

BAPTIST & REFLECTOR

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VOLUME 134

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THURSDAY
JULY 25, 1968

✱

NUMBER 30

Criswell Raps Racism, Segregation In Broadcast

NEW YORK (RNS)—Dr. W. A. Criswell, president of the Southern Baptist Convention—once criticized as a segregationist—condemned racism and segregation during a national radio broadcast here.

The pastor of a 15,000-member congregation in Dallas, Dr. Criswell said Southern Baptists have “definitely” turned away from “racism, segregation, anything that speaks of a separation of people in the body of Christ.”

(The Southern Baptist Convention, largest Protestant denomination in the country, adopted a statement at its annual meeting which called on members and churches to open their doors and hearts to those of all races, and to work for an end to discrimination.)

Dr. Criswell answered questions phoned in from many areas to Night Call, a production of the United Methodist Church's Television, Radio and Film Communications agency (TRAFECO).

He asserted that Southern Baptists will have an increasing “welcome for the Negro . . . not as a pat on the head to a little boy, but as a peer.”

Dr. Criswell told a Memphis caller that those who found support for segregation in the Bible “do not read the Bible right.”

“I don't think,” he said, “that segregation

could have been or was at any time intelligently, seriously supported by the Bible.”

To an Indianapolis woman who asked how to bring up her children without prejudice, the Southern Baptist president advised:

“Any time that by act or joke or by word or by gesture or by tone of voice, we belittle or mistrust or scorn or make fun of any group of people, you're going to find that attitude immediately reflected in your children. You don't have to say anything.

“They pick up the spirit of it, and if our hearts are right, you're going to find that our children will reflect that spirit of understanding and sympathy, love. And if we do that in the home, you'll have no problem in the generation that is yet to come.”

Night Call is released by TRAFECO in cooperation with the Broadcasting and Film Commission of the National Council of Churches and the National Catholic Office for Radio and Television.

It originates from N.Y. live Monday through Friday, 11:30 p.m. to 12:30 a.m., and is carried by 50 stations.

Craig Announces Five New Faculty Members

JACKSON—Union University President Robert E. Craig has announced the appointment of five new faculty members at the college here. One now completing work on the doctorate, will come to the campus in the 1969-70 school year.

Elected for the Fall Semester of 1968 are:

Dr. Levern Young—Department of Biology, Bachelor of Science Degree John Brown University, Master of Science Degree, Texas A. & M., Ph.D., University of California at Los Angeles; several years teaching experience in high school and at the college level; for the past nine years, chairman of the Division of Natural Science at California Baptist College.

Rodney D. Everhart—elementary education, Bachelor of Science Degree, Eastern Nazarene College; Master of Science Degree, Drury College in Springfield, Missouri; has completed all course work and comprehensives at the University of Mississippi in Oxford. In May commencement exercises at Ole Miss, he received membership in Phi Kappa Phi, National Honor Society, highest scholastic recognition given by the University. Everhart has maintained a 3.92 average since attending the University of Mississippi.

David Heflin—speech and drama, Bachelor of Science, Delta State. Master of Science, University of Southern Mississippi. He has participated in high school, summer camp, church, and little theatre productions,

Readers Write . . .

. . . Our Funeral?

• The editorial in the July 11 BAPTIST AND REFLECTOR, “Balance Soul Winning with Social Concern,” utterly amazed me. Somebody, or a group of somebodies, are leading the Southern Baptist down the Spiritual Primrose Path. Our only purpose for being is to make disciples, and, this applies to the down and out as well as to the up and out, no distinction.

Considerable more social problems existed during the earthly ministry of Jesus than our present day ever dreamed of, but Jesus placed his emphasis on the Spiritual without regards to any sort of balance.

It appears that the Houston Convention pronounced this death knell of we Southern Baptist, as such.

Also, does the article on “Resources on Social Issue Provides for SBC Leaders” replace the Bible on the subjects covered?

When and where will our funeral be preached?—Cecil C. Lipscomb, 919 Lindsay Street, Chattanooga, Tenn. 37402.

ANSWER—It may be preached sooner than we think unless we remember that Jesus not only commanded, “Go . . . teach . . . baptize.” . . . BUT also said that we must teach them “to observe ALL things whatsoever I have commanded you.” (Matt. 28:19-20)—The Editor

Delegates Get Copies Of ‘Good News’

NEW YORK (RNS)—Between 5,000 and 6,000 copies of Good News for Modern Man, the New Testament in Today's English Version, will be given to delegates attending the Baptist Youth World Conference, July 22-28, in Berne, Switzerland.

The complimentary copies are being provided by W. Maxey Jarman, Nashville businessman and vice-president of the American Bible Society.

Miss Annie Vallotton, illustrator of the paperback which is approaching the 11 million sales mark, will participate in the presentation ceremony at the world youth conference.

and worked as secondary school teacher and public relations practitioner with emphasis on public speaking and journalism.

George T. Crocker has accepted a contract effective in the Fall Semester of 1969, as head of the Department of Mathematics. At that time he will have completed his Ph.D. at Auburn University. Mr. Crocker is a 1956 graduate of Union and received the Master of Science Degree at Auburn.

Mrs. Christine Sisson Rogers, class of 1955, will teach mathematics for the one-year period until Mr. Crocker completes work on the doctorate. Mrs. Rogers, a former member of the Department of Mathematics at Union, received the Master of Science Degree in a joint program at George Peabody and Vanderbilt University.



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Graham A Factor In Nixon's Decision To Run, Magazine Says

WASHINGTON, D.C. (RNS)—Religious issues in the lives and programs of all major Presidential candidates except former Gov. George Wallace were reviewed in the July 17 issue of Christianity Today.

The conservative fortnightly claimed that "apparently" it was evangelist Billy Graham, "more than anyone else," who persuaded Richard M. Nixon to run for the Presidency.

Last Winter, the magazine reported, "when hopes were still very dim" for the former Vice President, Mr. Nixon was alone in Florida and "put in an urgent call to Graham to join him."

"The evangelist, though ill, obliged, and the two spent long hours reading the Bible together, praying and discussing the future as they walked the sandy ocean beach. At that time, Graham doubted that Nixon could win but urged him to run anyway."

"When Nixon disclosed his decision, he wired Graham that the evangelist's influence had been the deciding factor," Christianity Today said.

The article also held that Mr. Graham had played a role in bringing together Mr. Nixon and Sen. Mark O. Hatfield (R.-Ore.). After the meeting of the two, the senator, a "dove" on Vietnam ("a position in which neither Graham nor Nixon finds much comfort," the magazine commented), endorsed Mr. Nixon.

"Graham claims Nixon and Hatfield are not nearly so far apart on Vietnam as some think," Christianity Today said.

The fortnightly said Mr. Nixon has been the "most outspoken" candidate in support of amending the First Amendment to allow religious exercises and non-sectarian prayer in public schools, and has favored construction aid and tax credits to aid church-related colleges.

New York's Gov. Nelson Rockefeller, the magazine commented, "has been much more active in getting government aid for parochial schools, and won a 1965 national award from Citizens for Educational Freedom, 'a predominately Roman Catholic school-aid lobby.'"

"An issue for many religiously sensitive voters," the magazine added, "is Rockefeller's 1962 divorce after 32 years of marriage, and his remarriage the next year."

"Republican dark horse" Gov. Ronald Reagan of California has written of "seeking God's will in his various political decisions," but does not mention that he, "like Rockefeller, . . . is a divorcee," according to Christianity Today.

Democratic frontrunner Vice President

Hubert H. Humphrey's "concerns for church action generally parallel the liberal causes that have characterized his political career," it said.

Mr. Humphrey has said that federal aid to Church colleges does not violate church-state separation, the magazine reported, and "Americans United reports Humphrey has indicated he might appoint a Roman Catholic layman as ambassador to the Vatican—once a hot church-state issue but now rarely advocated."

The magazine recounted an incident at Kent State University in Ohio, where students walked out during an address by Humphrey in an anti-war protest. The Vice President was told by a Negro student who stayed on that he had lost faith in America.

"The Vice President replied, 'The only real reason I want to run for President is to erase from your spirit the feeling you have . . .

'I do not generally parade my religious convictions, but the whole basic reason for democracy—is man and his relationship to his God.'"

Christianity Today pointed out that Sen. Eugene McCarthy, the only Roman Catholic now in the Presidential race, once considered the priesthood as a career.

But the magazine noted that the polls have belittled the importance of the religious bloc vote.

Sen. McCarthy favors aid to church schools on the child-benefit theory, the article continued, but also advocates judicial review to test its constitutionality. The senator also voted against the Dirksen school prayer amendment, and favors government distribution of birth control information and devices to needy mothers who request it.

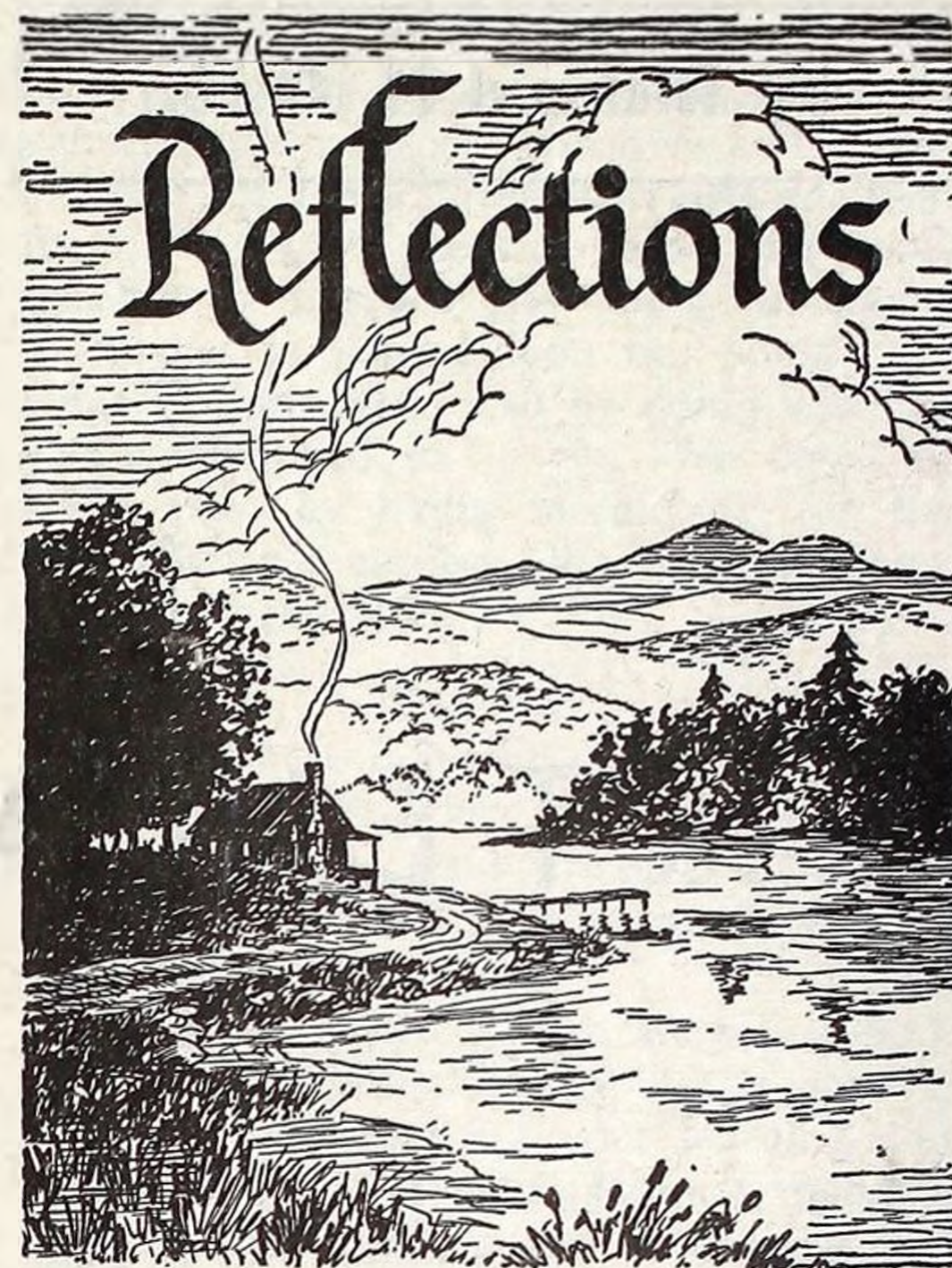
The article also gives a listing of the religious affiliations of the other candidates:

Mr. Nixon—Brought up as a Quaker; while in Washington, D.C., first attended a Congregational church, but later switched to Metropolitan Memorial Methodist church.

