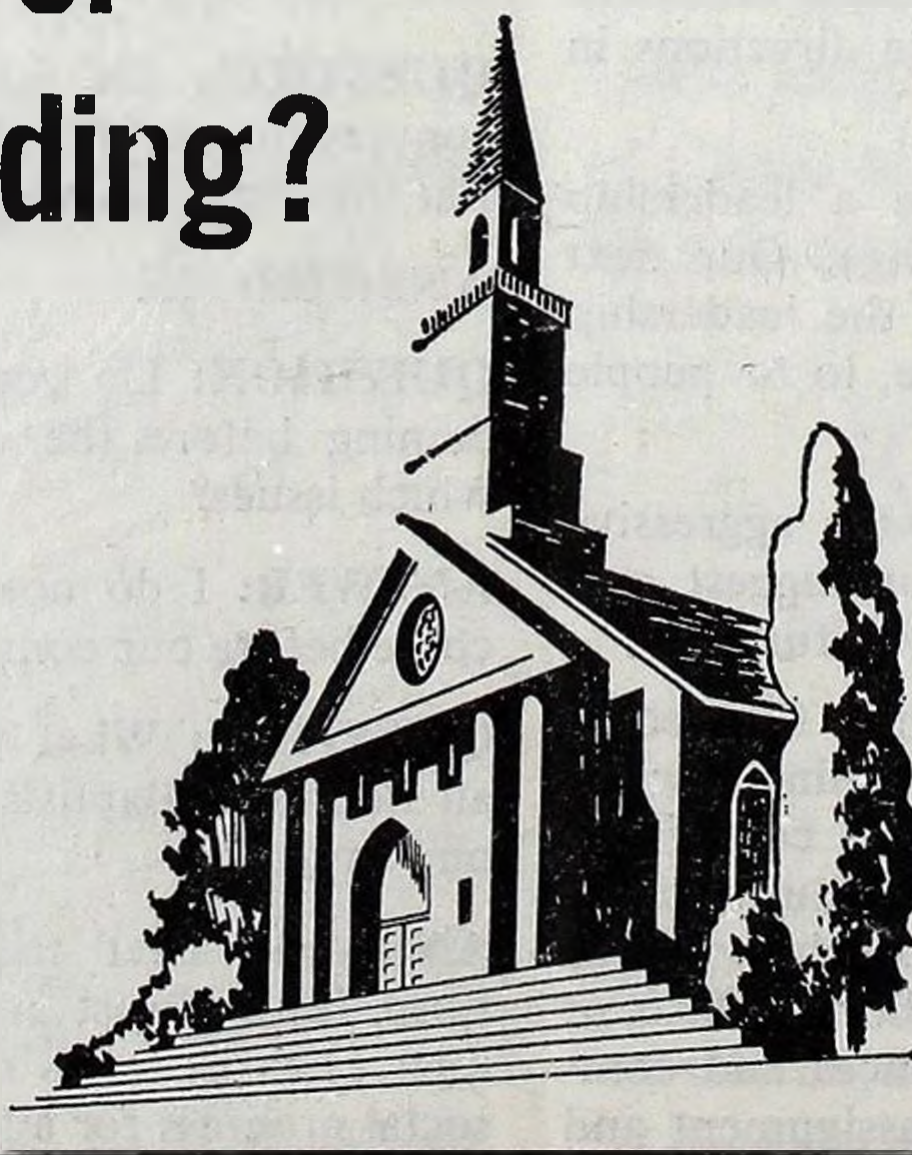
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# Carmichael, Race Oppression Blamed For Nashville Rioting

By Jim Newton

**NASHVILLE (BP)**—Recent race riots in Nashville were incited by "the hate spewed by a racist," a strongly-worded editorial in the Tennessee Baptist Convention's Baptist and Reflector has charged.

Editor Richard N. Owen, in an editorial entitled "Blinded by Hate," blamed Stokely Carmichael of the Student Non-Violent Coordinating Committee (SNICK) for inciting the riots.

Another Nashville Baptist leader, Foy Valentine of the Southern Baptist Christian Life Commission, agreed that Carmichael probably triggered the riots, but laid the blame to the conditions of poverty, injustice, unemployment and de facto segregation among Nashville Negroes.

The riots, which lasted for three hectic nights near the campuses of two Negro universities in Nashville, resulted in gunfire, looting, arson, molotov cocktail bombings, tear gas incidents, and more than 30 arrested and a score injured.

Students at Tennessee A&I (Agricultural and Institutional) State University, and to a lesser extent, students at Fisk University (both Negro institutions), participated in the riots, aimed primarily at Nashville police authority.

What caused the riots is a much debated subject in the Nashville area.

The Baptist and Reflector editorial reflects perhaps the majority opinion of the white community, by placing the blame on Black Power advocate Stokely Carmichael, and his "message of hate."

"Stokely Carmichael and his henchmen intended to stir up trouble," the editorial said. "Trouble erupted like a putrid boil in Nashville; the same as it has in dozens of other localities following the appearance of Carmichael."

The SNICK leader had spoken at Vanderbilt University and at Tennessee A&I and Fisk on several occasions during a two-week period prior to the riots.

"It is deplorable that some students who should have known better were misled by this Black Power advocate," Owen wrote. "They were incited to violence with the hate spewed by a racist. They were goaded to hate law and order, hate the police force, and cry 'brutality' in demeaning police officers, to hate authority and hate the administration of their schools."

"Hate has one harvest: destruction," the editorial declared. "Hate is incipient bloodshed . . . Hate is the violent offspring of jealousy. It is rage, ill-will, contempt for others. It issues from rejection of the rights of others and rebellion against the authority of God."

Owen charged in the editorial that Carmichael "has been intent on leading the students to overthrow the political, economic, and social structures of America."

"He is bent on turning race against race," he added. "His objective is to seize power in the chaos that results."

"All this is in line with the aim of Communism, to pit race against race, class against class, generation against generation," the editorial said. "Nobody wins when tormenters of hate have their day."

Valentine concurred with Owen's observations on Carmichael, but added that SNICK and Black Power concepts are appealing to students because of their long Negro heritage of frustration and oppression.

"Let there be no misunderstanding," Valentine said. "There is still tragic poverty, gross injustice, and massive unemployment among the Negroes of Nashville."

"These conditions frustrate the idealistic students who want a better life now," he

observed. "They grasp at anything, even Carmichael's Black Power, which offers the promise of a better life for them, their children, and their race without the kind of delay which has been their lot for 350 years."

Valentine said that Carmichael stirred the students to action, but the white power structure of Nashville shares some of the guilt because it has allowed the conditions of the ghettos to continue.

"It is really tragic," Valentine added. "The riots were triggered by extremists, but the frustrations of idealistic and well-educated Negro young people are such that they are like drowning people grasping for straws."

Valentine, a member of the Metropolitan (Nashville) Council on Human Relations which has worked to help solve the racial problems and held numerous meetings following the riots, said the answer to the problem must be an all-out attack on the conditions which the students were protesting.

"We must do all we can to work for justice, for non-discrimination in employment and for fair housing if we are to get at the roots of the problem," Valentine declared.

