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## ENOUGH AND TO SPARE



T. M. Megar, Jr., Calvary Church, Bristol

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger" Luke 15:17.

Here is a statement that thrills the heart of every prodigal who comes from the far country to the father's house and the father's fellowship. With Him there is sufficiency beyond the wildest dreams. There is enough and to spare—

*Of God's Love for all men.* God's love is without limitation. Finite mind cannot conceive its Depth, Height, Length or Breadth.

*Of God's Peace and Rest,* for every troubled soul. He alone can still the tempest in the souls of mankind. He is the Prince of Peace. There is no peace apart from God.

*Of the Power of God,* for every loyal servant. No arm of flesh can achieve spiritual success but Jesus said to his followers, "Ye shall have power." He has enough and to spare.

*Of Material Provisions for all.* In the father's fellowship the Prodigal found ALL that he needed—a Ring, Robe, Shoes, Food, Friends and Fellowship. All material blessings needed and to spare.

*Of Joy and Happiness* for every heart. There is no joy in the prodigal life. Here he "began to be merry." The Christian has every reason to rejoice. Rejoice for sins forgiven—name written in the Book of Life. Do you know this joy and happiness? All the aforesaid because there is enough and to spare.

*Of God's Saving Grace* for all men. "My grace is sufficient for thee." Grace by which the sinner is saved and the saint sustained. "Come unto me and be ye saved." There is room enough at the cross for you—enough and to spare.

## Develop New Leaders

BILOXI, MISS. (BP)—Leaders of the Southern Baptist Convention were told here they should work harder at the task of developing new leadership for the denomination.

During a two-day annual meeting of the SBC Inter-Agency Council, Lewis R. Mobley, Director of executive leadership for international Business Machines, said an organization with a fast growth rate cannot sit around waiting for leadership to percolate to the top through normal channels of advancement.

He told the Baptist agency executives they should concentrate on removing the organization barriers to personal employee development.

"Most people want to grow to fulfill themselves. Organizations should focus attention on this fundamental urge."

Mobley, a Southern Baptist layman, is on loan from International Business Machines working with the Church Executive Development Board.

"A leader," he said, "is a person who has followers." He advocated that Baptists study the circumstances which generate followers as a means of better understanding the qualities of good leadership."

"A leader," Mobley pointed out, "is one who can state a goal and reach it, largely through others, and mostly through situations of stress."

The representatives of the 20 national agencies of the Southern Baptist Convention also heard Wayne E. Oates of Louisville, speak on "Understanding and Coping with Extremism."

Oates, professor of psychology of religion at Southern Baptist Theological Seminary, told the 75 persons present "the best approach to the extremist is a preventive one."

"This can be taken," he said, "by anticipating controversial issues before they become the occasion for extremists to use as political and economic opportunities for greedy purposes."

The extremist gambles on the pietism of the pastor, executives or the teacher, according to Oates, and on the assumption that the leader will keep what he knows and thinks to himself.

"Then he (the leader) becomes the victim of his own kindness. The extremist interprets his generosity as admission of guilt and a sign of weakness. Then (the extremist) has his group move in for the kill."

In other business, the Inter-Agency Council endorsed a denominational calendar for the years 1966-70, and heard plans for the 1966-67 denominational emphasis on "A Church Fulfilling its Mission Through Education."

The Council also reviewed a progress report on the planning of SBC emphases for 1970 and beyond.

The Council does not determine policies for the Baptist agencies but coordinates and correlates promotion and planning.

Foy Valentine, Nashville, executive secretary of the Christian Life Commission, was elected chairman for the coming year. He succeeds R. Alton Reed of Dallas, executive secretary of the Annuity Board.

Elected vice chairman is Arthur B. Rutledge, Atlanta, executive secretary of the Home Mission Board.

The new secretary-treasurer of the council is W. E. Grindstaff, Nashville, director of Cooperative Program promotion for the Stewardship Commission.

The next meeting of the Inter-Agency Council will be Mar. 21-22, 1966 in Nashville.

## Our Cover

Rev. 21:5 "Behold, I make all things new." The bright new world that we hope and pray for can be reached only as we lead men to become new creatures in our risen Lord.



## BAPTIST AND REFLECTOR

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# Why Some Never Witness

*Dr. Bonham, is pastor, South Side Baptist Church, Pine Bluff, Arkansas.*

## Tal D. Bonham

Count a hundred Baptists. According to intelligent estimates, 95 of them have never made an effort to bring a lost person to a saving knowledge of Jesus Christ. Why? To be sure, many Baptists cannot witness for Christ because they do not know Him. I have discovered at least four reasons, however, for the silence of those Baptists who are Christians.

### Preoccupied

Some Christians are so busy doing good things that they do not have time to witness. Their time and energies are expended at civic clubs, fraternal organizations, school functions, and recreational activities. They have left no time for witnessing.

They often salve their conscience by engaging in some other "activity" at the church. They fail to realize that even preaching, teaching, singing, praying, studying, typing, reading, and visiting cannot take the place of Christian witnessing.

### Don't Know How

The excuse of many Christians is, "I don't know how to witness." Many think that they must memorize a backlog of Scriptures before they can even think of witnessing for Christ.

Basically, however, a Christian witness is one who tells what he knows about Jesus Christ. The Christian witness shares the Good News about Jesus Christ. Of course, a knowledge of the Scriptures will help in witnessing. However, a knowledge of the Saviour through a personal encounter is basic to witnessing.

### Too Embarrassed

Some never witness because they are too embarrassed. They are too self-conscious to witness. The Christian must remember, however, that he cannot witness for Christ and be accepted by everyone.

There must be a difference between the Christian and the lost person before the witness is effective. Many Christians are too embarrassed to witness because their actions have spoken more loudly than their words.

### Poor Theology

Some never witness because they don't really believe that the lost are lost. Their theology is unsound. They think that Hell might not be so hot. "Perhaps," they reason, "the lost are not so lost after all." They never witness because, in the back of their minds, they think that all of the lost will be saved anyway or at least be spared the agonies of Hell.

Every Christian ought to witness! If you

do no more than give your testimony, you are witnessing. The Holy Spirit will help you. If your life is already a witness for Christ, your words will be more effective. The lost are lost. They will spend eternity in Hell unless you and I tell them what we know about Jesus Christ.

## CHAFIN TO FILL GRAHAM CHAIR OF EVANGELISM

LOUISVILLE (BP)—The Billy Graham chair of evangelism has been established at Southern Baptist here, and the seminary trustees have named Kenneth L. Chafin to fill it.

The joint announcement was made by Graham and by Seminary President Duke K. McCall in Greenville, S. C., where the Seminary was founded 106 years ago. The oldest theological school operated by Southern Baptists, Southern was moved to Louisville in 1877.

Courses in evangelism have been a part of the Seminary curriculum through the years, but this marks the first time that a professorship has been established specifically in evangelism, McCall said.

The Billy Graham chair will be financed for the first three years by a grant of \$30,000 from the Billy Graham Evangelist Association. During this time, a permanent endowment of \$300,000 will be sought.

In addition to supporting the professorship, the endowment will pay for maintenance of the Billy Graham materials housed in the Seminary library, and will assist with a field program of evangelism to be guided by Chafin.

Chafin presently heads the department of evangelism at Southwestern Seminary, Fort Worth. He will join the Southern faculty June 1.

