

# BAPTIST & REFLECTOR

"SPEAKING THE TRUTH IN LOVE"

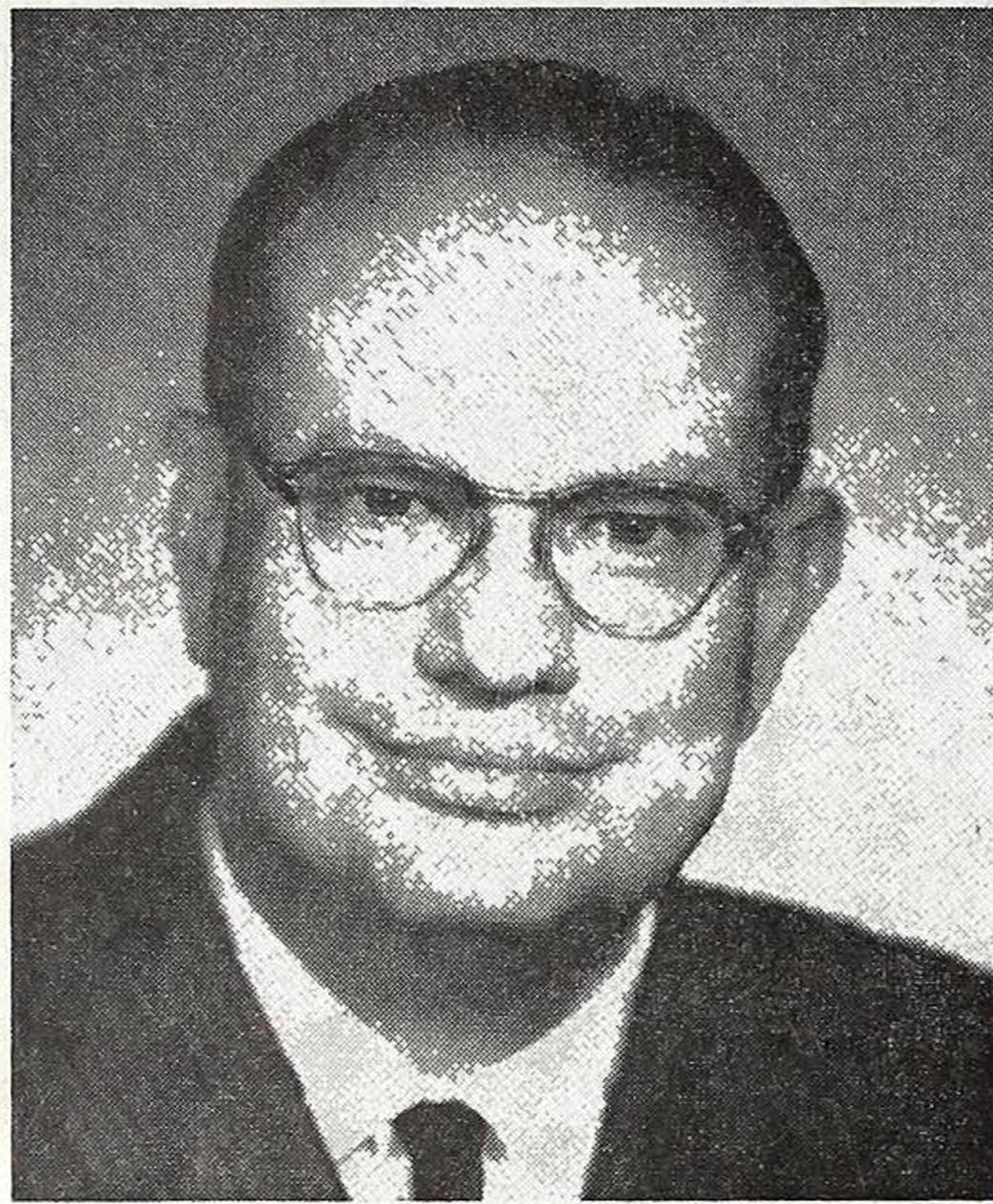
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## Thankful for Our Baptist Heritage



By Davis C. Woolley, executive secretary,  
Historical Commission, SBC

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. 16:6

Upon hearing a friend speak, who pronounced "thankful" as if it were "thinkful" it dawned upon me that in order for a person to be thankful, he must first be think-



## BAPTIST AND REFLECTOR

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## Readers Write

### ... Mrs. W. O. King, Teacher For 71 Years

• In response to the article in the BAPTIST AND REFLECTOR of Aug. 3, 1967 we believe that Mrs. W. O. King, the teacher of the Georgia Graves Class of Union Avenue Church, Memphis, Tenn. has an enviable record.

While not qualifying as the oldest teacher, her record of service is outstanding. In 1896 at the age of 16, she began teaching in Duquoin, Ill. In 1905, upon moving to Chicago, she began to teach in Morgan Park Baptist Church, and continued until 1920. Since she has taught in Union Ave-

ful. That is, he must think about the things that are his because of the efforts of others.

The same thing can be said of the heritage that is ours as Baptists. One needs to think of the things that are his because of those who have gone before, for a heritage is that which has been received as a gift from those who lived and served before us. It is not something we have earned for ourselves.

Much of the Baptist heritage enjoyed today by the average Baptist, was not bequeathed to this generation by a former generation as a father leaves a bequest to his own children, with their particular needs in mind, but gradually, generation after generation the heritage has grown and enlarged until it becomes necessary for today's Baptists to think with gratitude about those for several generations back who have suffered and even died that we might believe and worship as Baptists today.

For instance, Baptists haven't always had comfortable church houses in which to worship. There was a time (and in some places it hasn't been a very long time ago) when Baptists were not allowed to have a house of worship, and if they did have, it could not look like a church building or be identified as a church house. In fact, Baptists have been and in some places today are a tolerated sect, meeting in inconvenient places, or perhaps in places known only to the fellowship.

But whatever the circumstances today for most Baptists, there is much for Baptists to think about and to appreciate that has come to them as heritage from the Lord. Surely our lines have fallen out in pleasant places, and as we think about it we are indeed thankful, and gratitude to our Father in heaven cannot be adequately expressed.

## On Our Cover

At this Thanksgiving Season, Jerry, Jim, and Jeff say "Thank you, Southern Baptists." At 18 months of age, tiny, frail, and sick, they were brought into the warm, loving ministry of a Week Day Program supported by Southern Baptist churches where they and their entire family of nine have come to know new and abundant life through Christ. We should thank God for the privilege of providing spiritual blessings to these and many others. Ps. 50:14 "Offer unto God Thanksgiving. . . ."

ne Church, Memphis, and as teacher of the Georgia Graves Class since 1931. Thus her teaching covers a span of 71 years and experience in all departments.

Her activities have not been limited to the Sunday School, but include also an active part in the WMU program. She is conversant with the activities of most of the Southern Baptist Missionaries and particularly those of Brown Hughes in South America and Bob Beaty in Southern Rhodesia, both of whom went into full-time service from Union Avenue.

Her husband, W. O. King, owner of Memphis Floral Company, has been a deacon at Union Avenue since 1920.

Mr. and Mrs. King reside at 202 Summit Street, Memphis, Tenn.—The Georgia Graves Sunday School Class.

### ... Tennessean Bob Ferguson Heads European Baptist Convention

• As a Tennessean from Union City, I am pleased to report that our convention elected Rev. Bob Ferguson as our president at its third annual meeting. Brother Ferguson is a native of Memphis and was a member of Bellevue.

He was educated at Memphis State University and Southwestern Baptist Seminary.

Our new president is the pastor of Calvary Baptist Church, Augsburg, Germany. He has served as clerk of the convention and presently is program chairman for our summer assembly at Interlaken, Switzerland.

We appreciate the coverage that you have given to our convention which is serving American military families and civilians, Germans, and Spanish immigrants.—Roy Jones, Publicity European Baptist Convention, Cadolzburgerstr. 94, 851 Fuerth, Germany.

# Messengers Get Reports On Convention Work

MEMPHIS—All phases of missions, education and benevolence sponsored by the Tennessee Baptist Convention made reports to messengers gathered here in Bellevue Church in the 93rd annual sessions of the State Convention. In addition to those, reports carried in the last issue of this paper the following were submitted Wednesday and Thursday, which we here summarize from the written reports as presented for action by the Convention.

The combined report on Tennessee Baptist Schools was submitted by Union University's new President, Robert E. Craig, while the report on Tennessee Baptist Hospitals was given by Hays E. Owen, Jr., president of the Board of Trustees of Baptist Memorial Hospital, Memphis:

► Belmont College had 1082 full time student enrolment, 40 part time, summer school 522. The report listed 70 ministerial students, 14 in religious education, 32 in church music, 36 mission volunteers, 43 in church related vocations. To further religious life among students and in the area these activities were listed: revival teams, BSU retreats, BSU choirs, religious drama in churches, mission and life service bands, assistance in area churches, supply pastors, ministers of music and youth, camp and youth counselors. Belmont anticipates entering the new auditorium and fine arts building in January.

► Carson-Newman College reported 1,664 full time student enrolment, 134 part time, and 1,009 in extension. Summer school had 612, summer preacher's school 204. The report indicated 130 ministerial students, 150 studying for church related vocations, 50 mission volunteers, 26 students doing summer mission work. Special religious emphases on the campus include morning watch, vespers, ministerial association, volunteer band, YWA, student prayer meetings, student choirs of 158 members singing at many church services, religious emphasis week, state missions day, fellowship of Christian athletes, and study groups.

