



WESTERN

RECORDER

MARCH 10, 1966

RECORD MISSIONS CHECK

J. Chester Badgett, pastor of the Campbellsville Baptist Church and president of the Foreign Mission Board of the SBC, looks at a check for \$3,002,557 that was presented to Baker James Cauthen, right, executive secretary of the Board. The check is the largest ever received by the Foreign Board. Of the amount, \$2,530,614 is from the Lottie Moon Offering.



PORTRAIT UNVEILED

A portrait of the second executive secretary of the SBC Executive Committee, Duke K. McCall, Louisville, was unveiled in Nashville during a meeting of the Committee. McCall, president of the Southern Seminary since 1951, became executive secretary of the Executive Committee 20 years ago at the age of 32. J. R. White, right, Montgomery, Ala., shows the portrait to McCall as Mrs. McCall looks on.



GLEANINGS FROM THE FIELD

THE HONORABLE EUGENE SILER, former United States congressman, addressed the organization of Baptist men at the Harlan Baptist Church on February 22. Mr. Siler chose as his subject, Christian Patriotism.

EARL S. BELL, pastor, Harlan Baptist Church, recently received the Master of Arts degree from the University of Arizona. Mr. Bell's major was history and he has made a detailed study of the earlier history of Baptists in Arizona. His thesis was entitled, "R. A. Windes; Pioneer Baptist Missionary in Arizona."

EDDIE HENSON, pastor, Southern Baptist Chapel, Welch, West Virginia, exchanged pulpits on Race Relations Sunday with Braxton Broady, pastor of the St. James (Negro) Baptist Church. Henson reports that the pulpit exchange was a meaningful activity for both congregations.

O. B. MYLUM, former pastor of the Berea Baptist Church, has been hospitalized in Berea with a heart condition. He is not permitted visitors. Mylum retired as pastor of the Berea Church on January 1, 1966, after serving there 22 years.

DEWEY R. JONES, coach and athletic director of California Baptist College, Riverside, has accepted the call of the Second Baptist Church, Hopkinsville, to become associate pastor. He is the son of Dewey H. Jones, former Kentucky Baptist pastor and now director of admissions at California Baptist College.

PLEASANTVIEW BAPTIST Church, Lincoln County, will observe its 50th anniversary on March 20 with a dedication service of the new building.

HAROLD GRAVES, president of Golden Gate Seminary, was hospitalized and kept under observation at Nashville while attending the meeting of the SBC Executive Committee. A heart specialist reported there was no heart attack as first feared but rather an inner-ear infection. Dr. Graves flew back to San Francisco on Thursday following the meeting.

EARL HACKER, formerly of the Parlor Grove community in Lincoln

County, has been called as pastor of the Parlor Grove Baptist Church.

TWO MEN have been ordained in Blood River Baptist Association. Alvin York was ordained by the Hardin Baptist Church on February 27. He has been called as pastor of the Dexter Baptist Church. Johnnie Sphinx has been called to an Illinois pastorate and was ordained by the Bethel Baptist Church.

THE BOONE'S CREEK Baptist Association has voted to create the office of associational news reporter as a permanent office of the association. The motion for the new associational officer was made by Maurice L. Bates, pastor, Howard's Mill Baptist Church.

FRITZ SMITH, minister of music at the First Baptist Church, San Antonio, Texas, since 1962, has entered the ministry of music in evangelism. Mr. Smith, Box 13299, San Antonio 78213, will be available to direct music for city-wide, church, and institutional crusades.

OWEN G. HERNDON, pastor of the Concord Baptist Church, Hopkinsville, has been called as pastor of the Second Baptist Church, Marion. He is a graduate of Bethel College and Austin Peay State College. He assumed his work in Marion on February 14.

A SCHOOL OF MISSIONS will be conducted at Simmons University, Louisville, March 21-25. Sessions will include a study of the Bible, Missions and Visual Aids. The school will close with a mass meeting at Mt. Lebanon Baptist Church where Dr. F. G. Sampson is minister. Guest speaker for the occasion will be Miss Alma Hunt, executive secretary of the Woman's Missionary Union, auxiliary to the SBC. Women of the Kentucky WMU are urged to be present.

THE HENDERSON COUNTY Ministerial Association has written a letter of commendation for Clarence Penn, recent addition to the staff of the Sunday School Department of the KBC. The letter described Penn as a faithful member of the association, a man of cooperation and willingness to work and "... a man of high personal stature who is earnestly striving to serve the will of God. . . ."

JAMES McCLUSKEY is the revival speaker for a series of services at the Harrodsburg Baptist Church, March 6-13. He is pastor of the Wallace Memorial Baptist Church, Knoxville, and a graduate of Southern Seminary.

MANAGERS from the Kentucky Baptist Book Stores are attending the annual Baptist Sunday School Board's book store division conference March 7-11 in Nashville. The Kentucky managers are Miss Blanche Mays, Louisville; Bill Graham, Southern Seminary store; and Mrs. Martha Miner, Owensboro.

HOMER NUTTER, pastor of Lexington's First Baptist Church (Negro) was guest minister at the Central Baptist Church, Lexington, February 13. Nutter has been pastor of his congregation for 39 years and it is the first and only pastorate he has held. Homer Carter is the pastor at Central Baptist Church.

AN EDUCATOR BELIEVES

God Will Survive The Public School System

by F. Randall Powers

Baptists need to think long and hard about the entire issue of God in our public schools. Perhaps we should spend more time in such thought before we propose any position on recent court decisions.

Our Supreme Court has the function of interpreting our Constitution. Its deliberations and decisions have no purpose beyond such interpretation. For us to suggest that the Court is driving God out of the schools is for us to betray emotionalism and blurred vision at a time when objectivity and clearness of observation are much needed.

Baptists have never favored worship in the public schools. Baptists have historically favored a relationship in which man's worship life and the activities of the state are kept separate. Baptists originally had a reason for such a position when they were fresh from the persecution of the tyranny of government that had declared itself to be allied with God and commissioned to interpret His will.

It must be our insecurity as Baptists and as Christians that now causes us to turn on our own heritage and whimper for state help in spreading our Gospel. If we cannot see that when public school teachers are instructing youngsters in the recitation of any prayer (regardless of how "non-sectarian") or when these same teachers are supervising the recitation of that prayer they are engaging in state support of religious activity, something is wrong with our perception.

WHAT has happened to our spiritual strength that we must whine petulantly for the state to take over the missionary tasks in which we have failed? Why do we yearn for audiences brought by compulsory attendance laws?