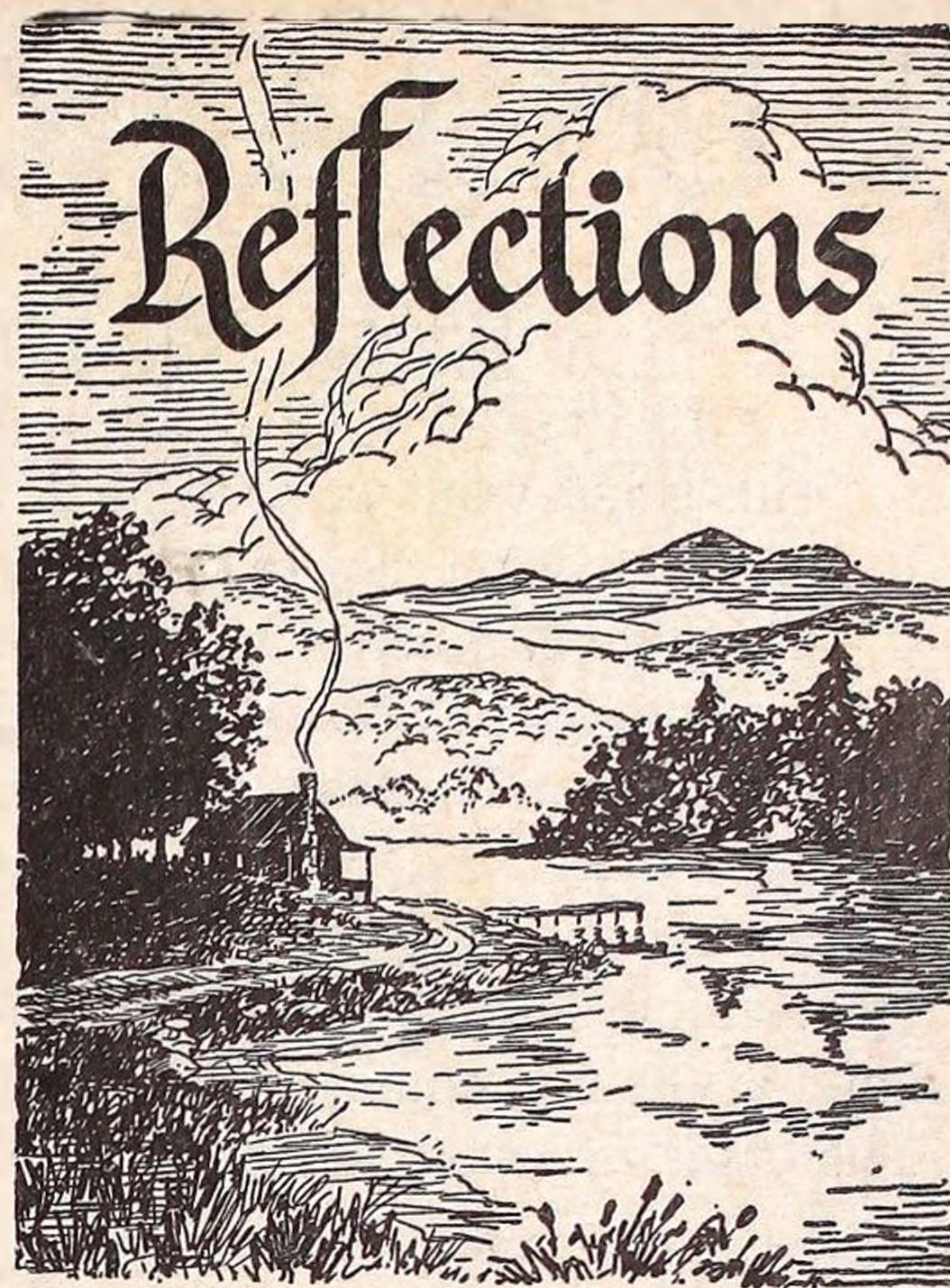
## Legislature Exempts One Parsonage

NASHVILLE (BP)—The 1965 Tennessee legislature here passed a law exempting from taxation one parsonage owned by each church or synagogue in the State.

The law, according to one of its sponsors, was the outgrowth of a legal opinion in Nashville that parsonages were taxable because they were not used for church purposes.

The opinion, given by the attorney's office for Nashville Metropolitan Government, affected only property in the Nashville-Davidson County area. Parsonages had been put on the tax rolls after this opinion.

Sen. Stanly T. Snodgrass of Nashville, a sponsor, said no other counties in Tennessee were taxing church-owned parsonages.



An Italian duke came upon a workman one day who seemed to be taking infinite care and pains in his work. He asked the laborer, "For what will the box you are making be used?" "Flowers will be planted in it, sir." Amused, the Duke continued, "It will be filled with dirt. Why take such pains to make each joint and surface perfect?" "I love perfect things," the man replied. "Ah, wasted effort! No one will observe its perfection. A mere flower box does not require such perfection." "But my spirit does," insisted the man. "Do you suppose that the Carpenter of Nazareth ever made anything less perfect than He could? . . ." Angrily, the Duke replied, "Sacrilege! Your impudence deserves a flogging. What is your name?" The reply came: "Michaelangelo, sir."—Rev. A. Purnell Bailey, *Grit*

There are only two institutions in society that are of divine origin: the home and the church. The home might be likened to the foundation of a building, and the church to its superstructure. If the foundation of a building be weak, then all of its other members will be unsteady, even unsafe.—Virginia Ely in *Dedication Services for All Occasions* (Fleming H. Revell Company)

However, the law is effective statewide.

Restrictions of the new law are that only one church-owned parsonage per church is exempt. Churches owning more than one parsonage can not claim exemption on the others. Too, the parsonage must be situated on a lot containing not more than three acres.

The new law says the parsonage must be "used as the individual or family residence of its principal minister, priest or rabbi."



# EDITORIALS.....

## Giving The Facts

"This is just what we need." That was how some felt. In fact that is what they said on hearing the explanation of our State Mission work Mar. 22-26. Those who came to the four "Come-question-conferences" at various points over Tennessee had the opportunity to meet with and talk to Executive Secretary W. Fred Kendall and members of the State Board Executive Staff. State Convention President Charles Ausmus was also on hand at the two conferences staged in East Tennessee. The other two were held in Middle and West Tennessee.

Value of these get-together affairs was realized in answering questions about our Tennessee Baptist work asked by those who attended. Value too was experienced in the fellowship period enjoyed by all who came. Those who arranged and conducted the conferences aimed at giving a clearer understanding of the various programs supported by Tennessee Baptists.

Some questions put to the Executive Secretary and the Staff show that there is some lack of understanding, and maybe in a few minds even a distortion as to what

Tennessee Baptists and Southern Baptists are doing. This misunderstanding and distortion has been promoted by irresponsible critics who seem to have no regard for the truth. They are bent on disrupting and destroying our cooperative work.

The four conferences met misinformation with information and turned misunderstanding into understanding. This was done by giving the facts. For the most part, however, Baptists in Tennessee have refused to be misled by the enemy voices spouting lies and false charges. They have known all along that Satan continues to do his utmost to destroy the work of God's people by spreading error and by falsely accusing.

## Prayer

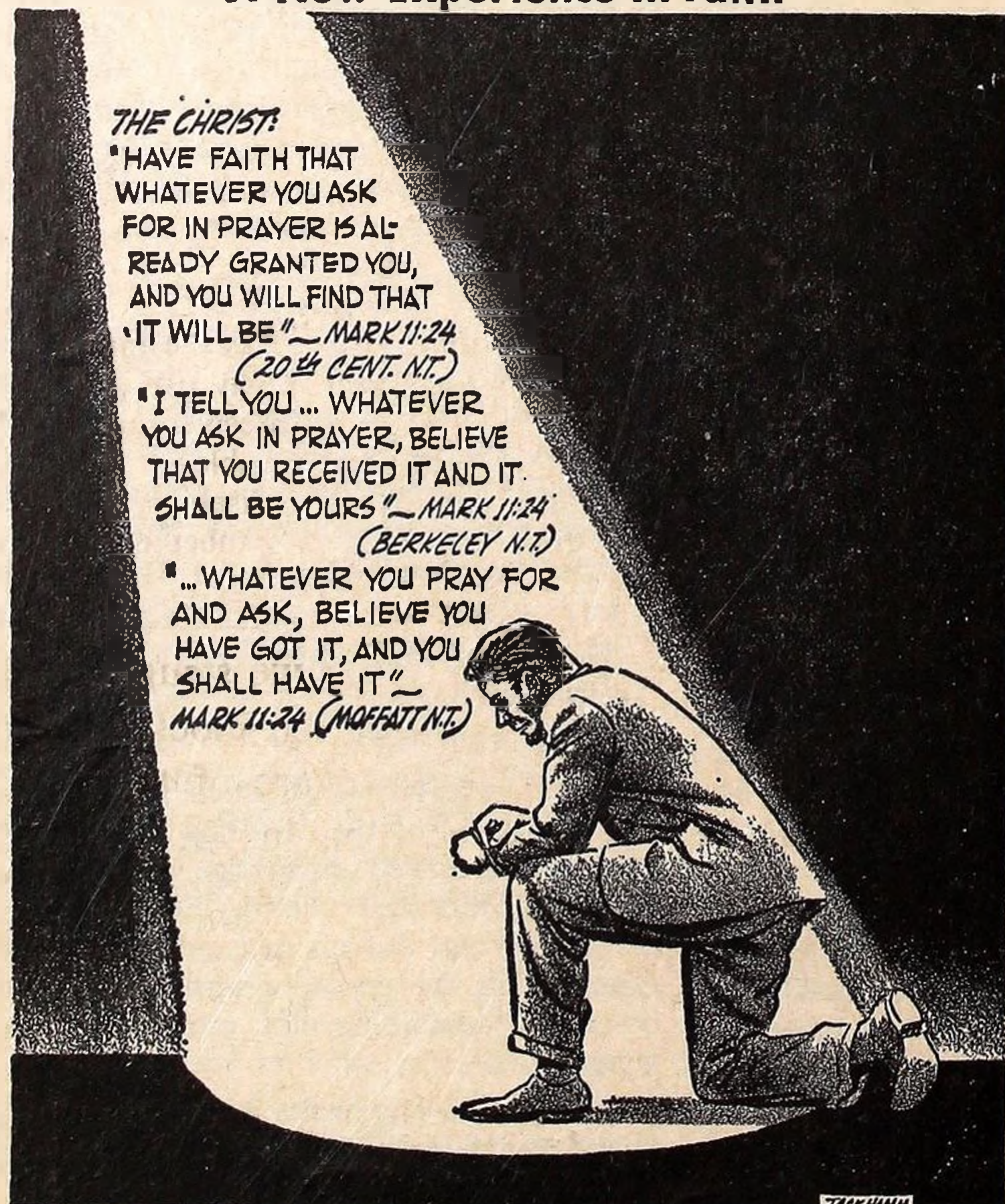
What is the intent of prayer? It should be for the ear of God. But prayer may be both private and public. Jesus counseled his disciples, and us, to go into the secret place for private prayer, to avoid making a parade of prayer to be seen and heard of men. He condemned street-corner-praying when it had this intent.

Motivation in prayer is of great importance. We should be careful of our purposes. This holds both for private and for public prayer. We feel sure there are some prayers that do not get above the ceiling. Some seem intended only for the ears of man. "Never has so eloquent a prayer been delivered to a Scottish congregation," a reporter wrote describing the flowery phrases and well turned sentences of a man in the pulpit leading in public prayer.

But public prayer is just that. It is prayer where there is a public to hear. The one who leads in public prayer must take upon himself to address the Lord on behalf of the group present. He is to do it in such a way that his hearers are aware that God is being implored, and people are confronted with the sense of the Holy and of the Almighty. Such praying is a far cry from seeking street corner publicity or affecting a pious pose.

Public prayer is for the ear of God. But it falls also upon the ears of men who will listen. They more likely listen to and join with the one praying when the prayers come to grips with the simple life of those who

### A New Experience In Faith





# Opposes 1-Year Limit On Presidency

ATLANTA (RNS)—An editorial in The Christian Index, official weekly of the Baptist Convention of Georgia, opposed a suggestion to limit to one year the term of office of a president of the Southern Baptist Convention.