He concurred with the concluding statements in Owen's editorial, which called for rejecting the hatred of racism and building the community on a foundation of respect, good-will, faith and love.

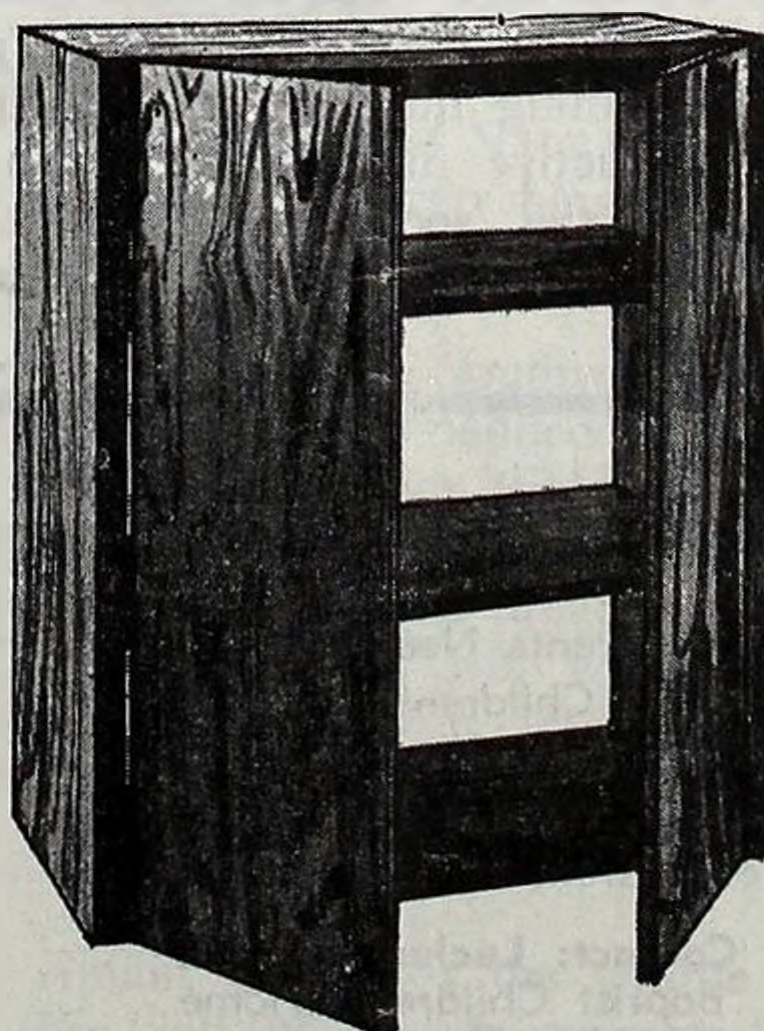
It must be built, said the editorial, on the foundation: "Thou shalt love thy neighbor as thyself," regardless of race, color, or condition of life.

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(Continued from page 5)

unenlightened may seem foolish and unfounded.

Beneath the crust of financial expediency is the question of whether there are theological and ideological grounds for holding to the economically untenable and infeasible position of renouncing federal aid. If there are, then all of the devils of economic feasibility in the hell of expediency should not deter us or create uncertainty about what we ought to do.

This is not to say that practical considerations and consequences are unimportant. It is simply to say that they must be subservient to and operate within the framework of high theological ideals. It is also to remind us that even in the sphere of consequences there is a distinction between short-range and long-range consequences and between consequences of economic prudence and those of spiritual value.

A word of caution needs also to be said against our being unduly influenced by our vested interests. Sometimes the circumstances of our employment and our vocational perspective tend to outweigh other more pertinent considerations. For instance, my role as a Baptist college professor may incline me to advocate a different position from that which my role as a pastor would have inclined me to advocate a few months ago. However, should the stakes of principle be sufficiently high we need to leave ourselves open to such radical courses as the revamping or even the sacrificing of institutions rather than to yield a point of essential commitment or distinctive witness.

There is also a danger that the opposition of federal aid shall be motivated by expediency, parading in the garb of principle. One of the expedient offerings of this position is that of security which comes by espousing a traditional approach. There is a temptation to take refuge in time-honored statements of dogma, mouthing cliches that have sprouted haloes. Precisely because they have sprouted haloes we cannot get close enough to them to examine them critically and objectively without someone charging heresy or treason. It is one thing to prefer the old paths because of a sincere recognition of spiritual truth and values implicit in them. It is quite another to prefer old paths because of the security provided by familiar surroundings. The latter is certainly a path of expediency even if it is an old path. It seems that a valid test for telling the difference is that the former will not feel threatened and intimidated by a thorough study of the question.

The avoidance of the path of expediency necessitates our willingness to take a long and hard look at the issues. We must not forget our proneness to confuse the non-

essentials with the essentials and to invest those temporal truths, which show themselves to be expedient for a time, with a divine sanction that makes them appear timeless and eternal.

Our denominational policies and practices are of two sorts: There are primary ones for which we make direct appeal to the Scriptures and to the essential character of our encounter with God in Christ and there are secondary ones which we find necessary for implementing primary positions. The former are unchangeable and immutable; the latter would seem to be changeable and reversible should they at a given time prove infeasible for implementing the former. For instance, Christian education is an essential imperative; Christian colleges are a means which we have employed to implement that essential imperative. However, there was a long stretch of Christian history when the former principle was implemented in some other way than through the Christian college and we must not close our minds to the possibility that some day it may better do so again. In short, we must distinguish between the wine of Christian education and the wineskin of particular institutions.

Another example of this split-level distinction is that between religious freedom and the separation of church and state. The former is an essential imperative; the latter is a secondary doctrine to which we have found it necessary to resort for the maintenance of religious freedom. Further it is an ideal to be striven for and is only at best roughly approximated and never completely achieved. This is evident in the large number of instances where there is not complete separation of church and state in our present practice and polity—those areas which we do not like to discuss. The more complex our society becomes, the more frequent and numerous become these infringements upon the separation of church and state, and the less they seem to compromise our basic stand on religious liberty. Again, if we are to adhere to principle rather than to the expediency of comfortable security we must not be afraid but adventurous. We must expose ourselves to the insecure position of examining the possibility that another constructive infringement can be made upon the secondary doctrine of church-state separation without compromis-

## URGENT

Houseparents Needed  
Franklin Children's Home  
Mature Ladies: Ages 25-55  
Houseparent for Teenage Girls  
Houseparent for Junior Boys

Contact: Lucius W. Hart  
Baptist Children's Home  
Franklin, Tenn.  
Phone Nashville 794-1112

## Should Baptism . . . ?

(Continued from page 5)

comes teaching: "teaching them to observe all the things which I have commanded you" (literal translation) (Matt.28:19,20).

At the exact point where a person is ready to confess Christ as Savior and Lord, baptism should come—no earlier and no later. For that is what baptism means!

ing the primary principle of religious freedom.

Another expedient of opposing federal aid is the vested interest of furthering politico-denominational aspirations by maintaining and exploiting a traditional position that a conservatively-oriented people are predisposed to accept. This subservience of principle to personality may be conscious or unconscious but let us beware of it as long as we are human.