When we cry out that our children are going to grow up ignorant of God because our schools are not going to conduct religious activities, what are we assuming is to be the accomplishment of our homes and churches? And if we are concerned with the families that are not Christian and un-churched, when did Baptists abdicate a portion of their missionary concern to the state? It is quite possible that religious activities sponsored by our schools in the past have more often been pious mouthings than true worship experiences. Certainly if the survival of God depended

Mr. Powers is associate professor of education at the University of Louisville. Before this he had thirteen years of experience in public schools including seven years as a supervising principal of a junior high school.

on such ceremonies our faith would be shallowly based. Corporate acts of worship in our public schools undoubtedly have contributed much of value to the schools, but we can have little confidence that the cause of Christ was ever advanced by these activities.

How can we conclude that the prohibition of all manner of religious exercises in the school will result in a secular and godless philosophy in the schools? If the teachers and the pupils who attend schools are Christian, no lack of worship service in the school setting will net secularism or godlessness. If our teachers and pupils are secular and godless when we send them to school, religious ceremonies in our public schools are not going to effect godliness.

BAPTISTS historically have clung to the principle of worship through the family and the church. With that principle they have endorsed a strong, public school system that is free and without religious connection. Baptists have believed in the healthy contact of different opinions. Baptists once believed that the truth was such that open competition with other views would not endanger it.

Our American society is pluralistic. Its secular nature can be both a challenge and an opportunity for Baptists. The least productive approach to an effective ministry in a pluralistic society is an endorsement of parochialism. Our hope should be that our spiritual strength will be adequate for a ministry to our society. And obviously we need have more concern for our own spiritual strength than for that of our government. In our resort to parochialism in our Baptist colleges we have admitted that what we are able to give our children until they are eighteen through homes and churches does not have sufficient body to survive competition in a secular situation. If this retreat to parochialism in higher education should now be extended to elementary and secondary schools, we would be conceding publicly that we can persist in our way only when we are shut off from others. Parochialism may greatly strengthen institutionalism and church hierarchies, but it surely kills the movement to spread the message of Christ.

Our Supreme Court has closed no door on anything of value to Baptists. Nor will it. Would that Baptists had as good a record! Would that Baptists had had the Christian conviction to have led the pilot effort for civil rights!

For Baptists now to rally to the sup-

port of a program for teaching about religion in the public schools as sort of a last redoubt in the effort to keep religion in the public schools shows that

(1) We still have not grasped the historic position of Baptists on keeping the task of propagating the Gospel out of the hands of the state;

(2) we are ignorant of the fact that our public schools have been teaching much about religion for many years and will continue to do so;

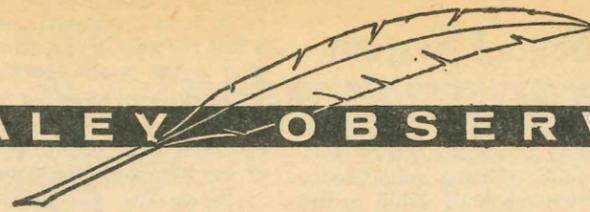
(3) we are silly enough to have some conviction that teaching children about religion will somehow result in an orientation to the spread of Christianity.

IN A SENSE our Supreme Court is more Baptist than we have been. It has called a halt to practices which we should have condemned generations ago—had we been true to what we have claimed to believe. Is it a further sign of our spiritual anemia that the state had to set us at rights on this issue? Has the state again been more Christian than our churches, just as it was when it led in the integration of our public schools while our Baptist churches passed by on the other side? (Are not most of us still on the other side?)

The great tragedy of our spirited struggle to gain state support of our version of truth is that our windmill-tilting with "godless schools in the northeast," a "misguided Supreme Court," and "materialist philosophies that smack of Russian and Chinese influence" saps us of already seriously depleted energy that might well be directed toward some of the problems we have shamefully ignored during the past century. We have had no more than token resources to contribute to the movement to redress the sin against the Negro, a sin which all of us have not even admitted to our God. We have had little or nothing to say on our problems of economic injustice—in this country and throughout the world. Our message for the peace of Christ has been barely audible. The more we look at ourselves the more we must see that our searching for a non-existent mote in the eye of the Supreme Court would never have been conducted had it not been for the log jam in our own eyes.

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Who Speaks For Christ?

Why should a person who is regarded as an expert or an authority in one field expect to or be expected to speak with authority in a totally unrelated field? And yet this is the practice of our day. Everyday the news has a report of someone sounding off about something he has no reason to know much about.

Maybe the practice is encouraged by much modern advertising. For example the professional football player's pretty wife testifies which soap gets her hubby's dirty uniform cleanest. The truth is she doesn't wash her husband's uniform and probably gets her dainty hands in as little laundry as any wife. She knows as little about effective laundering as a priest knows about how to get along with a wife and children.

For that matter why should a famous athlete know anything special about razor blades or hair tonic. A barber knows more about razors and a doctor needs to be consulted about some hair treatments. Of course the point of the advertising is not what appears on the surface. We are hero worshipers and endorsement by heroes sells the product no matter how ridiculous advertisement is.

Maybe this is also the principle used in putting up beauty queens and professional athletes as stars for Jesus Christ. It may be good for young people to know that the heroes can also be Christians but what is so great about it all? So what? What does physical beauty or physical skill have to do with consecration? A beautiful girl and an outstanding athlete saved by Jesus Christ should both give their testimonies but in the contest and league of God they are merely amateurs and any religious authority they have lies in their experience with God and not in their worldly achievements.

Scientists sometimes are considered heroes because they admit the existence of God as if God's existence depended upon them. Scientists are to be respected for their knowledge of their field, but this doesn't make them experts in religion or scholars of Biblical revelation. For example, I once listened to a scientist try to prove that Noah's ark could have housed all the animals and sustained them during the Genesis flood. Well, bully for him! One wonders what the Bible would do without such supporters. The Word of God needs no verification from such spiritual dogooders. Ask a Bible scholar about the Bible, ask a scientist about science.

What does Martin Luther King know about Vietnam? Yet he gives advice on this matter which can only be sensibly judged by experts of foreign policy with detailed knowledge of the current situation.

Let Mr. King stick to civil rights and leave foreign affairs and strategy to experts in this field. The same goes for the pope who appears to have as much to say about world politics as he claims to have to say about the spiritual affairs of Roman Catholics. The same also goes for the World Council of Churches which also pontificates and passes resolutions as if it is the United Nations.

All of us have a stake in world affairs and share the dream of world peace. This gives us the privilege of prayer to God and petition to fellow men for peace but not to speak with authority on how to arbitrate political affairs or manage a battle field.

Let the redeemed say so! But let them say so on the basis of their experience of redemption and not on the basis of their athletic prowess, physical beauty, scientific achievements or fame in Hollywood.

Of Heads and Hearts

Preaching is a matter of the head and the heart. Study on the part of the preacher prepares his head, mingling with his flock and meditation with God prepares his heart. The problem is to keep proper balance between the head and the heart and the danger is that one might suffer at the expense of the other.

