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A Question of Communication



By Gomer R. Lesch

What question asked by Jesus could be more contemporary than the one he posed to Cleopas and a companion on the Jerusalem-Emmaus road the day of the resurrection?

As these two disciples discussed the happenings of the past few days, just as we talk over current events, Jesus drew near and joined them in their walk. His question was: "What manner of communications are these



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Fields Urges Religious Editors
To Fight Racism

WASHINGTON (BP)—The first Southern Baptist to serve as president of the interdenominational Associated Church Press, W. C. Fields of Nashville, urged the organization's members here to crusade against racism in the nation and in their churches.

"Race prejudice should be cleansed from our lives and from the lives of our people because it is a sin against almighty God and a denial of the mission and message of Jesus Christ, his son," declared Fields, public relations secretary for the Southern Baptist Convention.

"In this city with its growing black majority, with the memory of Martin Luther King's tragic death so fresh in our minds and on our consciences, we as editors are face to face with another of the volcanic . . . changes of our era," said Fields.

The editor of The Baptist Program magazine urged churches to become servants of the dispossessed of all kinds, the culturally deprived, and the social outcast.

"We have despised and rejected them, esteeming them not, and have hidden our faces from them," he charged. "But in so

that ye have one to another . . .?" (Luke (24:17))

The query disturbed the gloomy pair, even as it must disturb us today. For we are engulfed in, enslaved by, and more significantly, engaged in, communications that are unworthy of the Master.

Through our communications we manipulate and are manipulated. We deceive and are deceived. We express hostility and are impressed with hostility. The quality and content of our communications are at best dubious and at worst distressing.

After we identify and repent of the unworthiness of our communications, how can we turn them toward virtue?

Three "c's" can help—credibility, clarity, and creativity.

If we express ourselves in a reliable, believable manner, we have taken a step in the right direction—toward credibility.

If we speak, write, or gesture clearly, we ought to be better understood.

If we dedicate ourselves to creative communication rather than to bland and uninspired expression, our answer to Jesus' question should become acceptable.

When we answer him, we need to consider *how* we communicate, but more importantly, *what* we communicate. For the Christian, the gift of expression carries with it the obligation to be a faithful witness.

What manner of communications are these that *we* have one to another?

Gomer R. Lesch is Director of the Office of Public Relations, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville.

doing, we have rejected Christ, for here surely is where Christ is moving today, reclaiming and redeeming."

Fields further declared that it is "hypocrisy of the worst order and incongruity right out of the pit for us to send missionary and military messengers to other shores and then live like the devil himself here at home."

The Baptist editor and director of the Baptist Press news service made the statements in his presidential address to the Associated Church Press.

Fields was elected last year for a two-year term as president of the organization while serving at the same time as president of the Religious Public Relations Council.

In his presidential address, Fields outlined social and technological changes in the past decade which have drastically affected the churches.

"We tended," he said, "to mix up the religious dimensions of American culture with the cultural dimensions of American religion . . . the passage of time may prove that an essentially alien social order has trapped and tamed the churches."

"Religion suffers from a tendency to become an end in itself, to become self-seeking, self-indulgent, and parochial," Fields stated.

"When this happens, religious journals are not doing their job. We (editors) have frequently done more to canonize prejudice than to wrestle for truth, to solidify and petrify the sacred than to redeem and sanctify the secular."

Fields also observed that the government has been a big factor in influencing the churches on social issues.

"The sad, tragic, ironic fact is that politicians have had to prod and push church people into doing something about our public responsibility," the Baptist editor said.

He added that government has dragged the church leaders, often kicking, to posts of civic duty, and that there was too little religious or theological evaluation of civil rights and welfare legislation, aid to education, relief for the poor, minimum wages, etc.

"Now when the people are in trouble," he observed, "they turn to the government, not to the churches. The role of the state is expanding, while that of the church seems to be becoming more and more marginal."

Calling politicians "the movers and shakers of society," Fields said they were remolding American life "without the insight or inspiration of the dynamic religious forces" because of the forfeiture of the churches.

WMU President Joins Husband in Project 500

ATLANTA (BP)—Robert C. Fling, a former pastor in a small Texas town, has been appointed pastor-director of mission work in Westchester County, N.Y., a Project 500 target area that boasts of the highest per capita income in the United States.

He will have a unique assistant in his wife, Helen, who for five years has been president of the Womans Missionary Union of the Southern Baptist Convention.

Mrs. Fling describes herself and her husband as "victims of our own speaking and writing of our growing concern for pioneer missions in this day of urbanization."

Fling, who was pastor of First Church of Cleburne, Tex., will be the first pastor for Westchester Church. From the church, he will produce multiple ministries to other communities in the county.

The only Southern Baptist church in an area populated with about 800,000, the six-months-old church has about 50 members meeting in a rented stone building which once was an Episcopal church.

"We expect this to be one of our most interesting and most productive situations," said Wendell Belew, secretary of the SBC Home Mission Board's department of Pioneer missions.

He added that Fling "will be especially equipped to lead in this mission situation. He is experienced in the pastorate, has exceptional creative abilities and is willing to attempt new approaches in reaching people."

Front Cover Picture

The mother still shapes the life of her child and the life of her nation. Pray that all mothers may give Christian instruction that it may be said: "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ." 2 Tim. 3:15.—Home Board Photo

A Baylor graduate, Mrs. Fling served six years as recording secretary of the convention-wide WMU before becoming its president.

She is a member of the executive committee of both the Southern Baptist Convention and North American Baptist Womans Union and is a member of the commission of missions and evangelism of the Baptist World Alliance.

Others appointed in the April meeting of the board of directors of the Home Mission Board were:

E. C. Chron, former pastor of Trinity Church in Anchorage, Alaska, as state director of missions for the Alaska Baptist Convention; Donald Knapp, continuing as pastor of Trinity Church in Schenectady, N. Y., in addition to directing general mission work in Schenectady, Albany and Troy; Harold Parks Hitt, pastor of First Church in Bothell, Washington, and Mrs. Hitt, as general missionaries to the Oregon-Washington area; and Jim H. Goins, former pastor of Mission Drive Church in Phoenix, as superintendent of missions for the Little Colorado and White Mountain Baptist Associations in Show Low, Arizona.

Readers Write

... Illustration Makes Impression

● First let me say thank you for a fine publication, (Baptist & Reflector), which I enjoy each week. I felt I wanted to share this experience with you.

Several weeks ago there was an illustration showing the straight and narrow path contrasted to the broad way that leads to destruction. As my family was dressing for church on Sunday morning, nine year old Mike brought that copy of the Reflector to me and asked me to explain it to him. I had begun to notice that he seemed more thoughtful lately and had been very careful to take his Bible with him to church. I felt that God was speaking to him and urging him to accept Christ as his personal Saviour. We had talked to our Pastor about a year ago and it seemed Mike didn't fully understand then what he should do. I took time out to explain the illustration to him the best I could. I asked him if he was ready to make his decision that day and he shook his head "no" and hurriedly left the room. We didn't discuss it further.

Last night, some two or three months later, during revival services Mike came forward during the invitation and taking the Pastor's hand said, "I want to be saved, I want to follow the right path." This morning as I was thinking over what he had said I remembered the illustration in "Baptist & Reflector" and knew it had made an impression on him and I feel it was instrumental in helping him make his decision.—Mrs. Sidney Hughes, 1401 Kirkland Ave., Nashville, Tennessee 37216

... Some Seminar Speakers Unfair

● The Baptist Press articles concerning a three-day Christian Citizenship Seminar which filled much of the space in the April 11 issue of the REFLECTOR have raised several questions in my mind. Why should the Southern Baptist Convention Christian Life Commission assume the responsibility for this type of meeting? Did the Executive Committee of the SBC recommend such a meeting? After reading the thoughts that were expressed by some of the invited speakers, my reaction as a member of a Southern Baptist church, is quite negative.

Mr. William H. Crook, Director of VISTA (Volunteers in Service to America) and former Southern Baptist pastor, was, in my opinion, unfair in his attack on our churches. The religious institutions of America are already under fire on most of the university campuses from New Left professors and chaplains who are attempting to indoctrinate the sons and daughters of middle class families, realizing that they will be the leaders of tomorrow. I wish that Mr. Crook would direct his creative thinking toward solutions for the many problems that are developing in the Federally-sponsored War on Poverty.

(Continued on page 11)

N.Y. Area Baptists Take Steps To Form Convention

ENDICOTT, N. Y. (BP)—Baptists from New York, New Jersey, and lower Connecticut took steps here toward creating a Baptist state convention in 1970, adopting a constitution for a new Baptist Fellowship of New York.

The Fellowship will function, in effect, as a state convention until the convention is officially organized in the fall of 1969. On Jan. 1, 1970, the name would be changed to the Baptist Convention of New York.

A committee of four men each from four associational areas in the three states submitted the constitution for the Baptist Fellowship of New York, and reaffirmed the target date of Jan. 1, 1970, for the new state convention to become operational.

About 200 Baptists from New York, New Jersey and lower Connecticut attended the historic session here, and voted to hold a second meeting Sept. 7-28 at the First Baptist Church in Brooklyn, N. Y.

A \$5,450,000 budget for operation of the new Fellowship was approved, with 20 per cent of all receipts allocated to the Southern Baptist Convention for world missions.

The three associations in the group which now are affiliated with the Maryland Baptist Convention each pledged definite dollar amounts to the budget, and the Frontier Baptist Association, affiliated with the Ohio Baptist Convention, has asked its churches to send 40 per cent of their Cooperative Program unified budget receipts to the new Fellowship, and 60 per cent to the Ohio convention offices.