Under present by-laws, the national president may be re-elected for a second term, and in practice usually is.

According to the Christian Index, there are only two arguments in favor of the proposal which will come before the national convention in Dallas in June. Limitation of the term would "permit more men to share in the honor" and "would abbreviate the imposition upon the president's church."

"Neither argument is impressive," it said.

The present system should be retained, the editorial said, because it takes two years for a president of the convention to visit all the annual meetings of the state conventions.

Further, the journal continued, "most of the messengers enjoy the absence of political speculation in the non-election years" at national conventions.

"Keep the by-law permitting re-election. Both the president and the convention thereby have the opportunity for judgment," The Christian Index concluded.

## Baptist School Gets College Housing Loan

WASHINGTON (BP)—A Baptist school in Virginia is one of six church-related colleges receiving a total of \$9,616,000 in college housing loans, according to the housing and home finance agency here.

Virginia Union University in Richmond, affiliated with the American Baptist Convention, received a \$2,815,000 loan. Two new dormitories and a combination Student Union-dining hall facility will be constructed.

Also receiving government loans are two Methodist schools, a Catholic, a Disciple of Christ, and a Lutheran college.

bow their heads and close their eyes as did the legislators in one of our states while the chaplain prayed:

"We thank you Lord for not electing us into your heavenly house on the basis of the number of votes for our holiness. We would be defeated in such an election, for you know, all wise Lord, that our sin and rebellion against you clings to us like a bad odor."

Language is not lost that gets down to the level where men are living. This chaplain in a controversy over daylight saving time prayed:

## BAPTIST BELIEFS

By Herschel H. Hobbs

# Did They Hear Or Not?

Acts 9:7; Acts 22:9

These two verses are found in two different accounts of the conversion of Saul of Tarsus. The former is simply Luke's account of the event. The latter is Paul's presentation of it. In the former verse it says that those journeying with Saul "stood speechless, hearing a voice, but seeing no man." In the latter Paul says that they "saw the light . . . but they heard not the voice of him that spake to me." Is this a contradiction? On the surface it might seem to be, but an examination proves otherwise.

First, note the matter of *seeing*. Here it is clear that they saw the bright light which surrounded Saul. But they saw "no man" or "nobody." They did not distinguish the presence of Jesus in the light.

Second, note the *hearing*. Did they or did they not hear the voice? In both verses "voice" translates the Greek word *phonē*. It may be rendered either "voice" or "sound." In John 3:8 it is translated "sound." So in either verse *phonē* may be rendered as "sound" or "voice." The context should decide which.

The same distinction may be made with

*hearing* as with *seeing*. In Acts 22:9 they "saw . . . the light," and that is all. But in Acts 9:7 they, seeing the light, yet did not see Jesus in it. So it was with the *hearing*. Acts 9:7 says that they heard "a sound," that is all. But Acts 22:9 means that they did not distinguish the words which were spoken.

It is a similar case to that found in John 12:28-29. Jesus heard a "voice" (*phonē*) from heaven saying, "I have both glorified it, and will glorify it." But the people heard a sound (*phonē*) and "said that it thundered." They heard the sound like thunder, that is all. But Jesus discerned the words in the sound or voice.

Incidentally the seeming *conflict* between Acts 9:7 and Acts 22:9 testifies to the genuineness of both passages. For in both instances the root words for "hear" and "voice" are the same. The fact that Luke did not change these words in either case to produce an outward harmony is evidence that he saw no contradiction in the statements. He knew the multiple meaning of the Greek word *phonē*. And if this be taken into consideration there is no conflict between the two records.

## Heart Diseases Increased As Major Cause of Death

DALLAS, TEX. (BP)—Heart disease increased its pace as the number one killer of Southern Baptist ministers and denominational employees in 1964.

According to statistics released by the Southern Baptist Annuity Board, heart trouble claimed 70 per cent of the 115 lives of persons enrolled in the protection program.

This percentage is the highest ever recorded since the board started keeping

cause of death statistics. Previous high was in 1962 when 67 per cent died from heart trouble.

Cancer remained in second place claiming 15 per cent of the lives followed by accidents, 9 per cent. Leukemia, uremia, Parkinson's disease, emphysema, hepatitis and pneumonia were other causes of death.

Heart trouble also led as the major cause of disability last year. Forty per cent of the 31 persons who were forced to give up full time work had heart trouble.

Other causes of disability included cancer, emphysema, tuberculosis and mental illness.

"Lord of all time and eternity, as we struggle today how we shall count the hours of the clock with the light You have given, make us aware of the brevity of this earthly life." And the men in the legislature knew what he meant when in still another prayer he asked for "wisdom not to let the dollar bill lead us around by the nose."

The man who lives close to men and close to God seeks in his prayers through Christ to bring them both together.



# Tennessee Topics

Second Church, Memphis, voted to set Sept. 12 as opening Sunday in the new building now under construction on Walnut Grove Road. When completed the building and property will be valued at \$1,100,000. Books Ramsey is pastor.

Isolene Church, Cumberland County, ordained Glenn Taylor as a deacon. An unusual feature of the ordination was his solo, "All on the Altar, dear Jesus."

Lyn Claybrook, 1461 Woodston Road, Memphis, preached in revival services at First Church, Marmaduke, Ark., Mar. 14-21. There was one conversion, one rededication and three joined the church. Guin Renshaw is the pastor of the Marmaduke Church.

Mt. Olive Church, Knoxville, was led in revival services Mar. 14-21 by W. Terry Davis of Nashville. Music was directed by Fred Randles of the church. There were 14 professions of faith and one by letter. Pastor Wyman E. Wood reports more than 100 rededications.

More than 100 students from schools and medical facilities in three states are expected at Baptist Memorial Hospital in Memphis Apr. 9-10 for a Medical Missions Conference. Sponsored by the Southern Baptist Convention with the Baptist Student unions of BMH and the University of Tennessee Medical Units as joint hosts, the event will feature speakers, seminars, and informal fellowship. There will be appearances by several veterans of the foreign mission fields and informative discussions by leaders in the convention agency.

Attendances and additions in the reports from the churches are omitted this week because of other materials which we feel should be carried instead. Send your report for Sunday, Apr. 4, which we expect to carry in the next issue. Please always mail these reports on Monday so they will reach us in time for publication—Editor.

Clarksville Baptist layman Walton N. Smith, partner in Mann and Smith Insurance Company there, was appointed a director of the Southern Baptist Theological Seminary Foundation during the annual spring meeting of the Seminary's board of trustees held in Louisville, Ky. The Southern Seminary Foundation receives gifts of property or cash and invests them in the name of the Seminary. A former Clarksville pastor, Paul G. Kirkland, is executive director of the Foundation.

Donelson's Lakewood Church licensed Arthur T. (Buddy) Gregory and James Fred Jones, Jr. to the ministry Mar. 21. These two young men preached that night and the following Sunday night during Youth Week. One young lady dedicated her life to medical missions, another to definite Christian service; seven were added to the Church, five by baptism, and there were 15 rededications. "It was one of the greatest manifestations of revival spirit I have seen in a long time," Pastor Homer A. Cate reports.

Pastor Ira C. Cole reports a "very successful revival" at Broadmoor Church, Memphis, when 24 were added to the Church, 16 by baptism, and the Sunday school broke previous records with 495 attendance. Eddie Lieberman was evangelist.

West Jackson Church, Jackson, is studying a plan of progress for the next five years. The church now has property valued at \$1.3 million with four parking lots providing space for 300 cars, a radio ministry and work with older adults. The church aims at 1,200 attendance in Sunday school and 600 in Training Union by 1970. David Q. Byrd has served as pastor for 12 years.

## J. Oscar Lumpkins On Texas Church Staff

Newest members of Broadway Church staff, Fort Worth, Tex., are Rev. and Mrs. J. Oscar Lumpkin, director and assistant director of Broadway's planned Community Center. The Lumpkins began their work Mar. 1. The Community Center is to minister to people in the church's immediate neighborhood who are not being reached through its regular ministries.

The Lumpkins in 1960 directed the establishment of such a center in Alexandria, Va. Before going to Va., Lumpkin was for eight years pastor of the Madison Street Mission, sponsored by Belmont Heights Church, Nashville. While in Nashville, Mrs. Lumpkin taught in the public school system. Both are graduates of Union University. He holds a BD degree from Southern Seminary, and she is a graduate of Carver School of Missions.

They have three children. John is a sophomore at University of Virginia; Charles is in Junior High School; and Cynthia is in the sixth grade.

Rev. and Mrs. John A. Poe, missionaries who serve in the state of Santa Catarina, Brazil, expected to move from Florianopolis to Blumenau in late February. They may be addressed at Caixa Postal 356, Blumenau, Santa Catarina, Brazil. He is a native of Durham, N.C.; she is the former Jean Howard, of Knoxville, Tenn. (she lived in Portsmouth, Va., when a teen-ager).

Miss Jenell Greer, missionary to Thailand, expects to arrive in the States in mid-April for furlough. A native of Antioch, Tenn., she may be addressed at 1015 Gale Lane, Nashville, Tenn.

Ralph Davidson Alexander, 57, died Mar. 27, after suffering a heart attack a week earlier. He was a deacon at Glendale Church, Nashville, and a member of the SBC Historical Commission.

Funeral services for William Vernon Dozier, 39, wreck victim of Pulaski, were held Mar. 25. Dozier was a deacon at First Church.

