

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



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VOLUME 134

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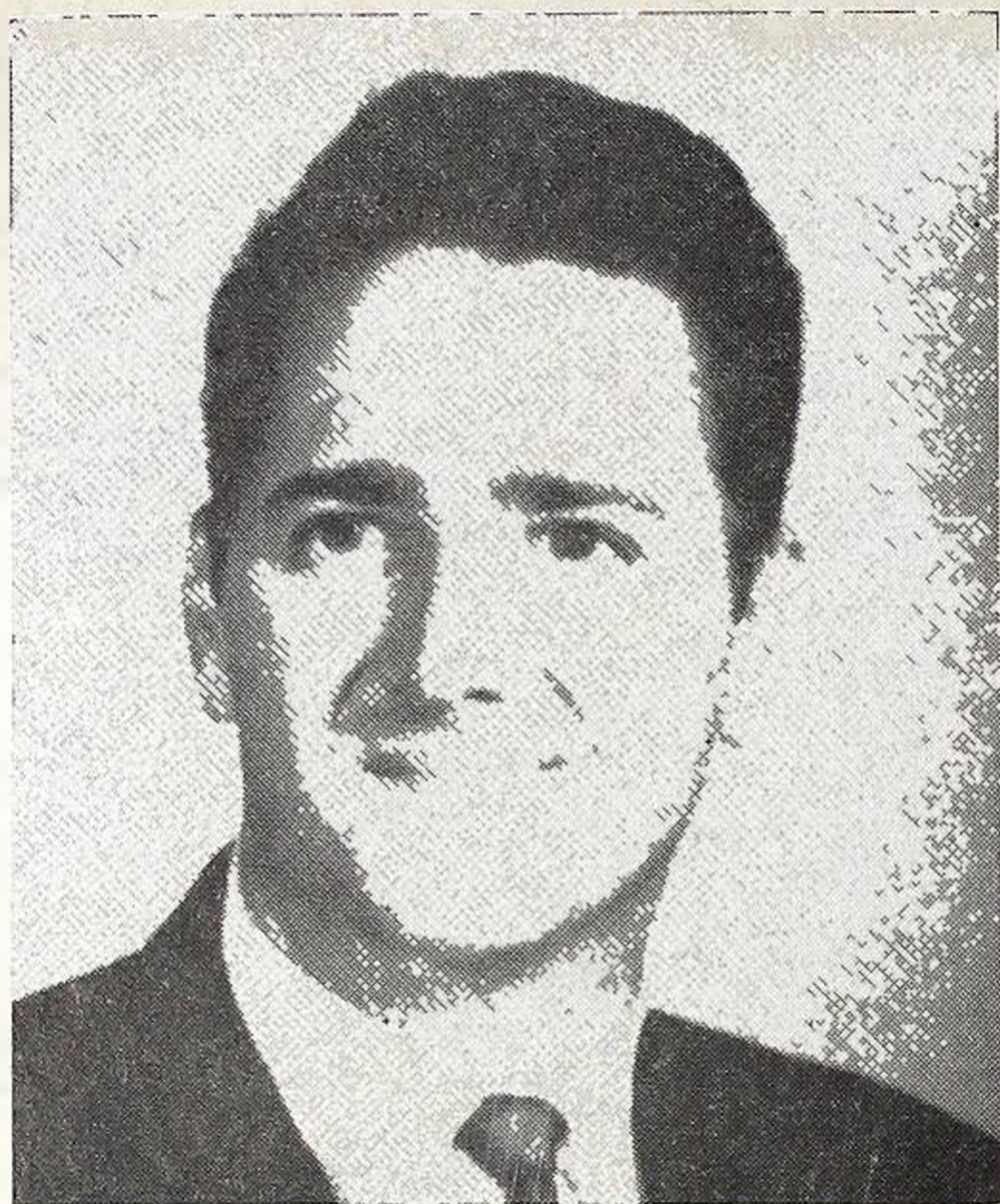
THURSDAY

AUG. 8, 1968

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NUMBER 32

LOST POWER



By Charles H. Davis, Pastor,
Rock Springs Church, Columbia

The story of the lost ax head in II Kings 6:1-7 has some meaningful lessons for us today. Among the most significant is the fact that we may lose the power for effective service in the midst of fervent activity.

Many are asking the question today: Why



BAPTIST AND REFLECTOR

Established 1835

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

RICHARD N. OWEN *Editor*

RICHARD DAVID KEEL *Circulation Manager*

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

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

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

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

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

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

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Readers Write

... Myths?

● Re: BAPTIST AND REFLECTOR, July 18, 1968, "Myths About Race We Must Give Up," by Edward A. McDowell.

In the above article, Myth No. 1, Mr. McDowell seems to ignore our Baptist belief in the Genesis account of creation and suggest that through some means of evolution the African Negro could have been the origin of the white man. Also, that the Negro could become white in a northern clime because in the new environment nature favors a light complexion.

In Mr. McDowell's treatment of Myth No. 7, he states, "Jesus had a dark skin."

I would like to know the Biblical or Scriptural sources for the above statements. If there are none I think the necessary retraction be made in print.—John A. Massey, 710 Dallas Road, Chattanooga, Tenn.

● "Myths About the Races We Must Give Up," by Professor Edward A. McDowell, leaves me wondering whether Professor McDowell believes the Biblical history of mankind or the scientific findings of Dr. Leaky.

I ask this question: If the origin of man begun in Africa with black skin then became white as they moved into northern climes when nature provided them with a more suitable skin for the new environment, what became of Noah's sons? (By these were the nations divided in the earth after the flood.) Gen. 10:32. And why isn't nature still turning black skin white?

is there so much fruitless labor in our churches? Why is so little accomplished for the glory of God? The answer can only be lost power. God's work must be done in His power. Even as the ax head in this story was borrowed, so our power for effective service must be borrowed. The Kingdom of God cannot be advanced by human effort and ability. The supernatural powers of darkness do not yield to the puny power of carnal flesh, but to the almighty power of the living God.

Just as the man in the story lost his ax head in the midst of activity, so may we in the very midst of our efforts to advance God's Kingdom lose that power of the Holy Spirit which alone enables us for that work.

The Holy Spirit, Who dwells within every believer, cannot fill and work through the life that is not daily emptied of self and sin and yielded up to Him. One of the real dangers which all of us face is that of letting activity rob us of our daily meeting with God. Let us learn that nothing can fill the place of our personal devotion to our Heavenly Father and that no amount of human effort can replace the borrowed power. Jesus said, "Without Me ye can do nothing."

Does not Professor McDowell believe God created the different races of the earth and placed them in their own environment?

St. John, Rev. 1:14, describes our Lord and Saviour, Jesus Christ to us in the spiritual form: "His head and His hairs were white like wool, as white as snow." And all who know this lovely Christ as their Lord and Saviour will be like him when He comes back for His own. He is no respecter of person. He has redeemed all mankind from the curse of the law, from Adam's sin—by His death on the cross. A sin sacrifice is at the foot of the cross for every person; and it would be to the glory of God if every person would bow and pick up their forgiveness of sin; their eternal life.—Mrs. Ralph B. Craft, 582 Jackson Street, Kingsport, Tenn. 37660.

... Our Responsibility

● I strongly disagree with the current trend toward attempting to make the Church and Christianity synonymous with social change. Such a trend is very evident in religious circles today, even our own Southern Baptist Convention.

In view of current teachings and writings, it appears that our church leaders would have us rush out and dedicate ourselves to improving the social condition and image of the Negro race. This, apparently, is the popular thing that man would have man do today.

However, the important question is . . . What Would God Have Us Do?

Before his ascension, Jesus told his followers to be witnesses for him in all the world. A witness is one who can testify as to the truth or validity of a certain person or situation. God would have us testify to the truth of the person and teachings of our Lord, Jesus Christ.

In every encounter with man while here on earth, our Lord's concern first for the soul of man was immediately evident in his talk with and action toward man. When Jesus met the Samaritan woman at the well, a passage that is used by the writers of our church literature to point out the wrongs of prejudice, He did not ask her about her social condition, He did not volunteer to help her elevate her position, He did not go to His followers and tell them that He had found someone of a different race than He and He wanted them to help bring about certain changes for her. NO INDEED. He offered her something far above the level of man. . . . The water of eternal life. . . . Life forever in the family of God. Her response was simple, "Sir, give me this water."

Therein lies our responsibility. We should re-dedicate ourselves to teaching the Word of God, straight down the middle, and to the

(Continued on page 7)

Lay Involvement In Evangelism

By Jim Newton

RIO De JANEIRO, Brazil (BP)—Baptist laymen from 26 countries were urged during the Pan American Baptist Laymen's Congress to quit leaving evangelism up to ministers and to get involved personally in proclaiming the gospel.

The 646 laymen from North, Central and South America who attended the congress repeatedly heard pleas, from the opening speeches to the closing prayer, to put evangelism first.

Evangelism was virtually the only issue discussed during the five-day meeting here.

The evening services were devoted to evangelistic services in the 30,000-seat Maracananzinho Stadium which attracted crowds ranging from 8,000 to an estimated 15,000 to 20,000 on the closing night.

There were 143 decisions during the week—104 on the last night—and on one night, a show of hands indicated that about 90 per cent of the people were already Christians.

But the whole tone of the services, like the theme of the conference, was evangelistic, aimed at involving laymen in evangelism.

It was the first hemispheric-wide laymen's evangelism congress for Baptist men ever held, but it won't be the last.

On the final day, the laymen voted to set up an organization called the Pan American Union of Baptist Men, for laymen in the Western Hemisphere, and to meet again in 1972 and every five years thereafter.

Owen Cooper, president of the Mississippi Chemical Corp., in Yazoo City, Miss., who chaired the Congress as head of the Crusade of Americas lay involvement committee which sponsored the meeting, was elected president of the newly-created organization.

Cooper brought the matter of lay involvement in evangelism to the forefront in one of the opening addresses to the congress.

Citing the decline in influence of Christianity in the world today, Cooper said that one of the major reasons is because laymen are not accepting their full responsibility in the proclamation of the gospel.

"We leave it to the preachers and missionaries and in some cases to the women," Cooper declared. "In our country we have too many preachers waiting on tables and too many laymen doing nothing."

Cooper observed that in the New Testament there is practically no distinction made between the laity and the clergy. "I believe in theological education, but just because a man doesn't have a theological education doesn't seal his lips," he added.

A layman from Argentina, **N. Aldo Brado**

echoed Cooper's statements, saying that the great majority of Christians believe that preaching and witnessing are the jobs of pastors, not laymen. "But we as laymen have the same responsibility to transmit the gospel," said Brado, business manager for the Argentine Baptist Publishing House.