The new Fellowship is comprised of four Baptist associations in New York, New Jersey and lower Connecticut—the Adirondack Baptist Association, the Central Baptist Association and the Metropolitan Baptist Association (all affiliated with the Maryland convention), and the Frontier Association.

EDITORIALS

Significant For Health Services

April 19 marked a significant day for the health services of Nashville and Middle Tennessee. Dedicated was the new eight-story \$10 million, 300-bed central wing of Baptist Hospital. The occasion also marked the 20th anniversary of Baptist ownership of what used to be Protestant Hospital which was transferred to the Tennessee Baptist Convention April 21, 1948. That transfer initiated a planned program of expansion.

Baptist Hospital, Nashville, today, has a well deserved reputation for community service. It is acclaimed as a center of healing and training. During twenty years the hospital has expanded to meet the health needs of the growing area it serves. Property now consists of seven buildings with over 600,000 feet of floor space spread out over two blocks. Nearly 1500 employees are kept busy in the hospital's multiform services to its patients. More than 300 volunteers also contribute thousands of hours of dedicated service

helping the hospital round out its compassionate ministries. The School of Nursing has modern facilities for 175 Nurses. Total hospital bed capacity has been expanded to 625 and 80 bassinets. This makes Baptist the largest general hospital in Nashville.

During each of the past twenty years the hospital has given Christian services at a net cost to itself of more than one-half million dollars to those unable to pay for their hospital care.

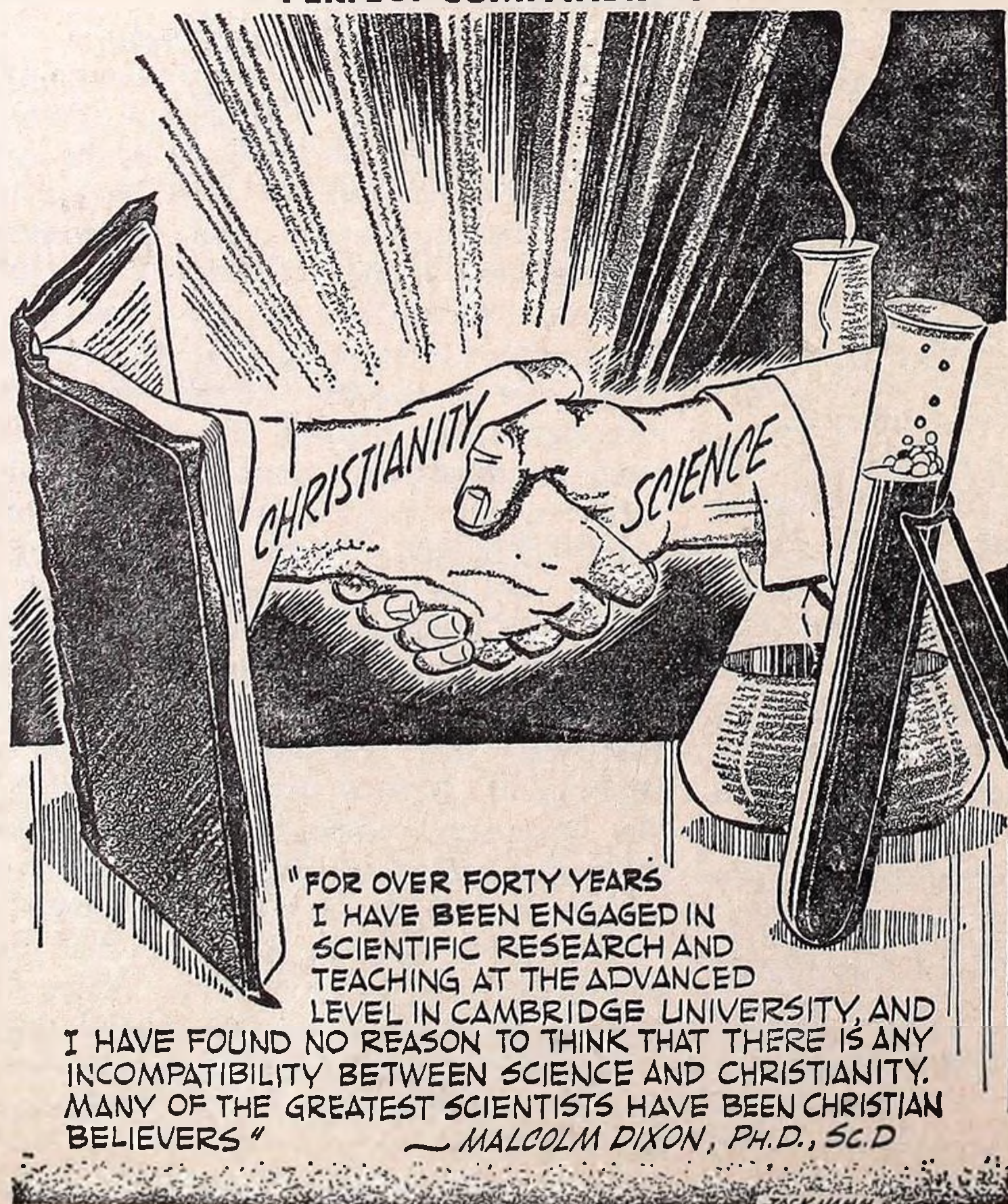
As a nonprofit enterprise, the hospital gets no tax money or funds from public welfare programs, nor from state or governmental agencies, community welfare campaigns or independent corporations. This is in line with our Baptist principle of separation of church and state. The hospital is the property of the Tennessee Baptist Convention. Its Board of 27 trustees, its administration and its management staff are to be commended for the successful operation of a center of healing which has reached into so many homes of Middle Tennessee and touched so many lives in the name of the Great Physician.

Belmont Offered Large Gift

Dedication of Belmont College's newest facility April 21 was a historic day. Mr. Jack C. Massey prominent Nashville business leader and Baptist layman announced his additional gift of \$1,200,000 to Belmont. This is to build, equip, and staff a school of business administration to be of "national reputation." The gift includes a \$200,000 site for the new school across the street from the new Fine Arts Building including the Massey Auditorium dedicated April 21. A gift of \$250,000 by the Masseys was announced graduation eve last May 26. Belmont trustees at that time voted unanimously to name the new auditorium in honor of the Masseys.

The new gift is for an initial \$500,000 for construction and equipping of the school of business administration. This gift was made subject to approval by the trustees and with the stipulation that an equal amount of money (\$500,000) be raised through other sources. Another \$500,000 is to come from the Massey family

PERFECT COMPATIBILITY



The Eternal Deity of Christ

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

In this one terse verse John speaks of the eternal preexistence of Christ. "In the beginning," whenever that was (cf. Gen. 1:1a). Whenever it was Christ **always was** before the beginning. So He was prior to creation.

"In the beginning was the Word." The word "was," used three times in this verse, is the imperfect form of **eimi**, the verb for essential being like our verb "to be." It has no reference to beginning or end, simply to essential being or existence. Literally, it reads, "always was." So "in the beginning always was the Word."

"And the Word always was with God." "With God" renders **pros ton theon**. **Pros** means face to face. It expresses equality and intimacy. If in that day you had entertained two rulers equal in power but different in height, you would need to seat the shorter on pillows. Thus neither would look up or down at the other. They would see each other face to face or **pros**. We would say that they looked at one another eye to eye, or on a straight, even line. This indicated that they were equal. So Christ was **pros ton theon**, face to face or equal with God. He always was equal with God.

"And the Word was God." He **always was God**. In the Greek text it reads "and God always was the Word." Thus "God" is in the emphatic position. We would say, "And the Word always was God Himself."

Had John wanted to say that Christ was "divine" he would have used **theios** not **theos**. **Theios** would mean that He was a divine being. But that was not strong enough. So he used **theos**, God, emphatically, God Himself. This is strong language stating the absolute essential deity of Christ.

Why did he use such strong terms? One purpose of his Gospel was to refute the Gnostic philosophy which when applied to Christ made Him a created being, divine, but much lower than God. So John takes pains to express in no uncertain language

The Basic Laws Of Life

By T. B. Maston

Retired Professor of Christian Ethics, Southwestern Baptist Theological Seminary

I am convinced that all of life is governed by certain basic laws. Some of these laws are known; others are unknown.

By "basic laws" we mean laws that are written into the nature of man and into the nature of the world in which he lives. God, the creator of man and the world, is the source or the author of these laws.

The basic laws of life are not dependent upon a written formulation of them. Their validity rests in their very nature. Really, the validity of the statutes of any government or governmental agency ultimately depends on whether or not those statutes are grounded in any expressive of the basic laws of God.

These basic laws are as clearly evident in the area of health as anywhere else. Many of the laws of health are known to us. We also know that if we observe those laws, we will have good health. On the other hand, if we ignore or violate them, sickness or ill health will be the eventual result.

This means, among other things, that the penalty for the violation of the basic laws of life is not external to the laws but inherent in the laws. Sooner or later one must pay the price for any violation.

that Christ was not a created being but eternal in His being. Furthermore, He was not merely a divine being but lower than God. He was God Himself in His essential being.

In Colossians Paul was opposing these same philosophers. And in 2:9 he said literally, "Because in him [Christ], and in him alone [emphatic position] is permanently and abidingly at home all [not some] the very essence of deity, the state of being God, in bodily form."

Neither John nor Paul held back in attributing full deity to Christ. Anyone who would do any less runs head-on into these two statements.

The laws of mental health are not as generally known as those for physical health. It seems clear, however, that they are just as surely operative in one area as in the other. Health of mind as well as of body follows from the observation of certain laws.

What is true of the health of the individual is also true of the health of society and of the institutions of society. Certain basic laws govern human relations, such as the relations of husband and wife, parents and children, employer and employee, and racial, cultural, and national groups.