Services were held Mar. 26 for James Ray Lankford, 43, of Mt. Pleasant who died Mar. 24 following a long illness. A native of Henry County, he was the son of Rev. and Mrs. H. D. Lankford of Camden. J. Lowell Knupp, minister of Highland Avenue Church, Columbia, and Joe B. Good, pastor of First Church, Mt. Pleasant, officiated. Lankford was a deacon at the Mt. Pleasant Church.

Virgil A. Radford, 63, of Paris, died Mar. 23 in Henry County General Hospital. He was chairman of the deacons and teacher of the Young Married Couples class at Thompson Creek Church.

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## NEW BOOKS

*God's Plan for the Future* by Lehman Strauss; Zondervan; 198 pp.; \$3.95. The author discusses The Signs of the Times, The Only True Church, The Two Advents of Christ, The Rapture of the Church, The Judgment Seat of Christ, The Prophecy of the Seventy Weeks, The Jew and Palestine in Bible Prophecy, Maranatha! (Second Coming), Can We Expect World Peace?, and Our Only Hope.

*You Can Have Joy!* by Arnold Prater; Zondervan; 120 pp.; \$2.95. A searching examination of the nature of true joy.

*Maker of Heaven and Earth* by Langdon Gikey; Doubleday Anchor Book; 378 pp.; Paper; \$1.45. The Christian doctrine of creation in the light of modern knowledge.

*Victory in Viet Nam* by Mrs. Gordon H. Smith; Zondervan; 246 pp.; \$3.95. A perceptive picture of the conflicts raging in Viet Nam today as seen by a veteran missionary after more than 35 years of service in this war-torn part of the world. The Viet Cong Communists are exposed as murderers and plunderers—madmen who kill national Christians and missionaries with little or no provocation in this battle for the minds and homes of the Vietnamese people.

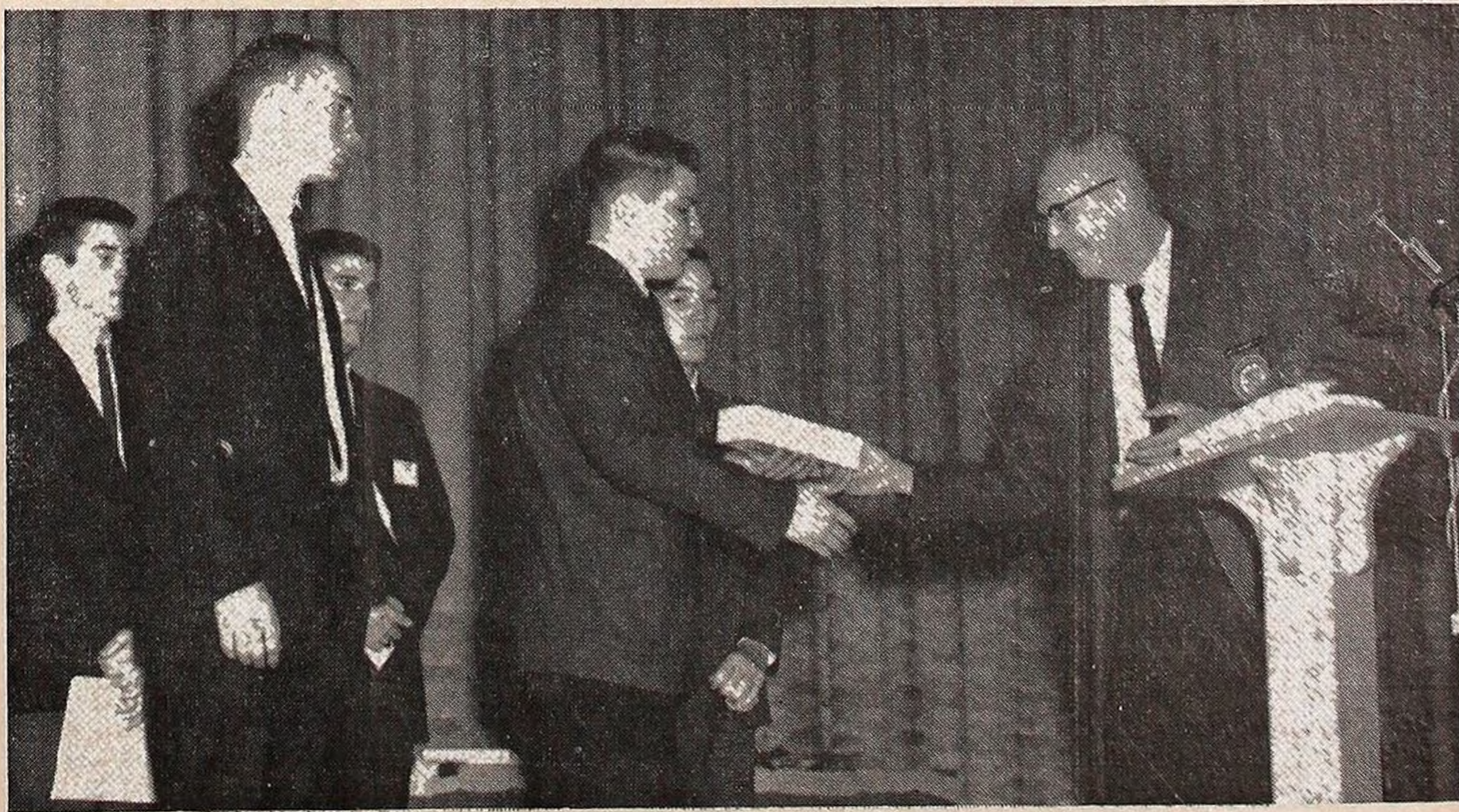
## Congress Officers Preside

When the Royal Ambassador Congress opens its Friday Night Session on Apr. 16 at Union University, Jackson, State President Eddie Jeffries, a high school senior from Fifth Avenue Church in Knoxville, will be in charge.

Shown receiving his gavel from Roy Gilleland (right) at the Bristol Congress, Eddie is surrounded by fellow officers. From left to right: Richard Jones, 1963 secretary; Ben-

ny King, 1963-64 vice-president; Bill Sapp, 1963 president; Jeffries; and Larry Kirby, 1964 secretary.

Ending the Congress Session Saturday, Apr. 17, will be the election of 1965 officers. Each church may nominate one Ambassador, according to William H. Brown, Royal Ambassador secretary, Brotherhood Department, TBC.





# Our Trained Ministry

A. Donald Bell

*(This article has been written in reaction to a recent controversial feature in a national publication which suggested that we have a badly educated clergy in America. Criticisms of the length of training, kinds of training, and results of such training were made. The following presents the other side of the issue. Editor's Note)*

The Rev. John Doe arrived home very late that night. This was not an unusual circumstance. He was a typical American minister, and he had come through a day of various activities. For example, he had just left the bedside of a desperately ill church member.

However, he had not entered these experiences unprepared. John Doe was typical of those in his vocation—he had completed approximately seven years of college and graduate training in addition to experiences as a pastor. Also, he had some experience in business, industry, or laboring jobs which he had performed in working his way through part of this preparation. Again, because he was typical, he had completed two college and two seminary courses in psychology. This same hypothetical minister had taken either a course in business administration or economics in college; a course in sociology at the college level and one at the seminary level as well as two courses in educational methods. In addition, he had learned a lot about human nature and people's needs by the very breadth of his college background. This typical minister had, in his typical American theological seminary, seven courses in the practical application of his theological training to the specific needs of the people in his church community. This minister also had some pastoral experience prior to registration for his seminary course of study (over 50 per cent of the seminarians surveyed in the Lilly Study<sup>1</sup> had such experience. Incidentally, 67 per cent were married.)

Therefore, this typical church leader arrived at his home having used, in the many responsibilities and opportunities of his day, both the theory and practice which he had gained in his years of formal training and personal experiences. As he reflected upon the complexity of his various ministries of the day he was thankful for the practical training which he had received. He did not think of it as being "scholarship divorced from life." As he concluded his evening prayers the furthest thought from his mind was "I have failed so miserably to meet the needs of my people because of the 'poor quality of seminary education

which I received' that I feel driven out of the ministry." Rather this typical minister lifted his thoughts to God in a spirit of gratitude for the investment others have made in his life and pleaded for future privileges to use what experience and training he had.

## Training Divorced from Life?

The question was recently raised, "Is your minister trained to cope with today's needs?" Others queried, "Is he able to assist in the working out of realistic solutions to the problems of the people?" The answer to these questions centers around the debate of scholarship versus "practical" training for the clergyman and other religious workers. It is obvious that the solution, of course, is not in terms of alternates. Rather, it is in the balance of the two areas of preparation. Some have written that there is now a demand that theological education shift emphasis from "spiritual subjects" to more "applied" training. Many of these writers are not aware of the fact that such changes have already taken place. Actually, many seminaries have so specialized in practical courses that there is now a movement in seminary education to return to more basic theological subjects.

Other critics have said that the typical minister is not only poorly trained, but that the amount of his education is insufficient. Contrary to this opinion, a recent survey, the most complete seminary survey in history, brings out revealing findings.<sup>1</sup> A total number of 17,565 questionnaires were received from 83 per cent of the registered seminary students in North America as a basis for the study. They indicated that 81 per cent of all seminarians received college training plus seminary degrees averaging three years or more! This, and other investigations, indicate that the typical American minister has a formal educational background comparable in length to that of the community physician and beyond that of the local attorney, educator, and many other vocational and professional leaders. Too, he is required by the seminaries of some faiths and denominations to have a broad liberal arts content in his prerequisite college degree!

Thus, even as American ministers were the persons with the most formal education in colonial days, so are our contemporary ministers well trained in our day.