There was little emphasis throughout the

Front Cover Picture

LAYMEN'S CONGRESS—Owen Cooper, right, Yazoo City, Mississippi businessman speaks in Rio de Janeiro, Brazil before the 646 delegates to the Pan American Baptist Laymen's Congress, one of the major planning sessions of the hemispheric-wide Crusade of the Americas. At left is interpreter Walter Kaschel, a pastor from Sao Paulo, Brazil. Laymen from 26 countries in the western hemisphere were at the historic meeting. The group formed a permanent organization called the Pan American Union of Baptist Men, which will meet every five years, and elected Cooper president. (Baptist Press Photo by Floyd Craig.)

conference on social, moral, and political problems facing the world.

One of the speakers, **Maxey Jarman** of Nashville, Tenn., said that "bringing individuals to a saving knowledge of Jesus Christ is infinitely more important than our obligation to be concerned with the problems of this evil world in trying to relieve suffering, trying to get justice, and trying to keep peace."

Jarman, chairman of the board for Genesco, Inc., which manufactures Jarman shoes and other products, said that witnessing is so much more important than social action that "it is like the difference between love and hate."

Wayne Dehoney of Louisville, Ky., told the conference that the three great problems of the world today are peace, poverty and prejudice, and that these problems can never be solved by changing society unless there is an accompanying change in the nature of man.

Dehoney said that Communism will never solve the world's problems because it does not change the nature of man, but only the structure of society.

Earlier, however, a dentist from Costa Rica, **Ricardo Villalobos**, told about his efforts in evangelism by trying to meet social needs of the people through working in medical and dental caravans into the interior of Costa Rica.

Villalobos told the laymen he was not a Christian when he went on the first caravan, but when he saw the love of the Christian doctors and dentists in action helping the needy, and heard of their testimony for Christ, he became a Christian.

But basically, the meeting was harmonious in spirit. There was no debate and little discussion during the sessions.

In an interview, Cooper said that the whole spirit of the meeting was tremendous and was one of the key results of the congress.

Another major result, Cooper observed, was that the Christian laymen from different countries came to know one another and felt that they could accomplish more by working together than alone. This is what led to the organization, he said.

The meeting provided either an awakening or a re-awakening among laymen that men from all nations are interested in evangelism, and a resolve on the part of individuals to intensify their personal witnessing efforts, he added.

Cooper said he was a little disappointed with the attendance from the United States, a total of 147, but he felt that the ones who came got a lot out of it.

One layman from North Carolina remarked that the mission tour prior to the congress had made a tremendous impact, saying he was touched by the tremendous needs. "We saw the poor grovelling for food in garbage cans and in the streets," he said, asking: "What are we going to do about it?" In reply, he said the congress participants must spark an interest for missions among other laymen and quit leaving it up to the pastors and missionaries.

Cooper said that another layman from the United States told him he had travelled 4,000 miles to pray for the first time with a Negro, and now he was ready to return to the states and work for improved race relations.

About 25 Negroes travelled to Rio on a chartered plane with a total of nearly 50 Baptists from Mississippi. The congress was completely interracial and integrated.

One of the highlights of the Congress was the music by a 20-voice Negro choir from Mississippi Valley State College in Itta Bena, Miss., and by Negro soloist **Robert Bradley** of the National Baptist Convention, U.S.A., Inc., in Nashville, Tenn.

The Negro choir and soloist seemed to have special appeal to the Brazilian people,

(Continued on page 7)

EDITORIAL

Bring Them Up As Well As Bring Them In

Churches must not only reach outward with the gospel to bring souls to Christ, but also inward to bring souls up in Christ. The first phase concerns evangelism. The second phase concerns spiritual nurture. This calls for making church membership more meaningful.

Gone is the day when a new church member can simply be welcomed then allowed to shift for himself. An increasing number of churches provide orientation for new members. This is needed for those who may have been raised in a Christian family as well as for those coming from an atmosphere outside of Christian influence.

In these days of vast change and upheaval it is more needful than ever to reconsider our traditional way of accepting new members. There is an increasing need for exercising care and for taking steps to lead a new member into constantly developing Christian experience.

Any person applying for membership in one of our churches should be welcomed cordially. But that person perhaps ought to be advised that he or she would within a short period of time, possibly a week, be visited by a committee. This committee should give counsel on how the church functions. It should advise on what the church would expect of the new member. Also on what the new member has a right to expect from the church. If this is done in dealing with new converts, such a procedure would give opportunity for it to make their experience more meaningful. After this visit the committee could recommend to the church full acceptance of the applicant.

Some might contend this would be casting doubt on the sincerity of the candidate for membership. Many think anybody applying for membership in a church should be immediately received. Apparently, we have tried this long enough to know it is not necessarily the procedure of wisdom. . . .

Church membership needs to be made more meaningful. A little delay in acceptance of a person applying for membership may be all to the good when the

time is used to investigate, indoctrinate, and dissipate any possible question as to the sincerity of the applicant, the validity of his or her Christian experience, and the expectation of both the church and the Lord of the Church in the light of the Word of God.

The strength of the church comes not from its statistical standing but from its spiritual power to witness to an unbelieving world. The church with a committee functioning between applicants and acceptance by the entire body can't close the door to anyone's finding salvation in Christ. But such a functioning committee can wisely serve to lead a candidate to a clearer understanding of the high privilege and responsibility involved in being a member of a New Testament church. Dr. A. C. Dixon, the noted Baptist minister of a earlier generation, once said that church members are divided into two classes: trees and posts. He reminded that if you plant a tree it begins to grow. But if you stick a post in the ground it begins to rot. The difference of course is that one has life and the other does not. A membership committee might help us prevent planting some posts instead of trees in our churches.

DEPRIVING HIMSELF OF AIR



How Laymen Can Help

By Edward A. McDowell
Professor Emeritus, Southeastern Baptist Theological Seminary

The minister is key man in improving race relations in the South, but he must have the support and co-operation of his laymen if he is to accomplish much that is worthwhile.

Unfortunately, in some churches laymen have been so un-Christian as to oust pastors who stood with Jesus on the race issue. We cannot help but wonder what these laymen will hear from the great Judge when they stand before him at the last day.

Unfortunately, too, some pastors are afraid of their laymen. I believe that it is possible for pastors to show a good deal more courage than many of them have shown in speaking out on the race question, and at the same time retain their pastorates. Many laymen are manly enough to admire a pastor's courage and respect him for disagreeing with them. Others talk much but quail before a show of courage. Yet others are vindictive, we must admit, and determine to get rid of a pastor who takes a forthright stand on the race question.

But the number of laymen who are willing to be more Christian on race is growing. These laymen are the hope of Southern churches in their efforts to make a contribution to the solution of the race problem.

How can laymen (and laywomen) help in solving the race problem?

The first responsibility of a layman is to get right himself on the race question. This may require what might be called a second conversion. But there is a good precedent for this. It took a second conversion to con-

vince Simon Peter that Gentiles could become Christians without taking on the yoke of the Jewish law. See what he said, as is reported in Acts 10:34: "Of truth I perceive that God is no respecter of persons." What Peter learned, according to the Greek, was that God was no *prosopolempotes*, which means "face receiver."

Peter got hold of a truth that for a Jew was revolutionary: God plays no favorites; the faces of men are all the same to him. Translated into modern, everyday language, God is color blind. It was this revolutionary truth that enabled the gospel to make such great headway in the Gentile world.

Our Baptist laymen, through their Brotherhood and other men's organizations, and our laywomen, through their missionary societies, express great interest in world missions. This is good, and worthy to be praised, but they should know their racial prejudice, and unfortunate racial incidents at home greatly embarrass our missionaries in their work in foreign lands. It is inconsistent, and even hypocritical, to send missionaries to Africa and discriminate against Negroes at home.

The layman who seeks to help in solving the race problem can learn to practice Christian brotherhood by crossing the racial line to become a friend to one or more Negroes. To do this requires giving up the old patronizing pattern and accepting Negroes as equals. . . .

The layman who is concerned about the race problem can be a good employer and

treat Negroes fairly, if they are his employees. He can also make a contribution by learning how Negroes in his community live. He can speak out for better housing for Negroes and for just treatment for them in their use of parks and all public facilities.

An important contribution the layman can make toward solving the race problem is to vote for men for public office who think right and themselves vote right on the race question. Up to now most of our Southern politicians have followed the traditional line on the race issue. But times are changing. More and more Negroes are voting, and the Negro vote is becoming more important. As this development grows voters in the South will have a wider choice between politicians who believe in justice for Negroes and those who cling to the old philosophy of discrimination.

If a layman wishes to become an intelligent contributor to the solution of the race problem he will learn from history and good books all he can about the history of the Negro in America, and he will read the biographies of some great Negro Americans.

He will teach his children these things and especially encourage them to accept as friends their Negro public schoolmates.

A layman who follows these suggestions may receive criticism, but he will find a new joy in living a true Christian life liberated from old fears and prejudice, and inspired in a new and powerful way by God's Holy Spirit.

Interpretation . . . By Herschel H. Hobbs

Who Is My Neighbor?

"But he willing to justify himself, said unto Jesus, And who is my neighbor?"—Luke 10:29

In answer to a Jewish lawyer's question as to how he might inherit eternal life, Jesus said that he should love God supremely, and "thy neighbour as thyself" (v.27). A neighbor was a "nighdweller." But Jesus did not regard Gentiles or Samaritans as neighbors. So the lawyer asked, "Who is my neighbour?"

In the parable of the Good Samaritan Jesus was answering this question, not how to inherit eternal life. On the Jericho road

a man, evidently a Jew, was beaten and robbed. He was almost dead. Both a priest and a Levite (Jews) came along. Literally, they saw the man, and went around him so as to escape ceremonial defilement by touching a wounded or maybe a dead man. They went on without rendering aid.

"But a certain Samaritan" came along. Unlike the others he rendered aid. He bound up his wounds, treated him with oil and wine (an antiseptic), put him on a donkey and took him to an inn. He cared for him through the night. On leaving the next day he provided funds to care for the man.

Why did Jesus choose a Samaritan as the hero of the story? Jews and Samaritans mutually hated and despised each other. A Samaritan was the most unlikely person to aid a Jew. Implied is that he was a Christian. Only God's Spirit could so change a man.

Who would Jesus have chosen today for the hero? Anyone whom you hate and despise and who returns the feeling. In modern America would it have been a Negro helping a white man?

Obviously my neighbor is anyone who needs my help. But in reply to Jesus' question as to which of the three was a neighbor to the man, the lawyer said, "He that shewed mercy on him" (v.37). He would not say, "The Samaritan." He gagged on that word. Truly, prejudice dies a hard death. But God's Spirit can save us from such.