Insofar as people conform to the laws governing human relations, there will be sound, happy, mutually satisfying relationships. In contrast, if these laws are violated consciously or unconsciously discord and unhappiness will be the result.

God who is the source of these basic laws is greater than those laws. The Creator has the power to control or set aside that which he has created.

It seems, however, that God, with rare exceptions, sees fit to let the basic laws of life operate. This means, among other things, that God is responsible for most that happens to us and to our world, only in the sense that he permits the laws of life or His laws to operate or function.

All of the preceding means that men should seek to know the basic laws of life and, once knowing them, they should conform to or cooperate with them. This is good common sense.

The God who created man knows what is best of man. His basic laws are not given to man primarily to restrict or to restrain him but to release him to creative freedom. It may seem paradoxical but creative freedom can become a reality only to the degree that we live within the restraining influence of the will of God as expressed by the basic laws of life.

at the rate of \$50,000 a year for 10 years for operation of the new school. It is hoped this noble gift will encourage generous response from many others to answer the call and need of higher education in this state.

Mrs. Massey who shared in the generous gift last year passed to her heavenly reward Feb. 25, 1968. She had talked the night before her death of her desire to help meet Belmont's needs and of this new gift. Mr. Massey told the large gathering of Baptists present from over Middle Tennessee his Christian faith led

him to believe that though she was not present in the body she was sharing with them in the dedication experience.

We salute Jack C. Massey and his family for their interest in and contribution to the strengthening of Christian education in our area.

In addition to the support given our Baptist schools in Tennessee through the Cooperative Program there is real need for special gifts to underwrite the cost of new buildings and special projects which our Baptist schools must have if they are to make needed advance.

Tennessee Topics

St. Elmo Avenue Church, Chattanooga, voted to purchase a dwelling at 5105 Tennessee Avenue for use as a pastorium. The house is the former home of the late **E. J. Stone, Sr.**, who before his passing was a member and deacon of the church. The present pastorium at 4425 Seneca Avenue will be sold and the amount of the sale applied on the purchase of the new property. **McKnight Fite** is pastor.

John Stephen Perrou, Jr., formerly of Oak Ridge, has completed requirements for graduation from Southeastern Seminary and will be awarded the Master of Divinity degree at the commencement exercises May 31. **Steve**, son of **Mr. and Mrs. John Stephen Perrou, Sr.** of Valdese, N. C., is a graduate of UT, Knoxville. His wife is the former **Juanita Smith** of Oak Ridge.

Homer L. Yates assumed his duties Apr. 1 as pastor of Piney Grove Church, Big Emory Association. He came from a two year pastorate at Oak Hill Church, Crossville.

First Church, White House, was led in revival by **Wade Clemons**, evangelist of Morristown. There were 22 professions of faith and six additions by letter. Many others rededicated their lives. **Don Davis**, Goodlettsville, led the singing. **Bobby E. Parker** is pastor.

J. Burch Cooper, who retired from the ministry from Immanuel Church, Fort Lauderdale, Fla. last November, began his work as pastor of North Etowah Church, Etowah, Apr. 1. He succeeds **Eldon N. Pack** who retired Nov. 1, after an 18-year pastorate at the church. The church has just closed a revival in which Cooper did the preaching and **Mrs. Reed Bowers**, minister of music of the church, led the singing. There were 23 for baptism.

Shelbyville Mills Church, Shelbyville, will observe its 1,000 broadcast over Station WHAL AM-FM, Shelbyville, May 3-5. Former pastors are being invited as guest speakers. The church began broadcasting evening services 20 years ago.

First Church, Milan, is preparing and will install in its building a suitable plaque memorializing the unselfish service to the church of the late **Henry J. Huey**. Dr. Huey was pastor of the church 26 years before becoming executive secretary of the Tennessee Baptist Foundation.

Harrison-Chilhowee Baptist Academy's summer school begins Monday, June 10 and closes Saturday, July 13. Second term begins Monday, July 15 and closes Saturday, Aug. 17. The school is located at Seymour, midway between Knoxville and Sevierville, just one mile off Chapman Highway.

Calvin T. Harvell has resigned as pastor of Fellowship Church, Millington, to become pastor of Audubon Church, Henderson, Ky. His address will be 1317 Helm Street, Henderson, Ky. 42420.

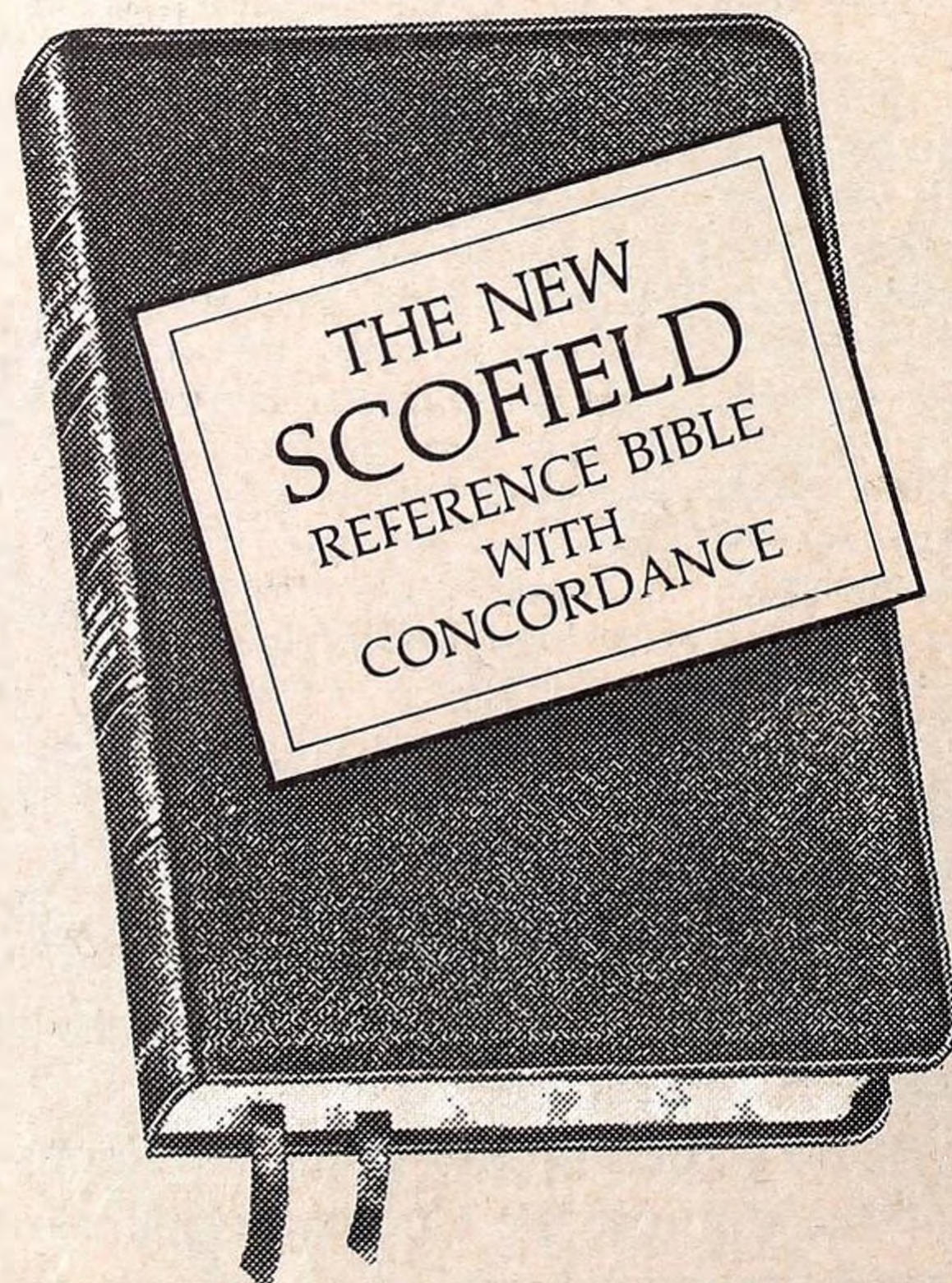
C. P. Bates is now moderator of Alpha Association due to the resignation of **Morris Lee**, who accepted a call as pastor from Big Rock Church. Bates, member of Cross Roads Church, stepped up from his position as vice moderator. **Thomas Mayberry**, pastor of Edgewood Church, was elected vice moderator. This is the first time Alpha has had a layman as moderator.

W. Maxey Jarman will deliver the commencement address at the spring convocation of Memphis State University May 25 in the Mid-South Coliseum. About 200 degrees will be awarded. Jarman is chairman (of the board) of GENESCO, Inc., formerly the General Shoe Corp. in Nashville. He is a member of First Church, Nashville, where he was former chairman of the Deacons. He is also vice president of the American Bible Society.

Cannie W. Leonard begins his work as pastor of Salem Church at Liberty in Salem Association May 1. This will be his second time as pastor of the church. He recently resigned as pastor of Baker's Grove Church in Nashville Association.

R. Trevis Otey, pastor of First Church, Jackson, did his own preaching in revival services. **Carlys Scates**, Miami Shores Church, Miami, Fla., led the singing. There were 28 additions.

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C-N SENIOR RECEIVES FULBRIGHT GRANT

Robert M. Burts, Carson-Newman's Fulbright campus representative, has announced that *George Stephen Brissie*, a senior language major from Lyman, S.C., had received a grant from the Fulbright Commission to study German at Heidelberg University this fall.