Should Baptist schools accept federal aid? It depends on whether we can justify our doing so with appeal to principle or whether we must resort to expediency. It depends also on whether we can justify our not doing so with appeal to principle or whether we must resort to expediency.—W. Clyde Tilley, assistant professor of Religion and Philosophy, Union University, Jackson, Tenn.

### Give Your Boy Or Girl An Action-Packed, Fun-Filled Camping Experience This Summer



Provide wholesome Christian recreation and experiences for your youngster, ages 8-17, at either Camp Ridgecrest for Boys or Camp Crestridge for Girls, both on the Ridgecrest Baptist Assembly property in the beautiful Blue Ridge Mountains of North Carolina.

TWO 5-WEEK SESSIONS  
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Boys, \$250 Girls, \$265

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Camp Crestridge for Girls  
Ridgecrest, N. C. 28770  
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## SBC Historical Commission Endorses "National" Name

**NASHVILLE (BP)**—The Historical Commission of the Southern Baptist Convention elected new officers and approved a brief recommendation endorsing adoption of a name for the Southern Baptist Convention that reflects "our national constituency."

The brief recommendation on the convention name change came as one of seven recommendations from the Historical Commission's promotional committee. It was adopted without discussion or debate.

Major business action of the Historical Commission was election of Fred C. Schatz, dean of Belmont College (Baptist) in Nashville, as new chairman, succeeding C. Penrose St. Amant, dean of theology at Southern Baptist Theological Seminary, Louisville.

Other officers of the commission were Richard N. Owen of Nashville, editor of the Baptist and Reflector, elected vice chairman; and Martin Bradley, secretary of the SBC Sunday School Board's research and statistics department, recording secretary.

Major address of the two-day annual meeting was delivered by Outgoing Chairman, St. Amant of Southern Seminary, Louisville.

Speaking on "Our Baptist Heritage and The Church," St. Amant said that the church today is being criticized openly by much of society, especially the religious press. He said there is much wrong with the church, but there is also much that is right with the church.

"The critics tend to take a particularly dim view of denominational governing bodies which . . . simply rubber-stamp what the executives want to do," St. Amant said. "Some bright young sociologists of religion are saying caustically that suburban churches especially are almost a conspiracy against God."

"Let us admit," he said, "that there is sometimes a chasm between Christ and His church. When we consider the inquisitions, the bigotry, the provincialisms, the excessive concern for theological subtleties, or what is worse, the lack of theological concern or its conformity to cultural, class and racial criteria, it seems" that some of the critics are right, he said.

"There is another side," he added, "for much is right with the church. What is right for Baptists grows out of our heritage, for this heritage, at its best, seeks to express the genius of the New Testament faith."

"The genius of our heritage is that the church at its best is both the body of Christ and the gathered community at the same time," St. Amant declared. "The church in the broad sense without the gathered community is largely an abstraction; the gathered community detached from the body of Christ is largely a social club.



**SBC HISTORICAL LEADERS ELECTED:** New officers of the Historical Commission meet with newly-elected officers of the Southern Baptist Historical Society, an organization of about 425 Baptists interested in denominational history. New officers of the Historical Commission, an agency of the SBC, are: (left to right) Fred C. Schatz, dean of Belmont College in Nashville, chairman. Richard N. Owen, editor, the Baptist and Reflector, Nashville, vice-chairman; and Martin Bradley, secretary of research and statistics for the SBC Sunday School Board, recording secretary. Elected new president of the SBC Historical Society was Loulie Latimer (Mrs. Ollin J.) Owens of Greenville, S. C. (seated). Davis C. Woolley, executive secretary of the Historical Commission, is treasurer of both the commission and the society. At far right is H. I. Hester of Liberty, Mo., secretary of the Historical Society, and retired Baptist college and seminary professor. (BP PHOTO)

## Estep Urges Baptists To Welcome Rome Renewal

**NASHVILLE (BP)**—A Baptist seminary professor, speaking to the Southern Baptist Historical Society meeting here, urged Southern Baptists to welcome with Christian love every indication of openness within the Roman Catholic Church.

W. R. Estep of Fort Worth, speaking on "Baptists and the Ecumenical Movement," said that as a result of Vatican Council II, there is a new and refreshing openness on the part of Roman Catholics toward the Protestant world.

Estep, professor at Southwestern Baptist Theological Seminary, added that there is also a new impetus for Bible study within the life of the Catholic Church, and a corresponding emphasis on preaching.

"Certainly Baptists will welcome whatever changes toward a more evangelical position Rome may have," he declared. "Let

us welcome every indication of openness with Christian love. As never before, Rome needs our prayers that this 'aggiornamento' (renewal) may not stop."

Estep also traced the effects of the current Consultation on Church Union (COCU) efforts to unite 10 Protestant denominations in the United States into a religious body with 24 million members, saying the actual basis for the proposed merger is "a little difficult to determine."

Estep, author of a recent book entitled Baptists and Christian Unity, concluded as a result of his study that Baptists cannot afford to be ill-informed or wrongly motivated concerning the current ecumenical movement.

"The kind of future the church has is dependent to some degree upon the vitality and purity of the Christian witness today," he said. This vitality, he added, depends upon "fidelity to the Word of God."

The church's advance in this day waits for "a rebirth of theology in the power of the Holy Spirit," he declared, and this theology must be correct theology based on a biblical theology.

St. Amant called for the church to accept the kind of loving concern for the world that Christ demonstrated on the cross and to truly become "communities of the concern."



## The Pastor and His Vacation Bible School

By Bob Patterson

A pastor is the pastor of his Vacation Bible School. A pastor is the pastor of the children of his church. A pastor, without exception, exerts a profound and lasting influence upon the children of his church and community.

Children need to form good concepts of their pastor. Do they see the pastor only in the pulpit, or acting in an official capacity? Do they see him only in relationship to the adult constituency of the church? Does the pastor have only an occasional condescending pat on the head for the child? Does the child view the pastor as someone aloof, preoccupied, inaccessible? **Not if he is really the pastor of the Vacation Bible School!**

Many pastors delight in serving as the principal of their Vacation Bible Schools. Some cannot serve as principal for various reasons. But every pastor **who possibly can** ought to be a vital part of his Vacation Bible School.

It is good if the pastor can serve as principal. This places him in a rightful place of spiritual leadership in a very significant part of his church's program. Possibly pastors shy away from being principal because of the amount of detail work involved. This can be cared for with the help of a good assistant principal and a general secretary, so that the pastor can give himself to inspirational leadership, training faculty, and counseling.

What can the pastor do in relationship to the school?