Gov. Rockefeller: A member of "the Rockefeller family church, Riverside Church in New York, which is affiliated with the American Baptist Convention and the United Church of Christ."

Gov. Reagan: A member of the Hollywood-Beverly Christian church (Disciples of Christ), but "usually attends Bel Air Presbyterian church."

Vice President Humphrey: A member of First Congregational church (United Church of Christ) in Minneapolis.



Maturity brings the wisdom that suggests that we don't have all the answers ourselves; that maybe, there are some adults, even our parents or teachers, to whose experience it might be helpful to listen and consider . . . It was said of one of the most intelligent men who ever lived in New England that, when he was asked how he knew so much about everything, he replied: "By constantly realizing my own ignorance and never being afraid or ashamed to accept advice." . . . Maturity begins to grow when you can accept duly constituted authority without defiance.—John H. MacNaughton, "The Marks of Maturity," **Pulpit Digest**.

* * * *

A painter paints his pictures on canvas. But musicians paint their pictures on silence. We provide the music and you provide the silence.—Leopold Stokowski at Carnegie Hall concert.

* * * *

We have too many men of science, too few men of God. We have grasped the mystery of the atom, and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.—General Omar Bradley, quoted by Arthur J. Moore, **Fight On! Fear Not!** (Abingdon Press).

* * * *

Most people . . . are poor listeners. They think they are listening when in reality they are not. They are prone to concentrate on what **they** plan to say next.—Leslie E. Munneke, "Motivation Through Management," **Personnel Jnl.**

REALIZATION

to the

GATEWAYS

What is eternal life? It is not the mere continuation of the natural life of man. Eternal life is not like a spool of number 70 thread which as we unwind we find that the last inch is just like the first inch. When Jesus speaks of eternal life he is not calling our attention so much to the length of life as to the quality of life. Eternal life is no mere thread of existence running on and on, but no whiter, no stronger, no larger as it proceeds than it was at first. Eternal life may be compared more to a river system. The stream at first is small but as it flows on it finds other streams joining it till it becomes a mighty river moving to the sea. Something like this was in the vision of Ezekiel when he beheld a stream of water flowing from beneath the threshold of the temple. At first it was ankle deep, but further on eastward it became a stream knee deep, then waist deep, then waters to swim in. And wherever those waters flowed there was life! "And everything shall live whither the river cometh." (Ezekiel 47:9)

Eternal life is not a stagnant pond. It is a deepening stream, touching everything into life. And Jesus says, "This is life eternal . . . to know God!"

To know God then is tremendously important. Without Him we cannot know life. Without Him we are enslaved to sin and death. This is what Paul meant when he wrote to his friends at Galatia. "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." (Galatians 4:8) Without a redemptive knowledge of God there can be no escape from the bondage to evil.

But this knowledge of God, which is so needful, is much more than a mere intellectual knowledge. We can know a lot about God and still not know God in a saving way. The knowledge we need is a personal experience of God, and this is something other than an intellectual knowledge. You don't have to know a house like an architect knows it in order to know the joys of living in a house. You don't have to know a rose like a botanist in order to

enjoy a rose. You don't have to know electricity like an engineer in order to know the experience of reading by electric light instead of a tallow candle. You don't have to understand chemical processes in the digestion of food in order to know how good a chocolate pie may be. So you don't have to have the knowledge of a theologian in order to know the joy of experiencing God for yourself.

"This is life eternal that they should know thee." Life eternal is knowing God in our own personal experience; not what other know about Him, but what we ourselves find Him to be.

There are some gateways which lead us to such a personal experience of God.

MEDITATION

Long ago one who had such an experience of the presence and power of God wrote this down for us: "Be still, and know that I am God . . ." (Psalms 46:10)

Nature herself reminds us that she yields her secrets to those who will be quiet enough to hear and see them. The boy who crashes through the woods, snapping branches, talking, sees no wild life. He must be still to learn anything of nature.

It is the still and unruffled pool that mirrors the sky above. Jesus said, "Enter into thine inner chamber and having shut thy door, pray."

God taught the stormy Elijah the divine presence by a still small voice. When Elijah stood upon the mount a great strong wind rent the mountains and broke in pieces the rocks . . . but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still, small voice. "And it was so, when Elijah heard it, that he wrapped his face in his mantle . . ." (I Kings 19:13)

Be still so as to hear that still small voice!

In Covent Garden, London, a renowned conductor was leading a great orchestra in playing one of Beethoven's symphonies. But

some people kept on talking. Finally the conductor turned round and ordered the talking to stop. We are oft times so much better talkers than listeners. God's music of eternal truth and beauty goes unheard. "Be still and know . . ."

More than a century ago Thomas Chalmers complained, "I am hustled out of my spirituality." In our strenuous, complex age how much more so are we. "Take time to be holy, speak oft with thy Lord." And be quiet to hear what He would say to us.

God speaks in nature that we may know Him in law and order and beauty.

God speaks in providence that we may know his daily dealings with us in gracious care for us.

God speaks in the Bible that we may know His saving grace in His Son. When John writes near the close of his life he says, "These things have I written unto you that ye may know that ye have eternal life, even to you that believe on the name of the Son of God."

SERVICE

Serving leads to knowing. Does this seem to put the cart before the horse? Don't we have to know in order to do?

Jesus said, "He that doeth the will shall know." Doing what God tells us to do leads us to knowing God.

We learn by doing. Dr. John A. Broadus always told his students, "You learn to preach by preaching." Let me illustrate this fact. Suppose you read a treatise on **How to Swim**. You finish the article and put the paper down. Do you know how to swim? Of course not, but you know how to swim when you get in the water and put into practice what the article tells you. We get knowledge through experience. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:3, 4)

We see then that obedience is a gateway that leads us to a personal knowledge of

of GOD

God. And disobedience prohibits us from knowing God redemptively. Jesus warned, "Not every one that saith, Lord, Lord, but he that doeth the will of my Father."

In Mark 1:24, 3:11, 5:7, we come upon some strange professions of a knowledge of God. Devils cried out to Jesus, "I know thee, who thou art, the Holy one of Israel." But despite that knowledge they remained devils still. They knew God, but not in obedience. In Titus 1:16 Paul warns against some people who pose as Christians, "... they profess that they know God, but by their works they deny him, being abominable and disobedient, and unto every good work reprobate."

We must see then that doing is a gateway to the realizing of God in our experience. "He that doeth the will shall know . . ."

SACRIFICE

To hold cheaply the experience of knowing God will be to miss it altogether. What price do we set on knowing God? Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him . . . that I may know Him . . ." (Phil. 3:8, 9, 10) The pearl of great price is gained when the seeking merchant willingly parts will all else for its sake.

LOVE

Above all things else it is love that unlocks the door that leads to understanding. That is why John wrote, "Every one that loveth is born of God, and knoweth God." (I John 4:7)

When we love we begin to understand. Carlyle was right, "Love is ever the beginning of knowledge as fire is of light." Paschal reminds us that "human things must be known in order to be loved, but Divine things must be loved in order to be known."

One who knew Luther Burbank said that the great plant wizard would only employ men who loved plants, for he knew that love would lead to understanding.

Those who do most with their work are

those who have put their hearts most fully into their work. Without loving we cannot succeed in what we are doing. No star player will be made out of a boy who is indifferently interested in basketball. No musician will come out of a girl who doesn't really love music.

John loved Jesus more than the others, and John knew Jesus better than the rest.

We know so little about Him because we as yet have loved Him so little. The more we love the better we shall know.

These then are openings to the knowledge of God, Meditation, Obedience, Sacrifice, Love.

We come to know God in our personal experience by setting our minds and hearts calmly and quietly like sensitive kodak film exposed for the impression registered upon them. When we are still before the Lord, the Lord's presence and reality impresses us, makes a picture upon our souls. We come to know God also by doing what he has commanded us to do. We come to know Him by living sacrificially for the cause of righteousness. We come to know Him by loving Him.