Brissie, who has compiled a 3.93 academic average at C-N, said that he was most gratified to receive the Fulbright grant. "I look upon this grant as a most excellent opportunity to further my knowledge of the German language and literature. The grant will also allow me to do research in a field which has fascinated me for a long time," Mr. Brissie said. He plans to look into the German immigration into the Dutch folk area of S.C.

Before leaving the states, Brissie has an important date to fill on June 14. That's the day set for his wedding to *Miss Jane Stone*, a C-N senior from Nashville. She is the daughter of *Mr. and Mrs. George E. Stone, Jr.* of 2705 Crestdale Drive. When they return from Germany, George has a fellowship waiting for him at Vanderbilt University.

Brissie is the son of *Mr. and Mrs. S. C. Brissie* of Lyman, S.C.

Miss Anita Coleman, missionary, has gone to Japan, following furlough in the States (address: 11-798 Nishijin Machi, Fukuoka, Japan). A Tennessean, she was born in Buena Vista, and grew up in the McKenzie area. Prior to her missionary appointment in 1962 she taught school in Tennessee eight years.

Litz Manor Church, Kingsport, called *J. Carrol Chapman* as pastor and he will begin his new work May 1. Presently he is pastor of Lexington Park Church, Lexington Park, Md.

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Children's Building Dedicated



CHATTANOOGA—Dedication services for the new children's building of East Chattanooga Church, at 2901 Taylor Street, were held Sunday morning, Apr. 7. Pastor Robert Cantwell was assisted in the service by J. V. James, superintendent of missions for Hamilton County Baptists. Ralph Brown and Roy Creasman were co-chairmen for the project.

BILLY GRAHAM calls
this book "a new and
thrilling chapter in
the story of Christian
medicine."

OPERATION BROTHER'S BROTHER

by Cyril E. Bryant
Foreword by Billy Graham

The dramatic story of a man whose devotion to God is matched by his devotion to his fellow man—Dr. Robert Hingson who, with his painless "peace gun," is ridding the world of "communicable pestilence."

Millions have heard of Dr. Hingson and his life-saving crusade through the author's article in the April *Reader's Digest*. Now you can read the whole story of this amazing man and his life-saving Christian work across the world, immunizing whole populations against disease with his "peace gun" (a jet inoculator without a needle) that can inoculate a thousand people in an hour.

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Donations For Religious Purposes 46.9% Of 'Philanthropic Giving'

NEW YORK (RNS)—The American Association of Fund-Raising Counsel reported here that contributions for religious purposes accounted for 46.9 per cent of the \$14,560,000,000 in 'philanthropic giving' in the U.S. in 1967.

Religious causes again led all other categories with \$6.83 billion. While last year's percentage for religion was lower than that in 1966 when it was 48 per cent of the grand total, the actual dollar amount was

greater than the 1966 figure of \$6.5 billion.

Reported in Giving USA, the association's yearbook on philanthropy, the financial statistics were based on data submitted by government, religious, health, welfare, youth, civic and other organizations.

Besides the 46.9 per cent given to religion, other categories were: health and hospitals—17.9 per cent or \$2.61 billion; education—17.4 per cent or \$2.53 billion; human resources—6.4 per cent or \$931 million; civic and cultural—4.3 per cent or \$621 million; and other—7.1 per cent or \$1.03 billion.

Largest single source of philanthropy were the individuals who gave \$11.14 billion of the \$14.56 billion total. Other sources were: foundations, \$1.25 billion; bequests, \$1.26 billion; and corporations, 912 million.

Among the 12 largest individual gifts or bequests in 1967 listed by the yearbook was one of \$5 million from the late Ruth T. Wallace estate to Pope Paul VI and the Redemptorist Fathers.

Along with financial contributions, Americans continued to give of their time as volunteers in a wide variety of public service. The yearbook reported that a conservative estimate of the number in volunteer service last year was over 55 million persons. This figure includes service in hospitals, education, anti-poverty programs and Peace Corps.

HMB's Adkins Accepts Florida Baptist Post

ATLANTA (BP)—The director of the department of Christian social ministries of the Southern Baptist Home Mission Board here has resigned to accept the directorship of the Florida Baptist Retirement Centers.

Paul R. Adkins was the first director of the Home Mission Board's Christian social ministries department, created in 1966. He came to Atlanta from Dallas, where he had been director of the department of aging of Buckner Baptist Benevolences.

"I believe that the department of Christian social ministries of the Home Mission Board really can set the pace for churches and associations in involvement in missions," Adkins said.

"This department also can be the real cutting edge in crossing racial areas. Social work, as it should be in Christianity, knows no color barriers."

"But I'm getting back into what I know best," Adkins said.

Adkins' resignation was effective April 30. An agency of the Florida Baptist Convention, the office of the Florida Baptist Retirement centers is located in Vero Beach, Fla.

Woman's Missionary Union

WMU, SBC Annual Meeting

June 3-4, 1968

Civic Center Music Hall

Houston, Texas

Theme: Hope of the World

MONDAY MORNING, JUNE 3

Unique Story Highlights:

The Alaska Flood

The Beulah Hurricane

Luther Rice and Project 500

MONDAY AFTERNOON

200 Years of Missionary Service:

John Abernathy, Lucy Wright,

Blanche Groves, I. N. Patterson,

Helen Bagby Harrison

MONDAY EVENING

In an Age Without Precedent

Edward B. Lindaman

TUESDAY MORNING, JUNE 4

A Look to the Future:

Tomorrow in Africa—

Mrs. Milton Cunningham

WMU Geared to Change—Alma Hunt
A Dream in My Heart—Dorothy Brown

TUESDAY AFTERNOON

Crusade of the Americas
a dramatic presentation

Make application for hotel or motel
reservations through:

SBC Housing Bureau

1006 Main Street

Houston, Texas 77002

Give the following information—date and approximate hour of arrival, names and addresses of all persons who will occupy the rooms requested, and the type of room and rate desired. See **Baptist and Reflector**, Feb. 15 for list of hotels and motels. Refer to **Baptist and Reflector**, Mar. 28 for a more comprehensive program coverage. See also the WMU Bulletin for local WMU Presidents, January, February, March, 1968 for additional information.

"Mother-Pleasing" Books



LETTERS FROM MOTHER

Billie McMurry Emmons. A tribute to an outstanding Christian mother, this book is a daughter's recollection told through letters and personal comment. Her mother, Mrs. William McMurry, was known and loved by members of Baptist Woman's Missionary Union in many countries. (26b) \$2.95

WITH GOD AS THY COMPANION

Betty Burns. Devotional thoughts, familiar Scripture passages, hymns, and prayers make up this book designed for the reading comfort of older persons. Its easy-to-handle size (5½ x 8 inches) and large type insure many hours of reading pleasure. (26b) \$2.00

VOICELESS LIPS

Nell Warren Outlaw. Twenty-five poetic devotions using flowers as subjects. Delicate drawings and colored illustrations are scattered throughout the book. (26b) \$2.50

AS A WOMAN PRAYS

Elsie Lapsley Ogden. Nineteen short prayers and poems related to a married woman's life. Complete with envelope. (26b) Paper, 50¢

INVITATION TO PRAYER

Vivian Hackney. Scripture passages, poems, and prayer experience of others show how prayer changes the one who prays as well as those who come in in contact with him. (26b) Paper, \$1.25



Give Mother a **BROADMAN BOOK** from your Baptist Book Store

Massey Offers Belmont \$1,200,000 For Business School

NASHVILLE—Jack C. Massey offered Belmont College a \$1,200,000 gift to build and staff a business school of national reputation.

The gift would include \$500,000 toward construction and equipping of the new school, \$50,000 a year for 10 years to supplement faculty salaries, and a site for the school valued at \$200,000.

Massey has already purchased the site, directly across Belmont Boulevard from the present campus. The tract, which contains between 75,000 and 80,000 square feet of land, is known as the old Harris Art School property. It is located at the corner of Belmont and Acklen.

The \$500,000 construction fund gift is subject to its being matched by gifts from alumni and other donors.

Massey said that the \$1.2 million contribution will be from the Massey Foundation and the Massey family.

Massey said that the \$500,000 for construction was "available as soon as the school needs it," and expressed hope that the school can be "built, staffed and operational within two years."

Belmont Board Chairman Fred D. Wright, responding to the offer, said, "This has come without an opportunity to discuss it with the full Board, but I have every reason to believe that they will, as enthusiastically as I, join in accepting the challenge which the gift entails."

"On behalf of the Board," Wright continued, "I express deepest appreciation, and have every reason to believe that the academic and business community of Nashville will receive many benefits from this philanthropic gift."

President Herbert C. Gabhart said he felt sure that "nothing to date has happened in the life of Belmont College that will so

stimulate and encourage all of the friends of the institution like this generous proposal from Mr. Massey."

"I am happy therefore," Dr. Gabhart continued, "to pledge my fullest support and that of the entire Belmont College family and the alumni, and to express simultaneously gratitude and appreciation for all that will henceforth be involved in this new undertaking."

"The vision and generosity of Mr. Massey and his family at this particular time in the life of Belmont College is indeed most significant," Gabhart said. "Their understanding of the academic opportunities of the college in the present day business world, and their willingness to support a field which will provide an exceptional medium of study and preparation for many young people is most trenchant."

In announcing the gift, Massey said that despite the many "great educational institutions in the South, specializing in many important fields, there has not been a modern comprehensive school of business administration of the stature of many well-known schools in the east and far west."

"Young people who had the opportunity to train in this field at Harvard, Yale, Stanford and others, have always enjoyed a considerable advantage over those who received their business education in the South," Massey explained.

"We felt that an outstanding school of business administration, one which could achieve national leadership, could earn significant recognition for the college, and could produce graduates with great advantages, and a potential for unparalleled success in the business world."