► Union University under the new administration of President Robert E. Craig reports 826 enrolment with 741 full time, 85 part time, 357 in summer school, 61 ministerial students, 3 mission volunteers, 15 studying for church related vocations, 12 doing summer mission work. Special religious emphases on campus included religious emphasis week, summer missions program, join-the-church-month, required chapel attendance and religion courses. Listed as activities to further religious life on the campus: pre-school and spring re-

treat under the BSU leadership, vespers and noon day meditations twice a week, revival teams, special studies on soul-winning, promotion of local church program, ministerial association, campus YWA.

► Harrison-Chilhowee Academy looks to opening the Hasson Student Activities Building the first of the year. This will meet several needs for which adequate room was not found before. Fall and winter enrolment was reported at 206, summer enrolment, 115 according to Charles C. Lemons, president.

► Protection Plans director Paul R. Phelps pointed out that the new Southern Baptist Protection Program though officially going into effect January 1, 1968, had benefits under it being currently given. The Annuity Board offered the benefits before the new program became effective so every minister could have the new benefits immediately. The new program is made up of three plans which together provide substantial increases in benefits. The report pointed out that beginning January 1, all churches would be billed for the total dues of the program. For an adequate retirement program the Annuity Board and the State Conventions recommend ten percent of total salary to be put into the program. If a church pays its pastor less than \$4,000 a year and desires to do so, it may pay 10% dues on a \$4,000 basis to build up greater benefits. The State Convention will pay 5% on this same figure. There is no change in the cost. The program eliminates the stepup in dues at age 60, required in the former plan.

► Stewardship—This department continues to offer assistance to all churches through a variety of stewardship development and budget promotion programs. Effort was begun this year to enlist a church stewardship committee in every church. Progress has been shown in stewardship development. This year Cooperative Program gifts exceeded the basic operating budget of \$4,600,000, October 2, with all receipts above that amount being divided 50/50 between the State and Southwide conventions.

► Missions provided assistance for 63 associations in the support of associational missionaries or superintendents of missions and educational workers, Leslie Baumgartner, department secretary, reported. Eighteen student summer missionaries served in fourteen associations under the direction of the Sunday School department and the Missions department. Support was given 24 additional student summer missionaries who were enlisted and directed by the association they served. Also, cooperating with the Home Mission Board, the department provided a substantial part of the support for 19 workers in such special ministries as work with the deaf, other races, military personnel, mission center, juvenile rehabilitation, and rescue missions. Temporary salary support was furnished a number of pastors and missions. Enrolment reached 303 in the annual Preachers Schools sponsored at Union, Belmont, and Carson-Newman.

► Tennessee Baptist Foundation provides a non-profit, tax-exempt agency to serve Tennessee Baptists. It administered funds entrusted to it according to the donors wishes in the best interest of Christ's kingdom. Total fund balances amount to \$3,856,851.56. Of this \$1,578,298.22 are pooled funds, \$48,046 student loan funds, and \$1,339,208.46 are veto funds. Expendable funds amount to \$89,212.41 and income funds \$33,029.99.

► Program Services renders assistance to the offices in the State Board Building and to Baptists across the state. It also sponsors the Library Program with some 65 new libraries begun in churches during the year. The department began use of a larger printing press during the year and improved the addressograph section of its work through new equipment.

► Student Work—In the report submitted by Secretary Charles Roselle, this department now has 11 full time and two part time student directors working on college campuses. Volunteer workers assist in locations where no director yet serves. Twenty-five campuses and 11 Baptist Student Centers have functioning Baptist Student Union. Over 26,600 Baptist preference students are on the campuses in our state. Summer mission programs involved 63 student missionaries and four directors. They served in eight home mission and four foreign fields, plus team projects in Nevada and Alaska and a music group visited nine Caribbean countries. A center was dedicated at UT Medical Unit, one at Chattanooga renovated and construction begun on one for Memphis State University.

► East Tennessee Baptist Hospital has continued to expand its range of services and a schedule to complete this month the

(Continued on Page 7)

# EDITORIAL

## Grateful To God

This is Thanksgiving Day. Last week Tennessee Baptists in Memphis, reviewing the past year, recounted much that prompts to gratitude. The good hand of the Lord our God had been evident these twelve months. We are grateful for His blessings, for His mercies, for that sharing of His Spirit seen in so many hearts.

We are grateful for faithful proclamation of the Gospel from so many pulpits and the loving witness written in so many lives. We thank God for the strong fellowship binding His people as one. We are grateful for the united efforts promoting missions, Christian education and benevolences. We are grateful for the 27,773 won to Christ who have followed Him in baptism and the past year became members of the churches, a gain in baptisms of 1,983 over last year. We are grateful for the \$6,860,306 receipts, setting a new record attained through the Cooperative Program and designated gifts.

We are grateful, also, for challenges calling for deeper levels of consecration to Christ to meet pressing

### LETTING IT BE KNOWN



needs about us and to the ends of the earth.

We are grateful we can share in an ever enlarging fellowship.

This gratitude we would express to God. At the same time we are poignantly aware of needs, shortcomings, failures, mistakes, sins. No Tennessee Baptist could be complacent hearing the "Plea For a New Reformation" in the Convention sermon. A good year? But it could have been so much better had we been fully obedient and responsive to every call of the Spirit. The Convention President's address underscored cause for concern on our part and summoned us to "A Rendezvous With Destiny."

So we have no reason for self-gratulation. But we do have reason to thank God for His mercy, forbearance, love, and blessings bestowed so generously, though not merited. Let us heed the admonition (Hebrews 13:15-16), "Through Him then let us offer up a sacrifice of praise to God continually, that is the fruit of lips which make confession to His name. But to do good and to communicate forget not for which such sacrifices God is well pleased." Mere words fall short. Thanksgiving needs translation into thanks-living. This means loving service for others. To do good is to be helpful, kindly, benevolent. To "communicate" is to give generously, to share, to regard what we have as held in trust for others.

But Thanksgiving is more than a day for corporate and united expression of gratitude. It is time individually and personally to realize God's goodness. To be sure we should be grateful for the unusual blessing. But no blessing is to be taken for granted by any one of us in home, church, or community. Thank God for our too-often-overlooked commonplace constancies. These help make up life's beauty—the dawn, the order of the seasons, the warmth of the sunshine, the reviving touch of the rain, the loveliness of the stars, the mystery of the night, the touch of a helping hand, the beauty of love, the cheerfulness of a passing greeting, the encouragement of a kind word, the nobility of unselfishness!

A wise observer once remarked that should someone give him a bowl of sand telling him particles of iron were in it, he might look with his eyes, search with clumsy fingers, but never detect one particle. But if

**The Tennessee Baptist Convention at Bellevue Church, Memphis, Nov. 14-16:**

**Elected Dr. Wade Darby of First Church, Jefferson City as the new President;**

**Set Nov. 12-14 1968 for its 94th annual session to be at Broadway Church, Knoxville.**

**Chose Dr. Lewis Ferrell of First Church Whitehaven and Rev. Bill Bates of First Church Martin as Vice Presidents and reelected the professional staff officers: Rev. Wallace Anderson, Recording Secretary, Mr. Gene Kerr, Statistical Secretary and Dr. W. Fred Kendall, Treasurer, all three of Nashville.**

**Dr. Ernest S. Owens, Jr. of Cherokee Church Memphis was selected for next year's Convention Sermon preacher with Rev. R. Richard Smith of First Church, Athens as alternate.**

**Messengers at the 93rd session of the Convention, which was presided over by Dr. Jonas Stewart, heard reports of 27,773 baptisms in the churches, a gain of 1,983 over the previous year. Total receipts amounted to \$6,860,306. (Cooperative Program and Designated) a new record.**

**A Cooperative Program budget for the new year was approved at \$5,000,000 to be divided between the Southern Baptist Convention and the Tennessee Baptist Convention on a one third, two third ratio.**

**Registration for the Convention as of Thursday morning totaled 1347 with 1024 of these being appointed messengers with the privilege of voting. Further registration was expected during the closing sessions.**

he took a magnet to sweep through the sand it would draw those tiny particles of iron. So the ungrateful heart, like the clumsy finger in the sand, discovers no mercies. But the thankful heart sweeps through the day, and even as a magnet finds the iron, so the grateful heart finds in every hour, minute, and second some heavenly blessing, only the iron in God's hand turns instead to gold.

Gratitude is like that. Thankfulness leads us into

(Sixth in Series on Christian Warfare)

"And having on the breastplate of righteousness"—Eph. 6:14b.

The "breastplate" of the Roman soldier was designed to protect his vital organs: throat, heart, lungs, liver, etc. The word so rendered basically meant "throat" (*thorax*). This word has been anglicized as "thorax" to refer to the chest, the part of the body between the neck and the abdomen, in which are contained the vital organs mentioned above. A soldier wearing a breastplate was protected from mortal wounds in this area.

Paul likens this piece of armor to "righteousness." Literally, "the breastplate the one of righteousness" or "which is righteousness." What does the apostle mean by **righteousness**? This word is used in three ways: what God is in His nature; what He requires of man, but which man cannot supply; and what God through Christ bestows upon man as a work of grace. In this last sense righteousness is the equivalent of "justification" or the state of being declared righteous or justified in Christ. All three thoughts may apply here. God is righteous, and demands that man shall be according to His nature. But because man cannot achieve this, God bestows it in Christ.

However, as in all of the "whole armour of God" so it is here. God supplies it. But man must appropriate it to himself. This is seen in the verb rendered "having on" or "having put on." Its form (middle or reflexive) means "having put on for one's self." God makes righteousness available. But man must get himself clothed with it through faith in Christ.