One denomination, whose larger churches have staffs of "minister—specialist" workers, found in a recent survey<sup>2</sup> that these religious leaders were better trained than had been anticipated. Many of the larger churches of this denomination have, for ex-

ample, ministers of religious education on their staffs. The study revealed that 80 per cent of these men have postgraduate training (chiefly seminary) beyond a college degree. It also showed that 29.3 per cent of these ministers of education in the larger churches had as much as *four years of graduate training* beyond a bachelor's degree.<sup>2</sup>

## Not Trained to Meet Practical Needs

Recently a writer indicated that a number of seminaries, in order to reduce the load on the pastors of the future, have been teaching students to be minister—specialists in such fields as administration, counseling, religious education, preaching, and other specialized areas. This writer said that some "churches have already employed such specialists." Such a statement indicates a lack of understanding of the facts.

As early as 1903 Hartford Seminary, Hartford, Connecticut founded its School of Religious Education to offer specialized work in church administration, religious educational methods, pedagogy (educational psychology) and other functional courses. Southern Baptist Theological Seminary, Louisville, Kentucky, offered specialized work through a "Chair of Pedagogy" as early as 1906. Southwestern Baptist Theological Seminary, Fort Worth, Texas established a School of Religious Education in 1915. Ten semester hours of course work were given in "psychology, education, sociology, educational principles, and administration." By 1918 Boston University offered a masters and doctors degree for "vocational specialists" in the church. Similar practical courses were offered in church music, speech, social "isms", and religion and world affairs.

In an attempt to evaluate what seminaries are providing today a study was made of the 1964 Directory of the American Association of Theological Schools, national accrediting agency for theological education in North America and Canada. Accredited member institutions of this Association account for the education of some 95 per cent of graduate theological students in North America. At the present time 61 of the 89 accredited schools offer "minister-specialist" degree programs leading to the Master of Religious Education, Master of Arts in Religious Education, Master of Church Music, and similar degrees. In addition, specialized work (as indicated below) are partial required and elected courses in *other standard theological degrees for pastors*. One study indicated that 39 per cent of all courses for pastors were in the "practical fields".

Some people are led to believe that there are only isolated cases of course work offered ministers in counseling, educational methods, business administration for the church, sociology and race relations, and other such applied areas. This is not true.

For example, the ten largest accredited

*Dr. Bell is professor of Psychology and Human Relations Southwestern Baptist Theological Seminary, Fort Worth 15, Texas.*



seminaries in America were studied in terms of practical training. These ten schools alone train 8,350 of America's seminarians. (It is also interesting to note that eight of these ten are not affiliated with a university). The chart below indicates the number of such courses offered by these schools.

Number of courses (One semester in length) Offered Currently In the Practical Fields by the Ten Largest Accredited Seminaries in America.

	Educ. Psychology	Religious Educ. Adm. and Organiz.	Race Relations	Sociology and Social Work	Counseling	Psychology	Educ. Methods	Business Adm.
Seminary "A"	20	13	2	32	11	15	39	9
Seminary "B"	3	14	2	23	11	18	41	8
Seminary "C"	2	7	0	6	6	1	6	1
Seminary "D"	2	9	0	16	8	7	7	3
Seminary "E"	4	10	0	13	9	13	27	1
Seminary "F"	0	0	0	8	8	2	4	0
Seminary "G"	0	8	1	21	0	33	22	0
Seminary "H"	3	16	1	18	13	31	43	10
Seminary "I"	0	4	2	17	0	6	13	1
Seminary "J"	3	2	1	13	2	7	15	1

Education Without Experience?

In addition to this training in practical applications by means of course work, most theological institutions are increasing the number of supervised student experiences. This contributes to a better understanding of human relations. Pastoral clinical education—experience in dealing with general and mental hospital patients, field work in children's homes, hospitals for the aging, and others, is involved in most seminary offerings. Guided community missions work, industrial involvements, and mental health activities are also provided by some creative institutions.

Also, the "supervised field work" approach is a part of all standard seminary degree programs. One of the nation's senior directors of supervised field work in one of the largest institutions recently stated that "all accredited theological seminaries are required to involve their students in two or more semesters of supervised field work (practical church experience) before graduation. This practical, first hand church work, under approved supervision and guidance, enables the seminarian to enter his ministry beyond seminary training better prepared. He has more self-confidence and 'know how.' There is a definite correlation between successes in this training and ability to meet the needs of people after training," he stated. Several schools provide "laboratory learning" in urban social service centers; others operate counseling services using graduate students as counselors, and some seminaries apprentice students to deal in juvenile delinquency work.

The Trend: A Balance

Seminary curricula are changing rapidly. Constant re-evaluation and "up dating" of ministerial training is evident on every

hand. "The perennial joke on one seminary campus has to do with the constant change of courses and requirements," one student said. The "Rev. John Doe" of today studies eschatology at one class period and human relations in a downtown church in the next.

Today's demands on the church worker are complex and varied. The leaders of seminary education are real people themselves. They live in a very real world and are aware of the changing needs of the people. They train church leaders to meet these needs. Yet, a solid base and core of spiritual knowledge and theological content must balance with applications to life.

The tragedy of our day could be a ministry which knows how to present, but a ministry with *nothing to present!*

<sup>1</sup> The Lilly Study, dealing with the larger issues of theological education and sponsored by the American Association of Theological Schools and the American Academy of Religion.

<sup>2</sup> Survey, September, 1963, of 638 Sample Southern Baptist Churches by a predetermined sample design as to size-group frequency. This was used so as to yield accurate results. The study was made by the Research and Statistics Department of the Sunday School Board of the Southern Baptist Convention.

Travel Guide, Reception Offered SBC Messengers

ATLANTA (BP)—A mission travel guide for the United States and an invitation to a reception for home missionaries have been offered messengers to the Southern Baptist Convention meeting in Dallas.

The announcement came from Arthur B. Rutledge of Atlanta, executive secretary-treasurer of the Home Mission Board.

He said messengers were invited to attend a reception honoring the 2,433 missionaries of the agency. The affair will be from 3 to 5 P.M. Wednesday, June 2, in the Terrace Room of the Baker Hotel in Dallas.

Representatives of the mission force will be present for the reception, including Rutledge and others of the administrative staff and the elected Board.

The travel guide, available by writing to the agency at 161 Spring Street, NW, presents history and agency locations, as well as hundreds of missionary points in the United States.

"Travel to the Convention in Dallas can be an exciting adventure in home missions for most messengers through use of this guide," Rutledge said.

"Baptists also need to have a physical touch with their history, and a number of these are located and explained in the guide."

New York—Although 18 million copies of the Holy Scriptures were distributed in the United States in 1963, and distribution more than doubled in the past five years, 50 million Americans are without a Bible.

Chile Missionaries Safe

All Southern Baptist missionaries in Chile are safe following the severe earthquake which shook and shattered a 1,200-mile-long strip of the country at noon March 28, killing several hundred and leaving thousands homeless and injured. This news came to the Foreign Mission Board by cable from Dr. H. Cecil McConnell, missionary stationed in Santiago.

There were no Southern Baptist missionaries living in El Cobre, the small mining village which was buried in the tragedy.

Missionaries Appointed

ATLANTA (BP)—The appointment of six missionaries to various ministries across the United States brings the total under appointment by the Southern Baptist Home Mission Board to 2,433. Most of the missionaries work in cooperation with state mission boards. Among appointees is William O. Jones, who becomes a center director in Chattanooga.

Jones, appointed by the department of work with National Baptists, is a native of Covington, Tenn. He attended Moody Bible Institute, Chicago, Ill., Kentucky State College, Frankfort, and Gammon Theological Seminary, Atlanta.

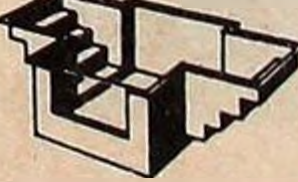
J. M. Price Sr. Due California Honor

RIVERSIDE, CALIF. (BP)—The degree of doctors of literature will be conferred on John Milburn Price Sr. of Fort Worth, by California Baptist College here at its 12th annual commencement, May 24.

Price formerly directed the school of religious education at Southwestern Baptist Theological Seminary, Fort Worth, which he established at the request of the seminary in 1915. It was the second school of its kind in America, and the first among Southern Baptists.

He helped to organize the American Association of Religious Education and served as its president for two years.


Prior to his retirement in 1956, Price had been professor of psychology, counseling, and history and principles of religious education. Since his retirement he has taught at denominational assemblies, and has made two trips around the world teaching and holding conferences on Baptist work. He also served as guest professor at Hardin-Simmons University, Abilene, Texas.