The demands of the Baptist ministry today more often lead to the neglect of the head than the heart. The pastor of a church of any considerable size today can spend all his working hours looking after the personal spiritual needs of congregational members. What's more, our accepted concept of the pastor is that he should never fail to respond to any call for help.

The result is that too often Baptist pastors come to the pulpit on Sunday morning with full hearts but empty heads. The people, therefore, come to church hungry and leave hungry for the lack of spiritual food.

Preparing effective sermons requires time and often much time. The biggest complaint heard among Baptist pastors today is that there is no time to study and prepare. Most pastors actually are ashamed to admit how little time is actually spent preparing the sermons they preach. For some pastors, the last book read was a seminary assignment years ago.

Yet the primary task of the pastor is to preach. Whatever else he is expected by God to do, he is ex-

pected to preach effectively when he stands behind the pulpit. But he cannot preach without time to read, study, meditate and pray.

A doctor would not be trusted nor respected if he had not studied and kept up with his field since days of medical school. A lawyer who never read a law book since graduation would not be regarded as competent. Why then should a preacher not be expected to keep up his study?

While there are a few preachers who are downright lazy and neglectful of opportunity to study, most pastors long for more opportunity to spend in study, meditation and preparation. Here is where churches can help. They should see to it that the

pastor has the time to study. This would include provision every year or so for him to return to some school for a refresher course.

The church should demand that the pastor study. If he refuses to study when opportunity is afforded, he should be encouraged to find a job to do with his hands instead of with his head.

The only thing more tragic than an empty head and a full heart is a full head and an empty heart. But a preacher need not be empty either place. With his commitment and the willingness of the congregation, he can come to the pulpit with a full heart and a full head. And that's what we need.

BAPTIST FORUM



The Rights of the Majority

Dear Editor:

In the insistence upon protection of the rights of the minority what has happened to the rights of the majority? If the minority of agnostics and atheists can control us, what will happen when they approach numerical majority? Will the Christian minority then be heard as the Godless minority are being heard today?

Whether I agree with all the actions of the Supreme Court or not I still feel that they are basically following a "get rid of God" course. I feel there is a solution, however.

My wife and I received our education in areas which have never allowed class room religious devotionals or prayers (Wisconsin and South Dakota). Christian parents in these areas either practiced the presence of God and made religion important, or honestly lived a life ignoring God. I am convinced that the majority of our Baptist parents could think of nothing so ridiculous as requiring their children to attend Saturday religion classes for lengthy periods of time before they become church members.

There are too many more important concerns which take up our children's out-of-school time to require religious instruction. Is it then the school's responsibility to provide religious training during the brief hours which are set aside for all other types of education and preparation? I cannot help wondering if all of us who are so insistent that prayers be allowed at school are just as insistent that our children take time for family prayers at home.

Somewhere between the extremes of making the schools responsible for religion and removing God and religion completely from school time there must

be a reasonable way of acknowledging God without offending the rights of the minority. I believe this way depends upon the attitude instilled in our young children by their parents as they observe the parent's attitude towards God and His Word and the church. If churches will provide an adequate program of religious training will Baptist parents cooperate and insist that their children avail themselves of this opportunity? Or will we practice the absence of God in our homes and our attitudes toward the church as so many of us are doing now? If our children were adequately grounded through such a training program and their regular attendance at church services, it is not impossible to conceive of the influence of a Christian teacher in the class room having more impact than little meaningless prescribed prayer such as was considered by the Supreme Court.

I feel very keenly that until we have answered this question regarding our attitude we cannot criticize the attempt of the Court to express what it feels to be the fairest ruling for all involved. Erlanger, Ky. Keith D. LaGesse

Dear Editor:

We are writing in reference to Dr. McCall's article, "Is God Dead for the Public Schools?" We completely disagree with Dr. McCall, to say the least. So much has been written on separation of church and state, I am surprised at Dr. McCall's remarks.

My husband and I feel that too much is being made from the Supreme Court ruling. We remember, when we were in school, there wasn't a day that the teacher did not read the Bible and nobody listened. We as parents need to accept our responsibility to our children to teach them about God.

We have two daughters, ages 9 and 12, and we are not in the least concerned about their not hearing prayer or Bible reading in school. Before our children were old enough to attend school, we taught them about God and to pray. Now they have a very real and deep faith in God. They have been taught that God is with them and they can pray to God no matter where they are. They know they are never alone. If we parents take our children to church and Sunday School, note I say "take", not send, and have Bible study and family worship in the home, there would be less need for concern about how much religion is taught in the public school. We contend that Bible reading lacking any purpose or conviction is useless.

Brandenburg, Ky. The Wayne Worleys

Dear Editor:

You hardly mentioned in your recent editorial what I consider to be Dr. McCall's primary reason for writing the article, "Is God Dead for the Public School?"

I believe that Dr. McCall is challenging us as Christians *not* to throw up our hands in despair and accept as inevitable a public school system where God's name is never mentioned. Since the Supreme Court says that religion can be taught as one of the phenomena of life, it is our responsibility to see that this is done.

We are all for freedom of religion so why not teach in public schools just how and by whom this freedom was won? The worship of God has had a definite influence on our United States. This should be emphasized in the school. The Bible is accepted as some of the world's best literature. Should this not be presented as such in our English classes?

I cannot agree completely with everything Dr. McCall says. It would take many pages to discuss all the pros and cons of his statements. I do, however, believe that in your editorial the mountain was overlooked while the molehill was made much too obvious. Upton, Ky. Mrs. Ann S. Bennett

SBC Must Plan Future Or Die, Says McCall

NASHVILLE (BP)—The Southern Baptist Convention should map its plan in terms of decades rather than on an annual basis, or else face decline and even death, a Baptist seminary president said here.

"When you make short plans, you are telling yourself to die," said Duke K. McCall of Southern Baptist Theological Seminary in Louisville, Ky.

"Any institution or organization today which makes short plans is ordering itself to die," McCall told the Southern

Baptist Executive Committee meeting here.

"We ought to quit using the year as the unit of our planning and at least progress the decade," he said.

McCall, who served as executive secretary-treasurer of the SBC Executive Committee from 1946 to 1951 before becoming president of the denomination's oldest seminary, made the statements in an address to the Executive Committee almost exactly 20 years after becoming the denomination's top executive at the age of 32.

Earlier, a portrait of McCall had been unveiled and glowing tribute was given him by J. R. White of Montgomery, Ala., president of the seminary's board of trustees. The portrait will hang in the Southern Baptist Convention building here near a portrait of Austin C. Crouch, the first executive secretary of the Executive Committee.

In his speech to the committee after the presentation, McCall told of trends in the denomination and the need for planning for the future.

"If you don't plan today for 25 million Southern Baptists by the year 2,000 you have decided that Southern Baptists are to shrink into insignificance as a proportion of the population of America," he declared.