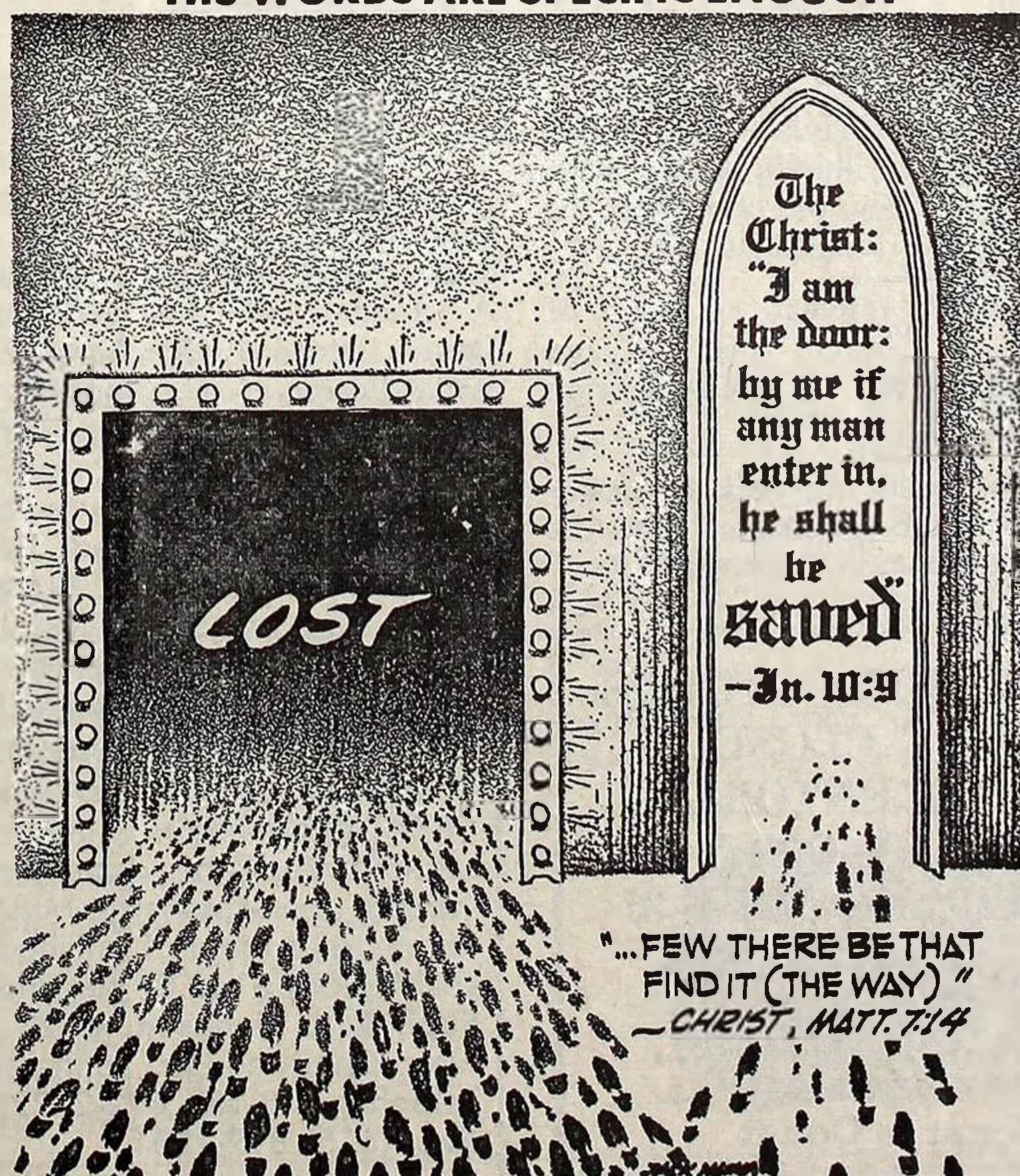
THE WAY

But all these different ways are after all just ONE WAY. They merge into the Person of His Son, Jesus Christ our Saviour. **Jesus is The Way** for us to know God in our personal experience.

The world by its wisdom knew not God. But by simply trusting, not in our powers, not in our merit, not in our learning, but in what He has revealed Himself to be in loving, saving sacrifice on the cross, we find God. We come to know forgiveness of sins, freedom from bondage to evil, the surge of new life from God, the hope that He implants.

This is why Paul, finding Christ all he needed, said, "I determined not to know anything among you save Jesus Christ and Him crucified." "I know Whom I have believed, and am persuaded that he is able to keep that which I've committed unto Him against that day."

HIS WORDS ARE SPECIFIC ENOUGH



Tennessee Topics

After almost eight years as superintendent of missions of Maury and Alpha Associations, **Howard J. Jones** accepted the call of First Church, Linden. Prior to his serving as superintendent of missions, Jones was mission pastor in both the Smoky and Cumberland Mountain regions. He also did pastoral work in West and Middle Tenn. A graduate of HCBA, Seymour, Jones took Extension Courses from Howard College, Birmingham, and Carson-Newman College, Jefferson City. Mrs. Jones is the former **Louise Warren**. They have two sons, **Ricky** and **Warren**. Address of the Warrens is P. O. Box 296, Linden, Tenn.

New Duck River Association—**Marvin Youngblood** is the new pastor of North Fork Church. **James Turner** resigned as pastor of Southside Church, Shelbyville, effective June 30.

Hamilton County Association—Apison Church, **Herbert Myhan**, interim pastor, ordained **Ronnie Sedman** and **M. J. Whitmire** as deacons. Central Church, Hixson, **Lloyd Brown**, pastor, called **Don Erwin** as music director. He has served for several years at St. Elmo Church, Chattanooga. Chamberlain Avenue Church, **E. R. Seanor**, pastor, will observe their 59th anniversary and homecoming Aug. 18. East Ridge Church broke ground for its new auditorium and observed pastor **C. Henry Preston's** 22nd anniversary June 30. **Frank Witt** is serving as interim pastor at South Seminole Church.

Avery Nichols has been called as pastor of North Fork Church, Holston Valley Association, from First Church, Nickelsville, Va. He and his family will move on the field and begin his work in August.

George Webb has resigned as pastor of West Trinity Lane Church, Nashville, and accepted the pastorate of Calvary Mission of First Church, Murfreesboro.

Roger Hobbs began his work as pastor of Scottsboro Church, Nashville, June 23. He is residing at Route 3, Nashville.

William E. Holland began his work as minister of education and youth at First Church, Shelbyville, July 1. A graduate of Belmont College and Southern Seminary, he served as minister of education at West Broadway Church, Louisville, Ky., and Emmanuel Church, Paducah, Ky., and came to Shelbyville from First Church, LaGrange, Ga. The Shelbyville church gave a reception July 21 honoring **Mr. and Mrs. Holland** and sons, **Steve** and **Mark**.

Flat Mountain Church, Sequatchie Valley Association, called **Lee R. Tate** as pastor. His address is 625 Bell Avenue, Rossville, Ga. 30741.

Christian Brothers College, a Catholic institution in Memphis, has named a Baptist vice president for administration, **Carl Patterson**, 29, marking the first time a layman has been appointed to a top echelon administrative post at the school. He has been with CBC for the past year and a half as director of financial aid to students. Patterson is a director of Memphis Boys' Town and has served on the committee that founded the Fellowship of Christian Athletics in Memphis. Born and reared in Blytheville, Ark., he came to Memphis in 1956, as a freshman at MSU.

J. J. Bingham began his duties as pastor of Flat Gap Church, Jefferson County, July 14. **Guy Goodell** served as interim pastor.

Charles H. Davis is the new pastor of Rock Springs Church, Maury Association, coming from First Church, Coal City, Ill. A graduate of Carson-Newman College, Davis attended Southeastern Seminary, Wake Forest, N. C. Formerly he pastored West End Church, Fayetteville, Tenn., for three years and was also a preacher in Ala. for two years. Mrs. Davis is the former **Linda Burdett** of Huntland. They have two daughters, **Krista**, 5, and **Evangeline**, 3.

EGYPT CHURCH TO CELEBRATE 150 YEARS

July 28-Aug. 4 will mark the week-long celebration of Egypt Church's 150th birthday. Egypt, the oldest church of any faith in Shelby County, was begun in 1816 or 1818, before the city of Memphis was founded. The pageant planned for Tuesday night depicts some of the colorful history of Egypt. **Wesley A. Lindsey** is pastor.

Egypt Church is located at 4473 Egypt Church Road, three miles north of Raleigh.

Theme for the week is: **Egypt's Heritage—Foundation for Her Future!** Schedule for Founder's Week includes: (Weekday services at 7:30 p.m.) Sunday night, July 28: **Ralph Moore**, former interim pastor, preaching. Monday night, July 29: Youth Choir concert from Southern Avenue Church, Shelby Collier directing. Tuesday, July 30: Pageant and Old-Timer's night. Wednesday, July 31: **Robert G. Lee**, pastor emeritus of Bellevue, preaching.

Thursday, Aug. 1: **Jonas L. Stewart**, executive secretary-treasurer, Tennessee Baptist Foundation, Nashville, preaching, **Ray Simpson** leading the music. Friday, Aug. 2, **Billy Davie**, former member of Egypt, preaching Sunday morning, Aug. 4, **Jasper P. Neal Sr.** of Red Boiling Springs, former pastor, preaching.

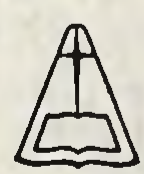
Dinner on the ground will be followed by the final service at 2:00 p.m., **Jimmy Whitlock**, Big Creek pastor, preaching.

Durwood Howard is the new director of church activities at Highland Heights Church, Memphis. He came to Memphis from First Church, Donelson. Before going to Donelson, he served as minister of education at Leawood Church, Memphis, 13 years. Howard is a graduate of the University of Mississippi and served with the US Navy for two years. He is married to the former **Jane Gilliland** of Miss., and they have five children.

Wade Clemons, evangelist, Morristown, did the preaching in a revival at Eastland Heights Church, Springfield, and **Mrs. Sylvia Morris**, music director of the church, led the music. Pastor **Jack H. Goodwin** reports 32 professions, seven by letter and statement, and a number of rededications.

James Clayton (Jimmy) Parker, 60, Chattanooga, died July 5 of an apparent heart attack while on a hunting trip with friends at Choele Choele, near Buenos Aires, Argentina. He grew up in Dauphin Way Church, Mobile, where he served as a deacon. When the family moved to Chattanooga, he affiliated with Signal Mountain Church and served in many capacities. At the time of his death he was a member of Central Church, where he had been a member of the finance committee and teacher of the Brotherhood Men's Class.

**BAPTIST BOOK STORES
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HOUSEMOTHER WANTED: East Tennessee Baptist Children's Home has an opening for a Housemother—a refined Southern Baptist woman, age 28-55, good health; single or widow without resident dependents, undivorced, non-smoker. Must live in. Rooms and meals furnished. Starting cash salary \$160.00 per month. **Write Supt. R. L. Johnson**, 6623 Lee Highway, Chattanooga, Tennessee 37421. Telephone (615) 892-2722; or after five, (615) 892-1951.

Miss Dewey To Enter Teaching Field

NASHVILLE — Miss Florence Dewey, superintendent of Nursery-Beginner work in the Sunday School Department, TBC, has resigned effective July 31. She will be entering the teaching profession hoping to render a more direct ministry to children.

Miss Dewey came to her present post Nov. 1, 1961, from Radnor Church, Nashville, where she was director of children's work including kindergarten and the day care program. Previously she served First Church, Nashville, as director of the Neighborhood Mission on Fourth Avenue.

A graduate of Hardin-Simmons University, Abilene, Tex., she also received the MRE degree from Southwestern Seminary in 1956.

Tennessee Topics

AN UNUSUAL MINISTRY—Clark Street Church in Johnson City has begun an unusual ministry in the fountain square section of the city. A "coffee house" has been set up (building space donated) with the men of the church in casual dress on duty. Under the sponsorship of the WMU, the church provides sandwiches and coffee on Saturday nights to many who have begun to choose "coffee house" rather than local bars. Those who come in for snacks, fellowship and spiritual guidance are not solicited but come by choice. Ladies as well as men have found comfort and concern there. Pastor **James Dampier** commends his membership for their unusual concept of ministering to the needs of people as he describes their activity as a "ministry of understanding." "Coffee house" ministers to approximately 60 persons per week. Clark Street averages 270 in Sunday School.

Charles R. Ausmus' sermon "The American Dream" was printed in the Congressional Record at the request of **Honorable John Duncan**. Ausmus is pastor of Lincoln Park Church, Knoxville.

John W. Tresch, Jr., successfully passed the examination at Southwestern Seminary, to receive the Master of Divinity degree in place of the Bachelor of Divinity degree awarded him in 1963. **Dr. Jesse Northcutt** of the seminary announced that Tresch was in the top 10% of the approximately 100 graduates who took the test. Tresch is pastor of Parkway Church, Madison.

The William J. Bickers Appointed Missionaries



Dr. and Mrs. William J. Bickers of Memphis who were appointed missionaries July 11 look at a flag of Paraguay, where he will serve at the 54-bed Baptist hospital in Asuncion, capital of Paraguay.

Bickers told the Foreign Mission Board he became interested in Paraguay through William Skinner, missionary doctor who had a residency in Memphis while on furlough a year ago. He and Mrs. Bickers have been mission volunteers since student days at Union University, Jackson.

