

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



67

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LEBANON TENN 37087

VOLUME 134

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THURSDAY

APRIL 11, 1968

✱

NUMBER 15

Open Churches To Negroes Rhodes Says

WASHINGTON, (BP)—Southern Baptists were encouraged at the Christian Citizenship Seminar here to turn their backs upon selective evangelism in the approaching Crusade of Americas and open the doors of their churches to all groups for attendance, conversion, baptism and church membership.

Lewis Rhodes, pastor of Broadway Baptist Church in Knoxville, Tenn., predicted a new day would dawn if Crusade leaders would say to churches "we want your cooperation without discrimination and segregation."

The address by Rhodes capped the three-day seminar sponsored by the Christian Life Commission.

Three obstacles hindering Southern Baptists in confronting basic problems in society include ecclesiology, their theology of salvation, and sociology, Rhodes said.

Unfortunately, Baptists excuse their lack of involvement in great issues because of ecclesiology, Rhodes said. He suggested this solution:

"If our ecclesiology prevents our meeting our responsibility to a disordered society, the answer is not to claim immunity from responsibility . . . It may be time to develop an ecclesiology capable of meeting our responsibility."



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37203
Phone 297-0951

RICHARD N. OWEN *Editor*

RICHARD DAVID KEEL *Circulation Manager*

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

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

Subscriptions \$2.25 each; Clubs of ten or more, \$1.75; Church budget rate to 50% or more of church homes, 3¢ weekly. Advertising rates on request.

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

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

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

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Front Cover Picture

These girls can joyously sing, "He lives" because they have come to know Him through a Baptist Week Day Ministry. Jesus said "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22)

Rhodes acknowledged Baptist preachers in some sections of the country may face expulsion if they were to invite Negroes to church, encourage support of the poor and poverty programs, and advocate support and cooperation with the National Council of Churches.

An answer is a pastoral emergency fund to support for a reasonable time these prophets without portfolio, Rhodes said, with funds coming from state Baptist conventions and the Southern Baptist Convention.

Rhodes told Southern Baptists they would need to deal with a national irrationality and incoherent frustration among the people in this country if they hoped to cope with a disordered society.

"No one can understand our disordered society unless he understands it in terms of the estrangement between affluence and poverty. There are other problems, to be sure, but they cannot be dealt with apart from this one."

Southern Baptists can begin the job by abandoning a laissez-faire attitude toward society and begin accepting their responsibility, Rhodes said.

Where church leaders face expulsion from congregations for trying to preach this theme, and minister and witness to all in the community, Rhodes suggested a pastoral emergency fund under the auspices of state Baptist conventions and the Southern Baptist Convention.

Rhodes told the 200 religious leaders from throughout the United States they have an opportunity in an approaching hemisphere-wide evangelistic crusade to demonstrate this spirit of love. He expressed it this way:

". . . We have no trouble with dealing with great efforts when we have the will. We are not involved in an inter-continental, inter-racial, international, and inter-lingual effort, the Crusade of the Americas.

"Will the Crusade of the Americas . . . insist that all cooperating churches open their doors for revival, for attendance, conversion, baptism, and church membership to all groups?"

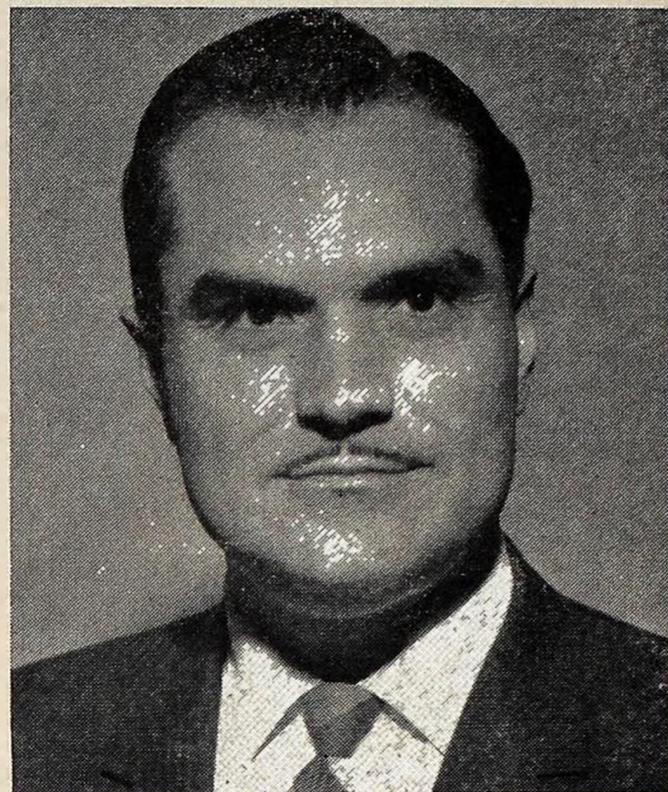
"Pastors and local churches must do more than speak; they must minister and witness to all the community. This includes the deprived Negro, white and language groups.

"We cannot say we will feed and clothe no one since we cannot feed and clothe everyone. If we do, we should apply this principle to evangelism also, saying we will witness to none since we cannot everyone."

(Continued on Page 7)

Devotional

There Is Such A Place!



By Damon Patterson, Corryton Church, Corryton

John 17:24 If I Knew . . .

If I knew of a place of:

No more war—no Vietnam situations; no Korean crises; no Berlin walls; no barbed wire prisons; no racial or civil conflicts; no more death—with all its accompanying sorrows and loneliness; no more heartaches; no more disappointments; no more crime; no more jails; no more broken homes; no more tears; no more orphaned children; no more sin. . .

If I knew of such a place, I would personally want to go there, if I could. Immediately reflecting upon my limited travel experience, I would be tempted to consider such a place beyond my means and ability to reach. However, I would be willing to make sacrifices in order to obtain such an inestimable habitation. Certain adjustments in my life, actions, and attitudes would be necessary. To obtain any desired goal, ambition, or destination demands sacrifice of things near at hand.

If I knew of such a place, I would benevolently want my friends and neighbors to know of it. Eagerly Joshua and Caleb shared with their fellow Israelites the possibilities of Canaan. There must have been a great amount of excitement evident as returning adventurers told their European neighbors of the New World which awaited possession. However, we discover there is no place on the entire globe—in spite of all our advances, inventions, knowledge, and experience—which is untouched by sin, death, and heartache. Thrilling excitement surely would accompany our message, if we knew of such a place.

I do know of such a place. Jesus told us of it in His Holy Word. He assured us that

Root Out White Racism, Baptist Seminar Told

WASHINGTON (BP)—Southern Baptists were urged to root out white racism from their churches by three major speakers at a Christian Citizenship Seminar sponsored by the Southern Baptist Christian Life Commission here.

The admonitions came from a Negro civil rights worker, the staff director for the National Advisory Commission on Civil Disorders, and a War on Poverty official and former Southern Baptist pastor.

William H. Crook, director of Volunteers In Service To America (VISTA), declared that the report of the National Advisory Commission on Civil Disorders (the Kerner Report) had given the church a second chance to be relevant.

He chided churches for fleeing to the suburbs, but said that as a result of the Kerner Report, it appears that the action is now in the suburbs instead of the inner city.

Crook, a Southern Baptist in East Texas before joining the War On Poverty, contended that racism exists in, and has been encouraged by, the white churches of America.

"Now the church is where the action is, for there is racism in the church," Crook said. "It has a second opportunity to be relevant, if it will deal with its members in rooting out bigotry and racism."

Earlier, Crook chided the church that had "like a fastidious woman, grabbed her purse, gathered her skirts about her, and fled that scene (the inner city) to the safe suburbs.

"Many churches have sold their real estate at great profit and with the proceeds have built new edifices of irrelevancy in the suburbs," Crook said. "No amount of rationalization can cleanse us from the guilt of that flight."

He urged the churches, not only to deal with racism in their suburban situations, but also to return to the inner city and follow the example of Jesus Christ in ministering to the poor.

"The church must with guilty heart, determined step, and humbled spirit retrace her steps, because along that same path some time ago in haste to depart reality, she misplaced her soul," Crook concluded.

He would go to prepare such a place and return to take us to it. He taught us that He is the Way to His glorious home and He prayed in John 17:24, "Father, I will that they also, whom Thou hast given me, be with me where I am . . ."

There is such a place and the king of that City desires that we dwell there with Him so much that He, not only invited us, but made the necessary sacrifice on Calvary to enable us to do so.

Another VISTA worker, Miss Dorothy Routh of Atlanta's regional office of VISTA, presented what some conference participants described as a "gripping" and "moving" description of how it feels to be poverty-stricken.

Miss Routh, the daughter of SBC Executive Committee official Porter Routh, described the domestic Peace Corps work among the poor as offering an opportunity for positive action to do something to help these people recover, physically, mentally and spiritually.

"The greatest poverty," she added, "is the spiritual and mental poverty that lets poverty exist. The guilt is on those who do nothing about poverty and condemn those who suffer it. I'd like to see the church more closely involved in the fight against poverty."

Earlier, the executive director of the National Advisory Commission on Civil Disorders, David Ginsburg, presented an analysis of the Kerner Report and urged the group to take the first step toward Christian action, which he said must be the "extrication of the roots of racism from our institutions, our laws, and ways of life."

Negro civil rights leader Bayard Rustin of the A. Philip Randolph Institute in New York City agreed strongly with the finding of the Kerner Report in identifying white racism as a major factor in the riots of 1967.

The former aide to Martin Luther King laid the blame for tensions between blacks and whites to the lack of justice on the part of the white people.