Massey said that the school planned would teach the latest in management techniques, in marketing, business com-

munications, and in the use of computers, and would "equip Belmont students to assume responsible positions in business, and prepare them for an advancement to top management ranks."

"To be responsive to the need," Massey continued, "the school must be outstanding in every way . . . not only in physical facilities and equipment, but in the quality of its faculty and its curriculum."

"We believe that the new school can be equal to any, anywhere in the world."

Massey said that the \$1,000,000 gift was "on behalf of the late Mrs. Massey, Mr. and Mrs. Don Massey. Mr. and Mrs. George Clark, and other members of the Massey family." He said that a major contribution to the future of Belmont College had been a dream of his late wife's, and that they had planned the gift to the new business school shortly before her death Feb. 25.

"Belmont College has a great responsibility to our young people of the future," Massey continued, "and a great challenge to face in the years ahead. It has done a fine job in the past, and we feel confident that its service to the church, to its students, and to the community will be intensified and enlarged in the future. We hope that opening of the school of business administration will only be a stepping stone in the rapid growth of this great Christian college."

Massey is board chairman of Kentucky Fried Chicken Corporation and is active in a number of business enterprises and civic endeavors. He was a founder of Midstate Baptist Hospital, and served as president for 12 years. He is a trustee of the Southern Baptist Foundation and the Tennessee Baptist Foundation, a director of the Nashville Boys Club, a trustee of the Nashville YMCA, and a deacon in Immanuel Church.

ABC-TV To Show Baptist Film On Revelation Book

FORT WORTH (BP)—A biblical documentary examining the historical significance of the New Testament book of Revelation will be shown for the second time by the American Broadcasting Co., at 1:00 p.m., on May 5.

Entitled "I, John," the documentary film was produced by ABC News in cooperation with the Southern Baptists' Radio and Television Commission, and was photographed on the Island of Patmos in the eastern Mediterranean.

The apostle John was exiled on the

island near the end of the first century A.D. While there he was inspired to write Revelation, a message of comfort and ultimate victory to fellow Christians in Asia Minor, who were under severe persecution by the Emperor Domitian.

"I, John," first shown by ABC last October, delves into legend and controversy associated with the book. Narration and scripture passages are combined with camera and sound effects to enhance the imagery in which Revelation abounds.

Baptists Named To Georgia Prison Study Commission

ATLANTA (BP)—Four Baptist ministers have been named by Gov. Lester Maddox here to serve on a 20-member commission to probe the prison system in Georgia.

Baptist ministers named to the panel are James P. Wesberry, pastor, Morningside Church, Atlanta; William Holmes Borders, pastor, Wheat Street Church, Atlanta; T. Edward Carter, director of institutional chaplaincy, SBC Home Mission Board, Atlanta; and H. Park Tucker, retired chaplain

(Continued on Page 12)

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Interracial Pastors Meeting In Atlanta

ATLANTA (BP)—Negro and white Baptist pastors' conferences in Atlanta met last week for the first of what will become a monthly joint meeting of their groups.

The joint meeting was held at Ebenezer Baptist Church, where exactly one week earlier the funeral of Martin Luther King Jr. was held. The late King's father was one of about 70 Baptist ministers present, about evenly divided between Negroes and whites.

The joint meetings grew out of an interracial theological seminar which E. A. McDowell had been teaching at First Baptist Church in Atlanta for two years. The meeting originally had been set for April 9, but was delayed because of King's funeral.

(A former Southern Baptist Seminary professor, McDowell is minister of teaching for First Baptist Church of Atlanta until June 1 when he will devote full time to lecturing and writing.)

At the April 16 meeting, McDowell made the motion which authorized interracial committees of the two conferences to decide on a meeting time, programs and other details for regular monthly meetings.

Harold D. Zwald, pastor of West Manor Baptist Church, is interracial chairman for the Atlanta Baptist Pastors' Conference (white). Benjamin W. Bickers, pastor of Emmanuel Baptist Church, is interracial

chairman for the Atlanta Ministers' Union (Negro).

William Holmes Borders, pastor of Wheat Street Baptist Church—Atlanta's largest Negro Church—made a fervent speech at the joint meeting.

He said: "We pastors in Atlanta ought to see to it in every way possible that we will work for better education, better housing, more job opportunities, better rehabilitation programs for people in prison and do everything possible to make this community better."

Named To Faculty

WAKE FOREST, N.C. (BP)—Theodore F. Adams of Richmond, Va., has accepted appointment to the faculty of the Southeastern Baptist Theological Seminary for 1968-1969. He will teach the basic course in preaching.

Adams, retiring pastor of the First Baptist Church of Richmond, was president of the Baptist World Alliance, 1955-1960, and is a member of its Executive Committee.

For decades Adams has been closely identified with the Christian missionary enterprise. He served as a member of the Foreign Mission Board of the Southern Baptist Convention 1940-1950 and 1961-1967.



UNWANTED CHILDREN

If you have ever looked into the sad, bewildered eyes of a lonely, homeless, unwanted boy or girl, you will understand why I always try to find room for just one more. During the past year 505 such children found love and Christian care in your Children's Homes.

I sincerely hope that real joy will be yours because you shared with our boys and girls on Mother's Day. Secure an offering envelope or a coin card from your Pastor or Sunday School teacher, and honor your Mother and your Lord with a worthy love gift for the Christian care of homeless boys and girls. God bless you "real good."

—James M. Gregg,
Executive Director-Treasurer

Tennessee Baptist Children's Homes

Chattanooga • Franklin
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Central Office
1514 Belcourt Ave.
Nashville, Tenn. 37212

(Continued from page 3)

Another speaker was Mr. David Ginsburg, the Executive Director of the National Advisory Commission on Civil Disorders. Several responsible leaders (both Negro and Caucasian) feel that many of the programs projected by the commission are totally unrealistic because of our economic situation; they also feel that the report did not present an accurate picture of the racial problem. (One of those persons appearing before the Kerner Committee was Dr. Martin Luther King, Jr.)

George S. Schuyler, a veteran Negro newsman, wrote "There is an increasingly widespread belief among sober-minded Americans that Dr. King was, to say the least, unfortunate or unwise in the choice of his associates and advisors. They were largely of the left-wing variety. . . ."

Wililam S. White recently wrote the "truly 'in' pulpits have rung not so much with man's obligations to God as with the shrill, mundane, socio-political dogmas of political parsons." Rather than debating the pros and cons of Viet Nam publicly, let these "Parsons" spend their time in prayer for the duly elected leaders in Washington who are responsible for the policies of the country and who have access to classified intelligence reports from all of the diplomatic posts of the world.

I would hope that the reason most Southern Baptist have refused to become involved in the militant way advocated by Rev. Lewis Rhodes of Knoxville is that they have the wisdom and the courage to resist pressure. The Southern Baptist Convention (may it never cease to exist) is a living monument that Baptists have endeavored accepted and discharged their responsibilities.

If I were the universalist that Mr. Rhodes seems to be, I would not confine my talents and energies to a Southern Baptist pulpit; I would seek an official position in the National Council of Churches or a pulpit in a different Baptist convention. I suggest this in all sincerity, and not facetiously.

I would not dream of mistreating someone because his skin color is different from mine, nor would I question the belief that all citizens are entitled to fair treatment;

but I will not be persuaded to condone the present mobology movement to combine all of the minority ethnic groups into a voting bloc for the purpose of gaining political control of this nation and which is acting under the mantle of "peace, love, justice and aid for the underprivileged." I must concede, however, that many humanitarians are working in this movement without any knowledge of its true purpose.—Alice R. King, Nashville, Tennessee

• • • Question Rhodes Statements

• The issue of Apr. 11 contains at least three articles about the recent Christian Citizenship Seminar in Washington. Can it be that there was no news for part of that space? Or was it because of agreement with all that was said at the Seminar?

Lewis Rhodes' words certainly are open to question. It has always been my belief, and still is my belief, that the doctrine of the Southern Baptist denomination is based clearly and positively on the teachings of Christ, Himself, in the Bible. Mr. Rhodes may have described himself when depicting Baptists as "cultural, historical, and religious phenomenon." But that description certainly falls short in depicting genuine Southern Baptists. There is a vast difference between a merely nominal Baptist and a true Baptist. Those of us who believe the doctrine of the Southern Baptist denomination need to uphold that teaching with the Bible and not be swayed by the "cultural" upheavals around us.—Mrs. F. E. Linder, 101 O'Neal Street, Jackson, Tenn. 38301.

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2 Ps 40: 7
Isa 9: 6

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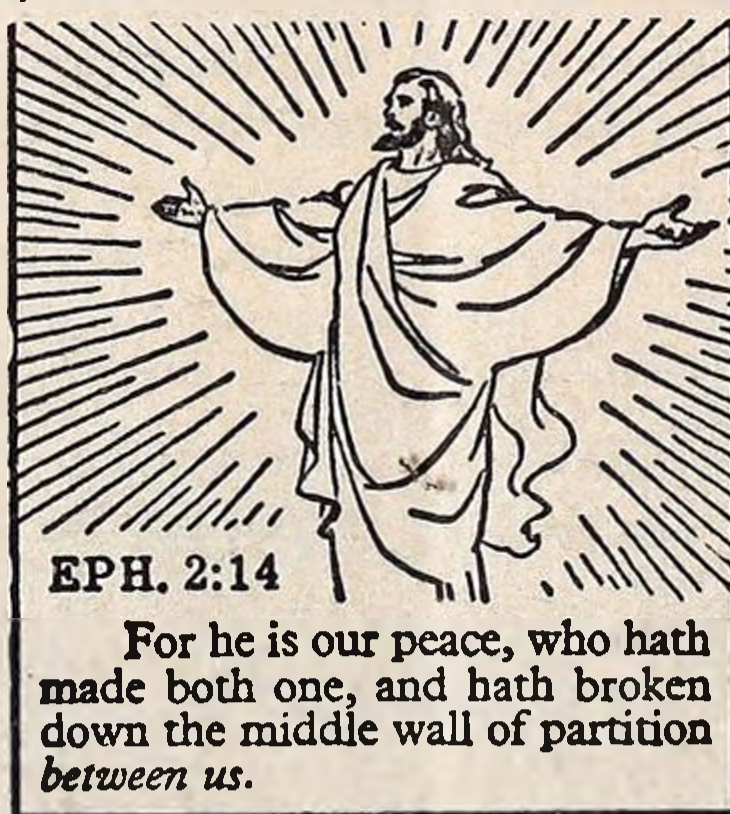
Attendance & Additions

Churches S.S. T.U. Add.