The Christian who wears the breastplate of righteousness has about him the protection of God. As a Roman soldier's vital organs were shielded from mortal wounds,

so it is with the Christian in the spiritual sense. Satan may rain his blows upon us. But he cannot harm us. For the life which we have through faith in Christ is safe. It is a life which "is hid with Christ in God" (Col. 3:3).

## Arkansas Court Upholds Medical Center Transfer

**LITTLE ROCK, Ark. (BP)—**The Arkansas Supreme Court ruled that the Arkansas Baptist Medical Center could operate independently of the Arkansas Baptist State Convention.

Without dissent the Supreme Court upheld the decision of Pulaski County Chancellor Kay L. Mathews, who ruled last Feb. 20 that a resolution of the state convention transferring control of the Medical Center to a non-profit organization was valid.

The decision means that the Medical Center can continue uninterrupted with its plans for a 500-bed new unit and a professional medical building to be located at University Avenue and Evergreen Road, in Western Little Rock.

The hospital facility alone would cost an estimated \$13 million and it is the hope of the Medical Center that several million dollars of this can be secured from the federal government in grants.

The law suit contesting the separation of the Medical Center from the Arkansas Baptist State Convention was filed by three Baptist ministers who sought to block the transfer on charges that the convention last fall had violated its constitution in taking the action.

awareness of God. Appreciation makes us suddenly to sense the divine Presence. Grateful souls find God. Paul counselled the early Christians to be grateful no matter their lot. "In everything give thanks for this is the will of God in Christ Jesus concerning you." (I Thess. 5:18). If we live by this injunction, we transform thanksgiving from the occasional into the continual attitude of our heart. And we rejoice in realizing that God is unfailing in His goodness.

## Tennessee Topics

**Fred Neyland** began his work as minister of education at First Church, Jackson, Nov. 15. He came to Jackson from First Church, Hobbs, N. Mex., where he has served the past four years as educational director and business administrator. Neyland is a graduate of Baylor University and Southwestern Seminary. Mrs. Neyland, the former **Martha Jane Ford** of Nashville, is also a graduate of Baylor and was serving as nursery co-ordinator at the Hobbs church. They have two children; **Ronnie**, age nine, and **Joanne**, age seven.

First Church, LaFollette, received five for baptism, three by letter and three rededications in revival services. **A Douglas Aldrich**, former pastor and now pastor of First Church, Gastonia, N. C., was the evangelist. **J. E. Ledbetter** is pastor and **John A. Hausser** song leader.

**Bruce Grubbs**, pastor of Cottage Grove Church, Cottage Grove, since Sept. 18, did his own preaching in revival services which resulted in one by baptism, two dedication of lives and four other meaningful rededications.

**Mrs. Irene Mills Harvey**, 78, died Nov. 2 in a Chattanooga hospital. She was a member of Woodland Park Church and had taught the Dorcas Sunday School Class for 20 years. **Carl Allen** and **Larry Draper** officiated at services held Nov. 4.

**Abbie Thibodeaux** resigned as pastor of First Church, St. Joseph, to become pastor and full time State missionary at the Bethel Baptist Mission in Grand Bois, La. His new address will be Bourg, La. 70343. The Thibodeauxes came to Tenn. in May, 1958 when their middle son was very ill. Their three sons seem well and healthy and Brother Thibodeaux hopes that they will be better able to contribute to the work in La. this time.

**Jack N. Willett** is the new pastor of Round Hill Church, Round Hill, Va., succeeding **John Giltner**. Willett is a former pastor of Fordtown Church, a suburban church of Kingsport.

**A. Wilson Parker**, McCook, Neb., was elected president of the Nebraska Southern Baptist Fellowship at the annual meeting in Omaha, Oct. 13-14. Parker served as pastor of churches in East Tennessee for several years before entering pioneer mission work. He was also a member of the Executive Board of the TBC. He is pastor of Egan Park Church.

The late **John W. Brown, Sr.** of Athens who died Oct. 12 was paid tribute by a fellow associational missionary, **C. D. Tabor** of Shelbyville. Tabor characterized him as a man of sincere devotion, prayer, faith, a tireless worker, one who believed the Bible, a soul winner, a man of sacrifice, one who loved people. Brown went to Stone Association in 1939 and it was there that Tabor came to know him and be inspired by his noble life.

**Larry W. Draper** began his work as pastor of Woodland Park Church, Chattanooga, Oct. 22. A native of Chattanooga, he is a graduate of Howard College, Birmingham, Ala.

Oak Grove, Moscow, observed dedication service Nov. 12 for its new church building. Dinner was served at noon and singing was enjoyed in the afternoon.

**W. D. Lewis** and son, **James**, were ordained deacons Oct. 20 at Fairfield Church, Centerville. **Don Franks**, pastor of First Church, Lobelville, brought the message. **John Blevins**, pastor of Cross Roads Church, served as moderator. **Charles Livingood**, pastor of First Church, Linden, brought the charge.

East Brainerd Church, Chattanooga, ordained **James Edge** and **Ralph Williams** as deacons Oct. 29. **W. D. Hazlewood** is pastor.

Pastor **Paul Waters** of First Church, Bradford, writes "I would like to recommend **E. L. Williams** as an evangelist or pastor. He recently led our church in a revival. We had two professions of faith, a great spirit of enthusiasm, a great attendance throughout the revival and many of our people rededicated their lives. He may be contacted at 7115 Tyner Road, Chattanooga, Tenn. 37421. Phone 892-6007."

## Two Promotions Announced

**NASHVILLE (BP)**—Two promotions to new positions in the Sunday School and Training Union departments of the Sunday School Board of the Southern Baptist Convention have been announced by W. L. Howse, as part of an Education Division reorganization plan.

Elmer L. Gray has been named Sunday School department manager and Lloyd Householder, Training Union department manager.

A joint letter from department secretaries A. V. Washburn and Philip B. Harris to department personnel described the responsibilities of the two managers.

They are "responsible to the department secretary for planning, organizing, conducting, and evaluating the department's work."

Gray was formerly supervisor of the Sunday School department's general program and administration materials unit and Householder was director of the vocational guidance section of the Training Union department.

## C-N Gets Grant

**JEFFERSON CITY** — Carson-Newman College received a \$4800 grant from Eastman Kodak Company, according to an announcement by President Harley Fite.

Fite said the grant was based on the number of graduates of C-N College who have joined Kodak within five years following graduation here and are presently completing five years of Company employment.

**John I. Dale, III** and **Mrs. Rosalie Cardwell Smith**, employees of Tennessee Eastman Company, are the graduates named in the grant.

**Mrs. Irene Fleming Towles**, 78, wife of **F. B. Towles** of Rossdale, died Oct. 14. Mrs. Towles was a charter member of Rossdale Church and was active in the WMU of her church and Fayette Association.

**Hamilton Association**—Beacon Church, **Raymond Nix**, pastor, was received into the association at the recent annual meeting. **English Avenue Church** has changed its name to **Victory Church**. **Earl Phillips** is pastor. Maple Grove, **Harold Long**, pastor, has completed its new brick pastor's home. **Robert C. Carter** is the new pastor of Morris Hill Church. He was formerly pastor at Townsend. **J. R. Nabors** is pastor of New Shepherd Hill Church. New Union, **Joe Mathis**, pastor, put a new roof on its building and installed new wall paneling and carpets.

## Messengers Get Reports (Continued from Page 3)

eight story \$5 million wing adding 128 beds. The wing also contains a new laundry, kitchen, employees cafeteria, offices, and surgical suite. The report stated 16,816 pastoral visits had been made by the chaplains who also led 56 devotional programs and chapel services. The hospital continues its program of clinical-pastoral care in affiliation with Carson-Newman College. For the 12 months, 13,186 patients were admitted, 1,180 births were reported, and \$525,087 was given in allowances and free service.