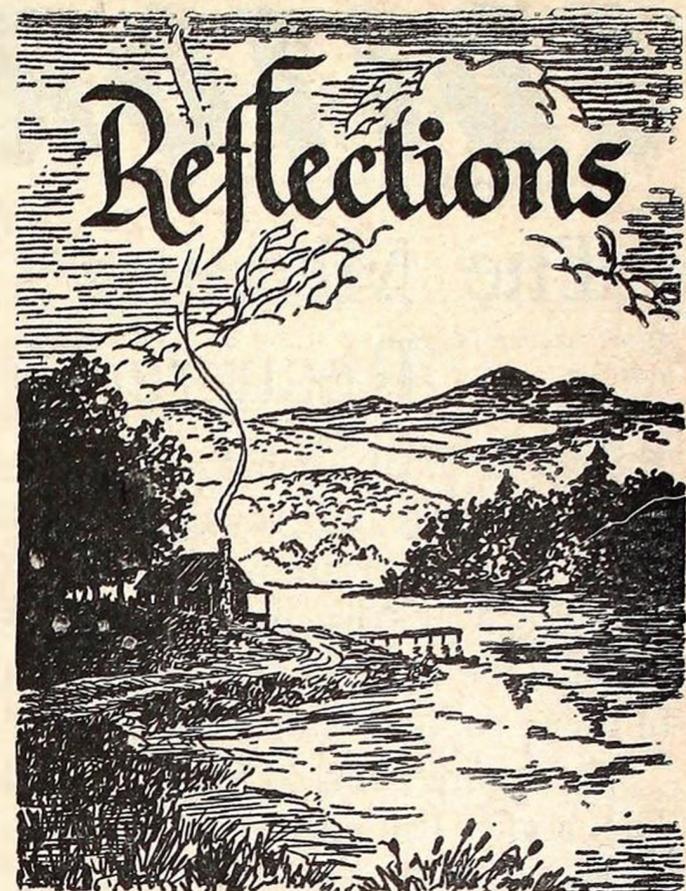
"If there is violence, it is because whites teach Negroes that they can't get anywhere without violence," Rustin said.

If they could be given a glimmer of hope, it would forestall rioting and give the nation time to take steps that would help solve the problem, he said.

He said it was up to white society, the people who have money and power to do something, to take the first step toward reconciliation of the ailenated Negro.

Rustin specifically suggested a \$2 minimum wage, a guaranteed annual income for all who cannot work, a public works program to provide jobs for the unemployed, free medical care, paid salaries for school children, and abolition of the current welfare system, which he said is "degrading" and "destroys human dignity."

Rustin was one of the most controversial figures to take part in the seminar. A one-time imprisoned conscientious objector, he has been arrested 24 times in civil rights activities, and has helped direct the 1963 civil rights march on Washington and the 1964 New York school boycott.



At first glance there seems to be little connection between the physical act of strangling and the mental process of worrying. However, the word **worry** is derived from the old German word **wurgen** meaning "to choke." Somehow, by extension the term came to be used to denote "mental strangulation" and then to describe the condition of being harassed with anxiety or care.—**American Druggist.**

* * * *

There is the amusing story of the clock that decided to quit when it found it would have to tick 31,536,000 times a year. It was too big a job. But when a clever salesman told the clock it would only have to tick **once a second**, well, the clock figured that wasn't so bad, and so has been ticking on and on ever since. Don't look at the big job, but tear it down and look at it in "little jobs." The big job then seems easier.—Elmer Wheeler, "Relax and Make Money," **Salesman's Opportunity.**

* * * *

We do not live unto ourselves alone, but by our conduct we are **constantly** emitting an influence which may be a help or a hindrance to our fellow traveler. Yes, we are helping to mold the characters of others wherever we are. Books are only useful when read; sermons are influential only when listened to; but character keeps itself at all times before men's attention, and its weight is felt by everyone who come within its sphere.—"Building a Better Self," **Megiddo Message.**

* * * *

Whatever it is that holds our interest suggests the quality of our character and to a large measure determines our conduct.—Harold E. Kohn, **Adventures In Insight** (Wm. B. Eerdmans).

EDITORIAL



The Meaning Of The Resurrection

Some of today's generation are hung-up on a dismal delusion. They are saying, "God is dead." Nothing could be further from the truth. The only death of God the New Testament, the Book of Truth, knows about is the death of God's Son who died to rise again. In doing so, he became the death of death.

The resurrection of Jesus Christ is a radiant reality. This reality has magnificent meaning for sinning, sorrowing mortals. It is the unshakeable basis of glorious hope now for you.

Jesus actually died. His death occurred at a point in time, at a place in our world—on a cross, on a hill, outside the gates of Jerusalem. The authorities took great pains to make sure he died. They set about it with evil cruelty and terrible thoroughness. When his death was reported by those who had crucified him, they made sure that his life had ceased. A spear was thrust into his side to confirm the fact. Before he died the taunt was hurled at him as he hung, suffering

upon the cross: "He saved others. He cannot save himself." Jesus cried out as he was dying, "It is finished." Then with a loud cry he died saying, "Father, into thy hands I commend my spirit."

So he died.

And he was buried.

Everybody thought that was the end.

They took care to seal the tomb, the body of Jesus being in it, with the seal of Roman authority.

But Jesus refused to stay buried. He arose from the dead—this to the astonishment of his friends; this to the consternation of his enemies; this in spite of the fact those closest to him were not expecting it.

He arose from the dead.

What does this mean?

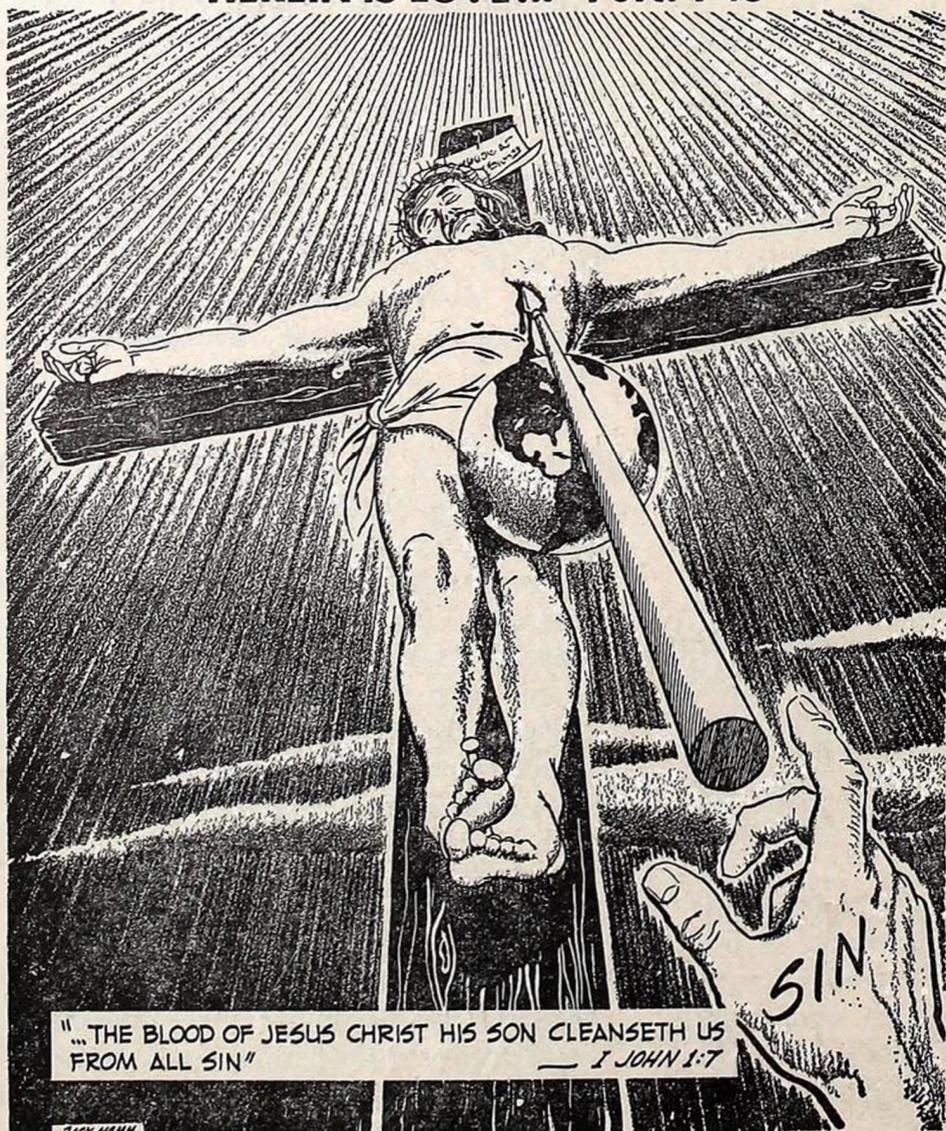
It tells us beyond any doubt Jesus is God's Son. This thunders forth from the empty tomb. It is God's declaration to all the universe that the one crucified was his Son. God acted in mighty power to make this truth clear. "He was declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead."

The resurrection tells us Jesus is the conquerer of death, our last enemy. This is stupendous news. It is an unshakeable basis for hope. He said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

Furthermore, the resurrection underscores the fact that God has appointed his son to be the final judge of all men. You and I must face this reality. The last word will be with Jesus.

What is the meaning of the resurrection? It is that God has made mercy available in Jesus who died in our stead on the cross. He died for our sins, as the Bible puts it. He arose for our justification. That is, he arose that we might be made right, justified, with God. The resurrection proclaims that the sacrifice of the Son was sufficient. It made atonement. The way to God was opened through the cross. The resurrection reveals this fact. The sinner can be saved from guilt if he turns from his sins to the Saviour. Through him, we can be saved from eternal death. The truth is you can share in his life. Resurrection means new life for you in Jesus Christ.