1. He can lead and participate in faculty preparation. He needs to set the pace for the spiritual depth of the dedication of his workers in preparation.
2. He can conduct the Joint Worship Service. He is the logical leader in worship in his church.
3. Or if he does not conduct the total worship service, he can at least tell the character story for Juniors and Intermediates, inspiring them and challenging them with the warmth of his own Christian personality.
4. **If he tells the character stories**, he can also lead the commitment service on the appropriate day. If not he should not lead the commitment service. In other words, the same person who tells the character story should lead the commitment service.
5. The pastor might serve as Bible study leader in one of the Junior or Intermediate departments. This affords him excellent opportunity for sustained contact with his young people. **They** need this. **He** will be the wiser because of it.
6. The pastor can visit with the boys and girls in their departments, upon invita-

## Missionaries Serving In GA Camps, June 5-9



Miss Epps



Griggs



Carter



Mrs. Griggs



Mrs. Carter

John Griggs, Southern Baptist missionary to Rhodesia. A major aspect of his work in Rhodesia is the training of African leaders. "The key to the evangelization of Africa is not the preaching of missionaries but the development of African evangelists to reach their own people," declares Rev. John P. Griggs. Stationed in Fort Victoria, he visits towns, mining centers, and rural villages in a 100 mile radius, supervising established congregations and starting new ones."

Mrs. John Griggs, Southern Baptist missionary to Rhodesia, keeps busy in her job as a homemaker in Fort Victoria, Rhodesia.

In addition to caring for the needs of her husband and their four daughters, she is hostess to a "steady stream" of visiting missionaries and African pastors. Mrs. Griggs supervises Baptist women's work in the area. "Now we have a good time studying God's Word together," she says. "My prayer is that these women will have a genuine experience of salvation and that I can train some of them to be leaders."

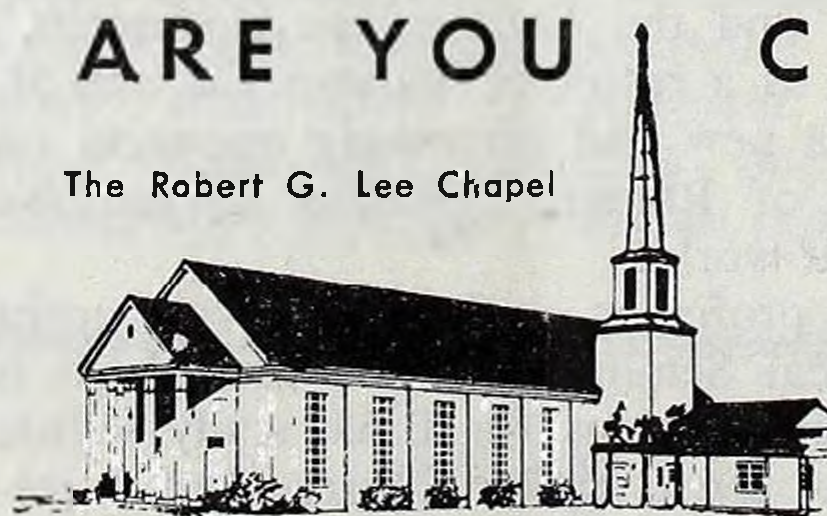
William P. Carter, Jr., Southern Baptist missionary to Chile, is convinced his job is "the heart of mission work." Professor and dean of men at the Chilean Baptist Theological Seminary, Santiago, he helps train young men and women "to reach their own people for Christ."

Mrs. William P. Carter, Jr., Southern Baptist missionary stationed in Santiago, Chile, has a triple orbit. "My responsibilities revolve around the home where I try to keep a husband and five sons healthy and happy, around the Chilean Baptist Theological Seminary, where I teach piano and work in the library, and around our church, where, like any pastor's wife, I am involved in everything," she says.

Miss Evelyn Epps, Southern Baptist Home missionary, serves at the Carroll Street Chapel of First Baptist Church in Nashville. She came to Tennessee in 1965 from Tampa, Florida, where she had served in a Good Will Center since 1957.

## ARE YOU CALLED INTO FULL-TIME CHRISTIAN SERVICE?

The Robert G. Lee Chapel



Needing thorough training in Bible, homiletics, church administration, evangelism, Christian history, religious education, church music, and related subjects?

**Wanting these only in a Southern Baptist school?**

But lacking either your high school or college credits, or otherwise preferring not to undertake the regular seminary course?

If you can go the full seven-year route, you ought to.

If you cannot, you need to write us for information.

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CHRISTIAN CAREER CONFERENCE

Carson Baptist Assembly

May 5-7, 1967

Friday

- 3:00 Registration and Room Assignment—Elaine Matthews
- 6:30 Appetizer  
Charles Norton, Presiding
- 7:00 Banquet—Arranged by Mrs. Jesse Meek “The Meaning of Vocations”—Dr. Lee Garner  
Film—“Summer Decision”

Saturday Morning

- 7:00 Rising Bell
- 7:30 Breakfast  
Mary Allen, Presiding
- 8:30 Workshop in Drama—First Church, Maryville
- 8:45 Announcements
- 9:00 Christian Doctrine of Work—Hallie Riner
- 9:30 Choosing Your Vocation—group conferences—Johnnie Hall, Jr.
- 10:30 Free Time
- 11:00 Vocational Opportunities—Interest Groups  
Vocational Counseling—Mary Anderson
- 12:15 Lunch

Saturday Afternoon

- 1:15 Johnnie Hall, Jr., Presiding  
Worship in Drama—First Church, Maryville  
Announcements
- 1:30 Need for Church Vocations—Dr. Lee Garner
- 2:00 Vocational Opportunities—Interest  
Vocational Counseling—Mary Anderson
- 3:15 Coke Break
- 3:45 Fields of Service Now—Nathan Porter  
U 2 Plan  
Missionary Journeymen
- 4:15 Free Time
- 5:30 Choir rehearsal—Wallace Britton, Mrs. Roy Magill
- 6:00 Dinner

Saturday Evening

- Mrs. Jesse Meek, Presiding
- 6:30 Band Concert—Cocke County High School Band—Director—Eugene B. Jones, Jr.
- 7:15 College Bowl  
Belmont—Bill Henry  
Carson-Newman—Joe Bill Sloan

Heads Children's Home

Roger E. Williams, Jr., director of development for the Baptist Children's Homes of North Carolina, has been named superintendent of Kennedy Home near Kinston, N.C. One of the four N.C. Baptist child care units the Kennedy Home has a capacity of 165 children in ten cottages.

Williams succeeds W. A. Smith, retiring July 31 after 17 years service.

Union—Joe Bobbett

- 7:45 The Door That Opened to Me  
Dr. Fred F. Brown, Jr.—Physician  
Mary Elizabeth Tyler—Church Secretary
- 8:15 Worship in Drama—First Church, Maryville
- 9:00 Fellowship—Dr. Thurman Prewett, Mary Allen

Sunday Morning

- 7:30 Rising Bell
- 8:00 Breakfast  
Mary Anderson, Presiding
- 9:15 Worship in Drama—First Church, Maryville  
Sunday School
- 10:30 Morning Worship  
Message—“Doors to Service”—Nathan Porter
- 11:30 Dinner  
Adjourn



YOU DON'T HAVE TO BREAK  
YOUR BANK

To contribute to the Children's Homes Mother's Day Offering (although it might help). The needs are real and great for the operational expenses.

Last convention year 522 children received care in the four Homes and their related services. Your gift through your church on Mother's Day, blessed of the Lord, will help provide a home for many children who for some reason cannot live in their own home.

GIVE ONE DAY'S PAY

Tennessee Baptist Children's Homes

Franklin • Memphis • Chattanooga • Min-Tom



# Attendance & Additions

Churches S.S. T.U. Add.