He said that by the turn of the century, there ought to be at least 50,000 churches affiliated with the SBC.

McCall said that major factors that have worked on Southern Baptist life included the growth in number, wealth, and geographical extension of Baptists.

"Twenty years ago there were 5½ million Southern Baptists. The report just given to you shows 10¾ million members. We have just about doubled in size in 20 years.

"This growth has done something to our organization, something to the leadership of our convention which I want you to see," McCall said. "The Executive Committee has been at the very heart of the change."

The former Executive Committee leader said that the committee now has more power than it did 20 years ago when he was its director, and that ten years from now the Executive Committee will have even more power.

But the flow of its power goes, not from the central organization down to the churches, but from the churches up to the Executive Committee.

"This flow of power from the churches is more thoroughly safe-guarded today than ever before in the history of the convention," he declared.

McCall also said that during the past



CHAPLAIN CHIEF RETURNED TO MINISTRY: Chaplain (Major General) Robert P. Taylor, chief of Chaplains for the U.S. Air Force, plans to return to the civilian ministry August 31, 1966, according to an announcement from the Air Force. Chaplain Taylor is a Southern Baptist and former pastor from Texas. His plans are still indefinite, sources indicate. (BP photo courtesy U.S. Air Force)

20 years there has been a great diversification culturally, educationally, economically, and theologically of the Southern Baptist Convention.

"Twenty years ago, we were an almost homogeneous group of people. Most of our Southern Baptists were 'upper-lower-class' or 'lower-middle-class' socially. We were essentially rural in our culture. Theologically we were so homogeneous that the only force that really bothered us was J. Frank Norris (a fundamentalist from Texas).

"But my children are not country boys reared in the city. My children are city boys, culturally urban, with the sophistication and the academic approach of the city. We are no longer one homogeneous people."

Calling for broader plans to meet the challenge of increasing diversification, McCall urged clear thinking among Baptist leaders and constant guards against dispensing with "what you think is irrelevant and useless in the ordering of your decision-making process."

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- Charlotte • 315 N. College Street
- Oklahoma City • 208 N. W. 11th Street
- Dallas • 2115 N. Akard
- Richmond • 115 E. Grace Street

Budget Is Major SBC Item From Committee

NASHVILLE (BP)—The Executive Committee of the Southern Baptist Convention here adopted major recommendations, including a \$24.2 million budget proposal for 1967, to be submitted for action at the Southern Baptist Convention, May 24-27, in Detroit, Mich.

The 58-member committee adopted statements outlining in detail the programs of four Southern Baptist agencies, and voted to recommend to the convention that the denomination's Christian Life Commission "to undertake appropriate communication with the motion picture industry" regarding morality trends in movies.

In other major actions, the Executive Committee authorized an attitude and opinion survey on changing the name of the Southern Baptist Convention, and tabled for one year a by-laws change which would have altered the basis for representation on SBC commissions and agencies.

St. Louis, Mo., was recommended as the meeting place for the 1971 sessions of the convention, proposed for June 1-4, 1971.

Final consideration of the major action must come from the convention when it meets in Detroit, May 24-27.

Most of the all-day meeting of the Executive Committee and two days of sub-committee meetings was spent in working our proposals for the 1967 SBC Cooperative Program budget goal, the denomination's unified plan of missions giving.

The recommended \$24.2 million goal for 1967 would be an increase of \$2.4 million over the already-approved Cooperative Program budget goal for 1966.

Biggest portion of the increase, \$1.4 million would go to foreign missions; with a \$200,000 increase proposed for the six Baptist theological seminaries, and a \$541,450 increase for home missions.

The proposed \$24.2 million goal would include an allocation of \$2,249,500 already approved by the SBC for capital needs of convention agencies, and a \$21,950,500 goal for operating needs of SBC agencies. The operating budget would be \$995,250 more than the 1966 operating budget.

The proposed survey on attitudes and opinions of Baptists concerning a name change for the Southern Baptist Convention was recommended by the Executive Committee's administrative sub-committee, assigned earlier to recommend procedures for studying the possibility. The SBC meeting in Dallas last June requested the Executive Committee to study the matter.

The Dallas convention also referred

to the Executive Committee a proposal by television actor Gregory Walcott of Hollywood, Calif., calling for establishment of a "diplomatic unit" to Hollywood motion picture and television producers and distributors.

A recommendation from the committee's program subcommittee was adopted, which would assign the SBC Christian Life Commission to "discover and interpret Baptist views on theater-type films through constant study, conferences, seminars, and publications." The commission was also requested to communicate with the motion picture industry "as needed on points of concern to the churches." Final approval would have to come from the convention in Detroit.

A committee report recommending that the SBC Foreign and Home Mission Boards, serve as the channel agencies for aiding people in disaster areas was adopted by the Executive Committee. The committee reported that the Foreign Mission Board had already allocated \$100,000 for such emergency relief, and the Home Mission Board has allocated \$50,000, to be added to a previous budgeted amount of \$50,000. The Home Board is moving toward a goal of \$250,000.

Although the committee meeting was void of controversy, there was some debate over a proposed bylaws change concerning representation of state Bap-

tist conventions on SBC boards and agencies.

Some objected because the proposal would have rotated representation from Baptist state conventions with less than 100,000 members on SBC commissions and institutions. Proponents however, argued that it was not democratic process for the ten small states, with a combined total membership of less than 500,000, to each have one representative on the agencies when 11 other state Baptist conventions each have over 500,000 members—more than the combined total of the ten small states.

The proposal to change the by-laws was tabled until the meeting of the Executive Committee in February 1967.

Newton Elected POAU President

NASHVILLE (BP)—Louis D. Newton of Atlanta was re-elected president of Protestants and Other Americans United (POAU) for a fifth two-year term. Newton, former president of the Southern Baptist Convention and one of POAU's founders, is pastor of the Druid Hills Baptist Church, Atlanta.

Dick H. Hall, Jr., vice president of Atlanta Baptist College, was re-elected vice president. Bishop Edwin R. Garrison of the Dakota Methodist Conference, was named the other vice president. John S. Thompson, investment broker of Washington, D. C., was re-elected secretary and Admiral Harold C. Fitz, also of Washington, was re-elected treasurer.

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Susan Says

A fourteen-year-old girl, Susan Rabun, wrote a poem which was printed in the bulletin of the First Baptist Church, Carthage, Missouri, last month, according to Merle A. Mitchell, the pastor. I thought you'd like to read what one adolescent thinks about the most important business in the world:

A Missionary

I went to church each Sunday
And sat lazily in my pew,
The preacher often preached to me
But that I never knew.
I didn't think of others
'Til my pastor once revealed:
"If you're not a missionary
Then you're a mission field."
"It is urgent," said my teacher,
"For each of you to visit."
But in my mind I would reply:
"It really isn't, is it?"
I'd always heard of missions
But little would I give
For I strongly felt that all I made
I needed just to live.
I was a "hearer" only
And not a "doer" of the Word,
For I never shared with others

Kentucky Baptists

Seminary Plans Seventh Secretaries' Institute

The seventh annual Institute for Church and Denominational Secretaries will be conducted at the Southern Baptist Theological Seminary July 11-15.