"HEREIN IS LOVE..." 1 JN. 4:10



Interpretation

By Herschell H. Hobbs

The Choice of "the Word"

"In the beginning was the Word" (John 1:1a).

The "Word" is a designation of Christ found only in John's writings (Jn. 1:1, 14:1; Jn. 1:1; 5:7; Rev. 19:13). It translates the Greek word *logos* which is found in the New Testament three hundred and thirty times. Basically it means **the spoken word** or an outward revelation of one's person. Why did John choose "Word" as a designation of Christ?

As seen from the New Testament usage this was a common word among the Greeks. Other than as speech it was given various meanings by scholars (Robertson, *Word Pictures*, Vol. V). The Stoic philosophers used it for the soul of the world. Marcus Aurelius employed it in the phrase *spermatikos logos* for the generative principle in nature. Heraclitus used it to express the principle which controls the universe. All of these meanings may be applied to Christ. Philo, the Jewish-Alexandrian philosopher, sought to harmonize Hebrew theology and Greek philosophy. In his writings he uses *logos* approximately thirteen hundred times. At times he almost but not quite uses it as a person. We can see, therefore, that it was a word familiar to John's Greek readers. And some scholars would relate John's use of it to the Hebrew word *memra*, word, which was used in the Jewish Targums for a manifestation of God. It is suggestive of the Wisdom of God as seen in Proverbs 8.

All of these are used by various ones in an effort to explain John's choice of *logos*.

PROBLEMS OF THE CHRISTIAN LIFE

Denominational Politics

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

Some contend that nothing should be said in public, particularly in print, about denominational politics. My viewpoint is that there is little hope for correction of the situation unless Baptists generally know about it.

It is also suggested that we should expect a certain amount of politics in denominational life. Such seems to be inevitable in a democracy.

Also, pastors and others who are involved in denominational work are human. Many of them have the ambitions of the natural man and we should expect, so it is claimed, that some of them would use political methods to gain the recognition they desire.

But did it have a primary relationship to Greek philosophy or to Philo? The present trend is to regard John as basically Hebrew in background. In this light another reason emerges for John's choice.

The opening part of John 1 reads much like Genesis 1. In the Genesis account of creation each phase is introduced with the words "And God said" (1:3, 6, 9, 11, 14, 20, 24, 26, 29). This means that creation is the result of a spoken manifestation of God or a *logos*. It would appear, therefore, that John drew upon this fact in using *Logos* for "Christ."

As God spoke and the result was the natural creation and man, so He spoke and the result was redemption for both nature and man. And that spoken manifestation of God was the *Logos*, Christ, the Son of God (cf. Heb. 1:1-3). He *spoke* creation in His Son (Jn. 1:3), and He *spoke* redemption through His Son (Jn. 1:14). Thus Christ is "the Word" of God.

We may admit the validity of the preceding, but insist that as much political maneuvering as we have had in recent years is unhealthy and is a real threat to our spiritual democracy.

Many Southern Baptists may doubt if the problem is real. I have personally been convinced that it is a very real problem.

I have been told of gatherings in hotel rooms at state conventions, but particularly at Southern Baptist Conventions, that mapped out strategies to elect a certain person to a particular office.

I have even heard of trade-outs: "If you will get me elected to a certain committee, I will get you or a friend or relative of yours elected to an important committee or to the board of one of our institutions or agencies."

Unfortunately, many individuals who seek through political means and pressure to gain position and prestige for themselves succeed. It is rather interesting that the positions and recognition that are most frequently sought are those where the prestige of the position is much more prominent than the work to be performed.

This may be one reason why the executive leadership of Southern Baptists, in the main, has been and is of the highest type. Also, such leadership is selected by a comparatively small group, such as a board.

Politics more frequently enter when a position is filled by popular vote. Too many Baptists are swayed by an appeal to prejudice. Their emotions rather than their intellect determine how they vote.

Let us do what we can to keep denominational politics clean. If there is to be any political maneuvering, let it at least be done by friends rather than by oneself. Also, let those friends do it without any suggestion from the individual. And, by all means, if we are going to have politics, let us never be involved in any trades.

Would it not be a wonderful thing if everyone who was elected to fill a position of trust and honor in the local church, the association, the state convention, or the Southern Baptist Convention was someone who had not sought the place personally or through his friends.

One answer to politics in the denomination is for more of our best, most capable, and thoroughly trained and dedicated pastors and laymen to become actively involved in denominational life. More of these men need to be willing to get their hands a little dirty, if need be, by mixing in denominational politics. Sometimes the more personally ambitious men take over the organizational structure of the denomination by default.

We Condemn a Heartless Act

We are stunned and saddened at the death of Dr. Martin Luther King, Jr. We deplore his being struck down by an assassin's bullet and utterly condemn this heartless act. It brings dismay to all right thinking people and we hope his murderer will be brought to swift justice.

Although we disapprove of civil disobedience because we hold nobody can choose to break a law he dislikes and feels to be wrong without risking all laws will eventually fall into contempt, we utterly condemn the apathy toward the grievances of the poor and the disregard of their plight which lead to frustration, hopelessness and violence.

We are shocked that this heinous crime occurred within our borders. We are shamed and grieved in realizing it will happen anywhere people forget God and become the dupes of the devil.

Tennessee Topics

Charlie Y. Crawford, who has served as interim pastor of North Glenwood Church, Knoxville, since Feb. 1966, was honored with a tea Mar. 31 upon his retirement from the ministry. He and Mrs. Crawford are living at 3208 East Fifth Avenue.

Miss Ruth Womack, missionary, left the states on Mar. 12 to return to Nigeria after furlough. A registered nurse, she works in the Kersey Children's Home in Ogbomoso (address: Kersey Children's Home, Ogbomoso, Nigeria, West Africa). Born in Decatur, Ala., Miss Womack moved to McMinnville, Tenn., during childhood. She was appointed by the Foreign Mission Board in 1947.

The **Brown Hughes** will be at 199 S. Cox Street, Memphis, after Apr. 25. They have been in Brazil four years in missionary service and are returning for a year of furlough after Apr. 2. He was pastor at Trenton First Church before appointment as a Southern Baptist missionary.

Pine Grove Church, Alpha Association, has called **Jimmy Owen** from Mt. Pleasant as pastor.

Nolachucky Association—**Cleo Smith**, pastor of Kidwells Ridge, resigned to become pastor of a mission at Bean Station, Grainger County. **Grady Byrd**, after a 32-month pastorate, has resigned Catherine Nenny Church to become pastor of Chop-tack Church, Rogersville. **Charles "Buddy" White** has returned to his home association to become pastor of Morning Side Church, Morristown. Previous pastorates have included Nina and Mountain View in Jefferson County.

Riverside Association—**Dewey Todd** is the new pastor of Falling Springs Church. Hanging Limb has installed storm windows on all windows of the church and plans to roof the building soon. **Frank Phipps** is the pastor. First, Livingston, elected a sanctuary committee, and paid the debt on the par-torium. **Buford Cockrum** is pastor.

Otis Haygood, 67, of 543 Starliner Drive, minister of visitation of Park Avenue Church, Nashville, died Mar. 22 in Baptist Hospital of cancer.

Bledsoe Association—Antioch Church called **Bobby Gene White** as pastor. He is a graduate of Belmont College. First, Harts-ville, **Emory Register**, pastor, called **George Webb**, instructor at Castle Heights, Lebanon, as music and youth director. Grace held dedication services for the new sanctuary Mar. 31. The building program included a new sanctuary, renovation of the basement which added classrooms, a social hall, kitchen, new pews, pulpit furniture and car-peting. **James H. Smith** is pastor. First, Portland, ordained **Charlie Green**, **Al Man-ning**, **Harry Wayne Shaub** and **James O. Thompson, Jr.** as deacons. Red Boiling Springs First voted to erect a new sign on the lawn, build cabinets in the Nursery-Beginner Departments and pour concrete walkway at the paritorium and plans are to install a new ceiling and paneling in the sanctuary. **Emory Farmer** is pastor. **James B. Ray** is the new pastor of First, West-moreland. He came from First Southern Church, Hawthorne, Calif. Dr. and Mrs. Ray will live on their farm near Westmore-land. They have one son and two daughters. The son is pastor of First Southern Church, Orange, Calif.

New Salem Association—Brush Creek ordained **Doyle Wilkerson** to the ministry. He has been called to pastor a church in Salem Association. Jared Church, **Wesley Blair**, pastor, is making plans to redecorate the sanctuary. New Middleton has acquired a lot on which to relocate. **Robert Fesler** is pastor.

After almost five years as minister of education at Boulevard Church, Memphis, for the second time, **S. W. Welch** has re-signed to become minister of music at South Harriman Church, Harriman. Welch has served Boulevard Church a total of almost 10 years. **Mrs. Welch** resigned as church secretary. **C. M. Pickler** is pastor.

Craine Resigns At First, Gallatin

Jim Craine has resigned as pastor of First Church, Gallatin, after 13 years to accept call of First Church, Anderson, S. C., and will move after Apr. 14.

He is returning to old home country, a step-up from 1,800-member Church to 3,200-member at Anderson. The Gallatin Church received 1,847 members, 934 by baptism, during Craine's pastorate. A native of Laurens, S. C., he is a graduate of Wofford College at Spartanburg and South-ern Seminary.

Mrs. Craine is the former **Helen Ruth Jordan** of Spartanburg. They have three children, **Jim**, 17; **Ruth**, 16; and **Melody**, 10.