Tennessee Topics

James R. Coffman, 22, was ordained to the gospel ministry July 21 at Curve Church, Ripley. Assisting **Pastor W. J. Clayton** in the ordination were deacons of the church and deacons and pastors from various churches. The young minister is the son of **Mr. and Mrs. Robin Coffman** of Ripley. He recently was married to **Mary Catherine Stinson** of Kenton. Both he and his wife are recent graduates of Union University. They will move to Louisville, Ky., later this month to further his studies at Southern Seminary.

The **Mike Powers**, formerly from Sardis and Lexington, are spending the summer working with the Indians at Gold Dust near Ripley. Big Hatchie Association and the Missions Department of the Tennessee Baptist Convention are having a part in sponsoring this summer mission work.

The **Charles E. Buckners**, missionaries to Indonesia, are now studying language in Jogjakarta (address: Djl. Ungaran 12, Jogjakarta, Java, Indonesia). Born in Asheville, N.C., he grew up in Marshall, N.C.; she is the former **Mary Ann Moore**, of Kingsport, Tenn. He was pastor of First Church, Ashville, Ohio, when they were appointed by the Foreign Mission Board in 1967.

Rev. and Mrs. Buck Donaldson, Jr., missionaries to Nigeria, were scheduled to leave the States on July 19 following furlough. They will work in Warri (address: Box 413, Warri, Nigeria, West Africa). During furlough Donaldson was interim Baptist student director at Lincoln Memorial University, Harrogate, Tenn. Born in New Verda, La., he grew up near Castor, La.; she, the former **Barbara Hasty**, was born in Onamia, Minn., but lived in several states while growing up. At the time of their missionary appointment in 1959 he was pastor of Bethel Church, Townsend, Tenn., and she was in medical practice.

William Williams, father of **John Williams**, Financial Planning Secretary of the Southern Baptist Convention Executive Committee, died at Johnston City, Ill., July 23, after an extended illness.

Douglas Sanders has been called as pastor of Lobelville Church, Alpha Association.

Services for **Wiley R. Parker**, Jackson, were held July 23 at Englewood Church, Jackson. He died July 21 at his home after an extended illness. His daughter is **Mrs. Tom Madden** whose husband is pastor of First Church, Tullahoma.



CHATTANOOGA—Pastor McKnight Fite and family were honored with a farewell evening service and reception by the membership of St. Elmo Avenue Church here of which Fite had been pastor 13 years. He has accepted the pastorate of Arlington Church, Knoxville.

During his ministry in St. Elmo property holdings were increased, a new sanctuary built, a larger parsonage purchased, 1,007 members were added to the church and the mission program enlarged.

Pictured with Rev. and Mrs. Fite are Laura and Allan. They have two other daughters and four grandchildren; Mrs. Leonard Brannan and her three children of Chattanooga and Mrs. Joe Wilson and little daughter of Belvedere, S. C.

First Church, McKenzie, sent Baptist and Reflector a copy of resolutions concerning **W. E. Chadwick** who has the enviable record of serving as a minister and pastor for 50 years. In a called business meeting the church paid tribute to Brother Chadwick, showing their love, respect and admiration for his outstanding Christian work. He is pastor of Eva Church, Carroll-Benton Association.

Ernest F. Smithson Jr., 44, 1152 Tuckahoe Drive, Nashville, died July 25 at St. Thomas Hospital. He was a vice president Curley Printing Company printers of Baptist and Reflector.

Western District Association—Mansfield has erected a new church sign and plans to enter a building program soon. Air-conditioning has been installed at Central Point. Temple purchased a home at 1104 Belmont in Paris for its pastor. Shady Grove purchased new furniture for the church and installed air-conditioning. New pastors in the association are **George Carneal** at Fairview; **Jerry Smothers** at Northside; and **Wayne Webb** at Mansfield.

Hardeman Association—Brint's Chapel painted the outside and redecorated inside of its building. **Walter Taylor** resigned at Ebenezer to attend Southwestern Seminary at Fort Worth. Grand Junction is redecorating with wall-to-wall carpeting in auditorium and pastor's study, tile in other areas. New Bethel has bricked its building. Siler-ton has doubled its gifts to associational budget.



LEBANON—Groundbreaking for a \$35,000 addition to Trinity Church here shows Pastor Jack Custer, J. W. Vanhook, contractor, and C. B. Weatherly, assistant chairman of the building committee, helping turn the first spadeful of dirt. Others participating in the ceremony were, from left, youth representative Mike Robinson, deacon chairman, Ray "Pop" Eastes; Mrs. Paris Jennings, oldest church member; and youth representative Debbie Huff.

Emond To Head C-N Business Dept.

JEFFERSON CITY—Robert J. T. Emond, who is a candidate for a Ph.D. degree from the University of Virginia, has been elected to the Chairmanship of the Business Department at Carson-Newman College.

A native of New York City, Emond moves into the position left open by Dr. H. S. McKinsey who has accepted a Fulbright grant to teach in Cyprus.

After graduating from Jamaica, New York, High School he began his college work at the State University of New York where he received a degree in Forest Management. He later studied business administration at the University of Chattanooga. In 1964 he received a Masters degree in Business from the University of Virginia.

He is coming to Carson-Newman from Denison University where he has been teaching since 1965. His scholastic honors include a Woodrow Wilson Fellowship and a Virginia-Wilson Fellowship.



C. David Stringfield became Administrative Director of Nashville Baptist Hospital Aug. 5. His appointment was announced by Gene Kidd, executive director, and Lem B. Stevens, president of the Board of Trustees. Stringfield was previously Assistant Director and Long-Term Care Program Director of the Tennessee Hospital Association.

either English, Spanish or Portuguese, causing most addresses to be twice as long as normal.

At times the meeting seemed slightly disorganized. As one conference delegate put it, "It is loose as a goose." Yet the arrangements seemed well organized, despite hazards of pre-Congress communications from North to South America.

In spite of its shortcomings, the Congress was an attempt, the first one, to involve Baptist laymen on a hemispheric-wide basis in the proclamation of the gospel.

One Baptist official called it a miracle of God. "I see God working in a mysterious way as all these factors—the 1965 Brazilian crusade, the Crusade of Americas, and this laymen's congress—come together in a mighty stream that may turn the tide for Christ," said **Henry Earl Peacock**, general Coordinator for the Crusade of Americas.

"How else could you explain why laymen from Ecuador would ride for six days on a bus across the mountains to attend the Congress?" Peacock asked.

Many agreed with **Herschel H. Hobbs**, pastor in Oklahoma City, who said in the closing address: "Now we are about to depart and go our separate ways, but we shall still be one in heart, and we expect to meet again."

Hobbs was one of numerous Southern Baptists on the program. Other major SBC speakers included **Baker James Cauthen**, executive secretary of the SBC Foreign Mission Board, who delivered a major evangelistic message at the stadium; **George Euting** of the SBC Brotherhood Commission; **Roy Lyon**, missionary to Venezuela; **Claude Townsend**, layman from Jackson, Miss.; **Cooper**, **Peacock**, **Dehoney** and **Jarman**.

Stewardship Staff Member Resigns

NASHVILLE (BP)—W. E. Grindstaff, Director of Cooperative Program Promotion with the SBC Stewardship Commission since its beginning in 1961, has resigned, effective July 18, it was announced here by Merrill D. Moore, Executive Secretary of the Stewardship Commission.

Grindstaff came from the position of Assistant Executive Secretary of the Baptist General Convention of Oklahoma to become Director of Cooperative Program Promotion with the SBC Executive Committee, Oct. 15, 1960. When stewardship promotion was transferred from the Executive Committee to the new SBC Stewardship Commission, he was named to the Commission's staff.

Grindstaff served as pastor of several Oklahoma churches and was a chaplain in the United States Army. At one time, he was director of evangelism for Colorado Baptists. He is the author of several books in the area of stewardship and evangelism.

Lay Involvement

(Continued from page 3)

who have pride in the lack of racial discrimination in Brazil.

Music for the Congress was perhaps one of the most inspirational aspects, with featured sacred concerts by the youth choir from the First Baptist Church of Minden, La., Southern Baptist Foreign Mission Board Consultant **Claude Rhea** and businessman **Russell Newport** of Springfield, Mo.

A pageant dramatizing the Crusade of the Americas hymn also drew hearty approval from the 15,000 Brazilians attending the final night session. Applause greeted the pageant about a dozen times. Several were stunned, however, when a box full of tinfoil, which was to symbolize "showers of blessings" as it glittered to the ground, fell on the head of a young girl. She was not injured badly and the pageant continued.

Several of the conference participants said in interviews that the fellowship with Christians of other nationalities and races was the most important single factor of the meeting.

Several others said that the attempt to start marshalling the talents of laymen throughout the hemisphere for the cause of Christ was the major result.

The Congress had its weaknesses as well as its strengths. Several North Americans seemed frustrated because the meeting was always late in starting and ending, sometimes as much as an hour off schedule. But the Latin Americans seemed unruffled by this.

The language barrier was at times a problem. Speeches had to be translated into

Readers Write . . .

(Continued from page 2)

conversion of the souls of men. Man is not able to solve man's problems and never will be, alone. We must look to God for help and for the answers and solutions to our problems.

If the Church will re-dedicate itself to teaching the salvation of Jesus Christ and the power and wisdom of Almighty God, if the Church working under the hand of God will help in the conversion of men's souls, Christians of all races will find the answers to the problems of all ages, even today.

Remember this. The only brotherhood we will ever know will be found at the throne of God, through his son, Jesus Christ.

The Church should be hard at work uplifting Jesus Christ before the world, preaching salvation to man. Let our church leaders, our Seminary professors and all Christians put first things first. **LET US CONVERT MEN OF ALL RACES.**

We will be absolutely amazed at how easily Christian brothers can then work out their problems—Lee Raines, P. O. Box 202, Gallatin, Tenn.



Sullivan Reaffirms Bible Position Of Board

NASHVILLE (BP)—James L. Sullivan, Executive Secretary-Treasurer of the Sunday School Board of the Southern Baptist Convention has reaffirmed that agency's position supporting the use of the King James Version of the Bible as basic in the Board's lesson materials.

The reaffirmation followed reaction from individuals, churches and associations against the omission of the printed scripture text in young people's quarterlies in the life and work and uniform lesson Sunday School series.

The Board leader told Baptist Press of response which indicated a mistaken belief that the Sunday School Board has taken a position against the King James Version of the Bible.

Sullivan explained that the printed lesson passage has been omitted in these quarterlies for two major reasons. "We feel first of all that the young people are thus further en-

couraged in the actual use and study of their own Bibles," said Sullivan. "This is not always the case when the Bible text is printed in the quarterly. Second, more space is available in the quarterly for interpretive material, giving the young people greater study aid. The number of pages in any quarterly is limited, and their use is carefully planned."