Dr. Dale Moody, professor of theology at the seminary and a prominent author and lecturer, will lead a Bible study each morning. Dr. Swan Haworth, professor of pastoral care and an experi-

The gospel I had heard.
The preacher's words returned to me:
"Your life you now should yield,
For if you're not a missionary,
Then—you're a mission field."
When I gave my life to Christ last night,
It seemed the church bells pealed:
"You're now a missionary,
And not a mission field."

Spring Revivals

Let Susan Rabun be our "exhorter" to share Christ through visitation in preparation for and during our Spring revivals. Sharing, you're a missionary—not sharing, you're a mission field which someone else should be tending.

For the past six years our baptismal records have been falling. Last year we started a new state department of evangelism with Thomas Hicks Shelton as secretary. He is working and praying in associational clinics to encourage us to win more souls.

You can win others! God has ordained it so. Pray and tell.

Harold G. Sanders

enced pastor and counselor, will conduct daily conferences on "Understanding and Working with People."

Technical advice for secretaries will be provided by Dean Allen Graves of the School of Religious Education, Miss Clara McCart, secretary to the seminary's president, and other personnel from the Church Administration department of the Baptist Sunday School Board.

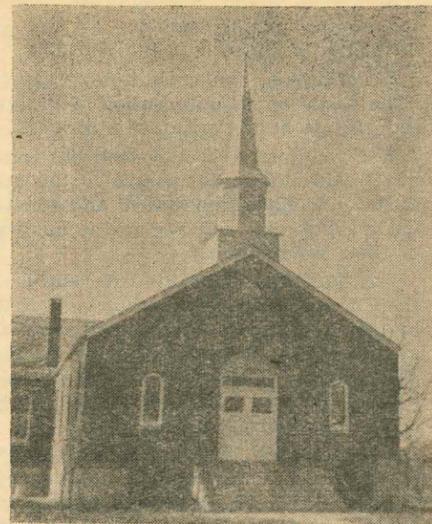
Air-conditioned dormitory rooms in the newly remodeled Mullins Hall will be available for all participants. Total costs for housing, registration and tuition are \$25 for the week. Many churches have found the program so valuable for their secretarial staff that they are providing all or a portion of the expenses of the Institute to enable their secretaries to attend.

Registration materials or additional information may be requested from Dr. Allen W. Graves, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

The Bell Tolls Again For Summersville

A sound silent for 20 years has been heard again. It is the bell of the Summersville Baptist Church.

The bell hung in the cupola on the first house of worship for the church. A white frame building built in 1898, shortly after the congregation was organized, was used until 1946 when it was torn down and a new brick building erected on the site. The bell that



THE STEEPLE atop the Summersville Baptist Church is the first step in what the church calls "Operation Facelift." Columns and portico will follow.

called worshippers to the services was retired.

Last year a steeple of aluminum was placed on the building as a part of "Operation Facelift" and the original

bell was placed in it. Columns and a portico will follow later. In 1961, an educational building was completed which also enlarged the auditorium.

The sound of the bell brought back memories for church members. Among them, the sound of the bell all day when peace came at the end of World War II. Members of the church took turns and rang the bell all day.

E. N. Hammett is the pastor.

Dawson Springs First Adds Youth Director

Miss Barbara Sisk has been employed full-time by the First Baptist Church, Dawson Springs as youth director. She began her work January 1, 1966.

She will also serve as educational director and church secretary. She has already organized children's choirs and is working with the youth of the church.

A native of Dawson Springs, she is the daughter of the late Silas Sisk and Mrs. Rubye Sisk. She has served as



Miss Sisk

Kentucky Baptists

secretary in the commercial field and Pastor Jesse S. Bell feels she is a valuable asset to her church.

Kentuckian Joins OBU Faculty

James D. Woodward, a native of Lexington, has been appointed to the faculty of Oklahoma Baptist University.

Presently minister of music at First Baptist Church, Tulsa, Woodward will assume his duties as administrator of the department of church music in September. This is a newly created department at the University.

Woodward explained his philosophy: "My approach to the department will be to do everything possible to prepare, equip and encourage our young musicians to go to the seminaries for graduate study in church music. However, we want to give them the very best training possible in the event that they never see the inside of a graduate school."



Mr. Woodward

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President, Stetson University, Deland, Florida



Augie Henry

"The Surest and Brightest Hope For Continuance of Our Institutions"
Executive Secretary-Treasurer, The Baptist Foundation of Oklahoma, Oklahoma City, Oklahoma

W. Bryant Hicks

"Stewardship in Overseas Perspective"
Associate Professor of Christian Missions and World Religions, Southern Baptist Theological Seminary, Louisville



Nathan C. Brooks, Jr.

"My Favorite Stewardship Sermon"
Pastor, Highland Baptist Church, Louisville



E. Harmon Moore

"Enlarging Your Missionary Witness"
Executive Secretary-Treasurer, State Convention of Baptists in Indiana, Indianapolis, Indiana



For more information write James C. Austin or Michael L. Speer, Baptist Building, Middletown, Ky.



EDITORS ELECT DALEY: Officers of the Southern Baptist Press Association look over comments on their publications made by University of Georgia Journalism Professor Charles B. Kopp (right) who coordinated the program for the editors' meeting in Athens, Ga. Officers are (left to right) C. R. Daley, editor of the Western Recorder (Kentucky), president; L. H. Moore, editor of the Illinois Baptist, vice president; and Gainer E. Bryan, Jr., editor of the Maryland Baptist, secretary-treasurer. (BP Photo)



STATE BAPTIST SECRETARIES ELECT OFFICERS: New officers of the State Executive Secretaries' Association elected recently in Athens, Ga., are N. J. Westmoreland (right) of the Kansas Convention of Southern Baptists, president; Edmund Walker (center) of the Hawaii Baptist Convention, vice president; and Glenn E. Braswell (left) of the Colorado Baptist General Convention, secretary. Their meeting was held at the University of Georgia Center for Continuing Education, Athens. (BP Photo)

Autrey Blames Baptism Drop On Weak Revivals

ATLANTA (BP) — Southern Baptist baptisms totaled only 361,634 last year, down 12,784 from the not-so-high 1964 figure.

The reaction to this should be a re-shaping of strategy according to C. E. Autrey of Atlanta, director of the Southern Baptist Home Mission Board's division of evangelism.

"This report should call the attention of our leaders and pastors to the fact we're just not meeting our challenge," Autrey said, "I think much of the recent program study and research projects are necessary, but we've taken the emphasis off reaching the lost."