April 21, 1968

Alamo, First	287	93	12
Alcoa, Calvary	213	78	
Central	147	73	
First	595	265	20
Athens, East	409	141	1
Baxter, First	110	63	1
Bean Station, First	107	35	
Adriel	97		
Barnards Grove	92	28	
Bolivar, First	380	115	2
Brighton	224	105	1
Brownsville	584	128	
Mission	78		
Calhoun, First	163	70	
Chattanooga, Avondale	202	75	
Mission	77	56	
Brainerd	1028	389	57
Calvary	232	76	
Central	768	207	
Meadowview	60	32	
Concord	529	183	
East Brainerd	297	87	
East Lake	472	107	
First	966	215	
Northside	370	84	2
Oakwood	559	168	3
Ooltewah	170	62	
Red Bank	1089	227	1
Ridgedale	549	174	
St. Elmo	300	63	2
Second	134	33	1
White Oak	553	129	5
Woodland Park	250	98	
Clarksville, First	941	145	
Grace Avenue	284	116	2
Pleasant View	312	82	6
Cleveland, Big Spring	333	118	1
Blue Springs	89	50	
North	439	150	1
Westwood	301	76	
Clinton, First	640	174	15
Second	585	128	6
Collierville, First	331	93	
Columbia, Highland Park	361	146	5
Northside	161	69	5
Cookeville, Washington Avenue	358	99	
Crossville, First	224	68	
Homestead	234	95	
Oak Hill	108	58	
Daisy, First	310	114	17
Dayton, First	306	68	
Dyersburg, Southside	234	114	5
Eagleview	112	29	
Elizabethton, Calvary	160	76	
First	325	78	
Immanuel	340	120	
Oak Street	251	101	15
Siam	195	89	
Ethridge, Mt. Horeb	145	77	
Etowah, First	271	62	
North	381	124	1
Gladeville	156	63	
Goodlettsville, First	578	186	
Madison Creek	150	100	
Greeneville, First	425	101	
Hartshaw	42	21	
Cross Anchor	17	15	
Second	209	51	
Greenbrier, Bethel	173	76	1
Harriman, Piney Grove	176	63	1
South	456	167	2
Trenton Street	347	89	2
Henderson, First	266	95	
Henry	71	34	1
Hixson, Central	416	182	4
First	412	89	4
Memorial	347	126	2
Humboldt, Antioch	221	113	
First	528	142	3
Jackson, Calvary	478	194	4
First	864	223	28
Highland Park	239	74	3
North	235	97	3
Parkview	391	116	
West	870	303	2
Woodland	126	46	3
Johnson City, Central	651	178	4
North	223	50	
Temple	371	111	
Kenton, First	215	67	
Macedonia	89	52	
Kingsport, Colonial Heights	542	182	1
First	883	231	1
Litz Manor	222	65	
Lynn Garden	895	93	
State Line	873	161	10
Kingston, Cedar Grove	284	150	2
First	418	145	
Knoxville, Black Oak Heights	245	85	

Broadway	832	145	7
Central (FT C)	1164	411	5
Grace	490	157	
Immanuel	393	114	5
Lincoln Park	988	250	6
McCalla Avenue	688	175	
Mount Carmel	149	57	
Mount Harmony	244	112	
Meridian	640	137	
New Hopewell	327	119	
Stock Creek	219	80	
Wallace Memorial	667	226	2
West Lonsdale	379	185	
Lafayette, First	83	24	2
LaFollette, First	262	48	3
Lawrenceburg, First	207	57	
Highland Park	323	136	11
Lebanon, First	541	122	
Trinity	110	33	2
Lenoir City, Beads Chapel	64	26	
Calvary	226	67	
Dixie Lee	189	70	
First	411	101	5
Kingston Pike	157	58	
Shady Grove	59		
Lewisburg, First	307	79	2
Livingston, First	261	77	
Loudon, Corinth	284	142	
Union Fork Creek	97	71	
Madison, Alta Loma	283	143	
First	466	115	4
Neely's Bend	169	59	3
Madisonville, First	394	130	21
Malesus	244	105	
Manchester, First	367	129	1
Trinity	150	81	
Martin, Central	282	78	2
Southside	178	78	
Maryville, Armona	226	92	1
Everett Hills	482	182	8
Mt. Lebanon	244	129	
McEwen, First	98	45	



McKenzie, First	345	66	
McMinnville, Gath	133	56	1
Magness Memorial	312	55	
Westside	68	41	
Mt. Juliet	309	116	
Medon, New Union	77	58	
Memphis, Ardmore	594	247	
Bartlett	436	221	1
Barton Heights	197	28	1
Bellevue	1609	651	38
Berclair	572	167	
Boulevard	317	112	20
Brunswick	98	40	
Calvary	242	140	
Charjean	308	140	2
Cordova	109	48	
Dellwood	481	159	3
Ellendale	197	73	
Fairlawn	512	247	7
First	1210	196	9
Forest Hill	94	41	1
Glen Park	369	211	8
Graceland	594	182	4
Highland Heights	1023	473	5
Kennedy	533	214	4
LaBelle Haven	753	248	3
LeaClair	499	222	1
Leawood	836	249	1
Lucy	165	105	1
McLean	422	139	2
Mt. Terrace	328	167	3
Peabody	250	145	
Rugby Hills	291	135	2
Scenic Hills	248	118	

Second	957	286	6
Shelby Forest	110	39	
Sky View	478	248	12
Speedway Terrace	528	218	14
Summer Avenue	72	35	
Temple	810	234	
Trinity	785	274	6
Wells Station	602	199	2
Westmont	198	106	1
Whitehaven	802	177	
White Station	161	72	
Milan, First	452	147	
Monterey, First	252	71	9
Murfreesboro, Belle Aire	130	41	
First	674	130	
Calvary	92	49	
Immanuel	96		1
Powell's Chapel	149	75	
Southeast	221	91	
Third	274	65	1
Woodbury Road	252	83	1
Nashville, Belmont Heights	1080	257	2
Madison Street	118	35	
Criewood	758	145	1
Dalewood	384	114	
Dickerson Road	635	211	28
Donelson, First	780	182	6
Eastland	503	137	1
Gallatin Road	377	117	5
Glenwood	333	100	14
Grace	691	203	
Haywood Hills	473	172	
Hermitage Hills	434	200	2
Hillhurst	305	130	4
Inglewood	668	164	2
Ivy Memorial	260	74	1
Joelton	303	120	
Lincocya Hills	214	45	4
Lockeland	439	91	15
Maplewood	191	118	11
Park Avenue	1081	270	9
Pegram	18		
Rosedale	152	44	
Tusculum Hills	370	77	
Two Rivers	377	169	4
Una	395	144	15
Valley View	150	68	
Woodbine	558	183	2
Oak Ridge, Robertsville	607	182	
Old Hickory, First	446	155	4
Peytonville	22	13	
Temple	273	126	1
Oliver Springs, Beech Park	181	101	
First	203	62	2
Middle Creek	117	82	
Parsons, First	239	78	
Philadelphia, Cedar Fork	147	100	
Portland, First	388	93	
Powell, Glenwood	346	147	4
Pulaski, Highland	135	39	
Rockwood, Eureka	120	57	
First	430	124	2
Clymersville	22		
Rogersville, Henard's Chapel	124	74	
Hickory Cove	73	38	
Rutherford, First	154	56	
Savannah, First	221	63	
Seymour, Dupont	121	50	
Sevierville, First	521	142	4
Shelbyville, First	370	84	4
Flat Creek	67		
Hickory Hill	42	35	
Smyrna, First	352	111	26
Somerville, First	269	128	2
Shady Grove	37	16	1
South Pittsburg, First	263	73	4
Sparta, First	190	90	
Springfield, Bethlehem	116	30	
Oak Grove	216	100	3
Sweetwater, First	489	105	14
Oakland	70	34	
Trenton, First	410	87	
Union City, First	680	150	4
Second	319	135	1
Watertown, Round Lick	189	74	
Waynesboro, Green River	157	90	5
Westmoreland, First	49		
White House, First	220	31	
Winchester, First	277	97	8
Southside	118		

Baptists Named . . .

(Continued from Page 9)

of the Atlanta U. S. Penitentiary and now chaplain at Woodward Academy and pastor of Liberty Baptist Church, College Park, Ga.

Areas that the commission will likely probe include classification of incoming prisoners, separation of juvenile first-offenders from hardened criminals, drug and homosexual violations, rehabilitation programs, and professional standards for penal personnel.

Baptist Student Work Shows Statistical Gains

NASHVILLE (BP)—Results of a survey conducted among local and state directors of Baptist student work show gains in numbers of students, Baptist Student Unions and Baptist student centers.