At statement in one of the quarterlies has been interpreted to suggest that the Sunday School Board considers the King James Version offensive. "That is just not so," said Sullivan. "The statement was that omission of the printed scripture passage means that we no longer offend the young people who disliked the King James Version. It spoke to the response we have been receiving from many young people, not to our own attitude regarding the translation."

The executive secretary-treasurer appealed for wide response from church and religious education leaders on the subject of printing the Bible lesson passage in quarterlies. "Any decision to return the text to these quarterlies or to remove it from other quarterlies cannot be implemented for about a year after the decision is made," Sullivan explained.

"Our policy remains to use the King James Version when the text is printed. However, we do allow, and have through the years allowed, quotations from any translation of the Bible so long as the passages quoted are faithful to the original Hebrew or Greek.

"We have a great appreciation for the King James Version translation," stated Sullivan, "and until another translation is as widely available and as widely accepted among Southern Baptists, the 1611 translation will remain basic in our lesson materials."

C-N To Share Research

JEFFERSON CITY—A North Atlantic Treaty Organization grant will provide Carson-Newman College the opportunity to share its chemical research program with the Theagenion Cancer Institute in Thessaloniki, Greece.

Dr. Carl Tabb Bahner, Director of Research at C-N, announced today that the Scientific Affairs Division of NATO had made \$10,600 available to C-N to provide support for the Greek research efforts in the study of the biochemical basis of the biological activity of 1-(4-dimethylaminobenzylidene)indene.

Dr. Bahner said that the purpose of the NATO Research Grants Program is to stimulate collaboration between scientists in the member countries of the alliance. "We will provide compounds that we have developed to Dr. John G. Georgatsos, Director of the Laboratory of Biochemistry. In addition, we will keep his group informed of the latest results of our work in this country," Dr. Bahner said.

Dr. Bahner visited with Dr. Georgatsos last summer and left favorably impressed with the work that is going on in the Theagenion Laboratory.

A program of synthesis of compounds for use in the study of cancer chemotherapy has been carried on in the Chemistry Department of Carson-Newman College, under the direction of Dr. Bahner since 1947. Dr. Bahner said recently that the program at C-N had produced a number of interesting leads. He pointed out that the substances that are being prepared at C-N may never be used as drugs in the cure of human disease, but that they are beginning to shed some light on both the origin and the cure of cancer.

Supporting Dr. Bahner in his work at C-N are Mr. and Mrs. David Brotherton, Mrs. Jim Rives, Brenda Norman, Jane Cline, Stuart Watson, Jr., Richard Keck, and Mrs. Bonnie Hance.

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UNION UNIVERSITY ADMINISTRATION CONFERS WITH STUDENT LEADERS

JACKSON—At the request of Union University President Robert E. Craig and Dean of Students David Irby, four students of the college's Student Government Association appeared July 31 before the annual meeting of the full board of trustees.

Spokesmen for the student group, Keith Dismuke of Jackson, vice president; and Woody Rush of Perry, Georgia, presented ten points of concern to the trustees. President Craig said "the students were very polite, expressed themselves well, and were courteously received by the board members."

In the President's Office early on the morning of Aug. 1 replies from the trustees were given to the student leaders.

In other actions, the trustees appointed a

new Executive Committee, three of whom are laymen: Mrs. Bradford Duncan, a Jackson housewife; Tom Patton, Jackson businessman; Powers Smith, a businessman of Henning, and David Nunn of Halls.

Ministers re-elected to the Executive Committee were: Dr. David Q. Byrd, pastor of the West Jackson Church; Dr. E. B. Bowen of Bolivar, Dr. W. A. Boston of Raleigh, and Dr. James Eaves of Memphis.

Dr. Eaves was also elected as vice president for the full board. E. E. Deusner of Lexington was re-elected president, and Mr. G. B. Jones, owner of a Memphis accounting firm was elected secretary for the full body.

1967 SWORD DRILL



Left to right: Charlene Milhorn, Sherrie Ashe, Becky Wheeler, Elizabeth Rich, Becky Becker. Back row: Frank Webb, Louis Crawford, Edwina Brown, Miss Mary Allen, Director of Intermediate Work, Tennessee Training Union Department.

The only real constant in today's world of change is the purpose of God through His word. And these Intermediates listed below have found this to be true as they have searched the scriptures and learned how to handle "the sword of the spirit."

In 1968, 42 Associations sent 73 participants to the Regional Drills. Listed below are these participants by associations and churches; one asterisk (*) indicates the first place participant and representative for that region at the State Drill; two asterisks (**) indicates the alternate for that region.

This year Frank Webb, First Baptist Church, Lewisburg, represented Tennessee at the second Training Union Week at Ridgecrest, as our 1968 State Sword Driller. Edwina Brown, East Ridge Baptist Church, Chattanooga, was the alternate.

Association	Name	Church
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SOUTHWESTERN REGION

Beech River	Patsy Melton	Sand Ridge
Beech River	Steve Gilliam	Sand Ridge
Big Hatchie	Randy Montgomery	Smyrna
Fayette	Jo Ann Allen	Oak Grove
Fayette	June Miller	Oak Grove
Hardeman	Brenda Knipper	New Union
Hardeman	Carol Phillips	Bolivar, First
McNairy	Charlotte Wolfe	Selmer, First
Madison-Chester	Patty Bennett	Englewood
Madison-Chester	Dene Rogers**	West Jackson
Shelby	Elizabeth Rich*	Temple
Shelby	Kaye Watkins	Temple

NORTHWESTERN REGION

Beulah	Sherry Ashe*	Second, Union City
Beulah	Judy Emrich	Second, Union City
Carroll-Benton	Johnny Thomas	Huntingdon, First
Carroll-Benton	Gary Tucker	Huntingdon, First
Gibson	Carol Wise**	Emmanuel
Western District	Joan Phillips	West Paris
Western District	Kathy Smith	West Paris

Name

Association

Church

SOUTH CENTRAL REGION

Duck River	Pam Smith	Hillsboro
Duck River	Mary Ellon Mullican**	Hillsboro
Giles	Mike Moore	Pulaski, First
Giles	Susan Stewart	Pulaski, First
Lawrence	Kathy Thomas	Ramah
Maury	Sue Wall	Highland Park
Maury	Donna Gail Kelley	Northside
New Duck River	Maria Gipson	Lewisburg, First
New Duck River	Frank Webb*	Lewisburg, First
William Carey	Steve Dempsey	Coldwater
William Carey	Joe Roper	Coldwater

CENTRAL REGION

Cumberland	Elaine Bagby	Little Hope
Nashville	Becky Becker*	Belmont Heights
Nashville	Mark Howard**	Donelson, First

NORTH CENTRAL REGION

Central	Louis Crawford	Shellsford
Central	Stephanie Hillis**	Shellsford
Concord	Pat Todd	Murfreesboro, First
Riverside	Sherrie George	Jamestown, First
Riverside	Diana Pinckley	Jamestown, First
Salem	Pam Summers	Burt
Salem	Kathleen Pack	Burt
Stone	Elaine Zuller	Cane Creek
Stone	Sherron Marlow	Cedar Hill
Wilson	Annette Hearn	Round Lick
Wilson	Jeraldene House	Immanuel

SOUTHEASTERN REGION

Bradley	Sherry Morrow	Waterville
Bradley	Sara Henderson	Big Springs
Hamilton	Edwina Brown*	East Ridge
Hamilton	Elizabeth Shadrick	Ridgedale
McMinn	Allen Grisham	North Athens
McMinn	Larry Smith	North Athens
Polk	Carla Webb**	Benton, First
Sequatchie Valley	Steve Powers	South Pittsburg, First
Sequatchie Valley	Cheryl Miller	South Pittsburg, First
Sweetwater	Patsy Webb	Madisonville, First
Tennessee Valley	Hazel Howard	Mount Vernon

NORTHEASTERN REGION

Holston	Karen Kitzmiller	Beulah
Holston	Charlene Milhorn*	Beulah
Holston Valley	Jimmie Self	Church Hill, First
Nolachucky	Toni Rucker	Morristown, First
Nolachucky	Jennifer Laster	Whitesburg
Watauga	Anna Sheffield	Calvary, Elizabethton
Watauga	Kay Hankins**	Immanuel, Elizabethton

EASTERN REGION

Big Emory	Gene Arthur	Cedar Grove
Big Emory	Cindy Sinclair	Cedar Grove
Chilhowee	Pat Bright	East Maryville
Chilhowee	Becky Wheeler*	Broadway
Clinton	Kathy Cooper	Calvary, Heiskell
Clinton	Vanita Burleson	Edgemoor
Cumberland Gap	Wayne Venable	Pleasant View
Knox	Ricky Griz	Meridian
Knox	Jackie Carson**	Cumberland
Sevier	Penny Miller	Red Bank
Sevier	Ricky Berrier	Red Bank

"Good News" Described For Youth Conference

By Theo Sommerkamp

Family planning, better farming methods, elimination of poverty through education, and the control of crippling disease through modern preventive medicine were hailed as "good news" by the keynote speaker at the 7th Baptist Youth World Conference in Berne, Switzerland.

Robert S. (Bob) Denny, associate secretary of the Baptist World Alliance, Washington, USA, told the 5,300 young people from 65 nations of the world that they must use their experiences to make them better communicators of another type of good news—"the good news of the gospel."

To a fully occupied Exhibition Hall in Berne, where plenary sessions of the youth conference took place, Denny told the opening night session that "we have come to Berne to learn. Our speakers will not answer all our questions. Hopefully our speakers will stimulate us to study our problems and opportunities. Then each person must ask God to which problems and opportunities he would give his life."

Denny, whose office was responsible for putting together the program and making plans for the conference, added that "the answer will not be the same for everyone. For one, it may be the road of the martyr. For another, the road of the moderate. But each should have respect for the decision of the other."

"It is good news that there is preventive medicine for polio, smallpox, typhoid, measles, leprosy, and other pestilential diseases, he continued. "It is good news that masses in the darkness of ignorance may learn to read and write.

"It is good news in agriculture that it is now possible to grow more food on less land with less effort. It is good news that a husband and wife may plan the size of their family. It is good news that poverty may be ultimately conquered by education, technology, health, family planning, and Christian motivation," Denny declared.

Still, he reminded the youth, aged 17 to 30, there are many problems "waiting to be solved. They depend on someone caring and someone being knowledgeable. A full heart is not a substitute for an empty head and a full head is not a substitute for an empty heart.

"You cannot right all the wrongs, heal all the sick, feed all the hungry, save all the lost. But you can do something, and you must start now."