Dedication Services At Goodlettsville

Goodlettsville's First Church buildings were dedicated Mar. 31 with **James L. Sullivan**, BSSB, Nashville, as speaker.

The \$700,000 auditorium-educational buildings as described by **Arie Lynn**, **Ed Powers** and **John A. Preston**, architects, have front of concrete, pure and simple, with no attempt to make it look like any-thing other than concrete. The pointed windows, the spire, the entire building sym-bolize the upward thoughts of the assembled worshippers toward God. Over and above is repeated the triangle symbolizing the Tri-nity.

New buildings are on hill above one of heaviest traveled highways in area and opposite point which will become outlet for feeder for Interstate 65. Long-range plans also include development of a recreation area and parking on rear of church lot. The auditorium seating 1,000, is on front of 8-acre lot on Dickerson Road.

John R. Christian is pastor. **Lynn King** served as building chairman and **Gene Crane**, assistant chairman. Heading subcom-mittees were **Ray Busby**, **H. A. Swift**, **Lee Binkley**, **Ken Johnson**, **Doyle Hasty**, **Mrs. James Parker**, **Mrs. Claude Garrison** and **Mrs. H. G. Patterson**.

Rev. and Mrs. Virgil H. Moorefield, Jr., missionaries, are returning to Ruschlikon, Switzerland, following a brief furlough in the States. He is director of conferences and lecturer in evangelism and church develop-ment at the International Baptist Theologi-cal Seminary (they may be addressed at the seminary, Ruschlikon-Zurich, Switzerland). Moorefield is a native of Hopkinsville, Ky.; Mrs. Moorefield, the former **Jane Richard-son**, was born in Louisville, Ky., and lived in several Ky. and Tenn. towns while grow-ing up. Prior to their appointment in 1958 he was an instructor in Southeastern Semi-nary, Wake Forest, N.C.

THE PILGRIMAGE TO THE BIBLE LANDS

June 5-26, 1968

Dr. George K. Schweitzer of Knoxville, Ten-nessee, tour leader and Bible teacher. Visit-ing Jerusalem, Bethlehem, Jericho, Hebron, Galilee, Tyre, Sidon, Rome, Athens, Corinth, and more. For a free brochure write "Wheaton Travel, Box 804, Wheaton, Illinois 60187."



Open Churches To Negroes

(Continued from Page 2)

Rhodes also suggested that conventions and assemblies include a large variety of speakers, including some who will confront Southern Baptists with the challenge of a disordered society.

In describing Southern Baptists, Rhodes viewed the majority of Baptists as cultural, historical and religious phenomenon more committed to cultural than to Christian values.

While Baptists in origin and attitude were left-wing radicals contributing significantly to the nation's struggle for independence and nationhood, the beginning of Southern Baptists is a different story, Rhodes said.

"We were born from the womb of cultural reactionism. The organization of the Southern Baptist Convention in 1845 was not theological or missionary reasons but for the preservation of a slavery-centered culture," he charged.

"Doubtless there were flourishes of oratory setting forth the justifications for the Convention, but after all the stage scenery is removed, there is the life and death struggle to preserve segregation as a social and cultural value, higher than the claims of Christ.

"A common loyalty to a social structure has been our cohesiveness, and a prevailing fear of division over the race issue is convincing evidence our loyalty to Christ is not stronger than our loyalty to our culture.

"One now committed to Southern Baptist life shudders to think what would happen if we required our members to be more committed to Christ than race, more committed to the universal church than to denomination, and more committed to humanity than to nationalism," he said.

Rhodes declared it was high time Southern Baptists repent and declare a divorce from the reason for their beginning.

Highland Church, Route 6, Pulaski, was led in a revival by **Homer Robertson** of Melbourne, Ark. There were seven professions of faith and one addition by letter. Many others rededicated their lives. Pastor **Hoyt Wilson** of the Highland Church states, "First Church, Melbourne, has employed Bro. Robertson as evangelist for its church and sends him out to preach in meetings wherever he is invited on a love offering basis. All love offerings go to the church and not to Bro. Robertson."

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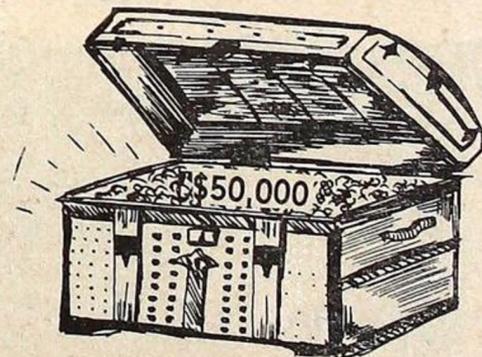
We are depending on *You* on April 21

Belmont College students are depending on you, Middle Tennessee Baptists, to fill the "Chest of Joash" with \$50,000 for the furnishings of the new Massey Auditorium and Fine Arts Building.

Our needs are:

- 1,450 auditorium seats (Friends have purchased 131 of these at \$35 each)
- 130 concert hall seats
- 14 practice pianos
- Furniture for 10 office studio suites
- 210 classroom chairs
- Band and choral room instruments and equipment

We want you and other members of your church present for the dedication Sunday, April 21, at 2:30 p.m. Every Baptist church will want to help us fill our



Chest of Joash
(See 2 Chron. 24)

We will sing the Doxology when we reach the \$50,000. If you are unavoidably detained, call collect 615-297-4714 between 12:30 and 2:30 on April 21 and report your church's gift so it may be included in the chest.

Come and bring your gift

BELMONT COLLEGE

1900 Belmont Boulevard, Nashville, Tenn.
Herbert C. Gabhart, President

Leaders At Christian Career Conference

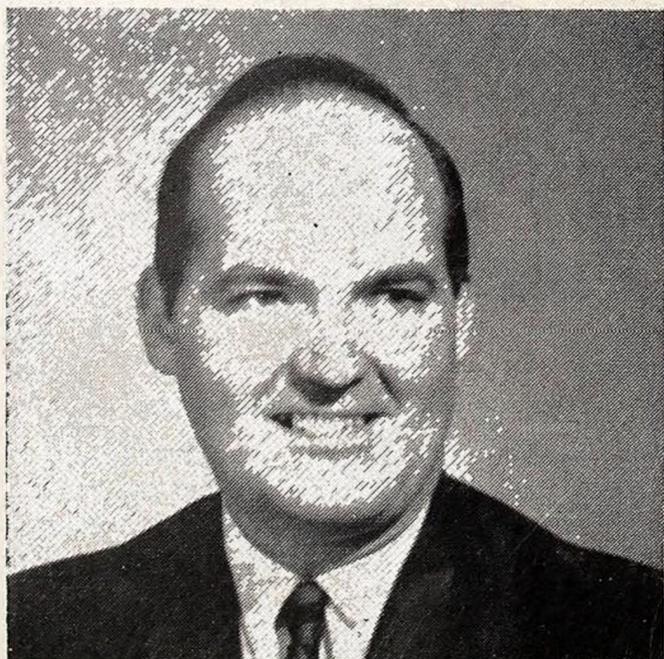
Cost: \$7.00

Camp Linden—May 3-5, 1968



Dr. Lee Garner

Charles McDonald, Director of Re-Education, Tennessee Department of Mental Health will lead a conference for those interested in Social Service. Make reservations now by writing Training Union Department, 1812 Belmont Boulevard, Nashville, Tenn. Ages: 15-16 year Intermediates and Young People.



Charles McDonald

Dr. Lee Garner, Consultant, Vocational Guidance, Training Union Department, Baptist Sunday School Board, Nashville, will lead a conference for those interested in Educational Ministry on Saturday and will be involved in other discussion sessions throughout the week-end.

High Twenty-Five Churches In Category 17 Awards

The churches listed below were the high twenty-five in the state in awards earned in Category 17, Sunday School Principles and Methods, during 1967. Two of these churches were among the high twenty-five in the Southern Baptist Convention; namely, Brainerd, Chattanooga; and Eudora, Memphis. Shelby and Nashville Associations ranked among the high twenty-five associations in the Southern Baptist Convention. Congratulations to the leaders and wonderful workers in these churches and associations!

Church	S. S. Sup't.	Awards
Brainerd, Chattanooga	Mr. W. M. Kines	367
Eudora, Memphis	Mr. George W. Carter	259
East Athens, Athens	Mr. Harold Benson	215
Frayser, Memphis	Mr. Hugh Armstrong	205
Grace, Nashville	Mr. William E. Crook	171
First, Nashville	Mr. John F. Mowery	152
Sky View, Memphis	Mr. Robert Crouch	141
Bellevue, Memphis	Rev. Elmer F. Bailey	138
Central, Knoxville	Mr. Cecil Campbell	128
Ardmore, Memphis	Mr. John Mathis	127
Wells Station, Memphis	Mr. Sam Morgan	120
Highland Park, Lawrenceburg	Mr. Carroll Methvin	99
Parkway Village, Memphis	Mr. Melvin P. Payne, Jr.	97
Inskip, Knoxville	Mr. E. H. Watson	96
Springfield, Springfield	Mr. J. B. Porter	95
First, Memphis	Mr. Wm. L. Hester	93
First, Clinton	Mr. Barkstel Brown	86
First, Elizabethton	Dr. Robert L. Sams	86
Smithwood, Knoxville	Dr. Joe T. Hutton	82
Cherokee, Memphis	Mr. A. A. Bryan	81
Oakwood, Knoxville	Mr. F. N. Smith	79
McCalla Avenue, Knoxville	Mr. Bob Barnes	78
Kennedy, Memphis	Mr. Laymon Bethune	76
Oakwood, Chattanooga	Mr. J. M. Lane	73
Broadway, Memphis	Mr. George T. Stansell	71

Program Guests For WMU Annual Meeting

Memphis, May 2-3



Rogers Smith



W. Fred Kendall



Alma Oates



Helen Fling

Among persons to appear at the 80th Tennessee Woman's Missionary Union Annual Meeting, Bellevue Church, Memphis, May 2-3, are those pictured.