April 27, 1967

Alamo, First	239	93	1
Alcoa, Calvary	178	83	
First	441	200	3
Athens, East	376	176	
Auburntown, Prosperity	118	57	
Baxter, First	97	65	
Brownsville	574	149	
Mission	134		
Calvary	143	82	2
Calhoun, First	146	77	
Carthage, First	170	45	
Charleston	115	32	
Chattanooga, Bartlebaugh	118	40	
Central	673	217	
Meadowview	49	21	
Concord	421	134	
East Brainerd	195	100	1
East Lake	428	133	
First	901	188	
Morris Hill	237	63	
Northside	334	94	
Oakwood	410	147	
Ooltewah	152	68	
Red Bank	977	306	3
Ridgedale	550	192	1
Silverdale	217	77	3
South Seminole	237	89	
White Oak	422	155	5
Tremont	99	28	
Clarksville, First	903	171	3
Grace Avenue	281	142	8
Hillcrest	225	84	
Hilldale	154	56	2
New Providence	249	67	
Pleasant View	304	84	1
Ridgecrest	11		
Cleveland, Big Spring	330	155	5
Blue Springs	65	38	1
Westwood	242	96	10
Clinton, First	598	155	4
Second	481	136	4

Collierville, First	317	75	
Columbia, First	434	122	2
Highland Park	299	113	4
Northside	138	61	
Pleasant Heights	169	67	
Cookeville, First	441	140	
Washington Avenue	248	105	1
West View	149	81	1
Corryton	222	108	
Crab Orchard, Halley's Grove	91	61	
Crossville, First	216	58	
Homestead	180	60	2
Oak Hill	102	56	1
Denver, Trace Creek	137	68	
Dickson, First	302	143	26
Dresden, First	210	93	
Dunlap, First	144	43	
Elizabethton, First	415	124	
Oak Street	172	40	
Siam	256	95	
Erin	98	46	
Etowah, First	301	72	
Franklin, Walker Memorial	210	107	2
Gladeville	152	100	
Goodlettsville, First	503	204	
Madison Creek	166	100	7
Grand Junction, First	147	84	
Greeneville, First	428	108	14
Cross Anchor	21	25	
Second	172	62	3
Greenbrier, Bethel	164	80	
First	339	184	
Jordonia	108		
Lights Chapel	47	30	
Harriman, Big Emory	127	78	1
Piney Grove	169	57	2
Trenton Street	382	113	5
Henderson, First	224	51	
Henry	93	57	
Hixson, Central	396	224	13

First	271	80	
Memorial	259	121	
Huntland	83	32	
Jackson, Ararat	127	52	
Calvary	473	195	6
First	883	205	4
North	235	129	4
Parkview	321	128	1
West	756	359	1
Woodland	115	32	
Johnson City, Antioch	142	69	
Central	610	159	2
North	215	59	2
Kenton, First	231	88	1
Macedonia	91	80	
Kingsport, First	928	259	
State Line	278	139	
Kingston, Cedar Grove	229	113	2
First	373	157	
Knoxville, Black Oak Heights	271	105	
Broadway	787	196	1
Central (Bearden)	752	252	7
Central (FT C)	1116	356	6
Cumberland	427	165	5
Fifth Avenue	599	170	6
First	957	271	3
Grace	486	172	9
Immanuel	342	91	
Lincoln Park	925	230	4
McCalla Avenue	712	235	27
Mount Carmel	180	71	5
Mt. Harmony	186	121	
Meridian	606	158	
New Hopewell	277	123	
Smithwood	637	232	1
Wallace Memorial	721	247	27
West Lonsdale	469	190	2
LaFollette, First	276	93	
Lawrenceburg, Deerfield	141	105	
First	186	65	
Highland Park	289	141	6
Meadow View	105	38	1
Lebanon, Rocky Valley	135	57	
Lenoir City, Calvary	231	86	2
Dixie Lee	142	79	1
First	403	136	5
Kingston Pike	131	73	
Pleasant Hill	1	101	1
Lewisburg, First	294	73	1
Liberty, Salem	79	32	
Linden, First	52	37	
Loudon, Union Fork Creek	102	74	
Madison, Alta Loma	305	158	3
First	527	104	3
Neely's Bend	140	69	
Madisonville, First	306	105	
Manchester, First	268	117	
Trinity	173	125	5
Martin, Central	287	94	1
Mount Pelia	138	45	
Southside	147	43	2
Maryville, Armona	192	89	
Broadway	501	219	5
East	284	174	6
Everett Hills	480	222	7
Forest Hill	172	62	1
Mt. Lebanon	218	120	6
Oak Street	137	91	
Old Piney	150	70	
Pleasant Grove	132	59	
McKenzie, First	403	129	12
McMinnville, Gath	128	58	
Magness Memorial	313	68	2
Westside	43	24	
Shellsford	196	86	
Mt. Juliet	233	93	
Memphis, Acklena	100	47	2
Ardmore	641		
Argonne Heights	94	50	8
Bartlett	440	163	4
Bellevue	1449	771	15
Boulevard	262	96	
Broadway	628	241	3
Calvary	280	121	
Charjean	253	76	5
Cordova	123	51	1
Dellwood	503	172	2
East Park	218	118	
Ellendale	174	86	
Elliston Avenue	400	168	5
Eudora	892	258	2
First	1271	207	7
Forest Hill	106	50	
Frayser	818	315	
Germantown	148	59	2
Glen Park	361	168	2
Graceland	625	145	3
Kennedy	490	193	
LaBelle Haven	755	226	4
LeaClair	490	225	
Leawood	775	243	
Lucy	191	124	3
Macon Road	284	106	
Malcomb Avenue	146	56	3
Manassas Street	110	70	1
Mountain Terrace	286	180	1
National Avenue	335	141	3
Oakhaven	557	204	1
Parkway Village	523	159	6
Peabody	207	110	4
Raleigh	694	225	15
Rugby Hills	290	135	2
Second	874	317	1
Sky View	461	158	1
Southern Avenue	702		1
Speedway Terrace	607	296	2
Temple	858	278	15

"That this may be a sign among you, that when your children ask their fathers in time to come saying,

## What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—  
So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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# STATE BROTHERHOOD RETREATS

CAMP LINDEN . . . . . June 9-11, 1967  
CAMP CARSON . . . . . July 28-30, 1967

## What's Going On?

Friday 2:30 P. M.

FUN—RECREATION—REGISTRATION

Cost: \$10.50

POOL IS OPEN

TOURNAMENTS:

WHAT TO BRING:

"Hole in One" Golf—"Volley Ball"  
"Horseshoes"—"Checkers"

Blanket, sheets, pillowcase, towel,  
washcloth, soap, and personal items.

6:00 P.M. LET'S EAT

Helps for Baptist Men  
Helps for Baptist Young Men  
Helps for Royal Ambassadors  
What's Your Problem?