Claus Meister, Rüschlikon, Switzerland, Baptist seminary professor and president of the Swiss Baptist Union, told the youth that there is no Baptist church in Berne, the federal capital of Switzerland. The union has 14 affiliated churches, all German-speaking.

Maxey Jarman, Baptist layman and business executive from America, donated each delegate a copy of the New Testament called "Good News for Modern Man, Today's English Version." The paperback testament, produced through the American Bible Society, was translated by a Baptist.

The Swiss-born artist who sketched the illustrations spaced throughout the paperback testament was a featured speaker for the conference. Miss Annie Vallotton, now living in Paris, drew sketches for the delegates. They watched in the darkened auditorium while her illustrations were projected onto the screen.

Music by the Baylor University Band from Waco, Texas, USA, and an 850-voice international choir resounded through the Exhibition Hall at the beginning of the sessions of the seven-day conference. An interdenominational youth choir from Sweden, which has been travelling on the European continent, also presented selections on the opening night.

Only three hours per day were given to general sessions. Gunnar Hoglund of Chicago, Illinois, USA, chairman of the conference, said that the rest of the time was designed for discussions and fellowship so that the young people could have a chance to know each other better. The afternoons were left free to sightsee in Berne and the nearby Alps.

After the short formal opening program daily in the meeting hall, the delegates were taken by chartered buses to five different schools, scattered around Berne. They divided into 200 small discussion units of 25 to 30 people each, discussing the message of the day and other subjects.

The conference, which meets every fifth year, was not meant to produce any resolutions or special demonstrations on world social, political, or religious questions. Rather, a conference official explained, its primary purpose was for spiritual development, fellowship, and the forming of friendships among Baptist youth.

The 200 small discussion groups were not asked to write any formal statements of opinion or resolutions and there was no opportunity for them to report their opinions to the general sessions or to other small groups. Except for one adult assigned to each of the 200 discussion units as a resource party, the participants were limited strictly to youth.

US President Lyndon B. Johnson sent an official greeting to the conference, hailing the conference theme, "One Lord, One World, One Witness" as an effort toward unity among people in a strife-torn world.



A group of delegates are about to enter Exhibition Hall, Berne, Switzerland, to register for the 7th Baptist Youth World Conference held there. About 5,600 youth, tour leaders, and adult counselors attended the week-long meeting. General sessions were held in the Exhibition Hall, shown here.

A Nationwide Search For Prospects

A basic and primary part of the CRUSADE OF THE AMERICAS is the discovery of persons who have needs which the Gospel of Christ can meet. One of the finest ways to do this is for each church to take a religious survey, CENSUS, of its community.

1. **To take a census means the church is concerned.** Before moving in the right direction church people must care. We must care for those "dead in their sins"; those converted but not growing; those unenlisted actively in a church fellowship; those Christians who need to express the new life in actions. Jesus "moved with compassion"; staked his life on helping the multitudes to have "life". This is possible because His followers abandon self, believe in Jesus and are concerned for others.

2. **To take a census means the church is willing to plan.** Eight weeks of planning led by a church elected census DIRECTOR is sufficient. He sets up a calendar for week by week actions. He enlists personally the Sunday School workers starting with the general officers, then department officers, then class officers and members to be census takers. He orders supplies; maps out the territory; divides the area into individual sections of 20 to 30 families each; makes out identification tabs; plans the census taker training sessions along with specific dates for the survey. Some 8% of the Sunday School roll should be enlisted as census takers.

3. **To take a census means a church is willing to work.** The very act of census taking is a witness to the community. Neighbors get an idea that such a church is being and doing as a church should.

While getting information the members witness personally as to what Jesus means to us. Besides, to have copies of the "Good News New Testament" or the leaflet, "Good News for Tennessee" and to place one in the homes as needed is an additional witness.

Outsiders come to the church almost as often as the church goes to them. Even if they never attend church, we are still obligated to go to them in the attitude of concern as persons who need Jesus Christ.

4. **To take a census means a church is willing to use its resources to bring God**

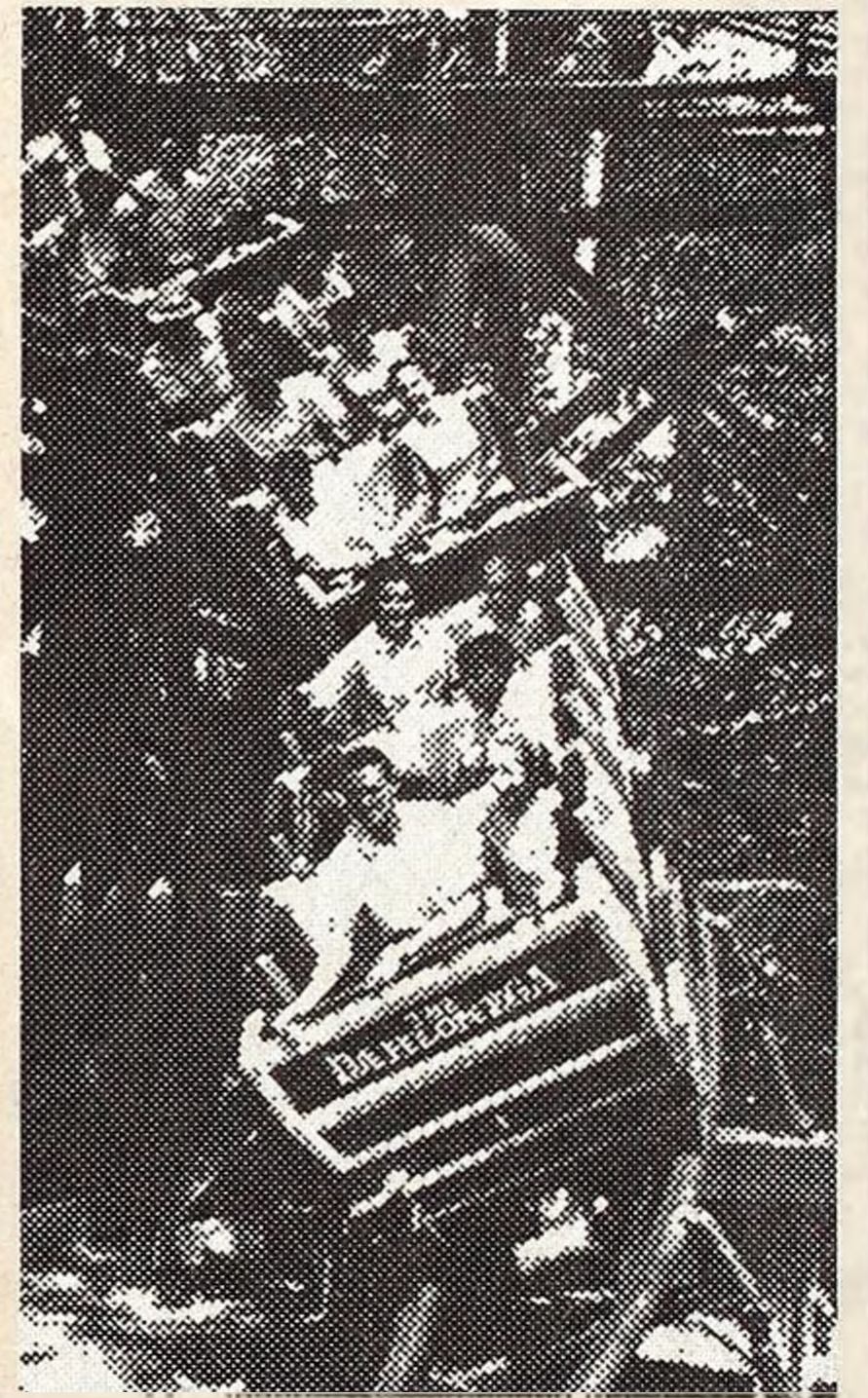
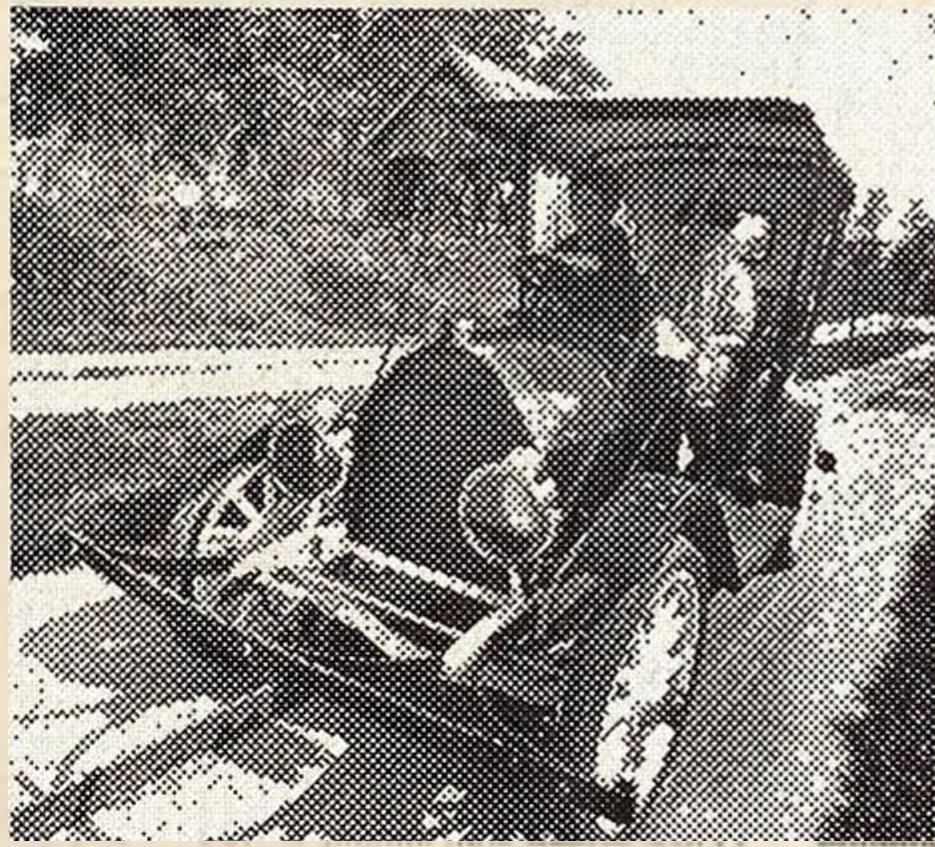
glory or to set up a cultivation and visitation program to introduce every person to Jesus.

Most churches will need to set up two files for visiting those persons in need: 1) A PERMANENT FILE used by no one except the one person elected by the church in charge of the visitation file (the Associate Superintendent or the Superintendent of Enlargement); 2) A WORKING FILE for distributing prospect slips through the department superintendents to the teachers

and group leaders. Each teacher trains his class officers, especially group leaders, who take a class member with him visiting prospects each week.