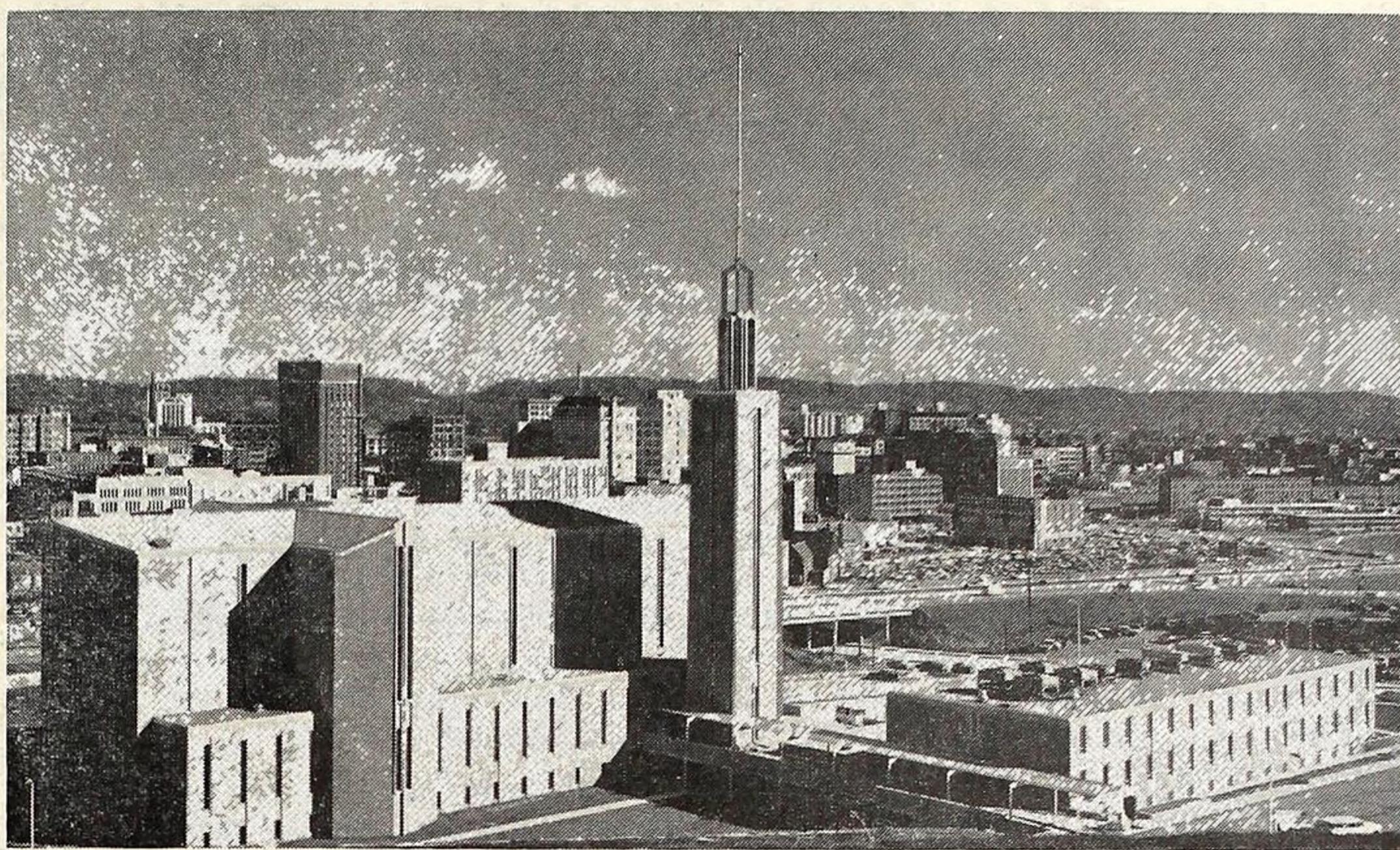
► **Nashville Baptist Hospital** has grown and expanded to meet the increasing demands for modern and efficient health care in a spirit of Christian devotion. The new eight story \$8 million central wing adds ultra-modern surgery, nursery, and pathology units, and brings capacity of the hospital to 625 beds and 60 bassinets. The new addition has a chapel, numerous central offices, supply area, and departments servicing the entire hospital complex. The report stated 18,571 in-patients, 6,658 outpatient clinic visits, and 17,667 emergencies were cared for. There were 2,704 births. Average daily cost of operating the hospital was stated as \$17,257.68.

► **Baptist Memorial Hospital** is now the number one private non-government hospital of the country. Christian influence is exhibited by the 2,500 employees in their service to patients. The many educational programs combined scientific and technical training with Christian compassion. Some 400 students are enroled in the hospital's various education programs. Dynamic growth of the hospital is indicated by facts and figures. The 18-story Union East unit and 6 floors on top of the Madison East unit provide an eventual gross addition of 1050 beds plus expanded operating room, x-ray, laboratory, central supply, pharmacy, and dietary facilities. During the year admissions totaled 40,100 and new born 3,256. Charity and allowances amounted to \$1,432,399.77. The daily average number of patients, including the new born, was 971. The hospital's administrator, Dr. Frank S. Groner received the American Hospital Association's Distinguished Service Award.

► **Evangelism** as every church's main task has been underscored by the department headed by F. M. Dowell. Three sectional leadership meetings in November were conducted for associational chairmen of evangelism and missionaries. Soul-winning commitment day was promoted in January and the state Evangelistic Conference was held in the same month. Evangelism clinics were conducted in 64 associations. The 11th annual Pastors Retreat was also sponsored by this department.

Tennessee Baptist churches reported a

## Church Has Opening Week



CHATTANOOGA—Oct. 29-Nov. 5, constituted Opening Week for new facilities of First Church shown here in the foreground in Chattanooga's Golden Gateway on an 8½ acre tract at Gateway Avenue and Expressway.

Phase One of construction consists of a sanctuary, tower and 200-foot spire and a three-story educational building with connecting corridors and parking facilities. This complex consists of 170 rooms and 76,000 square feet. The sanctuary seats approximately 2,000. Opening Sunday saw capacity attendances. Between three and four hundred people had to be turned away from the morning worship service and several thousand attended Open House during the afternoon.

A chapel, additional educational-office building, a music building and recreational facilities will be constructed later. Luther Joe Thompson is the pastor.

## A Real Thanksgiving

By Richard B. Douglass

"What have I got to be grateful for?" This was the bitter question that came from the lips of the unhappy looking young man. He is like many other people. He feels that he alone is in the awful position of having absolutely nothing to be thankful for.

By modern standards our pilgrim fathers were foolish to have America's first Thanksgiving celebration. Two-thirds of the original boarding party was dead. Half the landing party had perished. They had been hungry for days on end, these hardy few

C. A. Hensley, first pastor of Black Oak Ridge Church, Knox Association, died Nov. 3 at St. Mary's Hospital, Knoxville. He was 86. A native of White Pine, he had been a minister for 42 years. His home was Route 1, Corryton.

Calvary Church, Brownsville, was led in revival services Oct. 29-Nov. 5 by its new pastor, J. T. Drace. Bennie Morrison, choir director of Harmony Church, led the singing and special music. There were 24 rededications and nine additions by baptism.

total of 27,773 baptisms for the year just closed as compared to 25,790 the previous year.

who had survived. Their humble homes of rough-cut logs were poor protection against the severe New England winters. Yet they were thankful!

This sturdy group was thankful to be alive. The graves on a nearby hillside made them realize that life was something to be thankful for. They were grateful for a harvest. For the first time the virgin soil had yielded a crop. They were thankful to God for religious freedom. They did not need to fear the persecutions of the established church any longer. They were grateful for peace. After many bloody battles, they were at peace with the Indians.

The modern American seldom pauses to give thanks for the simple blessings of life. One reason is that we are used to having so much. We simply assume that we will have all the good things of life.

Another reason is that it hurts our pride to be grateful. We do not want to admit that God is the Provider of all good things. We are simply His stewards.

Being thankful requires humility and faith in God. When we have these, we can be grateful.

Richard B. Douglass is pastor of First Baptist Church, Eagle Lake, Texas.

# Love Reaching Out

by Baker James Cauthen, Executive Secretary  
Foreign Mission Board

When faithful Christian stewards launch out into a world of need and undertake to share Christ with all who do not know him, they are walking by faith. That faith finds expression all across the world where the missionaries who represent Southern Baptists are speaking in the name of the Lord.

The COOPERATIVE PROGRAM provides the resources for this outreach.

The most important thing Southern Baptists do in the matter of foreign missions is the sending of missionaries. In fact, if there were only one thing Baptists could do, this would be it. For, by years of study and by acquiring special training and experience, these missionaries have prepared themselves to go.

They go to do many things, but basically what they are doing is witnessing in the name of Christ. Much of that witness is direct evangelism.

People are led to know Christ as Savior, and then they follow him in baptism. Whether it be in a stream in Africa, or in some church long established in a great city, the sight of people following Christ in baptism upon their confession of faith in him is a deepening experience.

This comes about as missionaries preach the gospel and teach the Word of the Lord to congregations and to groups of inquirers and new believers. This preaching is done in many different settings, and all over the world church buildings are important, providing a place where missionaries can proclaim the gospel.

But people have to be reached outside the walls of church buildings. Missionaries and national ministers go where the people are found. They visit with them in their own situations and try to help them know that LOVE IS REACHING OUT to them from the heart of God through the messengers who have come. In this reaching out, one is impressed by the great proportion of the people of the world who are young. As young people witness in Malaysia, for instance, they seem to be representative of the spirit of youth throughout all that part of the world.

In a great city like Hong Kong, so crowded together with now nearly four million people, many of whom have come out from Communist China, many thousands of people are packed together. In such a setting, missionary effort reaches out to them as reinforcement comes through gifts made through the COOPERATIVE PROGRAM.

One of the most striking features everywhere is the emergence of large universities. In Bangkok, Thailand, for example, Baptists have recently dedicated a beautiful student center, and missionaries are finding opportunity for their work.

Southern Baptists do not need to be told how much it costs to carry on schools. But this effort costs all over the world, and that's one more item the COOPERATIVE PROGRAM helps support. It helps to reinforce Baptist groups to provide Christian education that people may know and under-

stand and be prepared for the service of Christ.

One of the delightful things on the mission field today is the use of the printed page, for literacy is rising. People are demanding opportunity to read and study. Publication work in many lands is one of the most challenging of all mission opportunities. But it costs money—money for buildings and money for people to do this work. That's what the COOPERATIVE PROGRAM is all about.

One of the places where this publication work is done is here in our own country at the Baptist Spanish Publishing House in El Paso, Texas. That's a strange place, perhaps, for a foreign mission establishment. But across the years it was discovered that this was the best location to help all the Spanish-speaking countries of Latin America to receive their materials efficiently, economically, and on time.