Autrey said the failure of Southern Baptists to pick up and go beyond 400,000 baptisms in the last few years could in part, be rooted in the heavy stress on internal scrutiny.

He called for creative efforts in local revivals, emphasis on personal witnessing, and an awareness of the Holy Spirit to jolt new life into SBC churches in 1966.

He said he expects a 1966 campaign on personal witnessing to boost the baptism figure over 400,000 before the end of this year.

"With the current emphasis on personal witnessing, I predict that in 1966 we will reach 400,000 baptisms," Autrey said. "I would predict more than that if we would bring our revivals out of the

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routine and show some concern for the lost."

The 1966 round of winter evangelistic conferences, which drew some 50,000 Baptist pastors and laymen, hammered away at the need for successful Baptist programs in academic communities, Autrey said.

"If students get involved, then they bring new life to our churches when they spread out across the land," he said. "And, if faculty and churches in academic communities get involved, more students get involved."

Most of all, Autrey said, Southern Baptists need to be creative, and to get away from the routine in revivals and personal witnessing.

"We must change our approach in evangelism whenever necessary, in the Old South as well as in pioneer sections of the country," he said. "We need to give more preparation and time to our revivals, and we need to make our members aware of the challenge and the opportunity to witness."

Commission May Assume 'Diplomatic Unit' Task

NASHVILLE (BP) — The Southern Baptist Christian Life Commission here may be asked next May to interpret Baptist views on motion pictures and communicate with movie industry.

Such a recommendation was adopted by the Executive Committee of the Southern Baptist Convention after a proposal that the denomination establish a "diplomatic unit" to Hollywood was referred to the 58-member committee by the convention meeting in Dallas last June.

In a meeting here, the Executive Committee decided not to propose a new Baptist agency to fulfill the function, but rather to suggest addition of the assignment to the already-existing Christian Life Commission, which deals with social, moral and ethical issues.

The recommendation will be submitted for consideration by messengers (delegates) to the Southern Baptist Convention in Detroit, May 24-27. Final decision will rest upon the convention.

The commission would be asked "to discover and interpret Baptist views on theater-type films" and to communicate appropriately with the motion picture industry.

A report approved by the Executive Committee suggested that the commission discover and interpret Baptist views on movies "through constant study, conferences, seminars, and publications."

After discovering Baptist views, the commission would communicate "with the motion picture industry as needed on points of concern to the churches."

According to the committee's report, "The focus of communication with the industry is at the point of ethics."

The commission would seek "to convey to the influential people in the industry, the Christian, ethical and spiritual insights that will add to the quality of their productions."

Foy Valentine, executive secretary of the Christian Life Commission, said that he did not expect such a proposal to assume major proportions in the immediate future, since there was no allocation of budget funds to enable much program expansion in this area.

The proposal for a "diplomatic unit" in Hollywood was made by Gregory Walcott last year at the convention in Dallas. Walcott, then a vice president of the convention, is a Hollywood television and motion picture actor and an active Southern Baptist layman.

Walcott's proposal was to create a Baptist "diplomatic unit" in Hollywood which would advise producers, script

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writers, directors and actors of Baptist concerns for the quality and moral content of movies and television shows. The committee reported that although much of the film industry is located on the West Coast, "many important decisions are made by writers and producers in other places."

General Council Acts To Continue Observer-Consultant Relationship

NEW YORK, N.Y. — (ABNS) — The General Council of the American Baptist Convention voted to continue its present observer-consultant relationship with the Consultation on Church Union.

Meeting at the Governor Clinton Hotel February 2 to 3, the 37-2 vote accepted the recommendation of the Division of Cooperative Christianity made at the November meeting that the American Baptist Convention turn down an invitation to become a participant in the Consultation but to continue as observer.

A substitute motion was presented by the Rev. Dr. Robert G. Middleton, pastor of the Hyde Park Union Church, Chicago, Ill., that the General Council accept the invitation to join the Consultation as a participant, and recommend such acceptance to the American Baptist Convention for action at the next annual meeting in Kansas City, Mo., next May 11-15.

After about two hours of discussion the substitute motion was defeated 26-13. The General Council then proceeded to vote upon the original recommendation to continue the observer-consultant status.

The Rev. Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, gave a summary report of the mail response to the proposed vote. A total of 876 letters were received from individuals, churches, and other organizations. Of these 564 were in favor of continuing as observer consultants, 192 were in favor of joining as participants, and 120 indicated that the American Baptist Convention should be neither observer nor participant.

Dating from 1962, the Consultation on Church Union is attempting to develop a plan of union that is designed to create a new church. At the present time, there are six participating members, the United Presbyterian Church in the U.S.A.; the Disciples of Christ; the Protestant Episcopal Church; the Evangelical United Brethren Church; the Methodist Church; and the United Church of Christ.

In addition, 17 other religious bodies are represented by observer-consultants. The American Baptist Convention has had two observer-consultants present at

all meetings of the Consultation from 1963-1965. These observer-consultants are the Rev. Dr. Robert G. Torbet, Kansas City, Kansas, dean of Central Baptist Theological Seminary, and currently president of the American Baptist Convention; and the Rev. Dr. W. Hubert Porter, Valley Forge, Pa., associate general secretary of the American Baptist Convention.

Ultimate Loss Result Of Grants, James Says

by John J. Hurt

NASHVILLE, Tenn. (BP) — The editor of the Southern Baptist Convention's largest state paper charged here that denominations taking federal grants for their institutions will "lose them ultimately anyway."

E. S. James, of Dallas, editor of the 375,000-circulation Texas Baptist Standard, made the charge in the opening address of the 18th National Conference on Church and State sponsored by Americans United for Separation of Church and State (POAU).

James said, "if service to God and His churches" is not the first objective of the institutions "then they have no right to use the tithes of God's children." He added "If this is their main purpose, then they have no right to tax money paid by people who do not even believe He lives."

James continued:

"The denominations that refuse government aid for their institutions may lose some institutions that might have been held for a while by accepting it.

"On the other hand, if we let them take it, we are going to lose them ultimately anyway; and in doing so we will lose some things we can never recover; our heritage, our distinctive, our spiritual influence, and our self respect."

James was one of a dozen speakers for the two-day conference. Some warned that the ecumenical trend endangers the church-state separation principle as Protestants surrender some of their distinctives.

Arthur W. Mielke, pastor of the First Presbyterian Church in Buffalo, N. Y., said Protestants in dialogue with Roman Catholics "might find it a little more difficult to carry on these dialogues if at the same time they keep up the discussion about the danger to separation of church and state."

He paid tribute to several groups, including Baptists, for refusal to take federal grants, saying, "It costs something to make a pure witness, and it is heartening to know that there are many who are still willing to pay that price."