Born in Baton Rouge, La., Bickers grew up in Ripley. Mrs. Bickers, the former Annete Clark, was born in New Orleans, La., but grew up in Humboldt.

He said he entered college intending to become a minister, but wasn't happy with that decision because the few times he "didn't know what to say." When a chapel speaker described medical needs overseas, he recognized the opportunity to serve God as a medical missionary.

However, he was ordained a minister, and had student pastorates at two small churches in Tenn. "My experiences in the pastorate were invaluable in increasing my understand of people," he said.

He received the BA degree from Union University and then attended the University of Tennessee School of Medicine, Memphis, where he graduated in 1961.

After an internship at the University of Tennessee Research and Memorial Hospital, Knoxville, and another year there as a staff physician, he was a U.S. Air Force flight

YWA Director Resigns To Resume Graduate Work

NASHVILLE — Miss Frances Sullivant, State YWA director, resigned effective July 1, after nine years of service with the Woman's Missionary Union, TBC.

She plans to resume graduate studies.

Miss Sullivant left July 13 with a group of young people to the Baptist Youth World Conference and is directing their tour of Europe and the Holy Land. She is serving as a resource person on the program of the Youth Conference in Berne, Switzerland July 22-28.

Miss Sullivant is a graduate of Troy State University, Troy, Ala., and received the MRE degree from Southwestern Seminary. She served as the first BSU director at Troy State University for seven years. Before coming to Tennessee, Miss Sullivant was educational director at Burchill Church, Fort Worth, Tex., for three years.

surgeon two years. He returned to the Knoxville hospital for a year of residency before going to the VA Hospital in Memphis in 1966.

He said that when Air Force assignments took him overseas he always tried to find out as much as possible about the countries he traveled in and their people.

Mrs. Bickers said she became aware of world needs because "reading about people and places" was her favorite hobby. She volunteered for overseas service while attending a Baptist student mission conference in Nashville when she was 18.

Because of the love of God, my Christian upbringing, the love of my husband, the health and normalcy of our children, and other blessings which are mine, I feel a great responsibility to share with other people, that they may know God cares," she testified.

Mrs. Bickers attended Union University for two years and then worked as receptionist for a Memphis doctor two years to help her husband through school. "We borrowed our way through three years of medical school, not knowing from one term to the next how money would arrive," she reminisced. "God sustained us through other Christians."

They have three sons, William Clark, nearly eight, David Andrew, six and a half, and Allen Underwood, five and a half.

BILLY GRAHAM FILMS

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Foreign Board Appoints 32; Enters South West Africa

The Southern Baptist Foreign Board, meeting at its Richmond, Va., headquarters July 11, appointed 24 career missionaries and employed eight missionary associates, bringing its overseas staff to 2,363.

Dr. Baker J. Cauthen, executive secretary, noted that 69 missionary journeymen are currently in training at Virginia Intermont College, Bristol, and that those who successfully complete training will be commissioned on Aug. 8 for two-year assignments overseas.

Dr. Cauthen expressed appreciation for the life and work of Dr. Chester L. Quarles, Board member and executive secretary-treasurer of the Mississippi Baptist Convention, who died of a heart attack in Cuzco, Peru, July 6, while en route to Argentina and Brazil for meetings related to the Crusade of the Americas. Funeral services were held in First Church, Jackson, Miss., July 11. "The Board extends deepest sympathy to Mrs. Quarles and all the family, as well as to Mississippi Baptists in the loss of this distinguished leader," Dr. Cauthen said.

Dr. Cauthen announced that the Board's two new area secretaries, Dr. R. Keith Parks of Southeast Asia and Rev. Charles W. Bryan of Middle America and the Caribbean, expect to set up headquarters in Richmond in August. Veteran missionaries, they were elected to the administrative staff in June.

Whitsons in Windhoek

Dr. H. Cornell Goerner, secretary for Africa, reported that Rev. and Mrs. Charles W. Whitson (of Lafayette, Ala.), the Board's first missionaries to South West Africa, have been granted visas and have begun their ministry at English-language Windhoek Baptist Church (Windhoek is the capital).

South West Africa is about the size of Texas and Louisiana combined. A German colony before World War I, it was turned over to South Africa as a mandate under the League of Nations, and is now administered as a dependency of South Africa. The Windhoek church is related to the Baptist Union of South Africa.

Of the population of 584,000, about 14 percent are of European origin, the remainder being of several Bantu tribes, with a small remnant of the original inhabitants,

the Bushmen and Hottentots. Mission work among the African tribes was begun in 1805 by the London Missionary Society.

Windhoek Baptist Church, which ministers primarily to people from England and South Africa, grew out of home services begun in 1961 by a deacon and lay preacher from South Africa. The church was organized three years later. At about that time an appeal was made for a pastor for the congregation, which is too small to support a full-time minister from South Africa. When the need was brought to the attention of the Foreign Mission Board, Dr. Goerner consulted with Baptist leaders in South Africa, one of whom, Rev. C. W. Parnell, general secretary of the Baptist Union, accompanied him on his first visit to Windhoek in November, 1964.

In addition to pastoring the Windhoek congregation, Whitson will work among local Africans and make occasional visits to small Baptist groups in several other communities, including one at Walvis Bay, about 260 miles west of Windhoek, and another at Oranjemund, about 500 miles southwest.

"Missionary Whitson may be regarded as pastor of several mission points in a vast parish," Dr. Goerner said. "We hope this beginning among the European population may result in openings for work that will reach the African population."

Another recent event has "increased fellowship and cooperation between the Southern Baptist Convention and the Baptist Union of South Africa," Dr. Goerner continued. Dr. Robert L. Hughes, formerly minister of evangelism for First Church, Pensacola, Fla., has begun a two-year assignment as director of evangelism for the Baptists of South Africa.

Dr. Goerner said it appears evident that "some sort of climax" is approaching in the national crisis in Nigeria, where the eastern territory declared independence a year ago under the name "Biafra." "Federal troops have pushed the rebels back into an area less than one third the size of the region they controlled at the height of their power last summer," Dr. Goerner said. "Reports coming from the area indicate that the food shortage is becoming acute and many people are suffering from lack of a proper protein diet."

New Missionaries

The new career missionaries, their native states, and fields of service are: William J. Bickers and Annette Clark Bickers, both of La. for Paraguay; J. Beryl Boswell, of Va., and Linda Lester Boswell, of W. Va., for Peru; James O. Brandon, of Tex., and Barbara Williams Brandon, of Okla., for Brazil; Roger W. Brubeck, of Mo., and Carol Wallace Brubeck, of Kans., for Uganda; Richard B. Douglass and Marilyn Lacy Douglass, both of Okla., for Brazil.

Also, Roy T. Edgemon, Jr., and Anna Marie Wilson Edgemon, both of Tex., for Okinawa; Maury J. Fisher and Ann Andrews Fisher, both of Ga., for Southeast Asia; E. Price Mathieson and Mary Darden Mathieson, both of Tex., for Japan; Billy R. Peacock and Teressa Mazzara Peacock, both of La., for Korea; John E. Schoolar, of Miss., and Clara Huckaby Schoolar, of Tex., for Okinawa; Bob A. Teems, of N.C., and Mary Ann Yoder Teems, of S.C., for the French West Indies; and J. Ross Thompson and Leveta Jones Thompson, both of Mo., for Colombia.

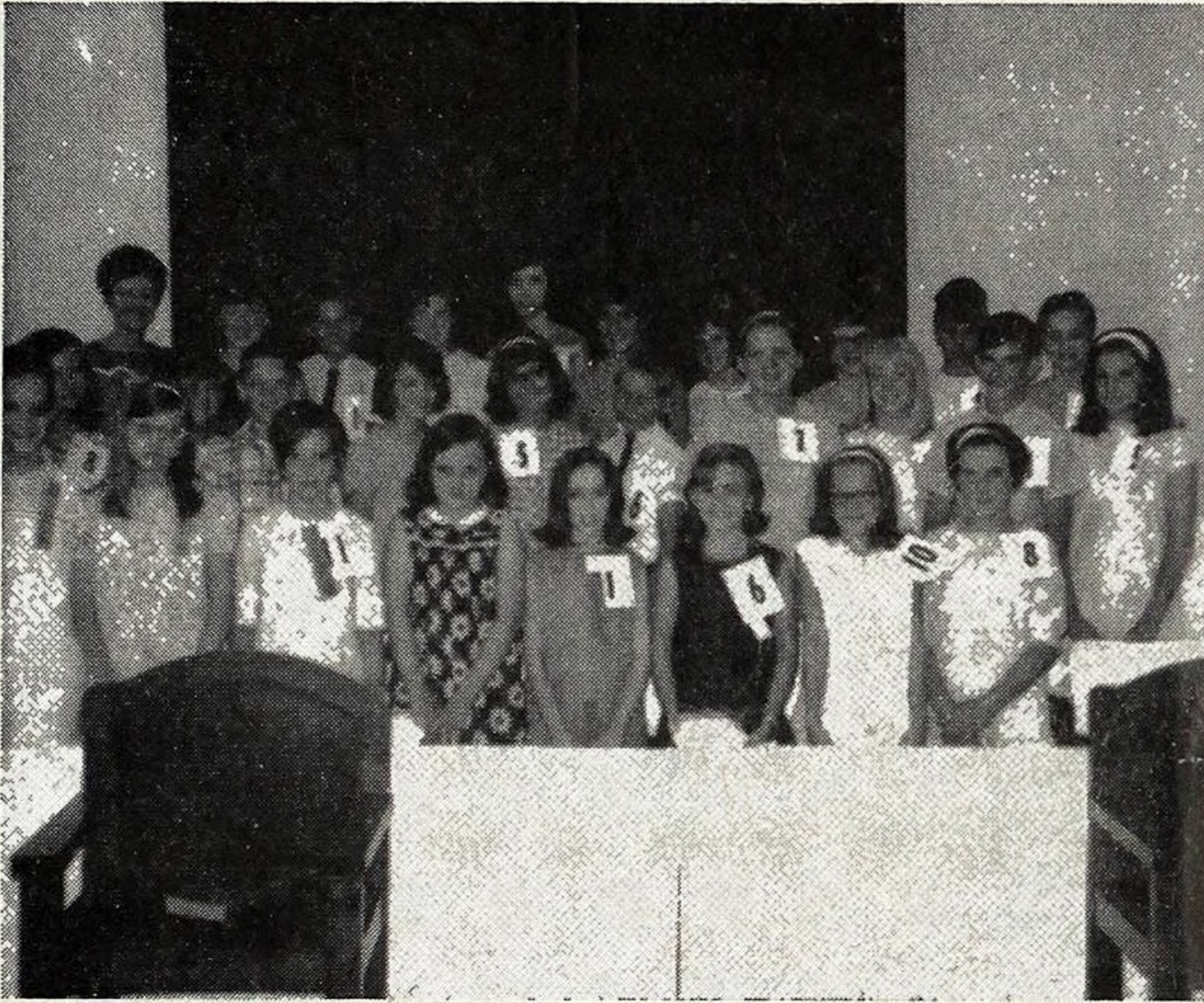
The missionary associates are Rev. and Mrs. James W. Hawkins, of Macon, Ga., employed for Brazil; Mr. and Mrs. Floyd I. Mayberry, of Mountain View, Mo., for Japan; Rev. and Mrs. Thomas A. Rose, of Salinas, Calif., for Liberia; and Mr. and Mrs. Melvin A. Wells, of Long Beach, Calif., for Zambia.