Baptist students enrolled in Baptist schools numbered 41,291 in 1966-67, an increase of 641 over the previous year's enrollment, reported the student department of the Southern Baptist Sunday School Board.

An increase of 26,984 Baptist students was shown in non-Baptist schools, for a total of 321,191. Total number of Baptist students in both groups was 362,482.

New converts among Baptist students numbered 1,782, an increase of 277 over the previous year's total.

The number of Baptist Student Unions for 1966-67 was 602, as compared to 569 for the previous year. Directors of these unions and other student work programs numbered 405, an increase of three.

Four new Baptist student centers were added in 1966-67, for a total of 184. Capital investment in these centers was \$15,037,788, as compared to \$12,795,432 for the previous year.

Baptist students participated in the operation of 675 mission projects.

Over 9000 students participated in 1,094 regularly scheduled discussion groups. The number of such groups was increased by 58 over 1965-66.

FOR SALE

PEWS and FOLDING DOORS

Available now; pews must be sold by June 1

As the result of remodeling and enlarging the building, these pews and folding doors are surplus property. They are in excellent condition. The pews are fourteen years old. The doors are ten years old.

Descriptions:

28 Pews. Southern Desk brand, solid maple white enamel backs and ends, walnut stained caps. Pew ends are 2 1/4" thick, raised panel colonial style. Cushions included, foam rubber, maroon velour covering.

2 pews: 13'6" 16 pews: 7'0"
8 pews: 7'6" 2 pews: 15'0"

PRICE: \$6.00 a foot, pews and cushions, or \$1,200 for the lot

7 Folding Doors. Modernfold brand, heavy duty, insulated, fabric covered, fittings included.

3 doors, 8'8" high, open to about 12', gray color
1 door, 8'8" high, opens to about 18', gray color
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WEARINESS REWARDED

By Patsy Lawton

The receiver clumped down and a long, tired sigh oozed out along with the words, "Pastor Mattone wants two missionaries to help him and his wife and another church member distribute tracts in a little mountain town that can't have more than a handful of people—and we leave at 1:30!"

The door banged to and a few minutes later the "bibli-tek"—a mobile unit which employs technology to present the biblical faith—squeaked and clanked off. All the way up the valley and into the hills the two missionaries rumbled on about how much there was to do, how little time to do it, and how terribly tired they were.

Finally in the tiny town, they set to work, inching along up one narrow street and down another, the organ in the bibli-tek playing and the loudspeaker announcing the meeting to be held the next week. Each time they reached a fork or wide space in the road they stopped and waited for the pastor and his helpers to catch up and get more pamphlets for distribution.

About sundown they parked in a little square with a few small stores. People came to the doors to listen to Stanley Crabb play the organ and to look at the big truck plastered with signs proclaiming Christ as Saviour of the world and announcing the meeting.

Time passed. Putting on some tapes of the choir of the Baptist orphanage in Rome and of Salvation Army musicians in Turin, Stanley got out and walked around the square.

A young man who had been watching from one of the stores came across to the truck, and Ben Lawton stepped out to greet him.

"I heard your announcements and the music," the young man said. "I see by your signs you are evangelicals. Will there be any opportunity to ask questions when you have the meeting next week?"

"I'm sure there will be," replied the missionary. "Did you have some particular question in mind?"

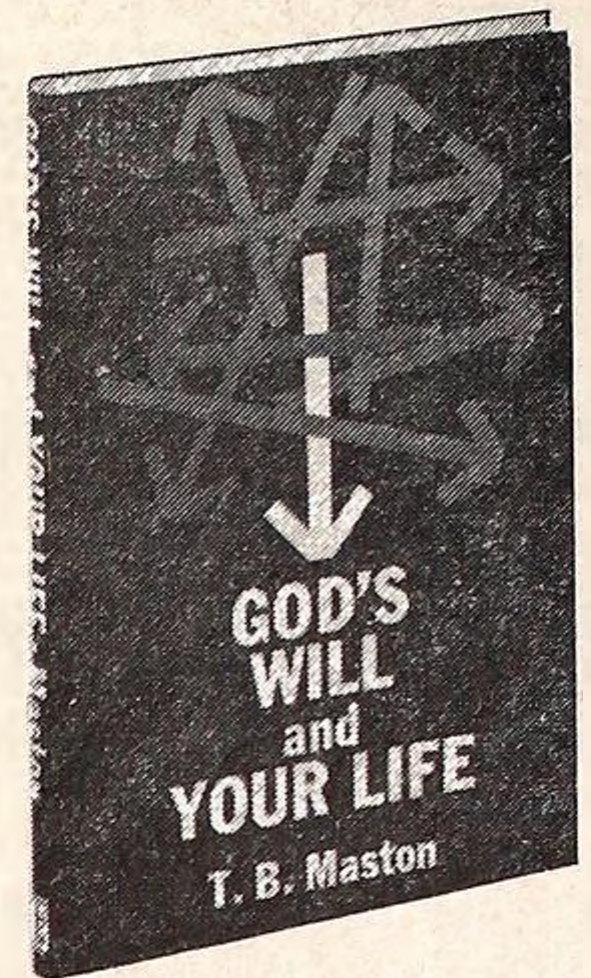
"Oh, quite a few! When I was in lyceum I chose to write a term paper on Peter Waldo, one of the first Italian evangelicals. I've always wanted to know more about the movement he started in Italy."

"I'm sure the preacher next week will be able to answer your questions about Waldo and the reform movement. You might also be interested to know that there is an evangelical library in Rivoli with more than 100 books on the reform movement. You would be welcome to do research on your own there."

"If you are serious, I'll come down and dive in!"

"We've be looking for you."

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"Oh, I'll be at the meeting next week, too."

Lawton could hardly wait for the others to get back to the truck to tell them about the young man "who wants to know."

Nobody was tired any more. Five people all tried to talk at once—making plans to visit another little mountain town the next afternoon.

NOTE: Patsy (Mrs. Benjamin R.) Lawton, of Norcross, Ga., is a Southern Baptist missionary to Italy, where her husband teaches in the Baptist theological seminary in Rivoli.

WRITTEN FOR OUR BLESSING

Basic Passages: Neh. 8:1-12; Ps. 19:7-14; Ps. 119:97-112; Rom. 15:4

Focal Passages: Ps. 119:97-104; Neh. 8:9-12; Rom. 15:4

The Bible finds and fits us as no literature known to man. The Word of God searches and explores every part of our being. We are convinced that the one who inspired and supervised the writing and constructing our Scriptures must have made us.

The Bible not only exposes our nature and needs it proposes remedies and sources of strength. It guides us into the path of highest fulfillment.

In the realm of principles the Bible is a road map for society. The nations have never taken this fact seriously. They have set up machinery with the announced purposes of implementing these principles set forth in the Bible. However, the processes and actuating motivations too often have not been in line with the principles to be implemented.

Some cultures have reflected many of these blessed principles involved. This accounts for the elements of good will and strength in such societies.

The knowledge and practice of the guidelines in the Bible actually introduce an element of wisdom and insight found nowhere else. It produces a superior behavior pattern.

Experimental Consequences of Observance Ps. 119:92-104

The writer loved God's law. He continually meditated on it. That is, he turned it over and over in his mind with great affection for it.

God's law became a part of his very being. He was ever conscious of its reality. He not only was always aware of it but lived it. This gave him an intelligence which his wayward enemies did not possess.

God's testimonies were tested in living situations. Therefore those who merely taught them abstractly without experiencing what they taught missed something which he found.

The learned, honored ancients were considered as shrines of wisdom. Yet because they did not observe deeply God's precepts they missed something which our writer discovered. He found not only knowledge but greater insights by practicing these precepts in depth.

He refused wayward paths that he might walk in the highway of God's word.

He adhered to the ways of discretion taught him by the Lord.

God's words were delicious and sweet to him like honey to the mouth.

Through God's precepts he developed a spiritual sensitivity that made evil revolting to him.

A Great Revival Through Bible Teaching Neh. 8:9-12

To the captives who had returned the law had a fresh meaning. The walls of the city had been rebuilt and the temple restored. The people seemed to have assembled voluntarily in great numbers not only of men but of women. Ezra stood upon a pulpit of wood and read God's law. He had many assistants. The people stood up spontaneously for hours to listen intently.

The Word of God was read distinctly. It was so presented that the people got the sense or meaning of it. It gripped their hearts and produced great mourning.

Their weeping evidently tended to become dissipative. They were told to relax and feed their body with nourishing and delicious food. They were to share with those who had nothing prepared.

They were told that this joy of their Lord was their strength. They obeyed, eating with great rejoicing because they were understanding the Word of God. The way the biblically religious behaved, not in the way of painful piety but in jubilant buoyancy, was revealing. The teaching properly of the Word of God produced a mighty revival.

The Bible is Meant to Bless Rom. 15:4

Paul is here referring to the Old Testament but the application can be made to all the Bible.

Steadfastness and encouragement are imparted by the Bible. These inevitably produce hope.

The double-minded man is unstable in all his ways. He cannot be filled with a bright outlook.

Those who are discouraged and downcast need to be lifted up that they may look up. There is no true hope to be found by looking down or out. It can come only by looking up, and then we must fix our eyes on the God of hope as revealed in Christ. Oblique and horizontal directions will not guide us to the genuine star of hope. The Bible will fix our hearts on God. The boisterous waves of confusion and chaos about us will distress us. The tinsel glories of the moment will deceive us. The Word of God will strengthen, stabilize and sustain us with a hope that will not let us down. In these times we need this undergirding desperately.

May all of us experience the comforting hope of the precious Word in the perilous days.