Dr. Rogers Smith, Administrative Associate to the Executive Secretary of the Foreign Mission Board, will speak Friday morning. His message, in keeping with the theme of the meeting, "Christ the Only Hope", deals with the Crusade of the Americas as it relates to the Southern Hemisphere. Dr. W. Fred Kendall, Executive Secretary-Treasurer of the Tennessee Baptist Convention, will speak Friday afternoon. His message is entitled "The Hope of Tennessee" and will present Tennessee in relation to the Crusade.

Appearing in the Friday evening session are Miss Alma Oates, missionary to Brazil, and Mrs. Robert L. Fling, WMU President, SBC. Miss Oates, who expects to return to

Rio de Janeiro and give her full time to YWA after her current furlough in the United States, will speak regarding "Laboring Together in Brazil." Mrs. Fling will bring the concluding message entitled "Christ, the Hope of the World."

The meeting begins May 2 at 7:10 p.m. with a prelude in worship brought by the Baptist Hospital Nurses Choir under the direction of Thomas Lane. The doors of the auditorium will close at 7:30 p.m. for a meditation in worship led by Mrs. S. E. Kidd of Memphis. Doors will be reopened for the seating of persons outside after the meditation.

The headquarters motels are Admiral Benbow Inn, Midtown 1220 Union Avenue 38104 and Holiday Inn, Midtown, 1262 Union Avenue 38104. These motels are within walking distance of the church. There are yet some accommodations available.

Children's Homes

"IS IT WORTH IT ALL?"

By Erba A. Butler, Supt., Memphis Home



Butler

What does it cost? How much is it worth?

These are questions that run through a person's mind when he is investing his money. I have often been asked, "How much does it cost to keep a child in the Children's Home?" However, I have never been asked, "How much is it worth?"

It costs a tremendous amount to operate our four Homes but it is worth far more than our investment in dollars and cents.

"What manner of child shall this be! And the hand of the Lord was with him." (Luke 1:66) It is our privilege to lead children to Christ and to stimulate Christian growth in the lives of our boys and girls.

One of our five years old recently said to his housemother, "Will you teach me how to pray so God will bring my mother and daddy back together again and I can go home?"

An older child wrote, "Daddy, I love you and pray for you every day. Please read your Bible and go to church."

As we give these children a home in which to live and teach them a better way of life, there is no longer the question of how much it costs. We come to realize that the life of a boy or girl is not to be weighed on a monetary scale—it is of eternal value.

Through the Mother's Day Offering on May 12 you can share in this most worthwhile work.

The president of the Georgia Baptist Convention, J. Robert Smith of Statesboro, Ga., said he saw no conflict between the Mercer and the Executive Committee statements. "They are merely an effort to clear the air with the accrediting agencies."

Some observers noted that there has been increasing tension between the convention and the school, especially since the Mercer trustees voted recently to ask its executive committee to study the possibility of seeking "all federal funds and help available." The study is to be completed in April.

Georgia Baptist Body Cites Long Mercer Ties

ATLANTA (BP)—A statement which reaffirms the historic relationship between Mercer University in Macon, Ga., and the Georgia Baptist Convention was adopted here by the convention's executive committee.

The statement reminded the Baptist college's trustees and administration of "the strong ties and the cooperative relationship" between the convention and the school since it was established in 1833, and that these ties be strengthened.

The resolution came in response to a statement adopted by the Mercer trustees in response to accreditation standards. The Mercer statement told the accrediting body that Mercer will "welcome the expression of any wish, opinion or judgment of any

person or body of persons on any matters, yet after having considered these, the Mercer trustees as a body will make the decisions on them in accord with their conscience and responsibility as trustees."

Reacting to this statement, the Georgia Baptist Convention Executive Committee "reminded" the Mercer trustees that (1) the school was established by the convention and operated by convention elected trustees, (2) the school makes annual reports to the convention, (3) Georgia Baptists are giving the school financial support, (4) the convention "should continue to exercise its rights under the charter to elect trustees," and (5) there is a provision that no institution may incur indebtedness without special convention authority.

SUNDAY AM AT RESURRECTION SITE, LADIES! \$90 down \$41/mo. puts YOU there in footsteps of Jesus. Upper Room vespers. Join us July 8-29 & relive history, current events. Go 1st Class accommodations. Experienced guides. Also Youth conf. HURRY! Space limited. Write or call Mrs. David Meier, Richland Hills Baptist Church, 6852 Baker Blvd., Ft. Worth, Texas 76118. Phone (817) Atlas 4-0678. Arrangements by Wholesale Tours Int. Inc. NYC, KLM

Vietnam Question Faced At Baptist Conference

WASHINGTON (BP)—To get out of Vietnam now or stay and keep trying to win—that was a major question 250 Southern Baptists at the three-day Christian Citizenship Seminar were asked to consider here.

The desire to find a way to peace immediately was expressed by Paul Geren, president of Stetson University of DeLand, Fla., and Sen. John Sherman Cooper (R., Ky.) in key addresses.

Representative Jim Wright (D., Tex.) of Fort Worth supported President Johnson in his stand to win the war in Vietnam.

The question focused on a portion of the seminar theme, "Christian Action in a Disordered Society."

Geren, a former foreign service officer and executive vice-president at Baylor University, declared his political support this fall for the presidential candidate whom he felt offered the best hope of bringing the earliest peace in Vietnam, regardless of party affiliation. He did not name the person.

The dovish position brought a series of hawkish questions from the Baptist preachers and laymen.

Asked why he would support a peace candidate, Geren contended it has been demonstrated that America couldn't win the values the country desired through the use of force.

Geren, who described himself as a practical pacifist, said his peace position didn't threaten the commitment the United States had made to Southeast Asia. He explained it this way:

"We have done our best to keep it (the commitment). It's not a commitment to fight and fight forever. It's a commitment toward a security for South Vietnam."

Sen. Cooper said he favored a cessation of the bombing in North Vietnam in an effort to bring about negotiations and a settlement of the conflict.

Acknowledging he had no clear cut answer to the war, he said he still felt the halt in bombing was less of a risk than more escalation. He hinted Congress would take a long look at future Administration requests for money and men before granting them if the only reason was to escalate the war.

Pointing to accusations of imperialism against this nation, Sen. Cooper also spoke out for a United States policy that recognizes that America cannot prescribe the shape of governments in newly independent countries it's helped.

Rep. Wright said he's still convinced that what compelled the United States to become involved in Vietnam is worthy.

"I agreed with Robert Kennedy when he said in Saigon in 1962 that we are going to



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BSU Spring Retreats

"Here and now" missions endeavors, guidelines toward stronger individual discipleship, an emphasis on group projects and programs—these will all be highlights of the State Student Spring Retreats in



Shirley



Henry

April. A meeting for students from Nashville and points west will be held at Camp Linden Apr. 26-28. Theme for the retreats will be "Disciplined for Today's Demands."



Charton



Estes

Bill Henry, a Belmont College senior who is state BSU president, will preside at the meetings. Meaningful areas of the program



Jenkins



Pinson

(Continued from Page 10)

win in Vietnam and we will stay in Vietnam until we do," Wright said.

In an unapologetic tone Wright said the United States went to Vietnam to demonstrate to the world aggression cannot be tolerated and to defend the rights of South Vietnamese to determine the type of government they desire to have.

Wright labelled as misleading the advice of some Americans to get out of Vietnam at any price or to blow North Vietnam off the map with the big bomb.

"Aggression tolerated is aggression encouraged," Wright said. He hinted the use of atomic bombs in North Vietnam could result in a similar attack on the United States.

will be centered around student participation. Forty-four appointees to BSU student summer missions will be presented. Six campus groups will report of spring visitations to new convention territories to participate in short-term missions projects. State BSU officers for 1968-69 will be elected.

Frank G. Charton, State Music Secretary, will direct the music at both Linden and



Junker



Sanford

Carson. Other program personnel for the meeting at Linden are: Bill Jenkins, State Student Director, Virginia; Dr. Sam Sanford, Baptist student director for Tulane Medical Schools and L.S.U., and faculty member at New Orleans Seminary; and Dr.

Student Ministry

Seminar Cancelled

NASHVILLE—The seminar, "Church Ministry to College Students," previously scheduled for Apr. 15-19 by the student department of the Sunday School Board of the Southern Baptist Convention, here, has been cancelled.

William Pinson, associate professor of Christian ethics at Southwestern Seminary.

At Carson, program personalities include: Harold Shirley, pastor, Weatherly Heights Church, Huntsville, Ala.; Bill Junker, editor, Student Department, Baptist Sunday School Board; Grady Nutt, Director of Alumni Affairs and Assistant to the President of Southern Seminary; and Dr. Joe Dick Estes, Department of Work with Non-Evangolics, Home Mission Board.

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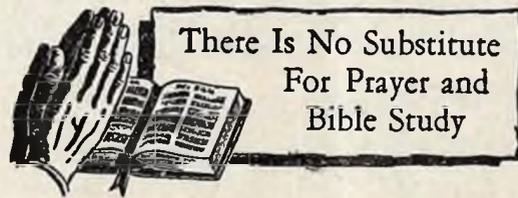
Attendance & Additions

Churches S.S. T.U. Add.