Mr. and Mrs. Wells, who will be dormitory houseparents, are joining their three children in church-related work. Their daughter, Mrs. John D. Hopper, is a missionary in Switzerland, another daughter is a pastor's wife, and their son is a music and educational director.

Mr. and Mrs. Hawkins have spent the past four years in Porto Aegre, Brazil, as missionaries of Tabernacle Baptist Church, Macon, their home congregation.

Mr. and Mrs. Mayberry lived in Japan for three years (1958-61) while he was in the U.S. Air Force. They assisted with English-language Baptist churches and became interested in the job to which they are now assigned—houseparents at a dormitory for missionary children in Tokyo.

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LOVE: A NEW COMMANDMENT

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

"A new commandment I give you, that you love one another" (John 13:34).

How was love "a new commandment"? Jesus had frequently spoken of love before. He had given love for God and neighbor as the summary of the Law and the prophets (Matthew 22:40). What did He mean when He called it a "new commandment?"

It may help us answer that question if we understand that there are two words that are sometimes translated "new." One means basically young as contrasted to aged; the other fresh as opposed to worn out (see Matt. 9:17 where both words are used). In the passage from John 13 the word is "fresh."

It is possible that Jesus meant that the new commandment was new in its source. Here He is not quoting from the Old Testament as He did in the summary of the Law (Deut. 6:5; Lev. 19:18). Notice He says, "I give unto you." The authority for what He says rests within Him.

The commandment is also new in motive. Our love for one another stems from His love for us. Since He has loved us, we naturally and inevitably should love one another. Through His love for us we have been brought into the family of God. We should love those within that family, those who

have been brought into union with Him through His love for them. The proof of our love for Him is our obedience to His commandment to love one another.

The commandment He gave was and is abidingly new or fresh in its dimension. It is new in those who are to be loved. We are to love those who are in the Christian fellowship. As disciples of Christ we should love all men, but we should, in a unique way, love one another. It is similar to a man and his family. He can and should love all people, but he can and should love his wife and his children in a distinctive way.

Notice also that this love is new in its expectations or demands. They were to love one another as He had loved them. Here is both model and standards. How much had He loved them? He was going to give His life for them. They should be willing to give their lives for one another.

This quality of love for one another will be new and fresh in its consequences. It will make us friends of Christ (John 15:14). It will prove to others that we are disciples of His (John 13:35).

Love for one another creates a spirit of fellowship among Christians. Love will also determine as much as any one thing the outreach of the Christian and the church to the peoples of the community and the world. The more we love one another within the Christian fellowship, the more that love will reach out beyond that fellowship to all men.

What does the Garden of Gethsemane look like today?

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Dyal Given Award



Bill Dyal, director of the Peace Corps in Colombia, accepts the Francisco de Paula Santander Gold Medal from Colombian President Carlos Lleras Restrepo. The medal was awarded for civic service in the field of education. Before joining the Peace Corps administration, Dyal was director of Organization for the Southern Baptist Christian Life Commission.

Missionary Personnel

Dr. and Mrs. Ralph C. Bethea, missionaries, were scheduled to leave India on July 5 for furlough in the States (address: 2098 James Rd., Memphis, Tenn. 38127). Born in Hattiesburg, Miss., he grew up in Memphis; she, the former Lizette McCall, is a native of Memphis. Before they were appointed by the Foreign Mission Board in 1959 he practiced medicine in Memphis eight years.

Miss Doris Blattner, missionary to Indonesia, left the States on June 20 following furlough. (Until Aug. 1 she may be addressed c/o Ed Sanders, Djl. Dr. Sutomo 22, Jogjakarta, Java, Indonesia; then, at Djl. Kartini 2, Jogjakarta, Java, Indonesia.) A native of St. Louis, Mo., she was educational director for Whitehaven Church, Memphis, Tenn., at the time of her appointment by the Foreign Mission Board in 1963.

The Richard E. Morris, missionaries to Taiwan, have moved from Taipei to Chiayi (address: Box 124, 228 T'ai Ping St., Chiayi, Taiwan, Republic of China). Born in Memphis, Tenn., he grew up in Somerville, Tenn.; she is the former Christena Simmons, of Somerville. He was pastor of First Church, Iron City, Tenn., at the time of their appointment by the Foreign Mission Board in 1958.

Brotherhood Department

FOURTH NATIONAL ROYAL AMBASSADOR CONGRESS

By Roy J. Gilleland, Jr.

Many Royal Ambassador groups plan to break their trip to the Royal Ambassador Congress in Oklahoma City, Aug. 13-15, with stops at unusual mission points along the way.

At the congress the Royal Ambassadors will visit with home and foreign missionaries, hear nationally-known Christian athletes and professional men, view a championship rodeo, and have Christian fellowship with other boys.

The best guide for planning a Southern Baptist mission tour while enroute and returning from the congress is **Travel Guide**, a missions map free from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Ga. 30303. Write for yours.

Taking A Census

A new leaflet, **Securing and Using Prospect Information**, gives adequate guidance for a church to approach and complete a religious survey of its community.

Another new leaflet, **Assisting Churches in Securing Prospect Information**, offers direction to associational personnel for leading churches to take and use a religious survey of all the communities in the association. Order both leaflets from the State Sunday School Department.

Let us ask, Why take a Census anyway?

1. To discover the lost, the inactive church members. One out of every 5 families has moved within the past year. Churches must know who the people are, where they live, what are their needs and how to minister effectively to them in Jesus' name.

2. To locate places where missions are needed, or Sunday Schools, or Vacation Bible Schools, or Weekday Bible Classes in homes.

3. To provide opportunities for witnessing. Concern is whetted as a Christian finds out the spiritual distitution and needs of some folk. He rejoices with those who are living victoriously in the Lord. The homes feel the impact of a church trying to be what a church ought to be. The individuals who go to the homes get involved in the mission of the church, their lives are enriched, blessed and challenged.

4. To place a Bible in selected homes. As is needed, the census taker may place a copy of the **GOOD NEWS for Modern Man** edition of the New Testament. This edition is inexpensive and easy to read. An offer also as to what part to read first, where to start, or a selection of a few simple verses to convey the plan of salvation is appropriate.

Then plan the census. This may involve several persons over a period of 13 weeks. These necessary steps may be helpful:

1. Determine the TYPE of census. It may be a church census, an associational census, a community census, an inside census, a telephone census, or the updating of a previous census.

2. Set aside church calendar time. Allow time for preparation, training sessions, and materials to be developed.

3. Order necessary supplies. The following are basic, practical and usable.

- Census Assignment Envelope, Form 795
- Family Religious Census Card, Form 796
- Registration Record, Form 85
- Census Taker Enlistment Card, Form 695
- Prospect File Card, Form 115
- Enrolment Prospect Visitation Assignment and Report, Form 120

4. Enlist necessary workers. Some qualified person should be elected by the church as Census Director. He leads in the selection and enlistment of enough people to complete the task. It takes 10% of the Sunday School enrolment as census workers. One person to canvass about 20 families is a good average. Use form 695 to enlist personnel.

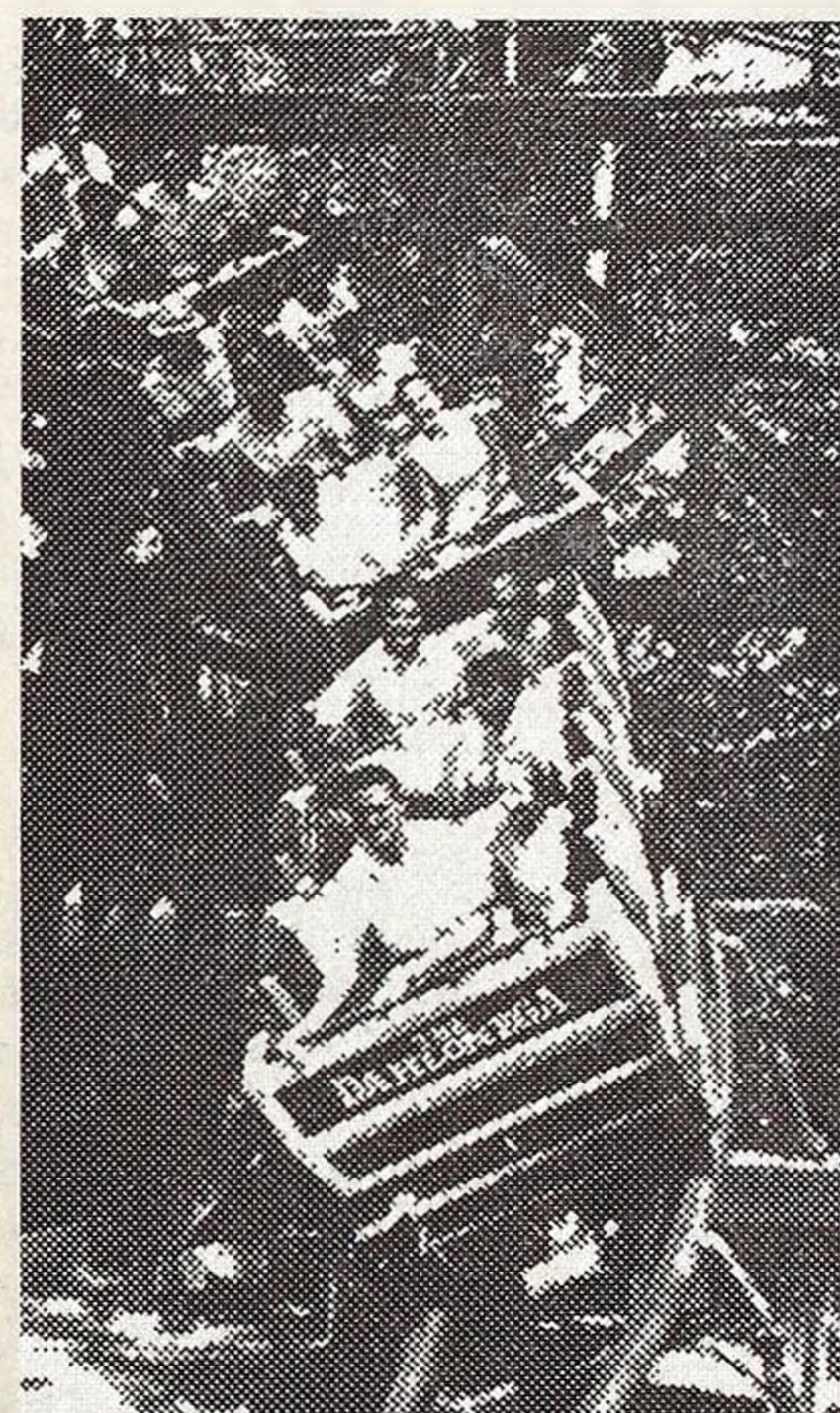
5. Prepare Census Assignment Envelopes. Each should contain a map of that block, road, street or building (identify specifically

the bounds of that territory), specific instructions as to the distribution of Bibles, the return of the Census Envelope; pencils; bulletins; church folders or visitation cards; personal identification for census taker to use.

6. Instruct the census takers. Good basic helps are printed on each envelope. Then add the local specifics.

The Crusade of the Americas depends on what the Sunday Schools do about taking and using a census.

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Attendance & Additions

Churches S.S. T.U. Add.