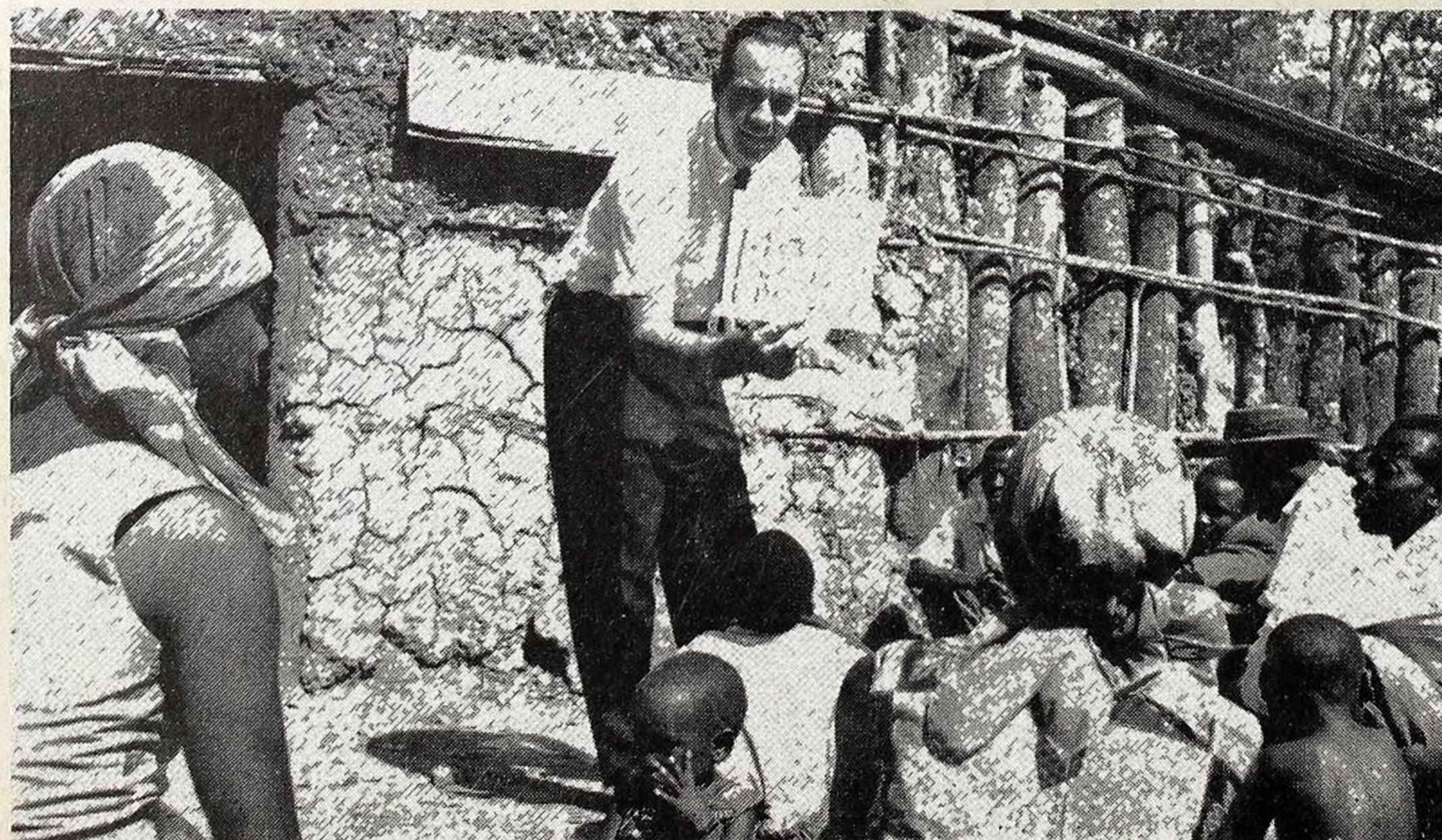
So gratifying, too, is the ministry of medicine. How can the full meaning of medical work in Gaza be estimated? Its value cannot be measured in terms of the number of baptisms that come. Instead, its value is weighed in terms of the impressions of the love of God that people begin to feel when they come—all unaware of him—and sense his love through the tender outreach of a Christian nurse or a skilled doctor. And, in Indonesia, the Baptist hospital in Kediri has been a light shining. In this hospital a wonderful Christian touch is found that makes the people want to go to Kediri to see what God may do for them.

In this outreach made in the name of the Lord, not only is there the ministry of medicine, there is also the ministry of benevolent concern. It may be called relief, good will centers, or cultural centers, like the one in Cali, Colombia. All this, too, is made possible as the COOPERATIVE PROGRAM reaches from the hearts of concerned Christians to the need of the peoples of the world.

The COOPERATIVE PROGRAM is many believers together reaching out in the name of Jesus Christ, pouring out thousands of pages from a Christian press, ministering in a hospital ward and the operating room, having a part in Christian education, or supporting evangelism and church development.

The Southern Baptist plan is a co-operative program, but the COOPERATIVE PROGRAM is Southern Baptists. It's faith in action. It's LOVE REACHING OUT. It's a lifeline to the world. It's many church members multiplying themselves and entering countries for Christ.

May God's blessings be upon Southern Baptists as they continue using the COOPERATIVE PROGRAM so as to let Christ use them.



LOVE REACHES OUT as Missionary Zeb V. Moss teaches a literacy class outside the church building at Kamfina Baptist Church in Zambia.

# 2nd State Convention for Baptist Men and Young Men

**Belmont Heights Church, Nashville**  
**December 1-2, 1967**

Program Theme . . . "Men Who Care"

Friday Night, 7 o'clock

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Baptist Men Sing

Special Music . . . . .

Mrs. Robert J. Norman

Message—"With Christ After the Lost"

Dr. B. Gray Allison

Closing Prayer

Saturday Morning, 9 o'clock  
Leon Bolton, Vice-president, presiding

Baptist Men Sing

Scripture and Prayer

Testimony in Music

The Challenge of Alaska

John Bottom, Thomas Gibson

Baptist Men Sing

"Jesus Use Me"

Message—"The Cult of the Comfortable"

Dr. B. Gray Allison

Baptist Men Sing

Business Session

Good News

Belmont Heights Singing Youth

(A Musical Drama Presentation)

Dedication Service . . .

Dr. John D. Freeman

Song of Victory

## PROBLEMS OF THE CHRISTIAN LIFE (Third of a Series)

## Stewardship Of The Grace Of God

By T. B. Maston  
Retired Professor of Ethics, Southwestern  
Baptist Theological Seminary

In the area of stewardship our churches and our denomination frequently start at the wrong end. The emphasis is usually on the material rather than on the spiritual aspects of stewardship.

Even in the area of the stewardship of material things, first consideration too frequently is given to tithing rather than to the broader aspects of stewardship.

It is possible for one to be a faithful tither and not be a good steward. I personally do not believe that one can be a good steward and not give at least a tithe of his income to the cause of Christ.

Furthermore, it is possible for one to be a good steward of money and things material and yet fail to understand and practice the stewardship of the spiritual. The spiritual aspects of stewardship are deeper and more inclusive than the stewardship of the material. Really the latter should be instrumental to the fulfillment of the former.

Peter suggests one aspect of the steward-

ship of spiritual things in the following words: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold ('varied' RSV) grace of God" (1 Pet. 4:10). Here Peter is referring primarily to the different tasks to which God through his grace has called men. Christians are to be good stewards of that grace. This aspect of the stewardship of the grace of God is expressed through service within, and through, the Christian fellowship.

The first call of God to us is to salvation, and this call is an expression of the manifold or varied grace of God. We are saved by grace through faith, it is the gift of God, "not of works lest any man should boast" (Eph. 2:8-9). We are stewards of this phase of the grace of God as we are of his grace expressed in our call or task.

The stewardship of the grace that saved us requires that we open our lives for additional expressions of the varied grace of

God. This grace will express itself in the quality of life we live for him. We are his workmanship or craftsmanship but we have been created in Christ Jesus "unto good works" (Eph. 2:10) or for, or with a view to good works. The good works express his grace but they are also a product of his grace.

We are not only stewards of the grace expressed in our salvation and in our particular call or task, we are also stewards of the grace of God contained in the gospel we preach and teach. There is enough grace in that gospel to save every man everywhere who will turn to God in faith. We who have been redeemed by that grace are responsible to God to share the good-news of his grace with the peoples of the world.

This good-news should be shared personally wherever possible, but there are limitations to personal sharing. By being good stewards of our material possessions we can have a part in sending the gospel of grace to peoples in areas where we can never go personally.

How wonderful that God can use our tithes and offerings, along with the gifts of others, to win men and women to Christ and to extend his Cause around the world! This glorifies our giving and can make the giving of things material a rewarding spiritual experience.

# Fall Enrollment At 64 Baptist Schools Decline

**NASHVILLE (BP)**—For the first time in ten years, fall enrollments at 64 Baptist colleges, universities, Bible schools and academies declined this year instead of increased “because two schools which were included in the 1966 report were not reported in 1967.”

Enrollment of “regular” (full-time) students in the 64 Baptist schools (not including seminaries) this fall was 67,730, compared to 67,752 in the fall of 1966.

The decrease was only slight—22 students—and the Southern Baptist Convention Education Commission here which compiled the statistics had a logical explanation for it.

Two Baptist schools which were listed on the 1966 fall enrollment report were not listed on the 1967 report. Thus 66 schools reported enrollments in 1966, while only 64 schools were included in the 1967 fall enrollment report.

One of the schools, Kentucky Southern College in Louisville, had severed its ties with the Kentucky Baptist Convention to become a private school, and one week before the report was issued, announced that it was merging with University of Louisville.

The other school, Southern Illinois College of the Bible, did not report because it does not meet the academic requirements to be listed as a Baptist school. It was at their request that the school was taken off the list.

Rabun L. Brantley, executive secretary of the SBC Education Commission, explained that if the enrollment of these two schools were subtracted from the 1966 report, the net fall enrollment of the Baptist schools for 1967 would actually have increased by 853 students instead of decreasing by 22 students.