March 31, 1968

Alamo, First	237	80	
Alcoa, Calvary	210	72	
Athens, East	312	144	
Mission	30		
Baxter, First	87	64	
Bean Station, First	90	53	
Adriel	85		
Barnards Grove	108	36	
Brighton	207	127	
Brownsville	523	146	4
Mission	86		
Calhoun, First	158	73	
Chattanooga, Bartlebaugh	150	49	2
Brainerd	926	300	2
Calvary	187	76	2
Central	801	235	2
Meadowview	53	27	
Concord	509	174	
East Brainerd	282	101	4
East Lake	470	137	
First	974	243	3
Hillcrest	217	97	
Morris Hill	270	77	
Northside	373	127	1
Oakwood	501	164	
Ooltewah	167	51	
Red Bank	1133	235	4
Ridgedale	525	189	9
St. Elmo	315	86	1
Tremont	128	31	1
White Oak	489	138	2
Clarksville, First	826	183	2
Grace Avenue	236	115	13
Pleasant View	263	64	
Spring Creek	147	41	
Cleveland, Big Spring	315	127	
Blue Springs	81	49	
Westwood	260	82	4
Clinton, First	584	181	1
Second	433	97	
Collierville, First	293	95	2
Columbia, First	417	145	7
Highland Park	394	149	3
Northside	158	61	
Cookeville, Bangham Heights	63	36	
First	553	134	2
Washington Avenue	231	88	
Corryton	231	97	
Crossville, First	207	60	
Homestead	240	98	
Oak Hill	96	56	
Daisy, First	263	104	
Dayton, First	325	81	
Denver, Trace Creek	103	56	
Dickson, First	246	70	4
Dresden, First	204	63	
Dunlap, First	187	80	17
Dyersburg, Southside	247	112	3
Eagleville	109	29	
Elizabethton, Calvary	157	46	1
First	329	131	2
Immanuel	311	73	11
Oak Street	229	76	
Siam	186	62	
Ethridge, Mt. Horeb	127	75	
Etowah, First	252	71	
Franklin, Walker Memorial	235	125	
Gladeville	146	58	
Grand Junction, First	126	70	
Greeneville, First	416	100	11
Cross Anchor	16	19	
Hartshaw	52	34	
Second	160	58	
Greenbrier, First	333	119	
Jordonia	119		
Lights Chapel	39	34	
Harriman, South	450	170	4
Trenton Street	315	79	
Hendersonville, First	688	172	5
Henry	97	40	
Hixson, Central	394	206	
First	372	93	2
Memorial	285	118	4
Humboldt, Antioch	197	102	
First	462	165	5
Jackson, Calvary	414	150	
First	834	220	1
North	205	104	
Parkview	310	100	
West	683	282	
Jasper, First	217	82	2
Johnson City, Antioch	143	65	1
Central	632	157	1
North	223	62	
Pine Crest	187	94	
Temple	383	98	
Unaka Avenue	363	95	2
Kenton, First	169	66	
Macedonia	82	44	

Kingsport, First	871	232	
State Line	316	181	
Kingston, Cedar Grove	287	195	
First	405	145	2
Knoxville, Beaver Dam	369	117	4
Black Oak Heights	232	81	
Broadway	744	175	3
Central (FT C)	1127	403	1
Cumberland	472	150	
Fifth Avenue	557	158	5
First	1006	212	11
Grace	477	165	
Immanuel	329	118	
Lincoln Park	926	255	
Mount Carmel	154	67	
Mount Harmony	208	136	4
Meridian	607	154	
New Hopewell	263	107	
Rocky Hill	302	91	
Smithwood	566	174	31
West Lonsdale	362	179	
Lawrenceburg, Deerfield	138	78	
First	215	67	
Highland Park	302	115	2
Meadow View	89	49	1
Lebanon, First	647	118	19
Rocky Valley	139	60	4
Lenoir City, Beads Chapel	57	18	
Calvary	187	65	
First	363	90	
Kingston Pike	141	71	
Pleasant Hill	161	85	1
Lewisburg, First	284	86	
Loudon, Corinth	249	150	
Union Fork Creek	87	74	
Madison, Alta Loma	256	112	1
First	387	77	
Neely's Bend	151	82	
Malesus	218	101	
Manchester, First	295	126	
Martin, Southside	229	71	



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Maryville, Armona	195	125	
Everett Hills	409	192	1
McEwen, First	78	21	
McMinnville, Gath	108	40	
Magness Memorial	305	49	
Westside	49		
Mt. Juliet	272	141	3
Medon, New Union	86	53	3
Memphis, Ardmore	615	274	1
Bartlett	482	219	
Bellevue	1413	577	1
Beverly Hills	435		3
Boulevard	267	101	
Calvary	221		
Dellwood	439	157	
Ellendale	181	80	
First	1109	256	1
Germantown	127	67	2
Glen Park	345	173	1
Graceland	592	242	3
Highland Heights	966	459	6
Kennedy	559	249	2
LeaClair	476	232	6
Leawood	841	278	25
Lucy	172	168	2
McLean	411	101	2
National Avenue	377	123	6
Peabody	273	140	
Rugby Hills	302	128	3
Scenic Hills	241	112	5
Second	904	357	8
Sky View	509	265	2
Speedway Terrace	655	258	2
Temple	727	218	1
Trinity	775	199	5
Union Avenue	839	153	2
Wells Station	610	195	5
Whitehaven	756	236	2
Milan, First	417	141	
Northside	178	59	
Monterey, First	216	69	1
Moscow, Oak Grove	65	49	
Murfreesboro, First	637	168	2
Calvary	120	57	
Immanuel	86	46	

NOTICE

We will not carry attendances and additions in the next two issues of the paper, April 18 and 25. This means omission of attendances and additions for Sunday April 7 and Sunday April 14. Do not send these to us as we are not printing them for those two Sundays, due to absence of part of the paper's staff—The Editor.

Powell's Chapel	141	77	
Southeast	241	95	1
Third	278	76	2
Nashville, Belmont Heights	940	305	5
Madison Street	72	51	
Brook Hollow	380	125	2
Crievewood	652	147	
Dickerson Road	442	135	
Donelson, First	608	111	3
Eastland	518	185	4
Fairview	157	50	2
First	1156	406	7
Carroll Street	100	68	
Cora Tibbs	37	27	
T.P.S.	412		
Gallatin Road	323	83	3
Glenwood	316	108	7
Grace	667	256	17
Grandview	377	107	
College Grove	30	16	
Haywood Hills	487	202	8
Hermitage Hills	331	151	
Hillhurst	276	117	
Inglewood	597	157	2
Ivy Memorial	223	84	5
Joelton	283	130	
Judson	312	101	5
Benton Avenue	63	31	
Junior League Home	31		
Lincoya Hills	228	54	
Madison Creek	134	86	
Park Avenue	984	248	9
Pegram	17		
Rosedale	130	42	
Tusculum Hills	356	107	2
Two Rivers	335	151	3
Woodbine	515	159	9
Woodmont	470	207	
Oak Ridge, Robertsville	630	212	1
Old Hickory, First	414	191	16
Peytonville	19	9	
Oliver Springs, Beech Park	206	123	
First	183	65	
Parsons, First	211	63	
Philadelphia, Cedar Fork	164	97	1
Portland, First	321	112	
Powell, First	262	53	
Glenwood	324	143	
Pulaski, Highland	131	40	
Rockwood, Eureka	109	45	3
Rogersville, East	241	106	4
Hickory Cove	59	30	
Rutherford, First	133	135	
Savannah, First	209	68	
Saverville, First	419	149	
Shelbyville, First	381	84	
Flat Creek	42		
Hickory Hill	56	31	
Shelbyville Mills	254	117	13
Smyrna, First	318	100	2
Somerville, First	259	123	
Shady Grove	36	21	
Sparta, First	196	76	
Springfield, Bethlehem	96	28	2
Eastland Heights	235	81	5
Oak Grove	190	68	
Sweetwater, First	380	110	
Oakland	62	38	
Trenton, First	380	76	1
Trimble, First	132	56	
Union City, First	618	130	
Second	316	156	4
Watertown, Round Lick	184	63	
Waverly, First	195	49	
Waynesboro, Green River	157	97	
White House, First	157	39	
Winchester, First	233	65	1
Southside	121		

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Sunday School Board's Founder's Room Relocated

NASHVILLE (BP)—The room where the Sunday School Board of the Southern Baptist Convention was organized May 26, 1891, is being restored in the first floor lobby of the board here.

The original room was the study of W. R. L. Smith, pastor of First Baptist Church, Nashville, at that time.

It was built in 1884 and remodeled only once since its beginning. In 1921 the ceilings were lowered and the fireplace was closed. The doors were also relocated in the remodeling.

At the first meeting only 10 of the 40 summoned to the initial session of the board were present.

First Baptist Church is being remodeled and the study was torn down last fall. Board members agreed that the room should be restored and rebuilt in the lobby of the board and be called "Founder's Room."

Much of the old material from the room has been used in the room at the board. Every effort has been made to preserve the original character and atmosphere of the room, Hardie Bass, chief architect for the board, said.

The room will be furnished with reproductions of the pieces used in Smith's study. The original brass spittoon, however, will be placed in the restored room, Bass said. A dummy fireplace with a flat hearth will be built, using the old brick from the church.