**Camp Linden**  
Ben Connell  
Norman Godfrey  
Jay Chance  
Roy Gilleland

**Camp Carson**  
Don Morie  
Ben Connell  
Frank Black  
Roy Gilleland

(Friday night, Saturday Morning, Saturday afternoon)

HAM DINNER . . . . Saturday Noon    TALENT TIME . . . . Saturday Night    WORSHIP . . . . Sunday  
CAMP FIRE SERVICE

KEYNOTE SPEAKERS . . . . Ross Coggins, Christian Life Commission, Nashville—Camp Carson  
Cal Guy, Southwestern Baptist Seminary, Fort Worth—Camp Linden

If we are going to MOVE TOGETHER—we must PLAN TOGETHER. We need to come together at least once a year for Bible study and prayer as we seek God's answer to the challenge of our time.

We wish our Brotherhood Retreats also to be a time when our State and Associational Brotherhood Officers can have fellowship

and plan together with other key men from our churches. We are so anxious for you Associational Brotherhood Officers and Missionaries to attend that we are inviting you—free. You furnish transportation and we will furnish room and board—Roy J. Gilleland, Jr., Brotherhood Secretary, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tenn. 37203.

Trinity	775	252	4	Grace	608	189	..	Rogersville, East	218	122	1
Union Avenue	915	180	2	Haywood Hills	407	162	2	First	427	138	1
Wells Station	665	219	2	Hermitage Hills	379	147	8	Henard's Chapel	141	86	..
Westwood	549	179	19	Hillhurst	249	78	1	Hickory Cove	82	31	..
Whitehaven	752	203	1	Inglewood	756	232	1	Rutherford, First	129	..	..
Milan, First	440	132	..	Joelton	296	162	3	St. Joseph, First	56	40	..
Northside	153	68	..	Lincoya Hills	227	61	..	Savannah, First	205	72	..
Monterey, First	208	54	..	Maplewood	251	118	2	Sevierville, First	483	161	2
Morristown, Buffalo Trail	156	32	..	Park Avenue	795	228	11	Shelbyville, First	327	86	3
Brown Springs	85	40	..	Riverside	283	69	..	Flat Creek	30	10	..
Bulls Gap	109	25	..	Rosedale	175	86	..	Hickory Hill	44	..	..
Cherokee Hill	138	64	..	Tusculum Hills	364	117	..	Shelbyville Mills	153	61	..
Fairview	154	49	..	Two Rivers	327	172	3	Smyrna, First	316	105	..
First	707	164	..	Una	379	155	2	Sparta, First	176	75	..
Pleasant View	165	93	..	Valley View	100	41	1	Springfield	528	114	..
Moscow, Oak Grove	95	72	..	Woodbine	497	175	..	Mission	25	..	..
Murfreesboro, First	643	160	..	Oak Ridge, Robertsville	679	237	..	Extension Class	29	..	..
Calvary	110	77	..	Old Hickory, First	448	219	..	Summertown	121	49	..
Third	272	105	3	Peytonville	31	17	..	Sweetwater, First	364	121	1
Nashville, Belmont Heights	935	282	4	Rayon City	201	77	..	Trenton, First	391	100	..
Brook Hollow	380	109	..	Temple	260	112	..	Troy, First	193	90	..
Charlotte Road	121	87	..	Oliver Springs, Beech Park	150	90	..	Union City, First	588	137	3
Dalewood	382	125	8	First	169	87	..	Samburg	57	..	..
Dickerson Road	447	126	14	Middle Creek	109	95	1	Second	326	130	..
Eastland	506	158	1	Only, Maple Valley	12	..	..	Watertown, Round Lick	209	86	..
Fairview	210	69	..	Paris, First	534	180	..	Waverly, First	186	56	..
First	1352	551	2	Parsons, First	182	64	..	Waynesboro, Green River	138	94	..
Carroll Street	132	40	..	Philadelphia, Cedar Fork	142	101	4	White House	160	50	..
Cora Tibbs	62	24	..	Portland, First	348	122	..	Whiteville, First	150	76	..
T.P.S.	434	..	..	Powell, Glenwood	337	151	..	Winchester, First	188	69	..
Gallatin Road	387	119	9	Pulaski, First	228	69	1	Southside	62	..	..
Glenwood	302	121	6	Rockwood, Eureka	90	59	..				



# One Body In Christ

Basic Passage: Rom. 12

Focal Passage: Rom. 12:3-18

The body of Christ is more than an organization, it is an organism. Each member is vitally related to each other. They are interrelated and interdependent. Neither is complete without the other.

There is a functional interdependence also. Each has his function but it is not an isolated activity. It involves impact and reaction. Team work is very fundamental. It is very much like the human body as we find in the First Corinthian letter Chapter 12.

Christ expects an unselfish, alert awareness of the relationship existing in His body. Dissension, confusion and strife are very injurious to this body and grievous to Him. Individual development and distinctiveness are not to be ignored or neglected

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but are never to be emphasized to the point of envious comparisons. There should not be lopsideness or deformity but symmetry.

Divine guidelines are given us in the Word of God. If they are observed unity of the Spirit in the bonds of peace will be realized. This is to be devoutly desired. It does not have to be achieved at the expense of valid conviction. The health of the body must not be sacrificed for harmony. It need not be.

### The Individual Self in the Body Rom. 12:3

The individual self must be viewed with humility. He must be seen in the light of the whole. His place must be evaluated in light of the complete perspective.

If the individual has presented himself as a living sacrifice to God, holy and acceptable, then things will fall in line. Self on a cross prevents self from mounting a throne of self-exaltation.

This spirit of the world is one of self-assertion and self-seeking. We are not to be moulded by this. We are not to fit into the world's pattern. We are to cross over to another being transformed by the renewing of our minds according to the mind of Christ and the perfect pattern of the will of God.

### Unique Gifts of Each in the Body Rom. 12:4-8

Each gift is essential to the body and to the total witness.

Prophecy is a divine message mediated through the Holy Spirit. It is a very essential and superior gift. It should be exercised and honored. Ministry or service of every form should be exercised in love and in the name of Christ.

Teaching is so fundamental and should be performed after diligent study and with spiritual insight.

Exhortation is an activity which seeks with unction to inspire action. It is imperative.

Giving according to ability in a spirit of unselfishness without fanfare is so essential and acceptable. Ruling in the sense of persuasive leadership is a gift which should be exercised with diligence and discretion.

Sometimes the expression of mercy with

cheerfulness is a real gift. In the body of Christ it is so fundamental and appropriate.

### The Right Attitudes of the Body Rom. 12:9-18

Love is to be pure, devoid of affectation and pretense. It is to be transparently genuine.

Reaction to evil and good must be healthy. Evil is to be repugnant, repulsive and abhorrent. This is the normal reaction of the consecrated, regenerated inner-man.

There should be a deep affection expressing itself generously in radiant good will and cheerful mercy by each Christian. Each should in honor prefer the other. Self-seeking and self-promotion must be eliminated. Mutual Christian courtesy should be the order of the day.

Being backward in diligence toward the Lord's business is most unfortunate. A holy enthusiastic zeal in serving the Lord is so laudable. Besides, it is contagious.

A happy disposition inspired by a deep undergirding hope is so desirable. Refusing to crack under continued pressure can be realized by one having a profound prayer life.

Sharing material possessions with the suffering saints in a spirit of genial hospitality is priceless.