The enrollment decrease of 22 students this fall compares with an enrollment in-

crease of 3,130 students last fall.

Of the 64 schools included in the year, 37 schools reported increases in enrollment. 25 reported enrollment decreases, and two reported the same enrollment as last year.

The biggest increases occurred at Furman University in Greenville, S. C., with 217 additional students to a net enrollment of 1,654; and at Baylor University in Waco, Tex., the largest Baptist school in the country with 7,647, “regular” students enrolled. Baylor enrollment was up 212 this year.

Biggest decrease in enrollment was reported by Ouachita Baptist University, Arkadelphia, Ark., which dropped by 164 students to an enrollment of 1,485.

Enrollment at all but eight of the 64 schools was within 100 students of the number reported for the fall of 1966. Thus, enrollment seems to have stabilized this fall.

In addition to the “net enrollment” of “regular” (full-time) students, the Baptist schools reported 7,461 “other” students enrolled in correspondence, extension and non-credit classes.

Total enrollment, including all categories of students, for the 64 schools this fall was 78,055, compared to 75,191 last fall, a decrease of 2,864.

Brantley explained that two schools, Mercer University extension department and Carson-Newman extension which reported 2,143 extension students last fall, changed their system of reporting this year and reported only 215 students this year.

The total enrollment category was also affected by the Kentucky Southern College and Southern Illinois Bible College being dropped from the list, Brantley said.

Included in the report were enrollment statistics from 38 Baptist senior colleges, 15 junior colleges, seven academies, and four Bible schools.

# Enrollment Increases At 6 SBC Seminaries

**NASHVILLE (BP)**—Enrollments at six Southern Baptist Convention seminaries increased substantially this fall, with all but one of the six seminaries reporting an increase in the number of “regular” students enrolled.

The Education Commission of the SBC reported here that net enrollment for the fall semester of 1967 was 4,376 students, an increase of 239 students compared to the 1966 fall enrollment of 4,137.

The SBC Education Commission compiled the statistics on the basis of official reports sent to their Nashville office from the registrars of the six seminaries.

Golden Gate Seminary, Mill Valley, Calif., reported 231 “regular” students in the fall of 1967, compared to 239 students last year, a decrease of only eight students.

Biggest enrollment increase was reported by Southern Seminary in Louisville, which listed 1967 fall enrollment at 996, up 80 students from last fall’s 916.

Second largest enrollment increase, and largest gain in percentage, was Southeastern Seminary’s increase of 63 students. The seminary, located in Wake Forest, N.C., reported 547 students this year and 484 students last fall.

Total enrollment at the six seminaries, including both full-time and other students, was listed as 5,396.

The statistical report also listed the number of graduates of the seminaries during the year, with a total of 1,013 such graduates reported.

voted to commend crusade participation for local churches in the state.

In other actions the General Council discussed a four-point statement of purpose for the convention to get final consideration of the ABC in 1969; and heard reports from ABC agencies.

Following a report that two Negro churches in the South had joined the convention, bringing to 65 the total number of American Baptist churches in the South, council members discussed the need for devoting a major period of time at its next meeting to considering what American Baptists can do to prevent racial rioting in the summer of 1968, and how to best work for improved relations between the races.

A telegram from the executive secretary of the ABC division of Christian Social Concern to Martin Luther King and two other American Baptist ministers jailed in Birmingham was read to the council, but no action was taken.

The telegram from Elizabeth Miller assured King, his brother, A. D. King and Ralph Abernathy of American Baptist prayers, and commended them “for determination to stay with your principles of non-violent action and to accept the consequences of that action.”

## American Baptists Discuss Evangelism, 1969 Crusade

**VALLEY FORGE, PA. (BP)**—The General Council of the American Baptist Convention voted here to “express the thought that we concur in the stated objectives” of the Crusade of the Americas, and debated a committee study of the convention’s evangelism program.

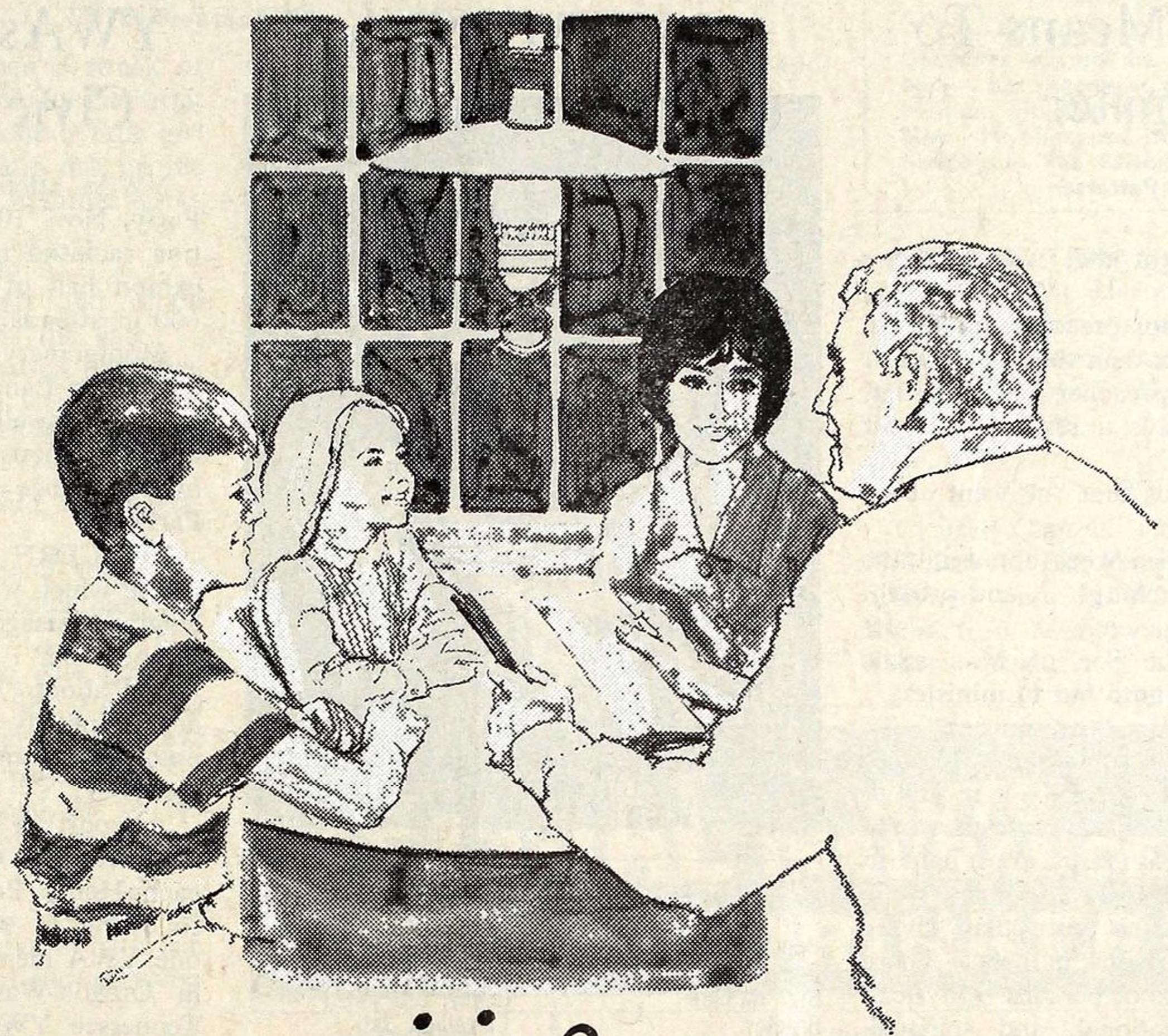
Although the General Council approved of the crusade’s stated objectives, it did not change its 1966 decision against participating in the Crusade of the Americas on a nation-wide basis.

Carl Tiller, former president of the American Baptist Convention, made the motion favoring the crusade’s objectives in response to a telegram from three Ameri-

can Baptists attending a planning meeting in Chicago for the North American aspects of the 1969 hemispheric wide crusade.

“I realize we made our decision not to participate,” Tiller said, “but I wish we could have done so. But I’m not even going to plead for that. But I do wish the General Council might indicate that it shares concern and prayers for the crusade,” Tiller said.

Earlier during the meeting here, it had been reported that two American Baptist affiliated state conventions, those in Indiana and Ohio, had voted to participate in the Crusade of the Americas on a state-wide basis, and that West Virginia Baptists had



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# What It Means To Minister

by Bob Patterson

Minister? I thought that was what we call our preachers.

Well, we do call our preachers ministers, but there is more to it than that. A preacher is a minister, and a preacher does minister, but all Christians have a responsibility for ministering.

It was said of Jesus that "he went about doing good."

It was said that he "went about all the cities and villages teaching . . . and preaching . . . and healing . . ."

Jesus said that the Son of Man came not to be ministered unto but to minister.

What does it mean "to minister?" To minister does mean "to serve." It does mean "to help." But especially it means to help others as Jesus helped, as Jesus would help were he here, as Jesus does help in and through his present-day disciples.

Helping others means more than giving material goods to persons in need. There are many, many needs of persons—physical, material, social, emotional, and spiritual. These needs are interrelated. A person's needs are not neatly compartmentalized. When a person needs help, he may need it in all areas of his life. A person needing spiritual help desperately may need material or physical help before his spiritual needs can be met.

One of the biggest barriers to ministering might be the idea that helping people just means giving a handout, that ministering just means "doing good things" for people. This concept falls far short.