C. Stanley Lowell, associate director of Americans United, said the Vatican

Council with its boost for ecumenism "is just the kind of strategy that fits our time and it is working." He said, "religious liberty gained from the Council but church-state separation lost in "a real tragedy."

Lowell said the religious liberty declaration "specifically maintains in force the various concordants or special agree-

(Continued on Page 15)

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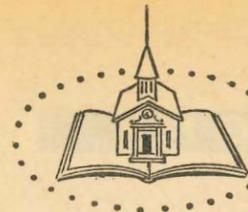
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SUNDAY SCHOOL LESSON



By H. C. Chiles

MAN'S TOTAL COMMITMENT

(This Lesson for Sunday, March 20, 1966)

This series of six lessons on "Man in God's Purpose" is concluded with a study of "Man's Total Commitment." Total commitment, which is a voluntary act of one who has experienced God's redemptive love in Christ, is not too much to be expected of the Christian. In response to what Christ has done for him, the believer should make a total commitment of his life to Him in obedient service. Gratitude for blessings received demands this.

Luke 9:57-62

When the time for His crucifixion was approaching, Christ "set his face to go to Jerusalem," and deliberately moved toward that goal. As He did so three unnamed men suddenly appeared before Him, and then quickly disappeared, when He frankly informed them of what was involved in true discipleship.

The first test was applied to an impulsive, ease-loving, would-be follower who proposed to go with Christ anywhere. Directed by emotion, he excitedly and enthusiastically promised the Lord, "I will follow thee whithersoever thou goest." Knowing that this man had not considered what was involved in following Him, Christ quickly reminded him of the hardships in connection therewith. He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." He told him that His followers must love Him more than home and bed and creature comforts. If the man intended to follow Christ, he had to give up any idea of earthly security and commit himself entirely to Him. A fit of enthusiasm is not going to carry anybody through a Christian life. No doubt this man was sincere as far as he knew, but he did not know much about Christian discipleship. Had he known more he doubtless would have said less.

The second test was given to a man who, when called to follow Christ, wanted to go home and wait until his father passed away and was buried, which might have been in the distant future. Devoted to sentiment, he indicated his willingness to follow Christ except when his family was involved. He was unwilling to put his family second and Christ first. It is commendable to love and care for one's family, but not when

the members thereof are given priority over Christ.

This man simply dressed up a selfish excuse as a sentimental duty. Christ is never pleased with a sentimental person who talks piously about religious matters, but refuses to put Him first in life. The man's excuse, "Suffer me first to go and bury my father," was another way of saying, "My father is an old man. I must wait until he dies before I can become your disciple." No matter how sacred one's duties to his family, they come second to those that he owes to God.

The third test was given to a man who wanted to follow Christ, but he was dominated by business. He wanted to go and give instructions or orders to those whom he would leave in charge of his business. He wanted to get his financial affairs arranged to his liking before he was willing to yield to the will of Christ. Christ refuses to permit anybody to substitute money-saving for Christ-loving service.

Anybody who pretends to follow Christ and, at the same time, looks back to the things he left behind is not fit for the kingdom of God any more than he is for farming. Total commitment to Christ must not be delayed by those whom He has saved. Thank God for those faithful, devoted, and loyal Christians who carry on the Lord's work in spite of any and all difficulties which they encounter.

Colossians 2:20-3:4

Christian commitment does not involve withdrawal from society and an entrance upon ascetic practices, but it does mean the dedication of the body to the Lord for His use in the accomplishment of His will in one's life and service. It is a loving yieldedness to Him Who has saved us and brought us into the family of God, and given to us the glorious privilege of serving Him out of gratitude and love for all that He has done for us.

It is to be remembered that Christ had taken the Colossian Christians from the downward pathway and placed them

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

on the heavenly highway. After reminding them that Christ had conquered death and arisen from the tomb, and that because they had placed their trust in Him as their Saviour they had passed from death unto life and were therefore in a new position, Paul stressed the kind of life that they were under obligation to live, which is something that needs to be emphasized today as never before. Paul based his appeal to the Colossians on the fact that they had been raised with Christ, consequently, their interests, desires, words and deeds should be entirely different from what they had been before they had been saved. Their conduct should be motivated by the love of Christ for them, and their reciprocal love for Him. Through Christian commitment they become the recipients of the power which enables them to be victorious over the temptations of Satan. However, this power, which is sorely needed, will not be received prior to a real commitment to Christ.

Inasmuch as the Colossian Christian had been identified with Christ in His resurrection and had come into possession of eternal life through Him, Paul urged them to seek those things which were really worthwhile and satisfying, namely, those lovely qualities which had been exemplified in the earthly life of Christ. When people have been saved, it is normal for them to seek heavenly things.

Our Lord wants all of His followers to lift their eyes above the sordid things of earth, and to set their affections on Him and His work. When they totally commit themselves to Him, they become the recipients of the greatest joy, they are enabled to render the greatest and most effective service, and to bring the most glory to the Lord.

Association Evangelism Conference

Liberty Association will hold an evangelism conference March 12 at the Calvary Baptist Church, Glasgow. A rally will be held that evening in the Glasgow Baptist Church with an attendance goal of 1,000.

Speakers include Dr. Dale Moody of Southern Seminary and Dr. Charles Howard of Buies Creek, N. C. Sessions will be at 10:00 a.m., 2:00 p.m. and 7:00 p.m.

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Why did God give children parents?
How can you pray and get results?

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by Erwin L. McDonald

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Why God Gave Children Parents

by David and Virginia Edens

This book on family living discusses responsible parenthood and questions and problems of children. Its fourteen chapters are organized according to major age groups of children—the preschool years, the school years, and growing toward maturity. A good resource book for parents and for workers with children.

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KENTUCKY BAPTISTS AT WORK

Annuity Department

We Commend Frankfort First Baptist Church

by A. W. Walker

This church has enrolled every member of its staff in the Health Benefit Plan of the Annuity Board. It has also enrolled all full time members of its staff in a basic retirement plan. This action includes ministers, secretaries, custodians and organist. The church has assumed the full cost of participation.

In commenting upon the action, Pastor Herman M. Bowers said, "I am grateful to God that He has allowed me to be pastor of a congregation which manifests such compassion and consideration for its staff. This is a demonstration of Christian love which causes us to care for others as we do for self, and to do for others what we would have them do for us. This action insures against crippling financial catastrophe and the anxiety which might arise from contemplation upon such an eventuality. I am confident that each member of the staff will be enabled to devote himself with greater abandon to the task at hand, and the work of Christ will be increased and thus be the ultimate benefactor."

This church has set a very fine example and one which other churches would do well to follow.

If the Annuity Department can be of service in such an endeavor, please feel free to contact us.