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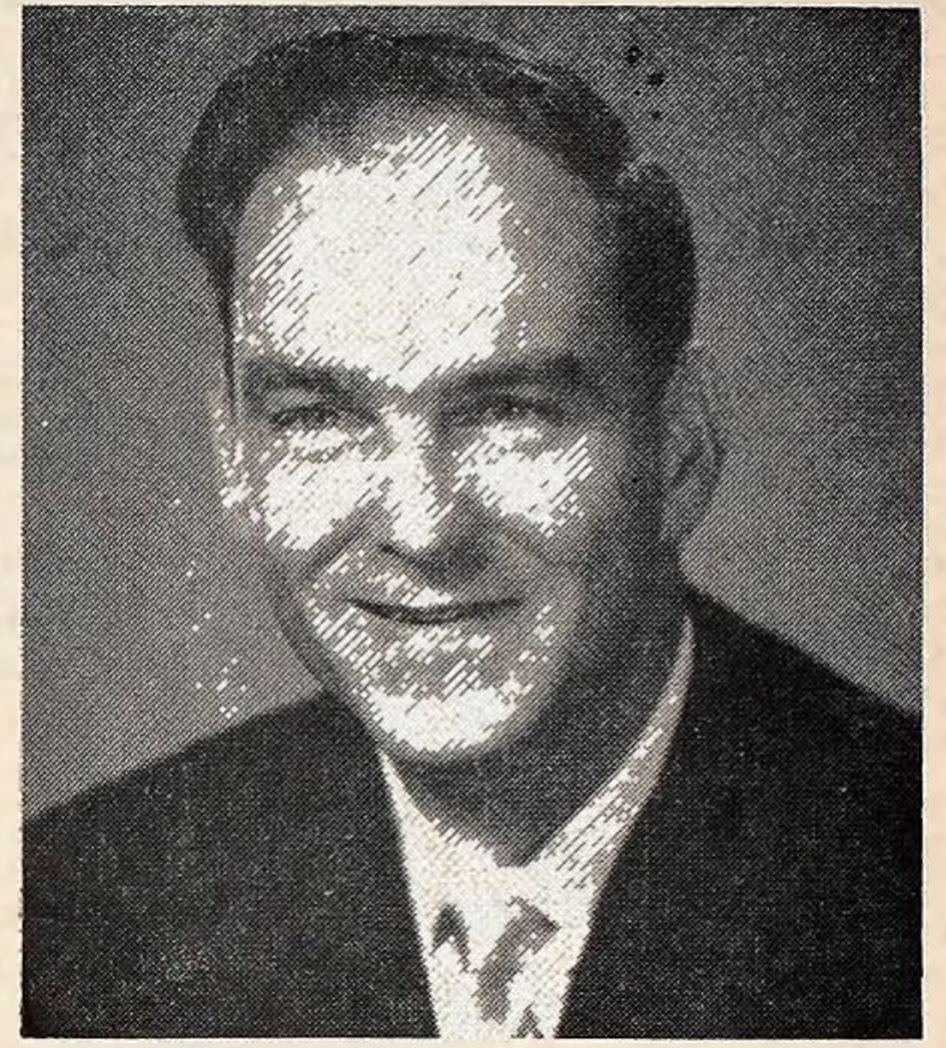
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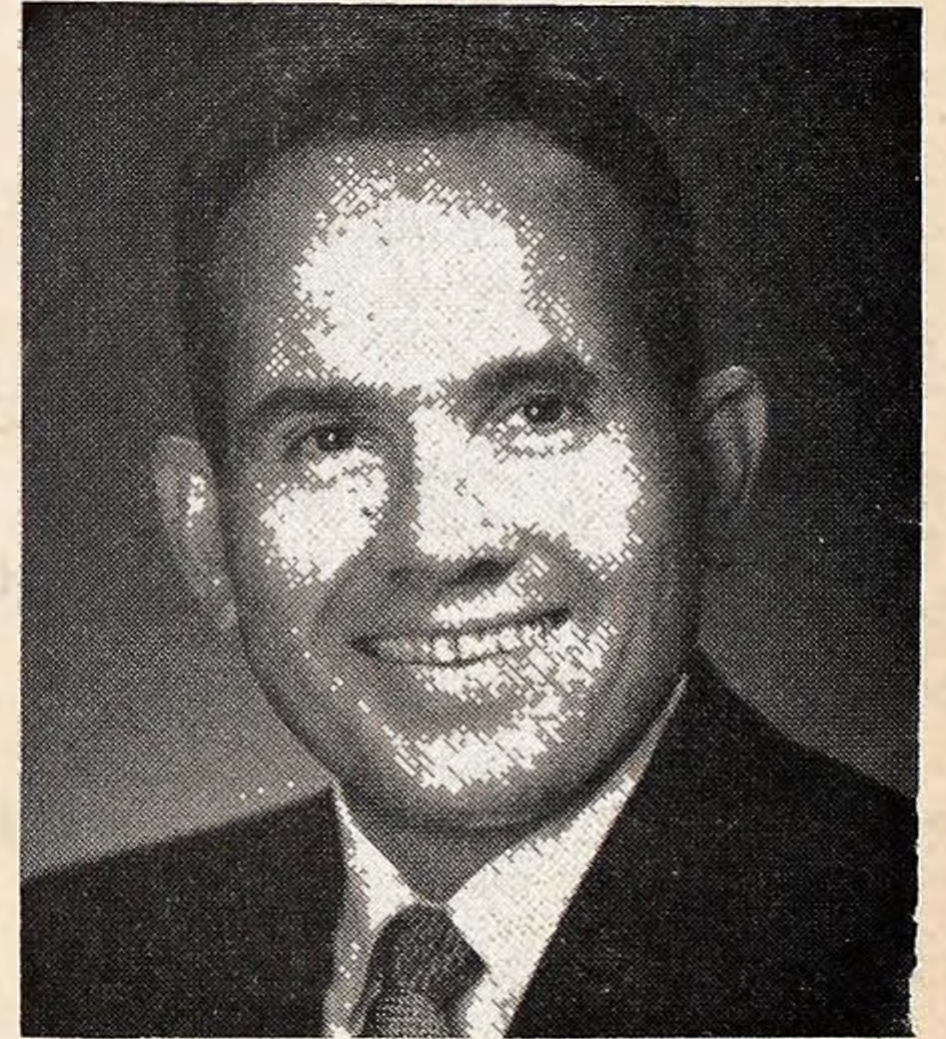
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Tennessee Baptist Convention



**A. B. COYLE**  
Pastor  
Signal Mountain Church  
Signal Mountain, Tennessee



100 Australians Coming To Baptist World Congress

SYDNEY, AUSTRALIA—(BWA)—A group of 41 Australian Baptists boarded the SS Orsova here on March 18 en route to the 11th Baptist World Congress at Miami Beach, USA.

It is believed to be the first tour group anywhere in the world to begin its travel to the Congress which meets next June 25-30.

Philip J. Hayes, tour director, said the group will disembark from the Orsova at Suez for a tour of Egypt and Israel, and then travel by coach across Europe to London.

Another tour of 38 Australian Baptists is scheduled for departure later. A total of about 100 Australians will be present for the Miami meetings, Dr. Hayes said.

Racial Leaders to Speak on Freedom and Responsibility

MIAMI BEACH, USA—(BWA)—Two leaders in America's racial revolution will speak on "Freedom and Responsibility" at sessions of the 11th Baptist World Congress in Miami Beach, June 25-30.

They are Brooks Hays, former president of the Southern Baptist Convention, who was defeated in his campaign for re-election to the US Congress in 1958 because of his "moderate" stand for civil rights for Negroes, and Gardner Taylor, pastor of the Concord Baptist Church of Christ in Brooklyn, N.Y., who was the first Negro and the first Baptist ever to serve as president of the Protestant Council of New York.

Dr. Hays and Dr. Taylor will speak on the same program, Monday morning, June 28, in the Miami Beach Convention Hall.

Dr. Hays has served as Assistant Secretary of State and as Special Assistant to Presidents Kennedy and Johnson in the US government. He is one of the outstanding white religious leaders in the American South to crusade for racial justice. Threats by the Ku Klux Klan forced Louisiana sponsors to cancel a Hays speaking engagement at Bogalusa, La., last winter.

Dr. Taylor led New York clergymen in protests of discrimination against Negroes in the building trades of New York in 1963 and was twice arrested for this activity. He has traveled in many countries as a gospel preacher, and has been honored in his own country as preacher on the National Radio Pulpit in 1959 and as speaker at the Eather Dawn worship service in Radio City Music Hall in 1961. He is presently vice-president-at-large of the Progressive National Baptist Convention.

Young Women And Men Interested In Mission Service

- Missions Conference for Youth 16-24 years of age
- To give guidance in looking toward mission appointment:
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- Mental and Spiritual preparation
- Areas of service with both home and foreign mission boards
- To help counselors and pastors guiding youth interested in mission service

Camp Carson, Newport, Tennessee  
July 5-10, 1965 Cost: \$20.00  
Send names of Mission Volunteers and reservations (\$20.00) to WMU or Brotherhood Departments, Tennessee Baptist Convention, 1812 Belmont Boulevard, Nashville, Tenn. 37212

Woman's Missionary Union

Young Women Tour Western Mission Points

Tennessee young women will tour by charter bus mission points in the west and attend the Young Woman's Auxiliary Conference at Glorieta this summer. Points on the tour will include:

- Southwestern Baptist Seminary, Fort Worth, Texas
- Santo Domingo Indian Reservation, New Mexico
- Isleta Indian Mission, New Mexico
- Spanish Publishing House, El Paso, Texas
- Carlsbad Caverns, Carlsbad, New Mexico
- Old Town Albuquerque, New Mexico
- Juarez, Mexico

Leave Knoxville, July 24, 1965 and return August 7, 1965  
Cost: \$135.00 (plus food while traveling)  
Some of the program personalities will be:

- Miss Doris DeVault, Directing Conference
- Miss Billie Pate, Associate
- Mrs. Lester Vinson, Migrant Missionary in Oklahoma and Texas
- William Lawson, Baptist Chaplain, Texas Southern University
- Miss Faye Turnmire, Missionary in the Philippines
- Mrs. Grayson C. Tennison, Missionary to Portugal
- Ross Coggins, Nashville, Tennessee

The tour is being sponsored by Tennessee Woman's Missionary Union and directed by Tennessee YWA Director, Miss Frances Sullivant. This tour is for all young women 16-24 years of age and leadership of this age group. Every church should have a representative to attend this missionary education conference. Some young women are sent by their churches, some by their WMU, some given the trip as a graduation gift; career girls schedule a week of vacation and take the second without pay (when they have only one week); young women work and save in order to make this interesting trip.