One who would minister must:

1. View the person as a whole person, one of infinite worth in God's sight, one worth helping because he is one of God's creatures and a person for whom Christ died;

2. Be willing to help the whole person, including the physical, material, social, emotional and spiritual;

3. Be willing to get to know the person well enough to determine what his needs are;

4. Be willing to give time and effort, to become involved, to give of one's life to the life of another;

5. Be willing to care enough to continue to give of life and self until the person in need is helped;

6. Be willing to secure assistance from others in order to meet the needs of the one in need. The degree of dedication described above marked the ministry of Christ. If Christ's followers of today are going to minister, there will be much more required

# 1967 "M" Night



Association	December	Place
Beech River	11	Sand Ridge
Beulah	5	Union City, 1st
Big Hatchie	11	Ripley, 1st
Bradley	4	Cleveland, 1st
Campbell	4	Ijacksboro
Carroll-Benton	1	Huntingdon, 1st
Central	4	Gath
Chilhowee	4	Maryville, 1st
Clinton	4	Clinton, 1st
Concord	4	Murfreesboro, 1st
Copper Basin	4	Mine City
Crockett	4	Cross Roads
Cumberland Co.	4	Cumberland Homestead
Duck River	5	Tullahoma, 1st
Dyer	5	Dyersburg, 1st
Fayette	4	Somerville, 1st
Giles	4	Pulaski, 1st
Grainger	4	Rutledge High School
Hamilton	11	Central, Chattanooga
Hardeman	4	Bolivar, 1st
Haywood	11	Brownsville
Holston	5	Central, Johnson City
Holston Valley	4	Oak Grove
Knox	4	City Auditorium
Lawrence	4	Immanuel
Loudon	4	Lenoir City, 1st
Madison-Chester	5	North Jackson
New Duck River	11	Lewisburg, 1st
Nolachucky	4	Morristown, 1st
Salem	4	Dry Creek
Sevier	4	Sevierville, 1st
Shelby	4	Belleview
Stone	4	Cookeville, 1st
Sweetwater	4	Madisonville, 1st
Tenn. Valley	4	Davton, 1st
Truett	11	McEwen, 1st
Union	5	Sparta, 1st
Watauga	11	Immanuel
Weakley	4	Southside
Western District	11	Paris, 1st
Wm. Carey	4	Fayettesville, 1st
Wilson	4	Immanuel

than pharisaical alms-giving with horns blasting. There will be required some sacrificial giving of self until it hurts but until it helps. Only thus can we help our world.

# YWAs Overflow To Civic Auditorium

YWAs attending the Gatlinburg House Party, Nov. 10-12, overflowed the convention facilities in the hotel and met in the exhibit hall of the Civic Auditorium with 600 in attendance.

Montgomery Bell, Oct. 27-29, was full and Paris Landing Inn, Nov. 3-5, had an overflow—swelling the total attendance to around a thousand YWAs and their leaders in attendance in the three YWA House Parties.

CONCERN FINDS A WAY was the theme which was changed for the last challenging message by Mr. Buck Donaldson to "Concerned? . . . Find a Way ! ! !" as he talked about "Not a gutter but a brother" and "Unlikely people who have unlimited possibilities" and "People who are sitting on ready."

A report on YWAs first mission project—Counselors at Camp Smoky—was made at each House Party with a business session following in which YWAs voted to send one YWA member to serve in WMU work in Oregon-Washington this summer with Tennessee YWAs paying her expenses to and from Oregon and the Oregon-Washington WMU paying her expenses while she is there working. She will work in GA camps and do general WMU work under the supervision of Miss Mary Jo Stewart, WMU Executive Secretary. An offering of \$215.00 was taken to take care of her expenses.

After the session Career YWAs came asking if there is any mission work they can do by taking their two-week vacations for it.

—Frances Sullivant

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# Hungry Visitor

By Frances Fuller

The doorbell rang and then a streak of blue fluttered from the porch to the front gate. When I opened the door a little girl was standing half in and half out of the gate, as though ready to run in either direction.

"Marhaba (hello)," I called.

"Marhaba," she answered and stood there uneasily, holding on to the gate.

Her blue dress was somebody's hand-me-down. It hung off her shoulders and half-way between her knees and feet.

"Do you want something" I asked.

"A piece of bread," she said, half eagerness, half timidity.

"Why?" and then on second thought I added, "habeebty," which is something like "my dear."

She smiled a little, let the gate go, and took a few steps toward me. She is a lovely child, graceful like little girls who have carried burdens on their heads.

Her big brown eyes turned up to me shyly. "Because—because my sister and I want to eat it."

I looked her over carefully. Her hair was a little stiff, the way a person's hair can get in a refugee camp without enough water for bathing.

"Where is your sister?"

"Over there behind the wall."

"And your mother?"

"In the house. It's not far."

"You have a house?"

"Well—a tent."

She was being very patient with my curiosity, but, of course, she was waiting for the bread. I took advantage a little longer to learn that they were war refugees from Jerusalem.

"What happened in the war?" I pressed her.

The small face darkened ever so slightly.

"My father died."

"Did you see it happen?"

"No. They told us."

"Who told you?"

"The government. He went and he didn't come back, and they told us he died."

"I'm sorry. He was in the army then?"

"Yes. He went to fight, and he didn't come back."

I gave her a little book with the bread and asked her if she could read it.

"No, but my little brother can."

"How old is your little brother?"

"Seven, but he reads good."

Halfway to the street she paused and looked back. "Do you want to see my sister?"

So I accompanied her to the gate, and there was a little creature with a dazzling smile who seemed to consider it fun to be found behind the wall. "Greet the lady," the older sister instructed, and the

tyke took her finger out of her mouth and reached to shake hands with me.

"If you will come another day," I told them, "I think I can find a dress for the little girl."

"Thank you," they said, and the big sister became bolder. "Or maybe a sweater or a coat, because winter is coming and we don't have any."

They went up the street eating the bread. Two little drops out of an ocean of disaster. They had no way of knowing they had spoiled my lunch—or that it didn't matter really, because this is life in Jordan and tomorrow there would be someone else, homeless and hungry, sad and beautiful.

**NOTE:** Frances (Mrs. J. Wayne) Fuller, of Walnut Creek, Calif., is a Southern Baptist missionary in Amman, Jordan.

## Notice

### Attendance Reporters

The Attendances and Additions to the Churches will not be carried for Sunday, Nov. 12, because of lack of space. Neither will they be carried for Sunday, Nov. 19, because of the Thanksgiving holidays.—The Editor.

Clifton C. Green who has resigned the pastorate of Mt. Herman Church, Cumberland Association, is available for interim work and pastoral supply. His address is 126 Gates Drive, Hendersonville, Tenn., Phone 824-0839.

Central Church, Chattanooga, ordained Phil Brown, Bill Price, and A. Witt. Also ordained were L. W. Brooks and Phillip Roark from Meadowview Chapel. Ansell T. Baker is pastor.

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# Worship Through Obedience

**Basic Passages:** Acts 2:32-41; Rom. 6:3-11  
**Focal Passages:** Acts 2:37-41; Rom. 6:3-11

There is much teaching in the Old Testament through symbols. Symbolism in the New Testament is more simple and is confined to two ordinances: baptism and the Lord's Supper.

Symbols are never to be substituted for the substance which they symbolize. They do not procure they portray. They do not attain they attest. They do not convey salvation, they convey the right concept of that which does save.

We are commanded to be baptized in the name of Jesus or in the name of the Father, Son and Holy Spirit. Since the messiahship and saviorhood of Jesus was being introduced in apostolic times, "in the name of Jesus" was particularly emphasized.

Following Jesus in beautiful baptism is a lovely form of obedience. In a free country with a Christian background baptism is not so obviously meaningful. In a pagan background or a highly prejudiced non-Christian family circle, the break evidenced by baptism is very obvious and costly. Ordinarily in our country baptism is not highly impressive unless its scriptural significance is pointed out clearly. It should be.

## A Call To Open Allegiance Acts 2:37-38

The explanation of the coming of the Holy Spirit for a unique purpose at Pentecost included a powerful exaltation of Christ and a stinging indictment of those who had crucified Christ or had assented to it.

There were evidently those who were unbelieving Jews among the aggressors in His death and secret disciples whose silence incriminated them. Both groups became greatly disturbed in conscience and cried out, "Men and brethren what must we do?" One group needed to repent and be baptized; the other group needed to declare their open allegiance through baptism.

In Peter's reply it appeared that remission of sins and the gift of the Holy Spirit came after baptism but in Acts 10:47 we see that this is not necessarily the case. Repentance is related essentially to salvation while baptism is related symbolically. In Peter's epistle we see that baptism saves in a figure. I Pet. 3:21. A figure symbolizes a reality.

Peter emphasizes the fact that the promise is to them and their children both near and far. In fact it is to all whom the Father shall call.

Peter made a strong continuous appeal for them to save themselves from such a

generation as environed them. They could do this by accepting the salvation provided in Christ.

Some three thousand gladly received his word or responded that day and were baptized. This great increase of disciples must have gladdened the heart of all the believers tremendously.

## Baptism Is A Symbol of Death and Resurrection Rom. 6:3-5

Baptism of the Holy Spirit came to the first believers after they had become true disciples particularly those who were converted before Pentecost and in the case of Cornelius and his household. Now we believe that all who are redeemed receive the baptism of the Spirit with their birth of the Spirit. They are not the same but are now indissolubly associated with each other.

We are baptized into Christ and His death. We know this because we are baptized into the likeness of His death and resurrection. There is a difference in the likeness of my wife and my companion herself. She comes first then her likeness. It is very wonderful to have her likeness with me when we are away from each other.