July 14, 1968

Alcoa, Calvary	143	46	
First	437	207	
Athens, Central	142	76	1
East	306	122	1
First	542	182	
Auburntown, Prosperity	134	70	
Baxter, First	96	52	
Brownsville	552	131	2
Mission	97	52	
Calhoun, First	156	74	
Chattanooga, Avondale	200	71	2
Mission	60	34	
Brainerd	873	239	5
Calvary	170	44	1
Central	764	231	3
Meadowview	40	30	
Concord	449	151	
East Brainerd	222	68	
East Lake	411	103	
First	873	227	4
Morris Hill	237	71	1
Northside	256	57	
Ooltewah	152	44	
Red Bank	831	164	
Ridgedale	446	138	
St. Elmo	282	64	
Second	99	29	
White Oak	391	119	
Woodland Park	214	70	2
Clarksville, First	807		3
Gracey Avenue	225	108	
Hillcrest	183	75	
Pleasant View	274	72	
Spring Creek	167	43	
Cleveland, North	330	130	
Clinton, First	522	107	2
Second	368		1
Collierville, First	294	79	
Columbia, Highland Park	367	127	
Northside	139	52	1
Concord, First	287	116	
Cookeville, First	473	80	
Counce, First	94	46	1
Crossville, First	185	37	3
Oak Hill	99	56	
Dayton, First	250	52	
Dickson, First	321	71	
Dunlap, First	157	53	
Dyersburg, Southside	215	84	
Elizabethton, Calvary	150	53	
First	267	54	
Oak Street	193	74	
Siam	157	71	6
Etowah, First	268	62	
Gladeville	165	76	
Goodlettsville, First	539	182	4
Madison Creek	166		2
Greeneville, First	336	54	8
Cross Anchor	11	14	
Hartshaw	44	31	
Second	148	41	
Greenbrier, First	297	88	2
Jordonia	125		
Lights Chapel	46	35	
Harriman, South	395	136	
Henderson, First	212	45	4
Hendersonville, First	779	139	5
Henry	92	43	
Hixson, Central	294	161	
Memorial	251	100	2
Jackson, Calvary	354	119	
Highland Park	229	95	2
Parkview	313	95	
Johnson City, Central	529	125	
North	224	51	
Temple	325	90	
Unaka Avenue	308	62	3
Kenton, First	180	64	
Macedonia	88	72	1
Kingsport, Colonial Heights	484	139	6
First	761	164	
Litz Manor	234	80	2
State Line	258	126	
Kingston, Cedar Grove	267	135	1
First	374	125	
Knoxville, Beaver Dam	277	81	2
Broadway	642	103	1
Central (FT C)	970	307	1
Cumberland	337	149	
Fifth Avenue	483	138	
Immanuel	291	70	1
McCalla Avenue	617	137	
Mount Carmel	143	55	
Meridian	495	108	
New Hopewell	224	92	
Rocky Hill	242	45	5
Smithwood	575	131	1
West Hills	322	86	
West Lonsdale	339	157	

Lafayette, First	83	25	
Lawrenceburg, First	186	41	
Highland Park	287	94	3
Meadow View	86	42	
Lebanon, First	398	89	
Immanuel	412	158	5
Rocky Valley	157	64	
Trinity	123	48	
Lenoir City, Beads Chapel	48	16	
Calvary	164	76	
First	320	100	
Kingston Pike	125	58	
Lewisburg, First	284	79	
Loudon, Corinth	266	134	
First	236	73	
Union Fork Creek	92	69	
Madison, Alta Loma	210	84	
Madisonville, First	288	86	
Manchester, First	294	99	6
Maryville, Everett Hills	426	181	
McEwen, First	109	31	
McKenzie, First	310	128	
McMinnville, Gath	120	45	
Mt. Juliet	258	96	3
Medon, New Union	102	76	
Memphis, Ardmore	507	198	2
Bellevue	1346	566	6
Boulevard	242	100	1
Broadway	628	250	2
Brunswick	82	33	
Calvary	211	119	
Charjean	283	161	
Dellwood	422	153	2
Ellendale, First	178	68	
Forest Hill	69	25	
Georgian Hills	416	148	4
Glen Park	298	153	
Havenview	167	65	3
Hickory Hills	233	84	6
Kennedy	476	226	4
LaBelle Haven	611	194	4
LeaClair	455	209	1
Leawood	654	204	2
Lucy	158	121	1
National Avenue	314	113	1
Peabody	255	143	1
Richland	177	44	2
Rugby Hills	262	129	6
Scenic Hills	222	105	1
Second	781	242	6
Shelby Forest	90	48	
Sky View	442	200	1
Speedway Terrace	500	203	
Summer Avenue	46	28	1
Temple	776	217	8
Trinity	1548	410	7
Union Avenue	745	159	1
Wells Station	496	175	2
Whitehaven	734	167	3
Milan, First	444	126	
Northside	183		
Murfreesboro, First	555	103	2
Calvary	101	46	
Third	242		
Nashville, Belmont Heights	885	170	8
Madison Street	64	37	
Dickerson Road	431	149	
Eastland	430	111	1
Fairview	152	59	1
First	1111	321	2
Carroll Street	105	59	
Cora Tibbs	33	23	
T.P.S.	174		
Grace	583	192	1
Grandview	282	66	
College Grove	35	21	
Haywood Hills	393	152	2
Hermitage Hills	393	116	5
Hillhurst	258	108	1
Inglewood	607	128	1
Ivy Memorial	204	67	
Joelton	256	116	1
Judson	328	86	3
Benton Avenue	63		
Junior League Home	34		
Lincova Hills	202	36	
Lockeland	358	68	2
Rosedale	127	54	
Two Rivers	284	104	
Woodbine	410	112	
Woodmont	485	147	3
Oak Ridge, Robertsville	514	64	3
Old Hickory, First	366	162	
Peytonville	19	9	
Temple	193	82	1
Parsons, First	201	58	
Philadelphia, Cedar Fork	164	108	3
Portland, First	363	117	1
Powell, First	218	21	1

Tennessee Topics

Roland A. Smith, formerly secretary of religious education for the Utah-Idaho Southern Baptist Convention, Salt Lake City, has been named consultant in the church architecture department of the Baptist Sunday School Board, Nashville.

Services for Mrs. Thomas B. Guinn Jr., 48, who died July 13 in a Houston hospital were held July 16 at First Church, Ooltewah, with Edward Seanor and Burl McMillan officiating. She was the daughter of the late Rev. J. N. Monroe who was pastor of several churches in the Chattanooga area. Her husband is pastor of Ritterhouse Church in Houston. She graduated from Carson-Newman College in 1942 and taught in Rogersville and Lenoir City before going to Texas.

Ross Rudolph Reeder, prominent Knoxville businessman, died July 15 at Baptist hospital. He was 68. A member of First Church, he had served as deacon and treasurer. At one time, Reeder started a Sunday school class there for small boys from the Front Street area, and operated it for many years. The church will erect a plaque commemorating the efforts of Reeder in acquiring property for a parking lot for the church. He had served as chairman of the committee which had worked about five years to acquire the property. The church will take possession of the property Sept. 1. Pastor Charles Trentham stated that Reeder had been working on the transaction until three days before his death.

Calvary Church, Humboldt, has called Jerry Milam as pastor. He was serving as pastor of First Church, Wrigley.

Lowell Wright was ordained to the ministry at Inskip Church, Knoxville, July 7. He is the second minister to be ordained at Inskip in the past two years, the other being Charles Wilcox, a student at Brewton-Parker Baptist College, Mt. Vernon, Ga. Wright received the MA degree from the University of Tennessee last summer. He taught in the City School System in Knoxville for the past six years. Mrs. Wright, the former Euna Heck, is a medical technologist. They have a son, Kevin, five. They will move to Louisville, where he will enter Southern Seminary in the fall. Robert A. Sanders is pastor of Inskip Church.

Glenwood	283	106	1
Rockwood, Eureka	111	60	
Savannah, First	224	63	
Sevierville, First	488	133	1
Shelbyville, First	470	148	
South Pittsburg, First	214	83	
Springfield, Bethlehem	169	48	16
Eastland	266	86	
Oak Grove	202	191	
Sweetwater, First	373	70	
Trenton, First	333	65	2
Union City, First	587	121	
Waverly, First	192	67	
Waynesboro, Green River	124	58	
White House, First	176	39	
Winchester, First	200	49	
Southside	98		

Head Youth Music Faculty At Camp Carson

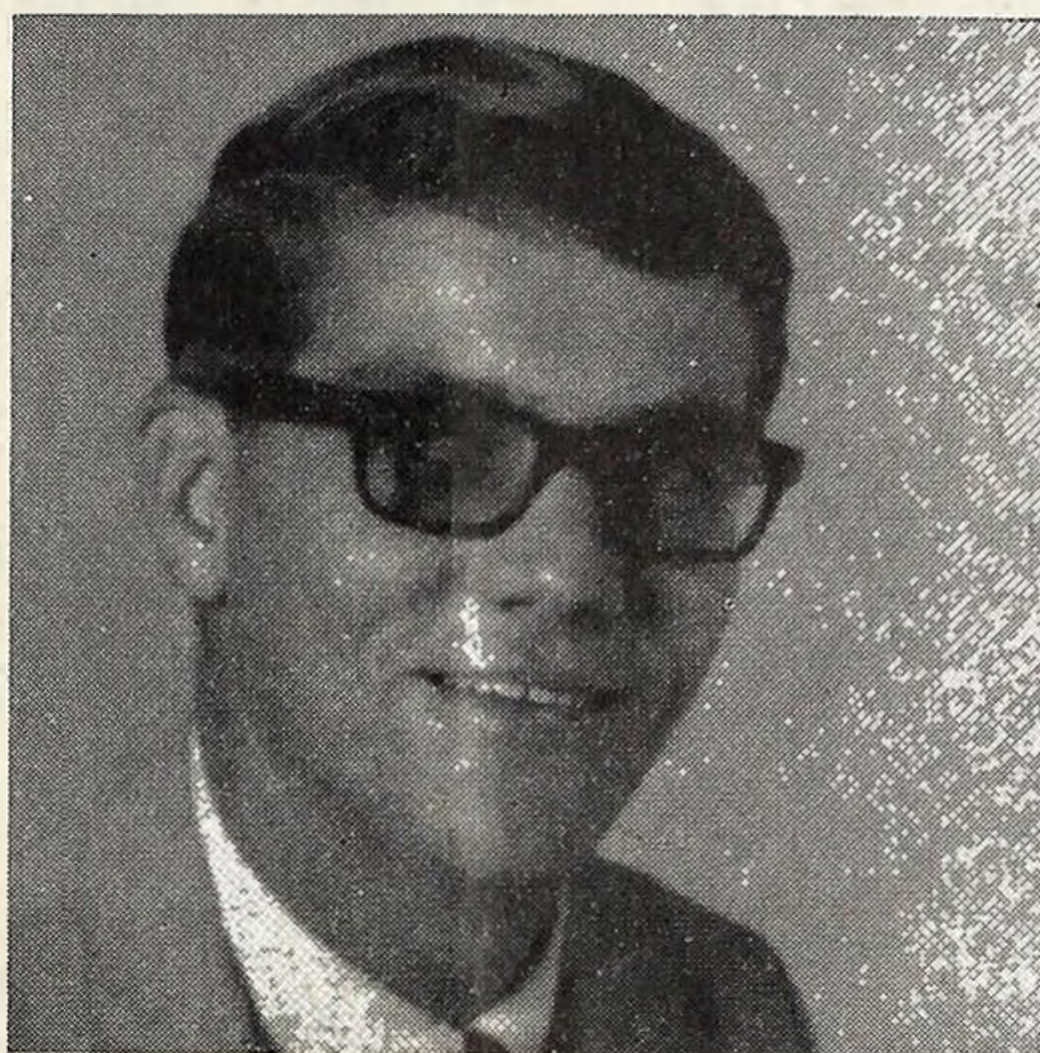
By Frank Charton

Three of Southern Baptists' finest church musicians, Richard R. Lin, Festus Robertson, Jr. and Jerry Jenkins, head up an outstanding faculty of more than sixty men and women in Tennessee's two 1968 Youth Music Weeks at Camp Carson.