Reservation fee to be paid now—\$20.00  
\$55.00 to be paid by July 1, 1965 (No cancellation after July 1)  
\$60.00 to be paid by July 24, 1965

Mail reservation and send all money by check or money order to:

Woman's Missionary Union1812 Belmont BoulevardNashville, Tennessee 37212

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# WIN A NURSING SCHOLARSHIP

## HOSPITALS TO AWARD SIX TUITION SCHOLARSHIPS

Young ladies interested in nursing careers may win one of six tuition scholarships to be awarded by two Baptist Hospitals in the Mid-South as prizes in their 1965 Nursing Scholarship Contest.

Baptist Memorial Hospital, Memphis, Tennessee, and Arkansas Baptist Hospital, Little Rock, Arkansas, will each award three tuition scholarships to their schools of nursing beginning with the 1965 fall term.

You may enter the scholarship competition by writing an essay of not more than 500 words on "WHY I WANT TO BE A

NURSE." Contestants must meet the admission requirements of the school to which they submit essays.

First place awards by each school will be full tuition scholarships. Second place winners will receive two thirds of their tuition, and third place winners will receive one third of their tuition.

Entries must be submitted BEFORE JULY 1, 1965, to the NURSING SCHOLARSHIP CONTEST at the School of Nursing of either of the two participating hospitals:

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MEMPHIS, TENN.

/ **ARKANSAS BAPTIST HOSPITAL**  
LITTLE ROCK, ARK.



# —The Meaning Of The Cross—

**TEXTS:** Matthew 27:27-66 (Larger)—Matthew 27:33-50.

What does the Cross on which Jesus of Nazareth died nearly two thousand years ago mean today? For some it means an attractive ornament worn with a sort of sentimental value. For others it means the making of a sign with a kind of magical significance. For still others it means a desirable bit of architecture either over the altar within the sanctuary or placed atop the church building. It may be that each of these possesses some spiritual meaning.

For the Apostle Paul, the Cross as he wrote to the church at Corinth had significance in three different meanings. For the Jew it was a stumbling block. For the Greek it was foolishness. But for the Christian it was God's power and wisdom, (see I Cor. 1:22-24). These three types are yet with us at present. Some today see in the Cross either foolishness or a stumbling block. But to those who know Him as Saviour and Lord, God's power is available.

A consideration of the printed text of this lesson suggests, in the light of what actually transpired on Golgotha, some three concepts. They are in keeping with what Paul saw concerning the Cross, as indicated in the preceding paragraph, with reference to Christian experience. Let us glimpse them separately.

## Identification With Sinners (vv.33-38)

Three crosses were erected at the place of the skull (Golgotha). On the first and third were placed the bodies of evil-doers, while on the second there was placed the body of One who "went about doing good". He was offered a drink designed to alleviate His pain but it was refused. After He was crucified the soldiers apparently gambled for His garments. On His cross, above His head, they


placed a sign proclaiming His name and title. Was this Rome's way of saying what would happen to all who dared to defy her authority, as Jesus' enemies had indicated in their twisted accusations at His "trials"? His cross, even in its position at Calvary, symbolizes what a prophet had written long before, (see Isa.52:13-53:12).

## Substitution For Others (vv.39-44)

The taunts of Jesus' enemies, as they passed by the Cross mocking and wagging their heads, contained some abiding truth. They said, "He saved others; himself he cannot save". In a very definite sense, how true this was! Jesus gave His life as a substitute for others. The "cords" that bound Him to the Cross were those of love and compassion for sinful men. Let each kind of sinner see himself dying as a justly condemned individual but for the Cross of Jesus. Let all alike take refuge beneath the outstretched arms of that Cross. One writer has put it: "Beneath the cross of Jesus I fain would take my stand". Another has similarly phrased it: "So I'll cherish the old rugged cross". Yet another has, with gratitude and humility, given us these words: "When I survey the wondrous cross, on which the Prince of glory died; my richest gain I count but loss, and pour contempt on all my pride". Jesus was without sin but He gladly took the place of sinners in His life of humiliation and in His sacrificial death. John, on the isle of Patmos, was inspired to write concerning Him as "the Lamb slain from the foundation of the world" (Rev. 13:8b). What had been purposed in eternity now was being accomplished in time. The Plan antedates even the coming of mankind on earth.

## Desolation From Burdens (vv.45-50)

At the end of three hours of darkness, while hanging and slowly dying on the



ON MATTERS OF  
*Family Living*  
By  
Dr. B. David Edens  
319 E. Mulberry  
San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church

## Small Circle Of Friends

Does the stimulation of a large social circle tend to strengthen or weaken family structure? The findings of a study of 60,000 households showed that the most "successful" families—no divorces, desertions, delinquency or school dropouts—were those which maintained close social contact with only six or so other families, often related by blood or marriage, report C. C. Zimmerman and L. F. Cervantes in their book *Successful American Families*.

While adults and children in the "successful" families associated with others in the community and school affairs, their intimate relationships were within the small circle of friends and relatives who shared their own family's standards and values, the researchers found. Families who moved to another city continued this pattern of life, quickly gathering around them another small group of families with the same outlook as their own and often similar ethnic and religious backgrounds, social level and income.

Cross, Jesus uttered the most piteous cry that ever fell from human lips. It has been appropriately called the Cry of Desolation. "My God, my God, why hast thou forsaken me?" This is indeed the Holy of Holies of the sufferings of our Lord, and one shrinks from comment or interpretation. It seems fitting to offer some words from Maclaren, however, at this point. "He feels that God has left Him, and yet He holds on to God . . . Separation from God is true death, the 'wages of sin'; and in that dread hour He bore in His own consciousness the uttermost of its penalty. The physical fact of Christ's death, if it could have taken place without this desolation from the consciousness of separation from God, would not have been the bearing of all the consequences of man's sins. . . He then was bearing the weight of a world's sin."

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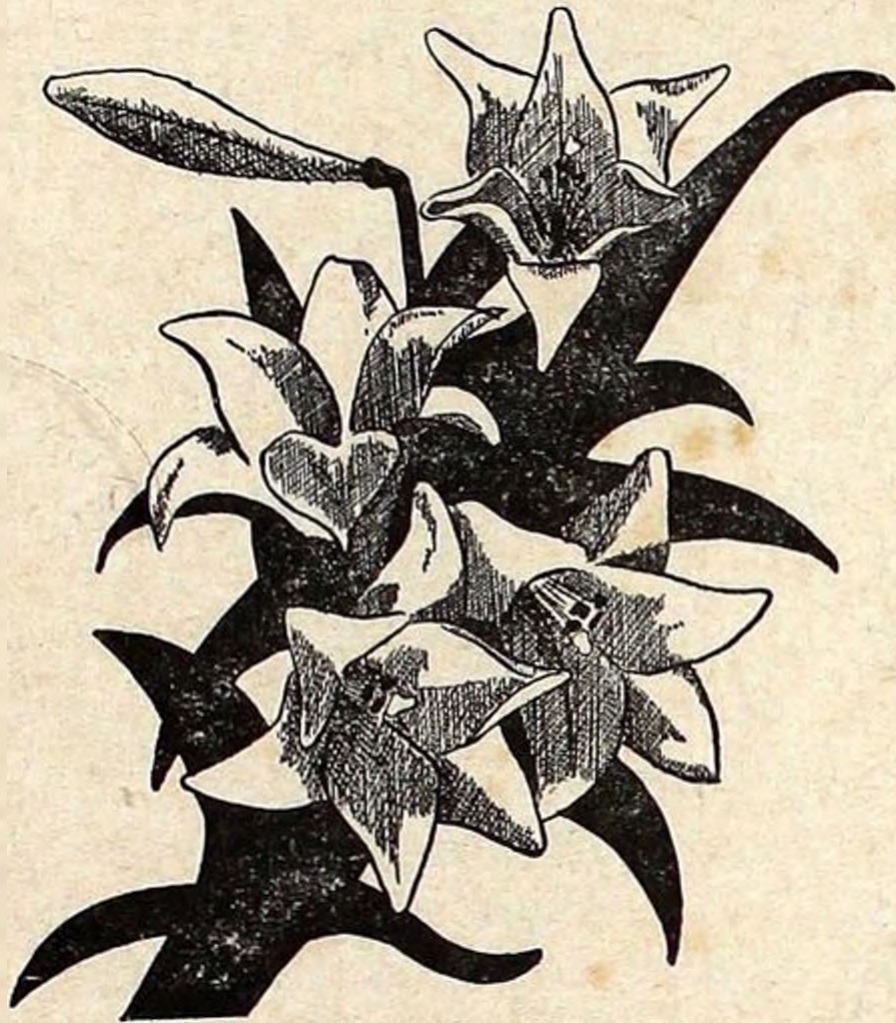
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## GOD'S WONDROUS WORLD\* THE EASTER LILY

By Thelma C. Carter



Tall, stately Easter lilies, with their satiny, white blossoms, decorate our churches, homes, and gardens at Easter time. We can see why these beautiful flowers have been favorites since ancient times.

Bible history tells that these trumpet-shaped or bell-shaped flowers grew in the gardens of the kings. Lilies of different colors—white, red, yellow, and orange—grew in the open fields of Judea and in many

other areas of Palestine. These beautiful flowers still bloom in early springtime in the Holy Land.

We have difficulty believing that lilies belong to the same plant family as the onion, leek, garlic, and asparagus. Also included in the lily family of plants are the tulip, the hyacinth, the snowdrop, and the star-of-Bethlehem.

Most surprising of all is the fact that the Easter lily comes from the same plant family as the great yuccas and Joshua trees. These big plants, with their torches of white flowers or their big, white trumpet flowers, grow in the American deserts.

Naturalists tell us that each area of the world has its members of the lily family. They grow from tiny two-inch plants to the thirty-foot tall Joshua trees. Almost all the members of the lily family grow from bulbs, rhizomes, or rootstalks. The colors of the flowers of the lily family range from pale blossoms to brilliantly colored flowers.