We take a census to discover persons, in order to minister to, witness to them and to introduce them to Jesus Christ as personal Saviour. The Sunday School is charged with the responsibility of outreach ("lead in reaching all prospects"). Knowing who the people are and where to find them is a definite part of this task.

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Attendance & Additions

Crusade Gets 300 Decisions

By R. Frank McKinney

ETOWAH—A 10-day intensive evangelistic effort in a four-county Area Crusade for Christ resulted in more than 300 decisions for Christ and an outpouring of some 28,000 people to McMinn Central High School gymnasium.

The Area Crusade, beginning July 19 with an attendance of some 1,500 grew steadily until there were more than 5,000 people crowded into the gym on closing night July 28.

Sponsored by McMinn County Baptist Association in which 45 of the 69 churches actively participated, the Crusade was the most successful and best attended of any evangelistic effort in the history of McMinn, Polk, Monroe and Meigs counties, constituting the area.

Dr. Eual F. Lawson of Atlanta, Ga., Secretary of Evangelism of the SBC Home Mission Board, was the evangelist and Eddy Nicholson of Lubbock, Tex. was the song leader and director of a 200-voice Crusade choir. Arthur Garwood of Bolivar, Mo., was organist and Mrs. Rebecca Gardner Shamblin of Calhoun, Tenn. was pianist.

It was the first time a crusade of this type had been conducted in the area.

Organized last year with 14 major committees, Pastor Bob Peek, of East Athens Church was Crusade chairman and Layman Jack Ingram of North Etowah Church served as his co-worker.

In addition to the committees there were more than 100 ushers, 500 counselors and 133 nursery attendants. Etowah Rescue Squad of some 50 members was pressed into service to direct the traffic.

Area people are now asking that another Crusade of this type be conducted before too long.

Churches S.S. T.U. Add.

JULY 28, 1968

Alamo, First	260	93	1
Alcoa, Armona	165	96	
Calvary	130	51	
First	421	154	
Athens, Central	149		4
East	351		1
Baxter, First	96	59	
Bean Station, First	115	51	2
Adriel	57		
Barnards Grove	107	25	
Brownsville	578	141	4
Mission	61	42	1
Calhoun, First	148		2
Chattanooga, Avondale	188	83	
Mission	50	39	1
Brainerd	886	275	2
Calvary	165	48	1
Central	689	205	2
Meadowview	53	34	
Concord	460	142	5
East Brainerd	235	80	
East Lake	409	108	
First	873	210	1
Morris Hill	246	75	2
Northside	284	71	
Ooltewah	142	64	
Red Bank	875	194	4
Ridgedale	477	159	
St. Elmo	257	53	
Second	118	31	
Silverdale	184	87	
White Oak	364	108	1
Clarksville, First	740	143	3
Gracey Avenue	224	106	2
Pleasant View	256	86	
Cleveland, North	322	121	
Clinton, First	526	132	2
Second	412	95	4
Collierville, First	327	86	
Columbia, First	398	102	3
Highland Park	343	100	
Northside	115	52	2
Concord, First	269	69	
Cookeville, First	407	95	4
Washington Avenue	228	82	
Corryton	218	102	
Counce, First	98	64	
Crossville, First	173	58	
Homestead	224	73	
Oak Hill	113	66	
Dayton, First	244	63	
Denver, Trace Creek	134	56	
Dickson, First	267	60	
Dresden, First	217	66	
Dunlap, First	148	57	
Dyersburg, Southside	192	84	1
Elizabethton, Calvary	117	48	
First	250	55	
Siam	187	68	
Etowah, First	239		5
North	327		8
Franklin, Walker Memorial	221	78	
Gladeville	161	70	
Goodlettsville, Madison Creek	164	115	3
Grand Junction, First	116	71	2
Greeneville, First	320	77	
Cross Anchor	15	32	
Hartshaw	43	24	
Second	142	49	
Greenbrier, First	294	88	
Jordonia	110		
Lights Chapel	51	33	
Harriman, South	376	130	
Trenton Street	276	69	
Henderson, First	228	55	
Hendersonville, First	792	108	
Henry	93	44	
Hixson, Central	303	151	2
First	308	76	1
Memorial	237	84	
Humboldt, First	520	119	1
Jackson, Calvary	298	103	
First	749	221	2
Highland Park	194	80	9
Parkview	312	99	
West	679	262	2
Johnson City, Central	536	125	2
North	187	29	1
Sinking Creek	198	70	1
Temple	325	93	
Unaka Avenue	302	75	
Kenton, First	202	57	
Macedonia	77	78	
Kingsport, Colonial Heights	434	114	
First	658	192	4
Litz Manor	170	70	
State Line	361	177	2
Kingston, Cedar Grove	249		4

First	350		
Knoxville, Black Oak Heights	227	96	
Broadway	629	96	
Central (Bearden)	659	165	8
Central (FT C)	976	339	1
Cumberland	371	121	2
Fifth Avenue	504	137	5
First	642	174	
Immanuel	281	87	
Lincoln Park	850	220	
McCalla Avenue	591	158	
Mount Harmony	181	82	
Meridian	571	134	
New Hopewell	236	103	
Smithwood	564	173	
Wallace Memorial	618	196	
West Lonsdale	322	160	5
Lafayette, First	70	36	1
LaFollette, First	236	35	
Lawrenceburg, Deerfield	137	96	3
First	173	49	1
Highland Park	274	110	
Meadow View	70	43	
Lebanon, First	404	100	
Immanuel	455	168	5
Rocky Valley	139	54	
Lenoir City, Beads Chapel	56	21	
First	346	83	
Kingston Pike	126	66	
Lewisburg, First	279	79	
Loudon, Corinth	269	160	1
New Providence	102	67	
Union Fork Creek	85	83	
Madison, Alta Loma	226	102	
Madisonville, First	258	92	
Manchester, First	233	93	1
Martin, Southside	135	65	
Maryville, Everett Hills	427	206	
Forest Hill	160	50	1
Madison Avenue	176	71	
Old Piney	121	76	
McEwen, First	88	29	
Mt. Juliet	263	110	20
Medon, New Union	79	71	
Memphis, Bellevue	1358	617	23
Boulevard	218	73	
Brunswick	95	39	
Calvary	213	113	
Capleville	95	45	
Dellwood	407	168	8
Ellendale, First	159	63	
Elliston Avenue	278	112	4
First	1021	175	2
Glen Park	283	163	
Graceland	506		7
Havenview	179	72	8
Highland Heights	934	468	8
Kennedy	458	195	7
LaBelle Haven	661	221	1
LeaClair	463	224	1
Lucy	166	92	
Mt. Terrace	250	124	1
Peabody	210	136	2
Scenic Hills	231	99	1
Second	808	228	1
Shelby Forest	107	59	2
Sky View	350	186	1
Speedway Terrace	553	250	
Summer Avenue	49	29	
Trinity	638	232	7
Whitehaven	710	186	
Milan, First	416	98	
Northside	192	76	1
Morristown, Alpha	217	117	1
Bethel	215	79	2
Beulah	74		
Brown Springs	79	31	
Buffalo Trail	158	48	
Fernwood	127	45	
First	505	92	
Magna View	47	34	
Manley	244	118	1
Montvue	177		5
Murfreesboro, Belle Aire	87	35	
First	561	101	5
Calvary	92	56	
Southeast	201	102	6
Third	229	49	5
Nashville, Belmont Heights	861	203	3
Madison Street	75	55	
Brook Hollow	315	89	9
Dickerson Road	453	178	1
Eastland	417	115	1
Fairview	156	42	5
First	1094	401	9
Carroll Street	107	64	
Cora Tibbs	46	26	

T.P.S.	161		
Glenwood	263	95	
Grace	609	162	
Grandview	343	78	
College Grove	30	12	
Hermitage Hills	357	174	
Lakeview	29		
Hillhurst	245	93	4
Inglewood	562	123	
Joelton	267	94	
Lockeland	386	76	
Maplewood	158	77	
Park Avenue	843	248	
Pegram	17		
Rosedale	146	40	
Tusculum Hills	316	80	
Two Rivers	314	152	
Oak Ridge, Robertsville	476	122	1
Old Hickory, First	366	155	
Peytonville	21	4	
Oliver Springs, Beech Park	188	102	5
Paris, First	527	159	6
Parsons, First	180	51	
Philadelphia, Cedar Fork	147		
Portland, First	277	126	6
Powell, First	218	37	
Rockwood, Eureka	127	63	
First	417	368	
Clymersville	41		
Rogersville, East	218	102	1
Sevierville, First	487	133	3
Seymour, Dupont	118	54	5
Shelbyville, First	455	120	
Shelbyville Mills	192	69	

Five Texas Negroes
Get Scholarships

DALLAS, Tex. (BP)—Three seminarians and two collegians are the first Negroes to be named recipients of National Baptist Scholarships since the program was established nearly three years ago by the Baptist General Convention of Texas.

Scholarship winners are Mary Violet Burns, Houston; Harvey L. Hollman, Fort Worth; and Don Arthur Washington, Fort Worth, all Southwestern Baptist Theological Seminary students; and Jo Ann Pickens and Loretta Jo Shaw, both of Corpus Christi, University of Corpus Christi students.

All scholarship grants are for one year, and may be renewed each year until graduation. They are for \$500 per year.

The Texas National Baptist Scholarship Program is for outstanding Negro college and professional students and was established by the Woman's Missionary Union of Texas. Funds are provided through the annual Mary Hill Davis Offering for state missions. It is administered through the direct missions department of the State Missions Commission.

The purpose of the scholarship fund is to assist worthy and capable young Negroes in their efforts to obtain a Christian education. Recipients are required to attend one of nine Texas Baptist schools or Southwestern Seminary.

Other prerequisites include giving evidence of being a genuine Christian, being a member of a Baptist church, having pastor and teacher recommendations, maintaining a "B" average in high school, and possessing a vital interest in the advance of God's kingdom.

Recommendations are presently being received for additional scholarships to be presented some time in August.

Sparta, First	188	65	..
Springfield, Bethlehem	125	66	..
Oak Grove	202	111	..
Sweetwater, First	346	93	..
Trenton, First	400	86	..
Troy, First	182	112	2
Tullahoma, Grace	202	104	3
Union City, First	566	130	..
Second	248	96	..
Watertown, Round Lick	202	88	..
Waverly, First	178	63	4
Waynesboro, Green River	170	61	..
Westmoreland, First	64
White House, First	178

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Training For WMU Associational Leadership

Conferences for the training of associational WMU leaders are scheduled the last two weeks in August in ten areas of the state. The purpose of the meetings is to equip leadership to perform more effectively the tasks of their office and assist them in preparation for their September associational conferences for local leadership. The following information gives particulars of the meetings.