On Matters of FAMILY LIVING

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



INSTILLING CENTS-SENSE IS PARENTS' BUSINESS

The same parents who were patient about toilet training and forbearing about spills and squabbles may go berserk when a child spends his entire allowance on baseball cards. Many parents find it hard to adopt the "developmental" view when it comes to money, observes Dr. Josephine Hoffer, "but money management has to be learned just as writing and arithmetic are learned.

Learning to handle money—one step at a time—is a part of a child's education which parents cannot leave to teachers, she reminds. It takes time to master the art of wise spending, for no one is born with an appreciation of the value of money or a ready-made ability to spend it well.

Among Dr. Hoffer's suggestions for helping a youngster develop money-sense:

Match the allowance to the youngster's mental maturity as you would match a bicycle to his physical ability.

Try paying allowance twice a week to the small child rather than doling out a lump sum once a week. (The high school age youth might prefer a two-week pay period.)

Consider the allowance a "learning situation" and don't treat every foolish expenditure as a family tragedy.

The allowance should be given regularly and there should be no deduction for misbehavior, poor grades or any other reason except lack of family income, stresses the educator. However, definite rules for using the allowance should be made clear from the first. A youngster should know how much he will receive and when, who will pay for unexpected items and how much freedom he will have in his decisions.

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Children's Page

MEN OF MUSIC*

By Elizabeth Phillips



Nothing is more persuasive than the sound of music! It makes us sad or happy. It lulls us to sleep or awakens us. It can make us feel like marching triumphantly. Or, it can fill us with a deep feeling of reverence.

Our church services would be incomplete without beautiful music and singing. Yet there was a time when little singing was done. Only special choirs were allowed to sing, in Latin. Most of the people could not understand Latin.

It was Martin Luther who felt led to change all this. Born in Germany just a little more than four hundred years ago, he was a poor miner's son. Martin Luther had a beautiful voice and was divinely talented in music. He felt the people needed hymns so they could sing God's praises, as well read his Word.

The first hymnal was published in Germany in 1524. It contained only eight hymns, four of which were written by Luther himself. The people were overjoyed. They quickly learned the songs and sang them everywhere—even in marketplaces and while doing their chores.

One of Luther's greatest hymns is "A Mighty Fortress Is Our God." He was inspired by Psalm 46. There were many bad times in the life of this man. He looked to God for comfort. Others found comfort in this song, too. Soldiers sang it on the battlefield.

This man of song loved children. He wrote many happy tunes for them. One of the best known is the cradle song which we know as "Away in a Manger." Children all over the world sing it with love. It is thought that Martin Luther wrote this song for his small son, Hans, in 1530. We can close our eyes while singing and have a mental picture of the baby Jesus in the manger.

The last stanza is a prayer which perhaps you would like to say:

Be near me, Lord Jesus, I ask Thee to
to stay
Close by me forever, and love me, I
pray;
Bless all the dear children in Thy
tender care,
And fit us for heaven to live with
Thee there.

Isaac Watts, who lived in England, was another man who helped churches to use songs more. He lived about two hundred years after Martin Luther.

In England, churches were more strict. The songs allowed in worship service were the Psalms. Since they were taken from God's own Word, it was thought they were the only songs worthy of being used in church. Any one who tried to write a hymn was called conceited to think he could do something better than God!

The singing, if you could call it that, was often distressing. There were few hymnals

at that time. A clerk read the Psalms, one line at a time. The people sang that line and waited for the next.

All of the Psalms are beautiful to read. To be sung, especially without written music, they were sometimes rather dull. Isaac Watts believed people could worship God by singing. He tried to change the song service. Once, he complained about the untuneful Psalms that were sung in his father's church. The answer was, "Then give us something better, young man!"

Watts eagerly accepted the challenge. He had been composing poems since childhood. By the following Sunday, he had written "Behold the Glories of the Lamb." It was accepted by the church and was highly praised!

That was the beginning. During his lifetime, Watts wrote 650 hymns. He awoke Christians to the joy of singing.

The hymns found their way to America. Benjamin Franklin heard them and liked them. The first book off his printing press was a collection of Watts's songs.

Isaac Watts was inspired by Psalm 90 to write "O God, Our Help in Ages Past." Watts also wrote "Jesus Shall Reign Where'er Sun" and "When I Survey the Wondrous Cross." Thanks to this man, at Christmas time we jubilantly sing, "Joy to the World! The Lord Is Come."

There are those who say Watts lived a lonely life. He never married or had a family of his own. Yet, he considered the children of the world to be his own. He wrote countless lullabies for them.

When Isaac died in England in 1748, a monument in his memory was put in Westminster Abbey. Pictured on the monument is Watts writing at a table while angels whisper songs in his ear.

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National Conference On World Missions Will Meet Dec. 1969

ATLANTA (BP)—A national conference on world missions for students and young adults called MISSION 70 will be held Dec. 28-31, 1969 here.

The conference will seek to confront college students, seminary students and young adults with the world mission task and career opportunities in church vocations.

The conference program will be structured around drama, music, small group work, counseling and information sessions.

Sponsors for MISSION 70 include the Southern Baptist Foreign Mission Board, Home Mission Board, the Sunday School Board's program of vocational guidance, with cooperation of the Woman's Missionary Union, Brotherhood Commission, and the Sunday School Board's program of student work.

Lloyd T. Householder, manager of the Training Union department of the Sunday School Board, is chairman of the coordinating committee. Glendon McCullough of the Home Mission Board and Jesse C. Fletcher of the Foreign Mission Board serve with him on the committee.

Heads of other committees include Gomer R. Lesch, public relations committee, and Lee Garner, materials and continuance committee, both of the Sunday School Board staff; Louis R. Cobbs, plenary committee, and Claude Rhea, music subcommittee, both of the Foreign Mission Board staff; Mrs. R. L. Mathis of the Woman's Missionary Union, drama subcommittee; and Home Mission Board staffers Nathan J. Porter, logistics committee; E. Warren Woolf, exhibits committee; Cecil D. Etheredge, group work committee; and Edward Rickenbacker Jr., post-plenary committee.

General sessions will be held in the Civic Center Auditorium, Atlanta. Eight downtown churches will host the group meetings.

Lottie Moon Funds Exceed 1966 Total

The Southern Baptist Foreign Mission Board has received \$14,021,693.75 from the 1967 Lottie Moon Christmas Offering, thus surpassing the 1966 total by \$261,546.95, reports Everett L. Deane, treasurer of the Board.

Books on the offering will remain open until May 1.

Outstanding Clerks In Tennessee

Tennessee had 24 "outstanding" clerks of associations in the 1967 Better Minutes Contest. The contest, co-sponsored by the Research and Statistics Department of the Sunday School Board, SBC Historical Commission, and the state conventions, had a total of 413 clerks participating, 33 being from Tennessee.

Those from Tennessee achieving "outstanding" recognition, the highest rating are:

Miss Ruth Carrington, Beech River
Rev. Henry G. West, Big Hatchie
Rev. D. W. Pickelsimer, Bradley County
Rev. Kenneth Thacker, Chilhowee
Mrs. Evelyn Green, Clinton
Mrs. L. W. Todd, Crockett County
Mrs. Tilbert G. Teeple, Cumberland Co.

Mrs. John D. Cunningham, Duck River
Mrs. H. B. Clemmons, East Tennessee
Mr. Samuel H. Acuff, Grainger
Mrs. Claude A. Park, Jr., Hamilton Co.
Miss Vera Williams, Hoston
Rev. Robert D. McCray, Jefferson County
Mrs. Ludon Sandlin, Lawrence County
Mr. Roy C. Ashley, McMinn County
Miss Cecile Smith, Nashville
Mrs. Perry Walker, Nolachucky
Rev. J. Bruce Ousley, Robertson County
Rev. George A. Jones, Shelby County
Rev. Paul C. Watson, Tennessee Valley
Mrs. Berniece Goodwin, Union
Mr. C. F. Powers, Weakley County
Mr. Charles E. Orr, Western District
Mrs. James G. Heisner, Wilson County

Missions Department

Preachers' Schools June 24-28

The 1968 date for the three annual one-week schools for preachers and their wives is June 24-28. Sponsored jointly by the Missions Department and the host colleges and financed principally by funds provided from the Golden State Missions Offering promoted by Woman's Missionary Union, the schools as usual will be conducted on the campuses of Belmont College, Carson-Newman College, and Union University.

A registration fee of \$2.00 for a preacher, or \$3.00 for a preacher and his wife, covers necessary promotion and incidental expenses. Food, lodging and instruction are provided without charge.

Dr. Roy A. Helton, Dr. Nat C. Bettis, and Rev. Ralph Bray are directors of the schools at Belmont, Carson-Newman, and Union respectively.

The form below may be used in making reservation at the preferred school.

RESERVATION—1968 PREACHERS' SCHOOL

Clip and mail to director of the school of your choice:

MIDDLE TENNESSEE—Dr. Roy A. Helton, Belmont College,
Nashville, Tennessee 37205

EAST TENNESSEE—Dr. Nat C. Bettis, Carson-Newman College,
Jefferson City, Tennessee 37760

WEST TENNESSEE—Rev. Ralph Bray, Union University,
Jackson, Tennessee 38301

Please make room and meals reservation for me as follows:

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Meals only

() For myself only

() For both my wife and myself

REGISTRATION FEE enclosed: () \$2.00 for myself only; () \$3.00 for both my wife and myself.

I understand that there are no provisions for children; that I am to bring bed linens, pillow, toilet articles, and writing materials; that room assignments will be made in the order that the REGISTRATION FEES are received.

I am aware that the host college, the state Missions Department and Woman's Missionary Union provide the meals without charge and bear the expense of the faculty, and that registration fees provide for promotional expense.

I was (was not) enrolled last year.

Name _____ Church _____

Address _____ Association _____