Entering into the joys and sorrows of others with understanding is a noble Christian virtue.

A spirit of democratic humility toward all brethren regardless of status and material well-being, treating everyone alike is a wonderful Christian grace.

Never assume a superior air. It will be a false assumption and very obnoxious.

The right attitude toward enemies is the most difficult to achieve. The inclination to call down a curse instead of a blessing is so natural and human. The spirit of retaliation is such an inherent attitude it is so hard to master.

To acknowledge what is right in all men is so difficult particularly if it involves your bitter enemy.

Exhaust all the resources in you so that you may live at peace with all mankind. Be sure that it is never your fault. Go the second mile to resolve differences.

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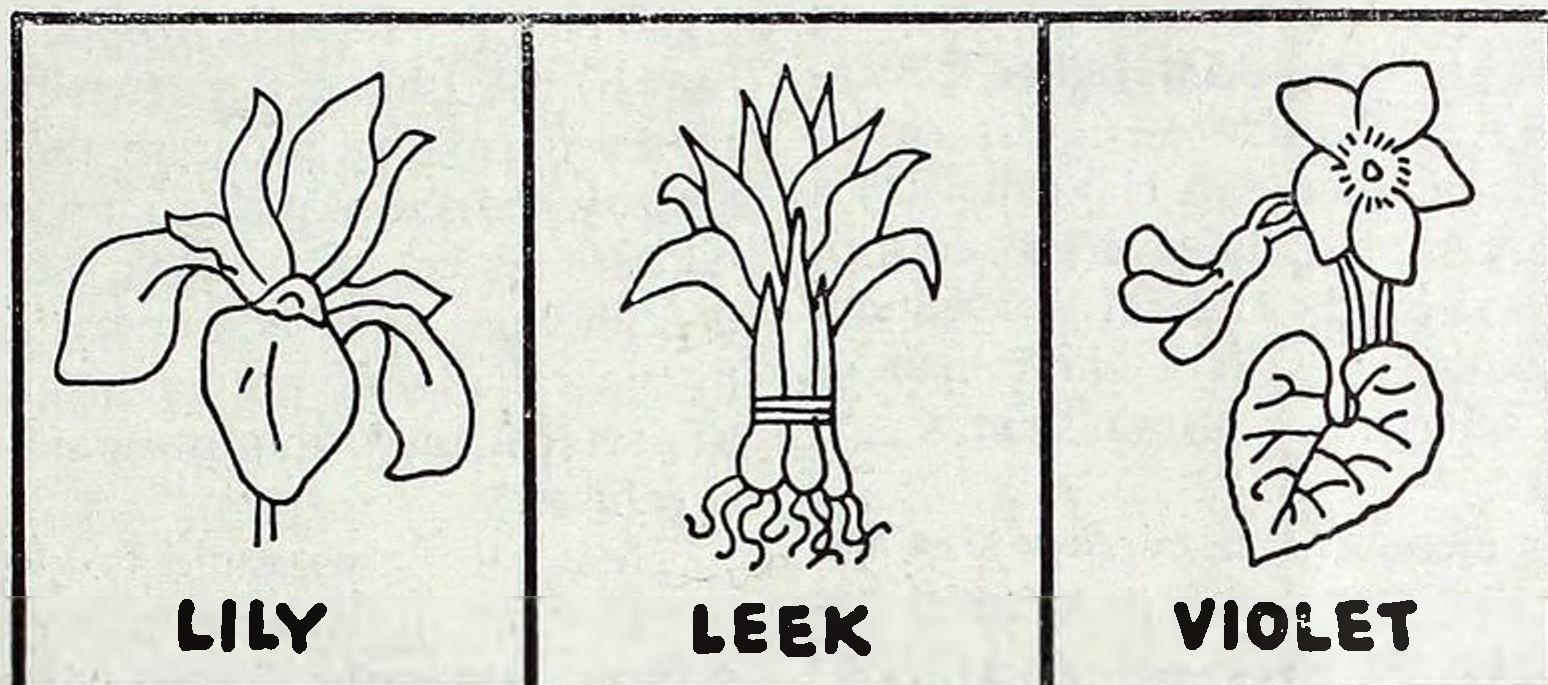
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# Children's Page

## GOD'S WONDROUS WORLD\* PALESTINIAN GARDENS

By Thelma C. Carter



If you were a boy or girl living in the ancient Holy Land, you would know a great deal about gardens. All families, including the rich nobles and the kings, owned gardens. People depended upon their own gardens for a great part of their food.

When a family moved from one place to another, among the first things they did were to choose a family burial plot and a garden spot. It was a wise and respected family which began at once to hollow out a family tomb in a rocky hillside and to cultivate a garden area.

The common gardens of the Egyptian people were small and were fenced with large rocks or thorny shrubs. Each garden was known by the name of some plant which it contained. There was the garden of cucumbers, the garden of nuts, the garden of olives. There were gardens of peaches, apricots, oranges, lemons, peas, beans, spinach, leeks, onions, cabbage, gourds, cumim, and

anise. Watermelons were abundant. Vines were trained with care on trellises and arbors.

People loved their flower gardens. They filled the gardens with yellow watermelon blossoms, bright coral-red pomegranate flowers, pink and white almond blossoms, and lilies. Some lilies were lemon colored or orchid blue. They were like the irises we have today. Others were water lilies, creamy white and satiny.

In Jerusalem, the royal gardens of the king lay at the foot of a mountain slope, called Ophel, near the pool of Siloam. King Solomon first planted the royal gardens to please the queen.

From far and near, people came to see the hundreds of flame-red lilies, beautiful water lilies, beds of purple violets, and sweet-smelling herbs which filled the palace gardens.

## SHE MADE HER DREAM COME TRUE\*

By Enola Chamberlin

As soon as Rosa Bonheur's chubby fingers could hold a crayon, she began drawing the likenesses of any animal she saw. By the year 1826, when she was four years old, she had covered the lower parts of the walls of her home with sketches of dogs, cats, and cows.

When she was old enough to go to school, she showed little interest in anything except animals and her drawing materials. If she were late in coming home, her family had only to search the pastures. There she would always be found among sheep, horses, cows, geese, or goats. Rosa wanted more than anything to own a farm where she could keep any animal she wished.

Rosa's father ran a select ladies' drawing school in Paris. But when Rosa was thirteen, her father put her into a dressmaking estab-

lishment. He wanted Rosa to become interested in things in which other young ladies were interested. But Rosa cared nothing for clothes. She was so miserable trying to make them that her father relented. He let her stay at home, study art, and collect animals.

Then Rosa's real life began. She was on the steps of the Louvre early every morning. As soon as the doors were opened, she rushed in. She sat all day painting copies of the masters. At night she painted and cared for her animals.

These animals, her original models, nearly drove her family crazy. The people in the block of flats where she lived protested at the noise and smell. And well they might. Rosa housed hens, ducks, pigeons, rabbits, caged birds, sheep, and a goat. Her animals were a nuisance to other people. And her

## Laughs . . .

An old man died and left his wife a few thousand dollars.

"How would you like to be his widow?" remarked a long-suffering husband.