Dr. Lin, Associate Professor of Music at Southern Seminary and Guest Conductor for the week beginning July 29, has studied in National Conservatories of both Shanghai and Paris and holds graduate degrees

experience has been in public school music and as minister of music in Ky. and First Church, Jacksonville, Fla.

Mr. Jenkins, Assistant Professor of Music



Jenkins

A native of Ky., "Fes" received his music education from Murray State University, and Southern Seminary in Louisville. His and Director of Bands at Carson-Newman College will direct the "band under a tent" for both weeks of camp. A native of Beaumont, Tex., he attended Lamar State College, Beaumont, and the University of Houston, and taught in the Dod Schools in Europe as well as schools in this country before coming to Carson-Newman.

Counseling and spiritual leadership in all worship services will be provided by Camp Pastors Paul Clark, pastor of Calvary Church, Jackson, and William L. Blevins, Professor of Bible at Carson-Newman.

Mr. Donnie Adams, Minister of Music of Calvary Church, Jackson, is "Camp Dean."

For the first time in its twelve-year history, both weeks will be completely filled.

Chapel to Become Church

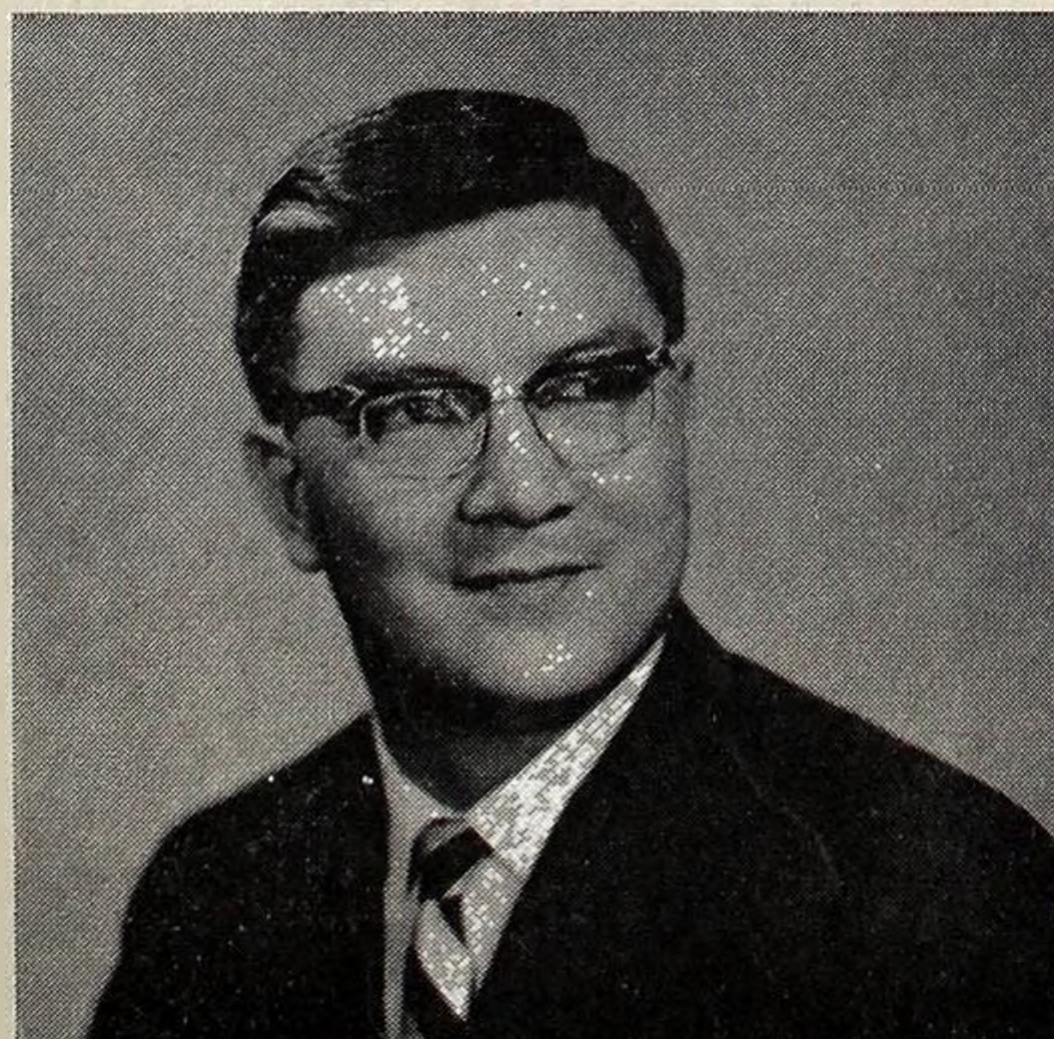
Woodcock Memorial Chapel, 816 South Sixth Street, Nashville, will be organized into a self-sustaining church, Sunday afternoon, July 28, at 2:30 p.m. This is the culmination of more than 14 years as a branch of Edgefield Church. **Clifford F. Horne** will continue as pastor of the church and director of the mission center activities supported by the Nashville Baptist Association. **Roy W. Babb**, pastor of Edgefield Church, stated that he would like for members of neighboring churches to be present for the occasion and asked that they remember to pray for the new church.



Robertson

from Southern Seminary and University of Missouri. He has had 15 years of experience as minister of music, but is best known for his choral work and as chairman of the Voice Department at Oklahoma Baptist University, Shawnee, Okla., 1955-67.

Mr. Robertson, Young People-Adult Music Consultant at the Sunday School Board, will direct the choir of 275 voices during the second music week beginning Aug. 5.



Lin

Religious Records

Jim Davis, **I Must Tell Jesus**, accompanied by The Bisonettes of Oklahoma Baptist University. This is a CHM recording by SBC Radio-TV Commission, Jo Ann Shelton, producer, J. O. Terry, recording engineer. The 13 selections including "There Is No Greater Love," "He Died of a Broken Heart," "My Song," "A Child of the King" are all reverently sung with power and winsomeness, displaying wide range and variety of vocal ability. Excellent album.

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Tony Fontane and the Statesmen Quartet, **Standing on the Promises** is RCA Victor LSP-3939. The album contains 12 selections including "He Touched Me," "This World Is Not My Home," "I'll Fly Away," "The Touch of God's Hand" which reveal contrasts in treatment between sensitive spiritual renditions and light, frolicking, updated performances. The album is a musical blending of several professional qualities which both intrigue and please.

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George Beverly Shea, **Be Still My Soul**, arranged and conducted by Ralph Carmichael is RCA Victor Dynagroove Recording LSP-3945 with 12 selections beautifully done. Shea's incomparable voice renders these in such a way the hearer is led to sense inner quietness, stability and security with such numbers as "Guide Me, O Thou Great Jehovah" and "Be Thou My Vision" and "Safe in the Arms of Jesus."

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Jake Hess, **Canaan's Land**, RCA Victor LSP-3980. Twelve selections, including "I Asked the Lord," "Set Me Free," "I'll Fly Away," "What a Wonderful World," "I'm Thankful," "How Great Thou Art," are appealingly rendered. Hess is accompanied by J. O. Summer and the Stamps Quartet. The recording was made in Nashville, Chuck Seitz, engineer.

Children's Record

Minnie, the Tired Trolley Car is RCA Camden CAS-1098 with other stories for boys and girls narrated by Rosemary Rice. The album was produced by Fred Allen. "Patrick Leads the Parade," a present-day version of the boy who cried "wolf" called "Little Boy Lonesome," and "A Cat Called Wilhemina" furnish entertainment for growing children.

THE CHRISTIAN UNDER TRIAL

Basic Passage: Jas. 1:1-18

Focal Passage: Jas. 1:1-15

The Christian is not promised an easy time in this world. This earthly order of things is, in the main, against the Christian way of life. He is to live above it and condemn it. Therefore those that would live godly in this present world will suffer persecution.

Furthermore the Christian is still in the body which is subject to all the ills and frailties that go with its mortal existence; consequently, he will be heir to the tests that all other human beings have to face.

The journey here on earth is a period in which he will be prepared for his future life. While Christ is preparing a place in glory for him, the Holy Spirit will be preparing him for that prepared place. This process of sanctification will require considerable refining which will entail elements of suffering.

The Christian will not come into judgment with the lost. Therefore God will have to deal with his sins here and now. That will require the rod and stripes of chastisement.

The Christian will learn many lessons from his trials and they will enlarge his sympathies and understanding toward his fellowman enhancing his ministries.

JOYFUL PATIENCE Jas. 1:1-5, 12

James is addressing the Jewish converts who are scattered abroad. It is interesting to observe that Christ has disciples among all twelve tribes.

He reminds us here of Paul's letter to the Philippians when he urges his recipients of his message to count it all joy when they fall into a diversity of tests. He reminds them that the trying of their faith works patience.

This development of patience is essential to the growth and perfecting of a mature well-rounded Christian character. It is also a choice Christian virtue so essential to an effective Christian witness. Radiant patience is a unique Christian virtue.

There is a rewarding future recognition awaiting those who go through temptations with victorious forbearance. They will receive a crown of life which He has promised to them that love Him. Love is the motive that will make patience possible and an inner joyous satisfaction will make it bearable.

THE SOURCE OF WISDOM Jas. 1:5-8

We do not fully understand ourselves or life itself. God does. Therefore we need, over and above our knowledge, his wisdom.

We can ask God for that wisdom without any misgivings and He will graciously and generously supply it to us. It should be un-

derstood, however, if we are indecisive and vacillating God will not impart to us wisdom. A fellow who cannot make up his mind or is ever changing his mind is no repository for wisdom. In fact he is too unstable to receive it. We must want that wisdom from above and be willing to abide by it if we expect to receive it.

These are times when there are so many complex problems and so much subtle propaganda that we need divine descretion desperately. Much of the things being released in this hour are nothing short of demonic deception.

DEMOCRACY OF FAITH Jas. 1:9-11

Christianity in its pure form lifts and levels. It brings all men to the same status. It lifts the lowly to a place of dignified self-respect. It brings down the high and mighty to a child like humility.

The rich are often proud and somewhat self-sufficient. It brings them and those of modest means to the same status before God. They become brothers in a common cause. Solomon taught that in a good name and loving favor the rich and poor meet together. This is so true in the kingdom of God.

There must have been a real problem of class and caste among those Jewish Christians. James refers so often to it in his epistle. He seeks to impress the disciples with the democracy of the Christian faith.

INDIVIDUAL RESPONSIBILITY FOR SIN Jas. 1:13-15

People have a way of blaming God or the devil or others for their sin or at least for their temptation to sin. God never does such a thing. He may put us to other tests for our good but He never tempts us to do evil.