All over the world the lily plants unfold their big blossoms when the warmth of springtime comes into the world. Look about you. You may see the bright trumpet blossoms of the tiger lily, day lily, or the lily of the valley. Their beauty will remind you of the words of Jesus: "The lilies . . . toil not, neither do they spin: . . . yet . . . even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28-29).

## RAINY-DAY FRIEND\*

By Mary Taylor

Carol finished the last arithmetic problem and slipped her notebook back into her desk. Through the schoolroom window she could see the rain still peppering down. The wind was blowing, too.

Carol sighed. She had her big blue umbrella, but she still dreaded the long walk home through the rain. If only there were some way . . .

Her face brightened as she noticed Sylvia still working on her arithmetic. Sylvia's mother came for her in the car every afternoon after school. Carol didn't really care too much for the new girl. She always had her nose in a book. Although she didn't seem too friendly, Carol thought a ride home would be nice.

Carol raised her hand. At a nod from her teacher, Carol slid into the seat beside Sylvia. The new girl looked up in surprise.

"Want some help?" Carol whispered.

Sylvia nodded shyly.

Together they finished the last problem just as the bell rang. They hurried to the cloakroom to get their jackets.

"Thanks so much," Sylvia exclaimed. "I hate to be so stupid. Changing schools and getting new books and everything put me

pretty far behind."

"That's all right," Carol answered.

She was feeling rather guilty. She had just noticed that another friend, Janie, didn't have an umbrella today. Outside, the rain seemed to be coming down even harder than before.

Janie was almost out the door before Carol made her decision.

"Wait!" she called suddenly, running after the other girl. She caught up with Janie in the hall.

What kind of friend would I be, Carol thought, letting her go off alone in the rain?

"You were smart this morning," said Janie, nodding toward the umbrella. "I forgot mine."

"We can share this one," Carol told her. "It's big enough for two or three."

The girls paused outside on the steps while Carol raised the umbrella. Just as the two started on, Carol noticed Sylvia was starting down the steps alone.

"Your mother must be a little late," Carol called back.

Sylvia shook her head. "She isn't coming for me today," she explained. "The car is in the shop."

"Would you like to walk with us?" asked Carol. "We have plenty of room under this umbrella."

Mother: "Herbert, you mustn't ask your papa so many questions. They irritate him."

Herbert (shaking his head): "It ain't the questions, ma. It's the answers he can't give that makes him sore!"

There was a clash between the lawyer and the magistrate. The latter ordered the lawyer to sit down, and as the lawyer, being deaf, didn't hear him and went on talking, the magistrate fined him \$10.

The lawyer leaned toward the clerk of the court and cupped his hand behind his ear.

"What did he say?" he inquired.

"He fined you \$10," explained the clerk.

"For what?"

"For contempt of court."

The lawyer shot a poisonous look toward the bench and thrust a hand into his pocket. "I'll pay it now," he said. "It's a just debt."

The youngster was being chided for his low grades. As an alibi he said, "Well, all the boys at school got C's and D's too."

"All of them?" he was cross questioned.

"How about little Johnny Jones, who lives down the street?"

"Oh, he got high grades," the youngster admitted. "But you see, he's different. He has two bright parents."

An old man took a Civil Service test in an effort to get a job as a rural mail carrier.

"How far is it from the earth to the sun?" was one of the questions.

The old man looked at it briefly, then threw up his hands and said, "If you are gonna put me on that route, I resign before I begin."

"Did you notice the great appetite of that stout man opposite us at dinner?"

"Yes, said her husband. "He must be what they call a stowaway."

"Oh, yes," laughed Sylvia, hurrying to catch up. "This is fun," she added as all started down the walk together.

Why, she isn't unfriendly after all, Carol thought. She is just a little shy. She has to study hard because she changed schools. How would I like to go into a new school where I didn't know anyone?

"I'll help you with your lessons all I can, Sylvia," she promised.

"Me, too," offered Jane.

"Thanks," Sylvia accepted. "After I catch up, I'm going to walk home when the weather is good. When it's rainy, I'd like for you two to ride with me."

"Great!" Carol and Janie said together, and all three laughed.

"I'm glad it rained today," Carol added. "Otherwise Janie and I might not have made a new friend."

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# "Powell Misquoted Me": Pfeffer

WASHINGTON, D. C.—Leo Pfeffer, noted constitutional lawyer of New York, declares he was misquoted on the floor of the House of Representatives here during debate on the controversial education aid bill March 25.

The statement was made by Mr. Pfeffer in an exclusive interview with a member of the news and publications staff of Protestants and Other Americans United for Separation of Church and State.

Rep. Adam Clayton Powell, D-N.Y., chairman of the House Education and Labor Committee, at one point during the debate on the church-state issue raised by the proposed legislation said, "The distinguished constitutional lawyer, Mr. Leo Pfeffer, said this bill is constitutional." Mr. Powell's committee had held hearings on the explosive bill beginning the latter part of January and lasting until late in February.

When Mr. Pfeffer was contacted in New York he said, "Mr. Powell misquoted me. I did not say that."

The noted lawyer then added that some of the changes in the bill "have somewhat ameliorated it, particularly in Title III."

When asked if the bill is now satisfactory to him he replied, "I have grave doubts whether the bill in its present form is constitutional."

The bitterest debate so far this year in the House had erupted the day before as the legislation reached the House floor. The most controversial aspect lies in the provisions considered by many of the legislators as a potential benefit to church-related schools. The argument centered on the amount of aid that would be provided to parochial school children from low income families.

Parochial school students would share in special educational programs through dual enrollment, educational television, and mobile educational services. Questions by opponents of the bill set off shouting matches

several times on at least two different days.

Most of the Republicans and many of the Democrats evidently do not believe the religious issue can be avoided in the bill as it now stands. Opponents of the legislation repeatedly asked, "Would public school teachers be permitted to teach (at the taxpayer's expense) in the private or parochial schools?"

Proponents of the bill gave conflicting answers. Rep. Hugh Carey, D-N.Y., at first said, "Yes;" but Rep. Carl Perkins, D-Ky., said, "No." Both men are members of the House General Education subcommittee, which held hearings on the legislation. Rep. Perkins is floor manager of the bill.

Later both men agreed it would be up to the local public education agency to decide the question.

The revival of the church-state issue by the legislators just when many religious groups seemed to believe the problem was solved caused some second thoughts among some supporters of the bill. Rep. B. F. Sisks, D-Calif., who earlier had called for passage of the bill, said the question of public school teachers going into parochial school situations "gets to the very guts of the problem."

"If the answer is yes, I shall have to vote against the bill," he declared.

Rep. Edith Green, D-Ore., who had raised the church-state question while the bill still was in committee, presented an amendment providing for judicial review. The amendment would permit taxpayers or institutions to bring suit on some features of the bills as to their constitutionality.

Some opponents of the amendment declared such a clause would invite suits which would tie up all aid for years. Those who supported the Green Amendment pointed out that the most serious problem that has been encountered in efforts to adjudicate Federal constitutional issues has been that of lack of legal standing for either individual taxpayers or institutions to sue.

storming session if people aren't tuned to the same wave length.

2. *Know what you're talking about.* If you don't understand an idea, you'll never be able to explain it to someone else.

3. *Avoid the ambiguous.* Many words thrown around by people today have pretty vague meanings . . . "area," "couple," "several," "data," "details," "job," "security," "business."

4. *Say what you mean.* It pays to be explicit.

5. *Take time to explain.* The average man assumes everyone else knows as much about a subject as he does.

6. *Don't talk, talk, talk.* It's just as bad to say too much as too little.

7. *Establish rapport.* People communicate best when they're at ease with one another.

8. *Be sincere.* Don't try to hide what you really mean behind a smoke screen of devious words.

9. *Beware of double meanings.* Some spoken words sound alike even though they have different meanings: "stationery" and "stationary," "led" and "lead," "base" and "bass," "effect" and "affect," "fair" and "fare," "inter" and "intra."

10. *Don't talk to impress.* Many people love to use fancy words to build up their egos.

11. *Control gestures and tone.* The way you say something is just as important as what you say. Fit your facial expression, tone of voice, and gestures to the mood and importance of what you say.

12. *Pay attention to small talk.* Casual conversations are an important part of communications, too.

13. *Measure the response.* You won't always guess correctly when you try to fit your words to a listener. . . . Watch for the telltale signs on the other's face.

14. *Avoid extremes.* Very few topics are all good or all bad, so don't paint them that way.

15. *Don't use irritating names.* Some words offend people, particularly impersonal forms of address such as "buddy," "mac," "hey you," etc.

16. *Listen to your own voice.* If people don't understand you, the trouble may be the way you speak. Do you mutter, swallow syllables, or mispronounce words?

17. *Don't be antagonistic.* Talk to people as equals, whether they're at the top of the ladder or at the bottom.

18. *Don't toss around technical terms.* If you want to know how to turn a technical word into common language, consult your dictionary for a simple synonym.

19. *Cultivate listening.* Communications is a two-way process. It's just as important to listen well as it is to speak properly.

## What Did You Say?

NASHVILLE—The theme for National Library Week, Church Library Emphasis, April 25-May 1—"Know What You're Talking About . . . Read"—may need to go a bit further and emphasize that it is also important to know "How to Say It."

Warren C. Stevens, editor of "Modern Office Procedures" has given some suggestions in an article, "What Did You Say?" The complete article will appear in "The

Baptist Program," August issue.

Realizing that everything you say or don't say affects your whole life and those with whom you communicate, Stevens asks, "What can you do to make sure that people understand you?"

Listed here are his answers to his own question, with excerpted comments on each.

1. *Know your audience.* You'll never get anywhere with an explanation or a brain-