Brotherhood

Don't Miss Hearing This Man

by Forrest Sawyer

A lad born on a farm near Switzer, Ky., graduated as high school class valedictorian then studied at Georgetown College for a year before teaching public schools in Franklin County for seven years. He then returned to school and graduated from Georgetown in 1942. After this, he attended Southern Baptist Theological Seminary in Louisville and earned his Th.D.

This lad . . . now a man, was appointed by the Foreign Mission Board of the SBC in 1948 to do evangelistic work in Ghana, then in 1949, he went to Nigeria where he promotes Training Union work which has in Nigeria its goal "to create in young people a sense of a divine call to the ministry and



Neville Claxon

Christian service" and to develop strong leaders in the churches.

One example of his success is that when he returned to the states in June, 1965 a Nigerian became secretary of Missions and Evangelism and another native missionary took over the radio-TV work that this man did.

This man's regular job is 1) directing the work of four Nigerian Baptist Foreign missionaries in Sierra Leone and ten home missionaries in five sections of Nigeria; 2) directing the production of evangelistic tracts, the development of church programs of evangelism, and the work of a Convention evangelist; and 3) directing the Convention's radio and television broadcasts. . . . Outside of this, he just . . . WORKS.

He and his wife (the former Emma Osborne of Frenchburg, Ky.) have two children, Carol and Bill. During their

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current furlough they are serving as house-parents for MK's (missionary kids) from West Africa who are attending high school in Louisville.

Crusader and Pioneer Royal Ambassadors in Kentucky will have an opportunity to hear Brother Neville Claxon if they attend any one of the eight Crusader-Pioneer Congresses to be held March 7, 8, 10, 11, 14, 15, 17, or 18 at Salyersville, Cynthiana, Louisville, Mt. Vernon, Paducah, Madisonville, Morgantown and Lebanon.

BOYS . . . DO NOT MISS HEARING THIS MAN AT THE CONGRESS NEAREST YOU!

Foundation

W. R. Pettigrew Memorial Fund Established

by James C. Austin

The Kentucky Baptist Foundation is pleased to announce it has received a gift to establish the W. R. PETTIGREW MEMORIAL FUND. This fund will benefit a deserving student at Kentucky Southern College.

The Foundation assisted in the preparation of the will of Miss Aimee Delph, a member of Walnut Street Baptist Church. Miss Delph devised fifty percent of her total estate to the Kentucky Baptist Foundation for the W. R. PETTIGREW MEMORIAL FUND. She indicated that this is in appreciation of the influence of this noble man of God on her life and of his faithful pastoral counsel and care through the years.

These donors have honored and revered the memory of a truly great man of God. They have perpetuated and memorialized his name with "flowers that will never fade"—with a memorial with a heartbeat rather than one of cold stone or marble.

They have, at the same time, invested in the lives of generations of young men and women yet unborn. They have encouraged and advanced Christian education as carried on by Baptists in Kentucky.

These donors have perpetuated and extended their own Christian witness. The W. R. PETTIGREW MEMORIAL FUND will be earning and distributing income in the name of Jesus Christ until He comes again. Others may wish to add to this fund as they are led by God's Spirit to do so.

Woman's Missionary Union

More State Meeting Speakers

by Mrs. Geo. R. Ferguson

Secretary for Missionary Education and Promotion of the Foreign Mission Board directs the Board's program of keeping Southern Baptists informed of their mission activities around the world.



Dr. Hill

New Testament for 14 years in Graves Theological Seminary in Canton and then served as its president for four years.

He also conducted extensive relief and rehabilitation work, held Bible conferences, served as chairman of the South China Baptist Mission, director of the China Baptist Publication Society, and trustee of the University of Shanghai and the All-China Baptist Theological Seminary. In 1951 he transferred to Malaya, now part of Malaysia.

He has traveled extensively, visiting mission fields around the world.

Dr. Hill will bring the climax message on Thursday morning at the State Meeting.



Dr. Patterson

Dr. I. N. Patterson, Southern Baptist missionary to Nigeria will also speak on Thursday morning. Mrs. Patterson will be with him and will direct the Call of Prayer.

Dr. and Mrs. Patterson have been missionaries to Nigeria for 41 years and Dr. Patterson has held the top Baptist administration positions in the country for most of the second half of his missionary career. He was a "key figure in the growth and nurture of the Convention," says the Convention president. Many Nigerians referred to him as "Christianity personified."

Before assuming administrative responsibilities he had made his mark on Nigeria as an educator. For 19 years he was principal of Baptists Boys' High School, Abeoquta, which under his leadership developed into one of the superior educational institutions in the country.

He is spending this year as visiting Professor of Missions at Southern Seminary. Mrs. Patterson has shared honors with her husband and worked at his

side as an outstanding missionary through 41 years, as a teacher, wife, mother, homemaker and assistant in all his labors.

Training Union

New Books Available For Church Member Training Week

by Eldon Boone

New Church Study Course books for Juniors through adults are available for use during Church Member Training Week, April 18-22. The four new books were specially written for the annual study whose theme this year is "Proclaimers of the Word". The theme relates to the 1966 denominational emphasis on proclamation and witness.



Mr. Boone

Adults will study *The Message We Proclaim* by Gordon Clinard, professor at Southwestern Seminary, Fort Worth, Texas. The book describes in layman's terms the theological nature, purpose, biblical content and types of proclamation.

Heralds of Christ by Jack R. Noffsinger, the book young people will use, is concerned with giving a clear picture of the gospel message, building compassion for those to whom young people would witness and getting young people to witness.

Yours to Share by James C. Cammack is aimed primarily at intermediates and their problems in witnessing. Illustrations and quotes from persons known to youth of today support the challenge to witness which the author presents.

Juniors will use *God Wants You* by Joe and Janie Green. Art projects, crafts, pencil games and ways to witness verbally are suggested to help juniors share their knowledge of Jesus.

Teaching helps for the adult and young people's books will be found in the March issue of *The Baptist Training Union Magazine*. Teaching helps for the intermediate and junior books are found in the Teacher's editions of these two books.

Suggested units of study for other age groups to use during Church Member Training Week are: *God Loves Everybody* by Jester Summers; beginner—*Helping Others Learn About Jesus* by Marjorie M. Stith; and nursery—*Animal Friends* by Elizabeth Hutchens.

The books and units suggested for Church Member Training Week are available from your Baptist Book Stores.

Ultimate Loss

(Continued from Page 11)

ments between the Vatican and various states which provide special privilege and tax support for the Roman Catholic Church."

Sen. Sam. J. Ervin, Jr. (D., N. C.), addressing the conference's public rally, declared:

"Despite 180 years of continual remonstrances against establishment, our centralized government is endeavoring to relieve the church membership of the right and responsibility for its own support."

He deplored the trend toward grants, saying the federal government now administers "over 60 programs costing almost \$5 billion in which non-secular schools and colleges may participate."

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