"Oh, George," replied the wife with some emotion, "you know I would rather be yours."

\* \* \*

"How are you getting along in your driving?" inquired an interested friend of the novice.

"Oh, fine," she bragged. "Yesterday, I went 5 miles an hour, and tomorrow I'm going to try opening my eyes when I pass another car."

\* \* \*

driving desire to paint animals was as great a torment to her.

By the time she was nineteen, Rosa had two pictures hung in the Paris Salon. When she was twenty-three years old, fourteen of her pictures had been accepted. At twenty-five she was awarded the salon's first-class gold medal.

About this time she began to frequent the horse fairs. She started to work on her greatest picture, **The Horse Fair**. She was thirty-one years old when she finished it.

This picture created a sensation without precedent in the art world. The painting showed horses two thirds their actual size. They were the largest animals ever painted. They are so lifelike—even to the sheen on their coats—that they look as if they might gallop right off the canvas. This picture sold immediately for fifty-five thousand dollars.

With this money Rosa could realize her life's ambition. She set out to make her dream come true. She bought a country estate and stocked it with animals from everywhere. She had doves and deer, a marmoset, and a gazelle. She had beautiful Arabian and wild North American horses. She had tiny Shetland ponies and anything different she could find. At one time she had a lion, but it became vicious and she gave it to a zoo.

Having the animals did not keep Rosa from painting them. Her work went on and her pictures sold. Several are in American art collections.

When Rosa was forty-three years old, Empress Eugenia of France called to present her with the Grand Cross of the Legion of Honour. Rosa was at work, so the empress pinned the cherished medal on her paint-smeared blouse. This, to the woman who lived to paint, was an appropriate place for such a symbol of her greatness.

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# COLLEGE HOUSING, ACADEMIC LOANS NOW GET TAX SUBSIDY

**EDITOR'S NOTE:** Recent developments in Washington indicate that federal loans to church-related colleges for dormitory and academic facilities involve a tax subsidy. Here is an analysis of the problem by the director of research services of the Baptist Joint Committee on Public Affairs, Washington, D. C.

By **Walfred H. Peterson**  
For the Baptist Press

Colleges may have to pay higher interest rates in the future for new dormitory and academic facility loans from the federal government, if current legislation is passed by Congress.

Sen. John J. Sparkman (D., Ala.) has introduced an administration-supported bill calling for an increased rate for dormitory loans from federal sources. The administration has recommended a similar increase for academic facilities borrowing.

The suggested changes may raise an old debate. Do and should church-related colleges receive a subsidy from government by using these loan programs?

In the light of the following developments, however, the existence of a subsidy from tax revenue seems undeniable.

All parties agree that federal interest rates for dormitories and academic facilities are lower than private rates. But the subsidy debate raises a more complex question. Does the taxpayer help support these programs because the government loses money on them? Here the answer has changed with the years.

Under the original 1950 College Housing Loan program and the 1963 Higher Education Facilities Act, the interest rate formula was flexible. It included two elements: (1) a rate which represented the average cost of money borrowed by the federal government by floating bonds, and (2) a one-fourth of one per cent charge for administrative expense.

The former element ranged over the first 15 years of the dormitory program from 2½ per cent to 3½ per cent. After 1955 the trend was upward. As a result, by 1965 loans under the two programs required a 3¾ per cent and 3⅞ per cent rate respectively.

Then Congress in two separate acts (the Housing and Urban Development Act of 1965 and the Higher Education Act of 1965) reduced the loan rates of both programs to a maximum of three per cent. This action took place as interest rates on federal bonds continued to climb strongly past four per cent.

Up to 1965 some church-related colleges took the federal loans believing that they were not receiving a subsidy from taxes. There was argument about whether the cost of bonds to the federal government should

include only long-term bonds or all bonds. Treasury officials argued that at the figure achieved by averaging the rates of interest on all federal loans, the college dormitory program was paying its way.

For the College Housing Loan program this view was apparently correct. Figures for 1965 indicated that the account showed an overall surplus of around \$6 million. The newer program of academic facilities construction was then still too new to indicate a meaningful balance.

When the rate was dropped to three per cent by the 1965 act, a new situation existed. In the dormitory program the total amount already loaned was then approaching \$2.9 billion. Since there was no instance of default and since administrative costs year by year had not grown proportionately to the total loaned, this program was showing surpluses.

These surpluses could be used for a time to offset the difference between the interest rate the government paid when it borrowed money and the three per cent it received when it loaned it out again. This made it possible to argue with some effect that the government was not subsidizing the colleges directly at the taxpayer's expense.

But with continued increases in interest rates on government bonds and with changes in the revolving funds, the situation has changed. Presently, the housing program must get some support from tax revenues, according to government spokesmen.

Since there was no massive backlog of profitable loans to bolster the academic facilities program when the rate was lowered to three per cent, support from tax revenue was required right along for loans made under it.

Now the administration's proposal, if passed, will set a new interest formula effective for dormitory and academic facility loans reserved after June 30, 1967.

The rate would be tied to the rate of current average market yield on comparable U.S. obligations. In layman's language that would mean the rate of interest on long-term government bonds. Currently, this rate is 4½ per cent.

But "as determined by the secretary of Housing and Urban Development" the rate paid by colleges for dormitory loans could be reduced up to one per cent. This would mean that after June, the rate by current figures could be from 3⅝ to 4⅝ per cent depending on the secretary's decision.

Thus, the degree of subsidization would be decreased compared to the present, but it would not necessarily be eliminated by the new proposal. This is especially clear when it is recalled that the old one-fourth of one per cent charge for administrative expense has not been included in the proposed formula.

Spokesmen at the Department of Housing and Urban Development refuse to speculate on the bill's chances. Some opposition exists, because a related House bill did not call for any rate change.

## Baptist School in Top 100 Receiving Federal Support

**WASHINGTON (BP)**—Baylor University, a Baptist institution in Waco, Tex., is one of 100 colleges and universities receiving the largest amounts of federal support in 1965.

A chart showing rank and percentages for 1965 was submitted to the U.S. Senate by Sen. James B. Pearson (R., Kan.).

Baylor is ranked 66th on the list, receiving .4 per cent of the total amount spent by the government for higher education in 1965. According to the chart, Baylor received \$9,770,000 in 1965.

Federal obligation for the support of academic science and other educational activities in institutions of higher learning totaled \$2.3 billion in 1965.

Pearson urged the Senate to pass a resolution calling for "a more equitable geographical distribution of federal grants and con-

tracts, particularly those involving research and development and related activities.

"One of the most serious imbalances concerns the allocation of federal research and development funds to our institutions of higher learning," Pearson told the Senate.

In 1965, he pointed out, "forty per cent of federal support money to colleges and universities was concentrated in only 25 institutions."

During 1965, of the 2,237 universities and colleges in the U.S., only 1,458 received any federal funds. Of these, the first 100 ranked in order of magnitude of federal aid accounted for 77 per cent of the total \$2.3 billion.

Four other church-related schools are in the top 100. They are: Loyola University (Ill.) and Georgetown University (D.C.), both Roman Catholic; Emory University (Ga.) and the University of Denver (Colo.), both Methodist.