This symbolical burial and resurrection signifies my identity with Christ's death and resurrection and their meaning.

## The Practical Application Rom. 6:6-11

We are dead to sin and have been made alive to righteousness. The old man has been crucified. The new man in us who has been quickened into life from death is no longer under the domain of sin. We have entered with Christ into a new freedom from sin and its rights on us.

Christ was made sin for us that we might be made the righteousness of God in Him. He has died to atone for sin and shatter its authority over us. Therefore, we are to be sin's subject no longer.

We are to reckon ourselves as dead to sin and alive to God. We are dead to that to which we have no affinity or responsiveness. Then we are to treat sin as some religious groups treat converts away from their faith. They declare them dead and coolly treat them as such.

The power of the One who raised us up from our spiritual death can liberate us from the domain of sin. This blessed enabling comes from the Holy Spirit who raised up Jesus from the dead and shall quicken our mortal bodies.

To what do we respond more? What masters our lives? To what do we give our greatest devotion and highest allegiance? Whom do we obey? We should give unquestioning obedience to the risen Christ and walk daily in newness of life.

## On Matters of FAMILY LIVING

By Dr. B. David Edens,  
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## Pressures on Today's Children Are Unlike Those of Yesteryear

While problems inevitably develop as children develop, their degree and duration depend, to a large extent, on three elements in a child's environment, in the opinion of Dr. Gerthon Morgan, head of the Univ. of Maryland's Institute of Child Study.

He lists the 3 crucial environmental factors as supporting relationships, reasonable expectations and demands, and variety and richness in experience opportunity.

Children need supporting relationships, basic love relations, with at least one person and preferably many, all through their years of growth. It is these relationships that serve as bulwarks against the pressures of normal development.

Youngsters must remain within comfortable emotional and intellectual limits. Parents must realize that these vary with the individual child and tailor their expectations and demands to each youngster in the family.

Children need to grow through all kinds of new and different experiences and provide the kind of experience each of their children is ready for, observes the educator. This is essential, but it certainly isn't easy.

It may help parents to remember that problems are a normal part of child-raising and can come at any time. I don't think you ever have it made.

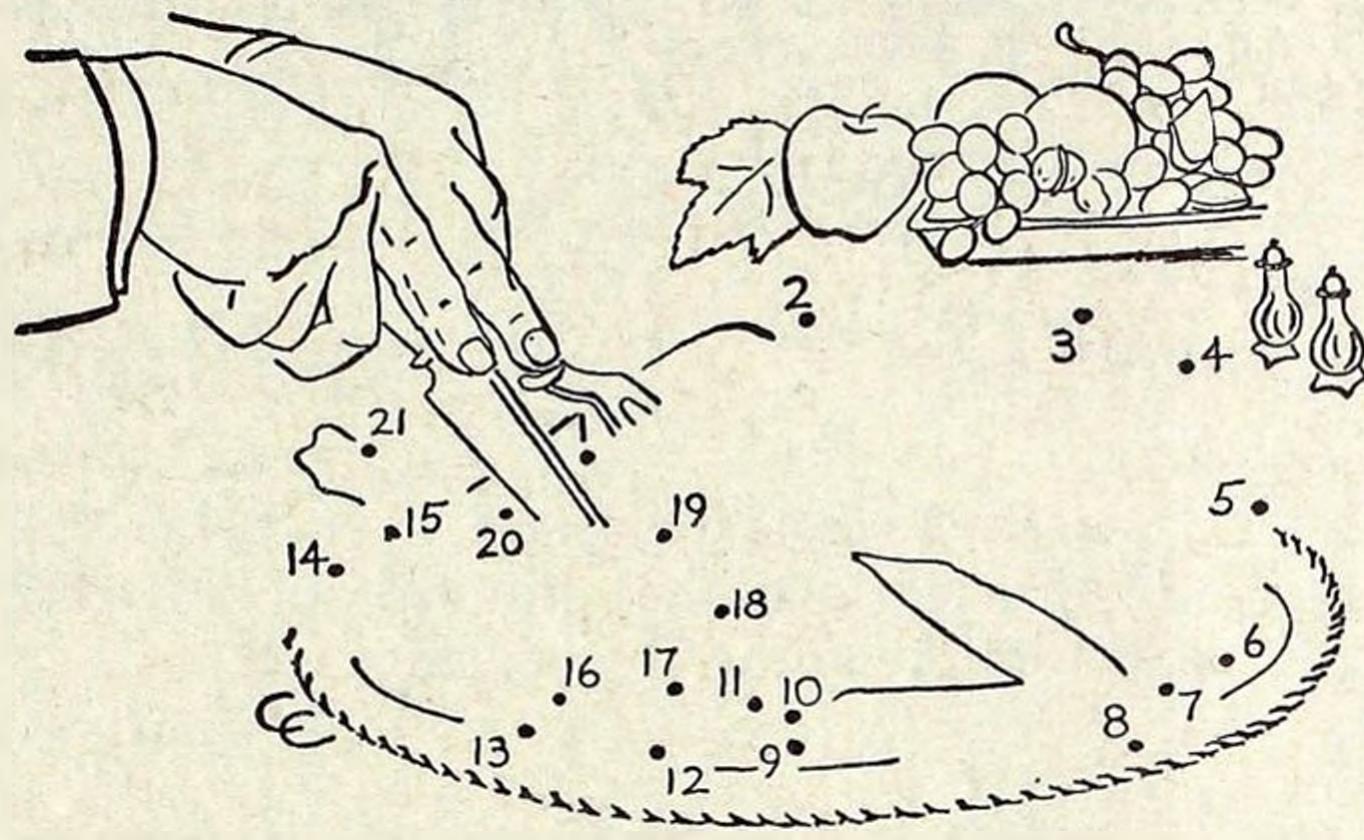
The pressures today's children are experiencing can't easily be compared to the pressures of other times and generations, but I think a number of our youngsters may not be in the best position to handle them because they have less of the supporting relationships than youngsters in the past. This is just speculation, of course. The increase in family mobility has separated many children from grandparents, aunts, uncles and cousins—the people who would normally give support and care.

Without the psychological support from concerned, loving relatives once available, children may find it hard to handle the high expectations held for them by their parents.

# Children's Page

## NOVEMBER DOT PUZZLE\*

By Carol and John Conner



What is Daddy doing in this picture? Connect dots 1 to 21, and you will know.

## GOD'S WONDROUS WORLD\* THE GIANT OF THE SEA

By Garnet Hart

The blue whale is the giant of the sea. He is even larger than any dinosaur that ever lived. He tops all other animals for size and weight. He is a hundred feet long and weighs a hundred and fifty tons.

He is also the fastest-growing animal. When born, he weighs about three tons and is twenty-three feet long. He gains two hundred pounds a day until he is seven months old. After that, he gains ninety pounds a day until he is five years old. Mother Whale nurses her young, which accounts for the rapid growth. Whale milk is very rich.

The blue whale is highly intelligent, too, having a brain larger than a man's. His relatives, the dolphins and porpoises, are equally intelligent. Unlike the whales, they are harmless and playful.

The blue whale is a killer. Sharks, seals, and even his playful relatives are not safe in the presence of a whale.

Naturally, a whale has a tremendous appetite. The blue whale consumes one and a half tons of food a day. His diet usually consists of tiny crustaceans. These are plentiful in the Antarctic Ocean, where the blue whale species are found.

The blue whale has no teeth. He has mouth strainers. The strainers are whalebone, horny plates, with which he traps his food.

When he feeds, he gulps in a large mouthful of water. Then he closes his mouth, and with his tongue, he forces the water out through the strainers. The large crustaceans are trapped and swallowed by the tons.

This massive creature, the blue whale, is truly the giant of the sea.

## Laughs . . .

If you can laugh at yourself, there is still hope you will amount to something.

Try praising your wife—even if it does frighten her at first.

A patient was convalescing from an appendectomy. A friend came to see him. "How are you doing?"

"I'm doing all right, but the day after the operation they opened me up again to take a sponge out of me they left in there. Yesterday they opened me up again and took out a scalpel they forgot."

Just then the doctor walked in.

"Has anyone seen my hat around here?" he asked.

Keeping a secret from some people is like trying to smuggle daylight past a rooster.

More people enjoy baseball than football because it doesn't require a college education to get tickets.

"Why do you think I am a poor judge of human nature?"

"Because you have such a good opinion of yourself!"

Worrying makes you lose weight—unless it's your weight your worrying about.

"Get out, Adam."

"Ellen has to take her bath."

Everyone shouted orders at Adam. Then they tried pleading with him. He refused to budge.

At this point Joan, the oldest child said, "I'll let the water run out. That should do it."

Everyone stood around, waiting impatiently for the water to drain out of the tub. As the last bit of water trickled down the drain, Adam pawed furiously at the little stream. Then he started to paw at the drain, as if wondering where the water had disappeared. He continued to ignore everyone.

Now it was Ann's turn. She suddenly had an idea. "I'll get a goody." Down she tore to the kitchen for one of Adam's treats.

As she ran back upstairs, she held up the tempting goody and called, "Here Adam, here's a goody."

With a bound the dog was out of the tub and after the treat, which he swallowed in one gulp.

Joan had Adam's towel ready, and she wrapped it snugly around him before he could move and drip anywhere else. Meanwhile, the other children busily mopped the floor.

Aunt Helen breathed a sigh of relief. She was accustomed to sitting with the children, but she was not prepared to sit with a big pup. However, the children had proved they were quite able to cope with Adam's antics.

*For Christmas—*



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