CONFERENCE	CONFERENCE LEADER	PERSONS ATTENDING
WMU	Mary Jane Nethery	WMU Directors Assistant Directors Secretary-Treasurers Coordinators Zone Leaders
WMS	Mary Hutson (E. Tenn.) Mrs. Joe Burton (W. Tenn.)	WMS Directors
YWA	Mrs. W. H. Gatlin	YWA Directors
GA	Beulah Peoples	GA Directors
SBB	Mrs. Paul Hall (E. Tenn.) Mrs. Joseph Avery (W. Tenn.)	SBB Directors
WMS Study	Mrs. Joe Burton (E. Tenn.) Mrs. E. H. Howard (W. Tenn.)	WMS Unit Study Assistants WMS Mission Books Study Assistants (or Study Assistant if combined)
WMS Activity	Mrs. Merrill Moore (E. Tenn.) Mrs. Robert Gay (W. Tenn.)	WMS Prayer Activity Assistants WMS Mission Activity Assistants (or Activity Assistants if combined)

DATE	PLACE	TIME
August 19	First Church, Rogersville	6:45-9:15 p.m.
August 20	First Church, Knoxville	6:45-9:15 p.m.
August 21	First Church, Athens	1:30-4:00 p.m.
August 22	First Church, Monterey	6:45-9:15 p.m.
August 23	First Church, Lebanon	6:45-9:15 p.m.
August 26	Brownsville Baptist, Brownsville	6:45-9:15 p.m.
August 27	First Church, Kenton	6:45-9:15 p.m.
August 28	Fairview Church, Paris	1:30-4:00 p.m.
August 29	First Church, Waynesboro	6:45-9:15 p.m.
August 30	First Church, Shelbyville	6:45-9:15 p.m.

THE CHRISTIAN AND HIS TONGUE

Basic Passage: Jas. 3:1-12

Focal Passage: Jas. 3:1-12

Man has more capacity for communication. He can converse in such a variety of ways. The lower animals are very limited. Their ability to malign, wound and deceive through communication is still more limited. Man is very gifted in this regard and often uses these gifts savagely.

The tongue can cause untold mischief and too frequently does. It is so easy to misuse the tongue. It is not easy to control the tongue. Too many people do not seriously try.

Radio and television have greatly extended man's ability to communicate. In fact demagogues and radicals are having "a field day" in using them. They are shaking our culture to its very foundations.

On the other hand the tongue with its modern amplifications is a powerful weapon for good when properly used.

The Gravity of Being a Teacher Jas. 3:1-2

The teaching profession depends heavily on the power of communication. A gifted teacher is a mighty force. There goes with it a grave responsibility. To misuse this gift to teach the wrong thing brings down the judgment of God and merits the condemnation of society.

The teacher has an authoritative "punch" which the average person does not possess. This is true whether he means to or not. It goes with the profession. This makes his responsibility all the more grave.

All of us are guilty of many offenses in many ways. If we do not offend in word we are very mature, at least well-balanced possessing marvelous self-control. If we can keep our tongues well-disciplined we really have our whole personality under good control.

The Potentials of the Tongue Jas. 3:3-6

We put bridles and bits on horses to keep them in control and to direct them. We have helms on ships to steer them on their course regardless of winds and waves. The captain or pilot steers them at will. Control of the tongue is a vital key to self-control.

When the tongue gets out of control it is like a fire getting out of control. How far and terrible a little fire can spread is obvious. The tongue is like a fire. It is like a veritable opened Pandora's box. It inflames the whole natural man. It sometimes behaves like it is set on fire of hell itself.

It is worse than the wildest animal. Even it can be tamed as to be predictable. This is not true of the tongue. There is no telling when it may break loose and tear up every-

thing. It is like a snake full of deadly venom ready to strike at any time.

The Tongue a Dual Instrument Jas. 3:9-12

The tongue can really do "double talk." It can bless God and curse man who is made in the image of God. We hear the expression, "He talks out of both sides of his mouth." The same tongue curses and blesses. This is clear out of line.

A fountain does not send forth both sweet and bitter water. Pure and foul water does not flow from the same spring. We do not get different kinds of fruit from the same fig tree or the same vine. Each brings forth according to its kind. Can you imagine a well producing both fresh and salt water?

Therefore the tongue should be consistent in what it says. It should be constructive always. It should not tear down but build up. It should not depress or discourage those who would like to lead a useful life.

It is amazing what one word spoken in the right spirit at the right time can do. It is alarming what the wrong word at a critical moment can do.

Sometimes a careless word that we did not mean as a cutting or frustrating expression can change the course of a life. At other times a word gave a lift badly needed in a crisis when we did not realize how far reaching it would be.

Some of us would give anything to recall some words we have spoken. They cannot be recalled; they have done their work.

All of us must be good stewards of our tongues. It requires much grace, prayer and vigilance.

James is so practical. He evidently had to deal with some fearful consequences of tongues that held not God in awe and regarded not man.

Perhaps the gossiping, backbiting tongue is the most pernicious of all. The Bible puts people who are guilty along this line in a terrible category.

Another tongue that is to be despised is the one possessed by a busybody in other people's affairs. We have known such in every community.

Dr. J. B. Gambrell accused a man of being a snake in the grass. He was sued for libel. He was asked by the attorney for the plaintiff what he meant by it. He answered, "I meant that he had a bad mouth." There are too many people with bad mouths. They can be more devastating than a tornado.

One tongue can stir up more mischief in a church and a community than all the good people can overcome at times. Tongues sweetened by God's grace and telling Christ's story can turn the right side up.

On Matters of FAMILY LIVING

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



Children Are Losers In Games Parents Play

The games parents play are many and complex, but in general their unconscious aim is to avoid dealing directly with their youngsters, according to Leonard Bart. When parents are reluctant to come to grips with the nitty-gritty of child-raising, maneuvers may replace genuine family relationships.

Some of the most common games parents play, in Professor Bart's experience, are:

My Kid The Thing—in which children are regarded as parts of the family image rather than as individuals.

I Get My Kicks Through You—in which children are seen as objects for fulfilling parental wishes and dreams.

Tune Out, Turn Off—in which parents shut off children's efforts to share confidences, interests and experiences if the efforts come at an inconvenient time.

Ma, You're All Talk, No Action—in which mother talks and talks to the child, until the youngster automatically tunes out every time she opens her mouth.

The Big Pay Off—It's easier to bribe than discipline, so children are bought off with material things.

Threaten Today, Forget Tomorrow—"Most threats are unrealistic, made under emotional duress. Kids learn what they can get away with and like to test parents to see how far they can go."

Let's Be Buddies—a ploy that relieves parents of the responsibility of setting and enforcing sensible limits.

The Last Word—in which arguments are never permitted to die, but are kept alive by the unending struggle for the last word.

Comparisons—the game of comparing one's child to other kids eventually boomerangs when the child joins in the fun and uses other parents' actions as a lever against his own parents.

The Happy Ending—in which parents prefer to believe that a child can solve all his problems by himself. "If your kid has problems, you'd better find out what's happening."

Once parents know the name of the game they're playing, they can stop—and establish a real relationship with their youngster.

Children's Page

SKIPPY*

By Anna Lee Copeland

Skippy was a little brown rabbit with long silky ears and a puffy white tail. He lived near the edge of the carrot patch with his mother and father. Skippy had two little brothers named Hippity and Hoppity.

Skippy's mother and father were proud of Hippity and Hoppity. Skippy was proud of them, too. Their ears stood up straight, and they could hop almost as fast as Father Rabbit.

No one was proud of Skippy. He could not hop. He skipped! And his ears wouldn't stand up at all. For hours every day, Skippy practiced hopping and holding up his ears.

"Watch me," called Hoppity. "It isn't hard to hop."

Skippy tried to hop the way Hoppity did. It was no use. Every time he started to hop, his feet skipped.

"Keep trying," said Hoppity, and he hopped away.

Hippity tried to help Skippy hold his ears up straight.

"Wiggle your nose, Skippy," said Hippity. "That makes your ears stand up straight."

Skippy wiggled his nose. At first nothing happened.

"Try again, Skippy," said Hippity.

"I am trying," said Skippy.

Skippy wiggled his nose as hard as he could. Finally one ear stood up straight. He kept trying harder and harder.

"It's no use, Hippity," cried Skippy. "I can only make one ear stand up."

"Keep trying," said Hippity, and he hopped away.

Skippy worked hard for two days. His feet were tired from skipping. His nose was tired from wiggling. And his ears were tired from standing up one at a time. He was so tired, he fell asleep.

The next morning Hippity and Hoppity hopped in to wake Skippy. Hippity pulled on Skippy's ear.

"Hurry, Skippy," he cried. "This is Grandfather Rabbit's birthday. We are going to visit him."

Skippy rubbed his eyes. Grandfather Rabbit lived far away—past the carrot patch, past the apple orchard, and halfway through the wheat field.

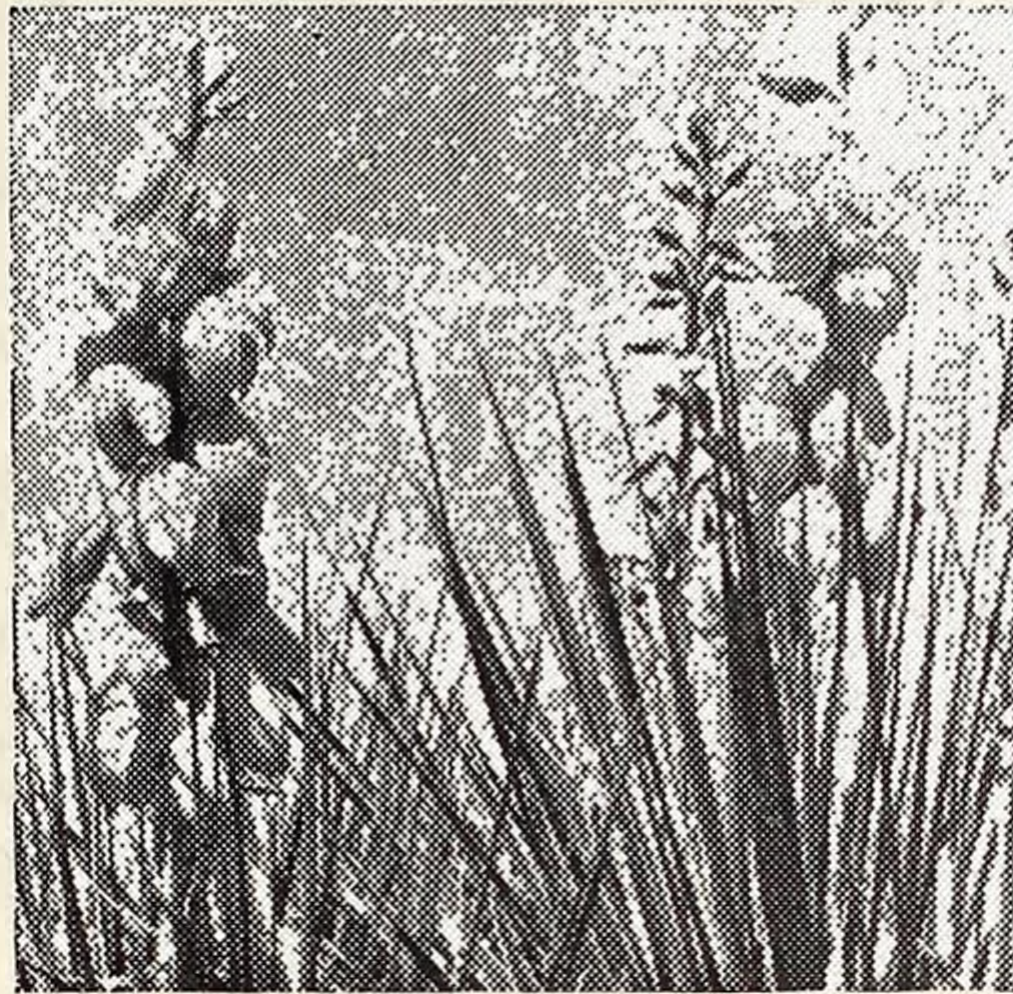
"Come on, Skippy," called Hoppity. "We have to start early because you are so slow."