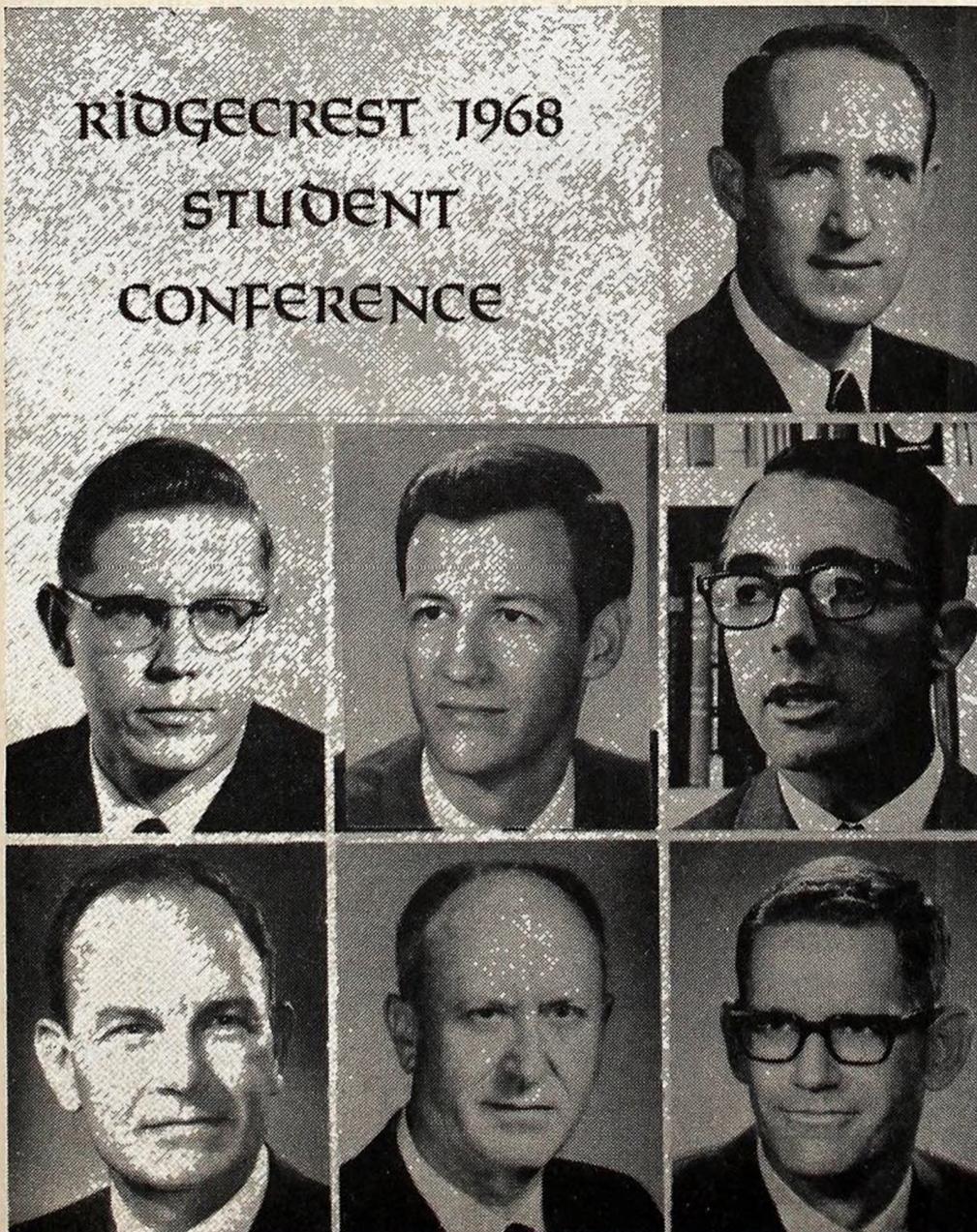
The restored study will be 13 x 20 feet, and will be completed April 30.



NASHVILLE (BP)—James L. Sullivan, executive secretary-treasurer, Sunday School Board of the Southern Baptist Convention, lays a brick for the restored board's "Founder's Room" as Franklin Paschall, pastor of First Baptist Church, Nashville, and president of the convention looks on.

The board met for its first meeting in the original room, located at Nashville's First Baptist Church. It was the study of W. R. L. Smith, pastor of the church when the board was organized May 26, 1891.

First Baptist Church is being remodeled and the study was torn down last fall. Board members agreed that the room should be restored and rebuilt in the board's administration building lobby.—BSSB PHOTO



NASHVILLE—Leaders for Ridgecrest (N.C.) Baptist Assembly 1968 student conference to be held June 6-12 include top row, Peter McLeod, associate pastor, Second Ponce de Leon Church, Atlanta, who will be the Bible teacher each morning except Sunday. Second row, from left to right are, Bill Pinson, associate professor of Christian ethics, Southwestern Seminary, Fort Worth, a noonday assembly speaker; Milburn Price, assistant professor of music, Furman University, Greenville, S. C., who will lead the music; and William Lancaster, pastor, First Church, Decatur, Ga., the evening speaker.

Third row, from left to right are Paul F. Geren, president of Stetson University, De Land, Fla., and Henlee H. Barnette, professor of Christian ethics, Southern Seminary, Louisville, both noonday assembly speakers; and Bill Sherman, pastor, Woodmont Church, Nashville, the Sunday morning and evening speaker.—BSSB PHOTO

Written For Our Faith

Basic Passage: John 20:19-31
 Basic Passage: John 20:19-31

The appearances of Jesus after the resurrection were varied and convincing. There was a stubborn element of incredulity in His disciples that had to be overcome. Jesus repeatedly referred beforehand to His death and resurrection but the disciples could not visualize such a possibility. He seemed so helpless on the cross and so completely finished after His death that none of them seemed to expect to see Him alive any more.

They were completely cast down and frustrated. They were in an agonizing state of despair. They were so low that even when a group saw Him and He had made Himself manifest, with scars and all, they could not convince doubting Thomas. At first they thought His presence was an apparition or spirit (ghost). Yet, He revealed to them unmistakable marks of identification.

At that time Jesus accommodated His manifestation to that kind of evidence most convincing to them. They did not have all the reflections on subsequent spiritual miraculous phenomena which it is ours to enjoy.

An Unexpected Guest John 20:19-23

On the Lord's Day, a group of the disciples were assembled behind closed doors for fear of the Jews. They were a cowed and shepherdless flock as they thought. There appeared in their midst, unannounced, their risen Lord. He quickly disabused their minds as to whether they were seeing a phantom or a spirit. He showed them His hands and feet.

Then their fears and misgivings were banished and gladness filled their hearts as they knew that they were seeing their blessed Lord again. He was present and so real.

He gave them the blessings of peace and gave them a commission in a measure similar to His own. He bestowed on them a special endowment of the Holy Spirit.

This was evidently a foretaste of Pente-

cost. It was an interim gift between the resurrection and Pentecost. If they preached His word in the power of the Spirit and men repented believing, they could announce to them that of a surety their sins were forgiven. If men did not really repent and believe they could announce to them that their sins were not forgiven but retained. We must interpret this passage in the light of the rest of Jesus' teaching and not bend all other scriptures to fit this one. It is a most difficult passage indeed.

How Jesus Deals With Doubts John 20:24-29

Jesus was not harsh with honest doubt. Thomas avowed that he not only would have to see the nail prints and the scar of the spear but he would have to put His finger in them to be sure. Jesus offered to let him make such a test. However, when he saw His Savior he cried, "My Lord and my God." It was so overwhelming all doubts vanished.

Jesus pronounced a blessing on those who, though not seeing as Thomas did, should believe. Yet, he offered to meet the requirements of an honest doubter. God does not satisfy idle curiosity. Honest doubters who are willing to make Him their Lord will receive convincing evidence.

Recorded Evidence For Faith John 20:30-31

There are many other evidences of the deity of Christ which Jesus performed and presented in the presence of His disciples which are not recorded. Those that are written down for us are sufficient to establish the messiahship and deity of Christ and induce committal to Him for eternal salvation. This is evidently the primary purpose of John's gospel. It deals so much with believing and eternal life.

This gospel has been widely distributed among the unsaved and among young converts. It has been highly productive inspiring faith in one group and in strengthening faith in the other. We should master it and let it master us. It will greatly deepen our spiritual life and make us effective soul winners.

It is the gospel of the eternal Son of God. It has preserved so many of the sayings of Jesus and His conversations with individuals.

On Matters of FAMILY LIVING

By Dr. B. David Edens,
 Director, Marriage and
 Family Program
 Stephens College
 Columbia, Missouri 65201



Aim For Freedom For Child's Mind

"If the new generation seems to be accepting stupid values, it just shows how hungry for values they are," says Dr. Benjamin Wolman, professor of psychology at Long Island University. "If we don't give our children the right values, they'll pick up their own."

Parental permissiveness has helped to mask the fact that parents had no particular moral norms they cared to pass along. "If parents were conservative, their children could rebel by being radical. If they were radical, their children could become conservative. But today's youths have to rebel against the kind of nihilism they see around them."

Dr. Wolman urged parents not to be reluctant to discipline youngsters or teach them self-restraint. "We must return to the goal of freedom for the child's mind and not freedom for his impulses."

The educator observed that the abdication of parents seems general. Society, he said, must have a complete revision of its values or we'll "wind up in nothingness."

Brotherhood Department

A Great Opportunity

By Roy J. Gilleland, Jr.

Christian Life and Witnessing Conferences will be conducted by the Billy Graham Evangelistic Association at Fifth Avenue Church, 2500 Fifth Avenue, Knoxville, Sunday afternoons 3:00-4:15 P.M. The emphasis for each of four conferences is shown:

Apr. 21—Responsibilities and Resources
 With emphasis on Life and Holy Spirit

Apr. 28—The Balanced Christian Life
 The Bible and the Devotional Life

May 5—Sharing our Faith

May 12—Follow-up

Since the major emphasis of Baptist Men is Christian Witnessing (Mission Action) this is an opportunity we need to take if at all possible. This instruction is made to order for you and other officers in your organization. Be present with your officers. It will put you way ahead.