There is not doubt but that the devil does tempt us to do evil. There is no question but what some people tempt us to do wrong.

James makes it clear that the ultimate responsibility is on each individual in this matter. Regardless as to who tempts us it is not till there is a strong desire or lust in us to do it and a surrender of our wills to it, are we led to sin.

There is quite a fad today which places the major blame on society or environment for individual behavior. In fact the sinner himself is almost exonerated. There is a great emphasis on individual and minority rights and social responsibility and blame.

James plainly says every man is tempted effectively when he is drawn away of his own lust and enticed. Lust then conceives and brings forth sin. The finish of sin or the finish to which sin leads is death.

Sin brings death in the Christian life to

On Matters of FAMILY LIVING

By Dr. B. David Edens,

Director, Marriage and

Family Program

Stephens College

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Bad Eating Habits

One U.S. family in 5 now lives on a diet that is termed nutritionally "poor" by the U.S. State Department of Agriculture, according to a new survey. The report showed that the nation's eating habits have degenerated significantly, with a strong shift away from milk and milk products, fruits and vegetables to meat-heavy menus, larded with baked goods and washed down with soft drinks.

Households at every income level turned up in the "nutritionally poor" category, noted Secretary of Agriculture Orville L. Freeman.

"From this study," he said, "we must conclude that many Americans are making a poor choice—nutritionally—of our food abundance, and that to a large extent income does not determine good nutrition."

Department of Agriculture nutrition authorities term a diet "poor" if less than two thirds of the recommended amounts of the 7 basic nutrients are consumed. These basic nutrients are protein, 2 minerals—calcium and iron, and 4 vitamins—A, C, Thiamine and Riboflavin. Those most often lacking in the diets of Americans from every region are calcium, Vitamin A and Vitamin C. The lacks vary proportionately according to regional eating habits.

An arresting regional difference in diet was found in the South, where "households spent less for food than households in other regions, but had a greater nutritional return for each dollar spent."

The upswing in national consumption of baked goods has caused Department of Agriculture nutritionists to ask the milling and baking industries to reconsider the possibilities of adding enrichment to baked products. At present only bread is enriched, pointed out Secretary Freeman.

his highest usefulness and sweetest fellowship. It bring the death knell to his joy and peace. It brings the second death or eternal death to the alien sinner. Rom. 8:2 says concerning those that are in Christ, "The law of the spirit of life in Christ Jesus has made us free from the law of sin and death."

Children's Page

MOVING DAY*

By Joann Long

Patty and Richard sat glumly on the porch steps of their new home. They were waiting for the moving van to arrive. Down the street they saw houses much like their own, lawns of thick green grass, and small trees. How quiet and peaceful the neighborhood looked.

"We're probably the only kids on this block," Richard remarked. He was pouting a little, because he hadn't wanted to move here at all.

Patty looked at her brother as if she were a little disgusted. "Oh, there will be somebody to play with," she insisted. "In all these houses, there must be some boys or girls about our age."

Richard stared down the street, day-dreaming with his chin resting in cupped hands.

"Right now Tommy and Steve must be playing baseball. They sure need me to catch—probably have to get some girl to do it," he complained.

Just then the moving van pulled into the drive.

"This is the right house," Patty called to the driver. Then she and Richard hurried into the house so they would be out of the way while the movers worked.

The children unpacked their own clothes and put them neatly away in the closet drawers. Then they put toys on the closet shelves. After the beds were set up, they helped Mother put sheets, blankets, and bedspreads on them. Richard put the pillowcases on. He thought it was fun to wrestle with the pillows that always tried to pop back out.

Once Richard went to the front porch. He looked at the houses down the street, then at the houses up the street. But he didn't see even one boy his size—or any other size.

Mother asked the children to unpack the boxes of books and place them in the bookcase. When that job was finished, she called them into the kitchen.

"Let's unpack the food and dishes," she told them. "Then we'll fix our lunch."

Richard was just putting the last pan into the bottom cabinet when the doorbell rang.

"I'll get it," he exclaimed as he scooted toward the door.

"I'm Mrs. Moore from next door," a dark-haired lady told him.

Richard invited her in and went to tell his mother that they had a visitor.

"I'm Mrs. Martin," his mother said as she shook hands with Mrs. Moore.

The two women visited for a few minutes.

Then Mrs. Moore said, "I know you are very busy, so we would like for you and the children to come over for sandwiches and lemonade."

Mother assured Mrs. Moore that they would very much like to have lunch at her home.

As Richard washed his face and combed his hair, he sighed loudly. "She didn't say anything about having any children."

Soon the three Martins were knocking on the Moores' front door.

"Come in." Mrs. Moore smiled rather mysteriously. "Would you children come with me?"

Patty and Richard followed their hostess into the den. Two folding tables were set with plates, silverware, and glasses.

Richard opened his mouth to ask why there were so many plates.

"Surprise! Surprise!" boys and girls cried as they popped up from behind the sofa.

Patty jumped back. For a moment she was frightened.

"Wow!" Richard exclaimed softly. Then Mrs. Moore introduced the boys and girls. There were Tom and Cindy Martin, who were just the age of Patty and Richard. There were Sandy Thompson from next door, and Steve and Ginger Jones from across the street.

Patty and Richard couldn't have been happier.

"Do you play baseball?" Richard asked the boys.

"Sure," Tommy replied, "and football."

"And do you ride bikes?" Patty wanted to know.

"Yes," Ginger exclaimed. "I'll race you." They all laughed, because Ginger was the smallest one, much smaller than Patty.

After lunch, Mrs. Moore suggested that the children play games in the yard. So they played "which wolf" until it was time for Patty and Richard to go home and help Mother finish unpacking.

Each of the children thanked Mrs. Moore for the lovely party.

"See you later," they called to each other as they started home.

Richard dropped into his daddy's lounge chair and sighed, "I'm tired."

"Tired of what?" Daddy asked as he came in the front door, carrying a large box that he had just brought from their old home.

"I'm tired of playing," Richard told him. "There are so many boys and girls in this neighborhood."

Laughs . . .

The owner of a shoe store was interviewing a prospective clerk. "Suppose," he asked, "a lady were to remark while you were fitting her with shoes—'Don't you think one of my feet is larger than the other?', what would you say?"

The young man replied, "I would say, on the contrary, madam, one is smaller than the other."

The owner said, "The job is yours."

What most people are looking for is less to do, more time to do it in, and more pay for not getting it done.

A sales manager was approached by several small girls selling Brownie cookies. They offered no sales pitches, so he began questioning them to see if they could develop one. "Why do you want to see me?" he asked.

One little girl piped up: "Because you are so handsome!"

He couldn't resist that argument. In fact, he bought six boxes. "There are no brighter sales tools," he murmured, "than truth and honesty."

Doctor: "How often does the pain in your arm come?"

Patient: "Well, at least every five minutes."

Doctor: "And how long does it last?"

Patient: "Well, about 15 or 20 minutes."

The janitor had dropped a box of tacks near the pulpit.

"Now, what if you should miss picking up all those tacks and I should step on one during my sermon?" asked the minister.

Replied the janitor, "I think that would be one point you wouldn't linger on, pastor!"

Mason: "Your wife used to be so nervous. Now she seems quite cured."

Painter: "She is. The doctor told her nervousness was a sign of old age."

On a crowded bus, a passenger apologetically handed the conductor a \$20 bill, saying, "I'm afraid I haven't a quarter."

"Don't worry," the conductor assured him grimly. "In a minute you'll have 79!"

"What!" Daddy exclaimed. "You were the boy who didn't want to move because you would never have any friends here."

Richard looked a little embarrassed. Then he and Patty told Daddy about the welcoming party and all their new friends.

"We're going to like our new home, Daddy," Patty said happily.

"And I've found out that people are nice everywhere," Richard added. "So I guess moving is really fun after all."

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The Minister Of God

"For he is the minister of God for thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom.13:4).

Paul is not talking about a pastor or priest, but of a governmental ruler. Both the church and the state are divinely ordained institutions. And he who serves in either is a "servant [*diakonos*] of God." Nero was the Roman emperor when Paul wrote this. So the emphasis is not upon personal character but on the function of the office. Of course, Paul is speaking of the divine ideal in government. And this "minister has two functions.

First, "he is the minister of God to thee for good" or "for the good." The primary function of the state is to serve God, not the individual. In this as in all other of God's laws, it is designed for the greatest good for the greatest number of people. So as the state serves God it is for the good of the people. It is for the maintenance of law and order in society, the benefit of which redounds to the individual. The law-abiding citizen sees in the power of the state his security, if the state recognizes its primary responsibility to God. Even if the state should oppress its people, the righteous know

that they are well-pleasing to God.

Second, "he is the minister of God, a revenger [avenger] to . . . wrath upon him that doeth [the one practicing] evil" or "the evil" things. Only as the citizen does "that which is evil" need he "be afraid." For as the state is designed to serve God for good to the righteous, it is also His servant for punishment of those who are unrighteous.

"He beareth not the sword in vain" or "for nothing." The sword was the symbol of authority by which laws were enforced (cf. guns and police clubs). As the sword was the symbol of security for the law-abiding citizen, so it was also the symbol of punishment for the lawless.

"Wrath" (*orgē*) in Romans refers to the abiding, universal opposition of God to evil. So punishment of the evil-doer by the state is also the punishment given of God. The "sword" was also used by the Romans for capital punishment. So this also seems to be involved here, though some would deny it. The writer sees that element here.

The overall point of this verse is that the state and its officers are servants of God—for good to those who are law-abiding, for punishment to the lawless. A recognition of this fact in both the ones who govern and those who are governed will contribute toward the divine purpose in government.



FORT WORTH, TEXAS—Participating in a pastors' conference here are, left to right, John W. Tresch, Jr., pastor, Parkway Church, Nashville, Tenn.; Dr. Robert E. Naylor; Carl Quattlebaum, pastor of Ellendale Church, Ellendale, Tenn., and Professor Leon McBeth. They pose in front of Memorial Building, Southwestern Baptist Theological Seminary, during the recent twelfth annual week of on-campus continuing theological study. Dr. McBeth was faculty chairman of the study and Dr. Naylor is seminary president. There were 142 pastors attending from 22 states.

Brotherhood Department

DOING THE SERMON

By Roy J. Gilleland, Jr.

I have a friend who has a favorite saying, "That after all is said and done, there is more said than done." The Baptist men of Central Church, Bearden, believe in putting their lives where their mouth is—they practice what they preach. (See Picture.)

For over four years Central, Bearden has been carrying on a ministry to the patients at Eastern State Hospital. The Baptist men visit two wards each month, showing a film, serving refreshments, organizing devotional periods, and visiting personally with each man. These men then conduct Sunday school in the same two wards each Sunday. The church placed a piano in each ward, and the men have a pianist and song leader who go to one ward and have a song service while a teacher has the lesson in the other ward. This is then reversed so that both wards have Sunday school at the same time.

The Brotherhood continues their special visits each month and present the patients with gifts on special days such as Christmas and Valentine day. The men find this service very rewarding and are encouraged and helped by the staff at the hospital.

The simple things—the cup of cold water in Jesus' name—these are the things that God calls us to do. They cost very little except ourselves. Baptist men what are you doing in your church and community to witness for Christ?

"They Practice What They Preach" →