"I'm sorry," said Skippy. "Oh, if I could only learn to hop!"

Soon they were on their way to Grand-

A WILD FLOWER WORTH CULTIVATING*

By Carol Conner



Credit: John Conner)

The yucca is a tough-looking evergreen plant. It has stiff, pointed leaves which give it one of its names, Spanish bayonet. Yet its blossoms are like clusters of lovely white bells. It brings much beauty to desert and mountain areas, and is often used in gardens and landscaping.

For centuries, Indians in the Southwest have found the yucca a useful plant. Its buds and pulpy fruits can be eaten raw, or cooked and dried. Made into dried cakes or bars, the sweet yucca fruit can be kept for a year or so. Yucca roots, pounded, soaked, and stirred into a lather, make good soap. The long, strong leaves of the yucca are used for weaving baskets, mats, and sandals.

father Rabbit's.

"I will go first," said Father Rabbit. "We must be careful. I saw Old Haggie Hawk flying over the apple orchard."

Skippy and his brothers were afraid of Old Haggie. Mother and Father Rabbit were afraid of Old Haggie, too. They knew he liked to eat little rabbits.

"We will be careful," promised Hippity, Hoppity, and Skippy.

When they came to the carrot patch, Father Rabbit pulled a big carrot to take to Grandfather. Then they all hopped on through the apple orchard toward Grandfather Rabbit's house. But the others hopped so fast that Skippy was getting far behind.

"Wait for me," cried Skippy.

Just then a big dark shadow ran over the path. It was Old Haggie Hawk!

"Hurry to the wheat field," shouted Father Rabbit. "Old Haggie can't find you there!"

It took Hippity and Hoppity three long

Laughs . . .

Maude: "My goodness! I didn't know a woman would ever get so fat!"

Claude: "What are you reading about now?"

Maude: "Why this story from England tells about a woman that lost 2,000 pounds!"

— O —

"Moses had indigestion like you have, mother," said Sammy at the Sunday dinner table.

"What makes you say that, Sammy?" asked mother.

"Because our Sunday School teacher said that God gave Moses two tablets."

— O —

Pat: "I never saw a married couple that gets along so well together as Mr. and Mrs. Lovelace."

Matt: "I know how they manage that. Each of them does exactly as she likes."

— O —

The preacher congratulated the lady on her 25th wedding anniversary for living that long with the same man.

"Not really, you know," she answered. "He's not the same man he was when I first got him."

hops to reach the wheat field. It took Father Rabbit and Mother Rabbit two long hops to reach the wheat field.

Skippy saw the dark shadow coming down over him. He looked up and saw Old Haggie's claws reaching for him!

Skippy had never been so frightened in all his life. Suddenly his ears popped up straight. Before he knew it, he hopped all the way into the wheat field with one hop!

"Skippy," cried Hippity. "How did you do that?"

Skippy was as surprised as the others.

"I don't know how I did it. I didn't have time to think," he said.

"Look at Skippy's ears," cried Hoppity. "They are standing up straight!"

Everyone was proud of Skippy. Grandfather Rabbit was the proudest of all.

When they were all nibbling on the carrot, Grandfather said, "I have thirty-seven grandchildren, and Skippy can hop farther than any of them." He pulled Skippy's long silky ears.

"Yes, sir," he said, "I believe Skippy can hop farther than any other rabbit in the country!"

Skippy didn't know about that, but he was sure he was the happiest rabbit alive.

WRITERS

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Report Indicts, Challenges Suburban Church Attitudes

WASHINGTON (BP)—A Baptist minister has charged that suburban churches have contributed to the causes of the urban crisis by their “indifference” and seeking “to ignore and avoid the problems of the central city.”

Joe Wortman, associate minister of suburban Chevy Chase Baptist Church here, released his statement after participating in a four-week intensive study of the programs and attitudes of several suburban churches in the Washington area.

“As long as the suffering of humanity downtown was largely invisible, the corporate church conscience did not feel many pangs of remorse,” Wortman said. He added: “That day is over for all but the most petrified in heart.”

Wortman, a graduate of Oklahoma Baptist University and Southeastern Seminary, Wake Forest, N.C., was one of 22 persons enrolled in the seminar on urban studies. The seminar was sponsored for the second year by the District of Columbia Baptist Convention, Southeastern Seminary, and the Home Mission Board in Atlanta, Ga.

The desperate need, the suburban minister concluded after his study, is for a theology which will guide suburban churches “out of programs of meaningless activity into a servant role in society.”

Declaring that “servanthood, as the characteristic mark of the church, is the great missing element in suburban churches,” he urged churches to adopt a program of education for service as a priority item.

“Unfortunately, suburbanites are functionally illiterate in the language of service to persons unlike themselves,” the Baptist minister charged.

The motivating force of most suburban churches, he continued, is “more likely to be comfortable consensus than sacrificial

commitment in service.” As long as this is true, he pointed out, the churches of suburbia will “always be left stalled at the light as the traffic of humanity moves on.”

The suburban preacher said churches must affirm and cultivate their peculiar resources of “free men, available money and potential for political power.” These resources can be the means to dramatically change the problem-ridden urban centers for the better, he said.

“Miracles in men and society could be wrought overnight by a Christian power bloc committed to a war against social injustice and inequity,” Wortman said.

Wortman’s research paper spelled out several elements of strategy for suburban church involvement. These include an emphasis on young persons both in the suburbs and in the ghetto, cooperation across denomination lines in programs of training and action and the creation of small task forces within the churches.

In addition, Wortman’s seminar report stressed that suburban churches must not cease to minister to the suburbs.

“The current glamour of ministry in the central city does not mean that the blighted areas contain the only persons of value,” he emphasized.

“It may well be . . . that a new discovery of servanthood in a ministry downtown will revitalize the ministry of suburban churches to their own neighborhoods,” Wortman said. He added that “never before have suburban people so needed the redemptive power of God in their lives.”

In his concluding statement in the report to the urban seminar, Wortman expressed the belief that the struggle against social injustice will be won or lost by Christians in suburbia.

Home Mission Board Expands Work With Nonevangelicals

ATLANTA, Ga. (BP)—Two men have been named area directors of Southern Baptist work with nonevangelicals, continuing a recent expansion in this ministry.

William Robert McLin of Lookout Mountain, Tenn., will serve the Western United States, and Glenn Allen Igleheart of Louisville, Ky., will serve the Northeastern United States.

Joseph R. Estes, department director, said he hopes to appoint other such directors who will devise programs to present Baptist doctrines to these other religious groups.

McLin, the pastor of Lookout Mountain (Tenn.) Baptist Church is a graduate of Furman University in Greenville, S. C., and Southwestern Baptist Theological Seminary in Fort Worth. He also has pastored churches in Georgia, New Mexico and South Carolina.

A graduate of Murray (Ky.) State College and Southern Baptist Theological Seminary in Louisville, Ky., Igleheart is the former pastor of the Westport Road Church in Louisville. He also has served in several other Kentucky churches.

They were appointed in a regular meeting of the Board of Directors of the denomination’s Home Mission Board here.

Tennessee Leads In Book Awards

More than 2,500 book awards were awarded in Category 21 of the Church Study Course during the period from October, 1967, to June, 1968.

Category 21, which was added to the study course program in January, 1967, contains books related to missionary education principles and methods for Southern Baptist men and boys.

A total of 431 book awards in this category during the first three quarters of the church year put Tennessee first among the 30 state conventions. Oklahoma was second, with 339, followed by Texas with 302.

Church Study Course awards in all categories through June totalled 611,143.

would mean \$10,955,000 for current operating expenses in 1975-76, or a 119 per cent increase over 1966-67.

The report said, “In the absence of substantial increases of income from sources other than tuition, the private colleges will tend to price themselves out of business.”

The report says the schools now draw 63.5 per cent of their operating budgets from tuition and student fees, ranging from 60 per cent at Mercer University to 81 per cent at Truett-McConnell Junior College.

The report added: “It is generally recognized that any institution that derives more than 60 per cent of its total income from this source is operating under a fiscal policy that cannot successfully continue.”

Georgia School Analysis Details Financial Crisis

ATLANTA, Ga. (BP)—If the Georgia Baptist Convention is to continue to operate six colleges and universities, it must double its income within the next eight years.

So says a special report on “Baptist Higher Education in Georgia,” which may reflect the struggle over education and the mission dollar in other states.”

The report was made by the Associated Consultants in Education, Inc. of Tallahassee, upon authority of the Georgia Baptist Convention Executive Committee, which called for the study last December.

Doak S. Campbell, retired president of Florida State University, is chairman of the

consultants who made the study. He was also leader in the Southern Baptist Convention’s Baptist Education Study Task (BEST).

Campbell’s 86-page report said, “While the total expenditures have increased in each of the six Baptist institutions, they still remain inadequate for sustaining an educational program of high academic quality.”

The report projected that by the year 1975-76, the colleges must have a minimum of \$9,345,000 for current operating expenses, which would be an 87 per cent increase over the 1966-67 total of \$5,206,993.

Campbell’s study, however, recommended a seven per cent annual increase which