WRITERS

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EXPOSITION, 386 Park Ave. S., N.Y. 16

Alabama Minister Takes Nashville Housing Post

NASHVILLE—An Alabama Baptist minister is the new Information Services Officer of the Nashville Housing Authority here.

Rayburn Ray of Birmingham, former Assistant Executive Secretary of the Alabama Temperance Alliance, will head the Authority's Information office and supervise the organization's publications and public relations program. He will work with neighborhood groups, churches and civic organizations, and the news media.

Ray said that there is now unprecedented interest in urban problems, particularly housing and urban renewal activities, among churches and the general public. "My job," Ray said, "is to respond to that interest and to help create public understanding of Nashville's mammoth public housing and urban redevelopment programs."

Ray, a native Alabamian and a radio arts graduate of the University of Alabama, received his B. D. degree from Southwestern Seminary, Ft. Worth, in 1952. He served pastorates in Texas, Alabama and Georgia before joining the Temperance Alliance in 1965.

He is a frequent contributor to Baptist state papers and denominational publications.

Ray is married to the former Rose Ann Collier of Washington, D. C. They have two children.

Laughs . . .

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 scapel 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.

* * * *

Policeman (producing notebook): "What's your name?"

Speeding Motorist: "Aloysius Alsaliat Chysianczjiachas."

Policeman (putting away notebook): "Don't let me catch you speeding again."

* * * *

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

Children's Page

RAINY-DAY FUN*

By Lois Anne Williams

Tammy was feeling sad. She was even feeling a little bit mad. Tammy had planned to go outside to play with her friend, Cindy. Now it was raining and she had to stay inside.

"You can play with your dolls. Why don't you fix a tea party for them?" Mother said.

"I don't want to play with the dolls," Tammy said with a frown. "I just fixed a tea party for them yesterday."

"How about building something with blocks, then?" asked Mother.

Tammy shook her head. "I don't want to build anything with my blocks, either. I want to go outside and play. I don't see why it had to rain," she said.

Tammy stomped across the room and sat down to look out the window at the drizzling rain.

Mother came over and sat down beside her.

"Well, Tammy, we could not have a beautiful world without the water. The grass would not stay green long if the rain did not fall on it and keep it fresh. The flowers could not bloom if they didn't have water. The trees would not live without rain. We can be thankful for the rain even if it means we have to stay inside today."

Tammy looked at her mother and smiled. "I guess I'm glad it's raining then," she said as she looked up at the pretty trees in her yard. There in the high branches of one of the trees, she saw two squirrels. They were playing and having a good time in spite of the rain.

One squirrel was chasing the other up and down the tree. Tammy could see them jumping from one branch to another. Each branch would swing and sway as the little animals jumped onto them and ran along their merry way.

Tammy burst out laughing as she watched the funny actions of the squirrels. When they stopped to rest on the ground, they sat up on their back legs with their long tails arched behind them.

"Mother, see how pretty the squirrels are," Tammy said.

"Yes, they are pretty. And isn't it fun to watch them as they run about and play?"

"Oh, yes, Mother. I'm so glad they are playing like that today," Tammy said with a smile.

Mother nodded. "But you know, Tammy, the squirrels play in the trees nearly every day. You have just been too busy with your own play to stop and see them. I think it's

AN OLD FRIEND*

By Josephine M. Opsahl

Do you know that the banana is one of man's oldest friends? It has been used a long time in nearly all tropical countries. Plant scientists today are puzzled as to where its original home really was.

We in northern countries are familiar with only the yellow- and red-skinned ones. But this fruit comes in many colors and sizes. Some bananas are tiny three-inch ones. Others are round or are shaped like crescents or melons. Still others come in pink, purple, or orange. Some are spotted or striped.

Just as you and I use bread and potatoes as staple foods, people of warm climates find the banana exceedingly useful. They cook some varieties when green, using them as vegetables. Others are eaten ripe. Some are even dried, like raisens or prunes, for future consumption. Sugar, syrup, starch, dyes, vinegar, alcohol, acid for tanning leather, and even a fine white flour are made from bananas.

People also use other parts of the banana plant in many ways. They use the big leaves for thatching the roofs of their homes. They use them for wrapping paper, tablecloths, and umbrellas. From the leaves and stalks, they make rope and twine.

The banana plant itself is as interesting and unusual as it is useful. What appears to be a solid trunk is really leaf stalks rolled tightly together. The new leaves develop in the center. The plant bears only one bunch of bananas. But it puts out shoots which produce other plants.

a good thing you couldn't go outside today so you could have a chance to see them. Don't you think so?"

"I think so. I don't have to go out and play with Cindy. The squirrels are my friends. I can sit right here and have fun watching them. I've found a new kind of play," said Tammy.

Mother said, "Maybe the next time you can't do what you would like to, you won't get grumpy. There is always something else you can do happily."

"I'll try," Tammy said, as she watched the squirrels hurrying off to another game of chase.

* (Sunday School Board Syndicate, all rights reserved)

Asks For Judicial Review Law

WASHINGTON (BP)—A Baptist leader here urged Congress to enact a judicial review bill in an effort to make it easier to test the constitutionality of acts of Congress on First Amendment grounds.

Walfred H. Peterson, director of research services of the Baptist Joint Committee on Public Affairs, testified before a subcommittee of the House Judiciary Committee that is having hearings on the subject of judicial review.

The U. S. Senate twice, in 1966 and in 1967, has passed overwhelmingly a judicial review bill, but this is the first time it has received any attention in the House of Representatives.

The current series of hearings began on March 6 with testimony from members of Congress and a representative of the administration.

Two more hearings were held on March 27 and 28. Another day of hearings were scheduled for April 3, and after that further hearings will be held if the Judiciary Committee wishes.

Rep. Emanuel Celler (D., N.Y.) chairman of the House Judiciary Committee has been cool to the judicial review bill, as has been the leadership of the House of Representatives. In the light of known attitudes in the House it is not likely that action will be taken on judicial review soon.

Another factor that may slow down the bill is the New York Case. *Flast vs. Gardner*, now before the Supreme Court on the question of "standing to sue." Some Congressmen feel that it is inappropriate to push judicial review in the House at present lest it be interpreted to mean that Congress is trying to influence the decision of the Supreme Court in a case now under consideration.

In the Baptist testimony, Peterson pointed out that he was speaking only for the staff of the Baptist Joint Committee on Public Affairs. The committee itself has taken no formal stand on judicial review, but it has encouraged its staff to follow the developments in this field.

Neither have any of the Baptist conventions sponsoring the Baptist Joint Committee passed any special resolutions specifically on the judicial review bill before Congress.

However, Peterson pointed out that the Baptist constituencies would be glad for some provision to speed up judicial review of church-state issues in much recent legislation enacted by Congress.

Although Peterson testified in favor of the judicial review bill, he also said under cross-examination by Rep. Edwin E. Willis (D., La.) that he felt the issue is not so urgent until the Supreme Court makes its

HemisFair Exhibit Includes Sculpture

By Al Morgan

DALLAS, Tex. (BP)—A piece of modern sculpture sure to command the attention of HemisFair visitors this summer is on its way to San Antonio for display in the Baptist pavilion.



Expected to become one of the most talked about exhibits in the Baptist Pavilion is the seven-foot sculpture of the figure of a man searching for God. It has become a part of "Man's Search For God," theme of the Baptist Pavilion. Its creator is Al Kidwell of Dallas who describes his work as "an assemblance." Shown with the exhibit is Miss Linda Francis of the Radio-Television Commission of the Southern Baptist Convention.—(Jerry Pate Photo)

decision in the *Flast* case.

Peterson concluded his testimony by pointing out that the Supreme Court has no difficulty in handling taxpayers suits arising under state laws, but that it has had trouble finding ways to handle such cases involving federal funds.

"This could conceivably lead to a dual standard of establishment, one for the states and one for the federal government," he said.

The sculpture, which will stand at the entrance to the Baptist pavilion, is a figure of a man on bended knee whose face is uplifted to heaven with a hand raised to God.

Unique in composition, the sculpture has already offered evidence of being one of the most talked about displays in HemisFair.

But, it is not a sculpture at all, according to its creator, Al Kidwell of Dallas. "It is an assemblance."

The seven-foot figure is constructed from "junk". And the junk has come from discarded portions of old churches from various parts of the world and various periods in history, says Kidwell.

For example, the center piece, which forms the torso of the figure, is stained glass which was gleaned from a seventeenth century church in England. Its sides are columns from a pew of an 1834 Oklahoma church.

The figure's shoulders are made of carved wood found in an early 1800 church in Boston, Mass., while the neck is formed from part of a chandelier of a 1912 Louisiana church.

Churches in England and New York contributed materials for its raised arm which is topped by carvings from a Dallas church built in the early 1900's.

The artistic combination of such junk by Kidwell has produced a dramatic figure which haunts the heart with its austere expressiveness.

Kidwell says he has been assembling different creations from the residue of junk yards and dusty warehouses for almost a decade.

Sometimes inspirational, sometimes satirical and sometimes humorous, Kidwell's works have been shown at exhibits in Albuquerque, Sante Fe, Dallas and New York.

He describes his creation for "Man's Search For God," theme of the Baptist pavilion, as one of his largest and most provocative to date.

A native of Washington, D. C., he studied art at Cordon School of Art and is presently associated with Bill Stokes Associates of Dallas who are working on the Baptist exhibit.

The pavilion is sponsored by the Foreign Mission Board and Home Mission Board of the Southern Baptist Convention as well as the Baptist General Convention of Texas and the San Antonio Baptist Association.

Dedication of the pavilion was observed on opening day, April 6, with representatives present from each of the sponsoring agencies.