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"Why Worry"



Robert D. McCray, First Church, Dandridge

Jesus said: "Stop worrying about your life, as to what you will have to eat or drink, or about your body, as to what you will have to wear."

In Matt. 6:25-34 Jesus speaks about the conquest of anxiety in life. He admonishes to refrain from worry about the things of life. He advises to stop acting as if there is no providential, loving God to trust. He



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Vetoes Parochial Bus Aid

DOVER, Del. (RNS)—Gov. Charles L. Terry, Jr., has vetoed a bill to provide free school bus transportation for parochial school students.

He did so after receiving a unanimous advisory opinion from the State Supreme Court's three justices that the bill violated a section of the state constitution prohibiting the use of public funds "in aid of any sectarian, church or denominational school."

The bill's backers had argued that the busing would aid the children by promoting their safety, that aid to the schools would be incidental to this factor.

"It is illogical, we think, to say that the furnishing of transportation would not be an aid to the school while, concededly, the furnishing of other elements, such as teachers, books, school supplies and other facilities, would be of such aid," the court stated.

Delaware's constitution "proscribes any and all aid to sectarian schools, including secondary or incidental aid," the opinion added.

urges to have faith in God to supply the necessities of life.

Dale Carnegie tells about interviewing Henry Ford several years ago. He had expected Mr. Ford to show strains brought about by years spent in building up and managing one of the world's greatest businesses. He was surprised to see how calm and peaceful Mr. Ford looked at 78 years of age. When he asked him if he ever worried, Mr. Ford replied: "No. I believe God is managing affairs and that He doesn't need any advice from me. With God in charge, I believe that everything will work out for the best in the end. So what is there to worry about?"

Jesus pointed out that anxiety is quite needless because the heavenly Father knows our needs and will provide them. Jesus considered worry a mark of the unchristian world. The best cure for worry, according to Jesus, is to seek first the rule of God's will, and surrender to it, trusting completely in Him.

A French soldier in World War I carried with him this little recipe for worry:

"Of two things, one is certain—

Either you are on the front, or you are behind the lines.

If you are at the front, of two things one is certain—

Either you are exposed to danger, or you are in a safe place.

If you are exposed to danger, of two things one is certain—

Either you are wounded or you are not wounded.

On Our Cover

"Eternal vigilance is the price of liberty" . . . appropriate words in the Nation's Capital today. The reminder engraved on this statue stands before the National Archives Building in Washington. (BP) Photo, Gainer E. Bryan, Jr.

Baptist Colleges Get Federal Housing Loans

WASHINGTON (BP)—Two Baptist schools are among 14 church-related colleges and universities to receive grants and loans under the Higher Education Facilities Act of 1963, according to a report from the United States office of education.

Furman University, Greenville, S. C., has been approved for a loan of \$1,267,000 to apply on the construction of a science building. Total development cost of the project is \$2,595,800.

Earlier Furman University had been approved for a grant of \$611,898 from the federal government. However, the South Carolina Baptist Convention voted disapproval of the grant and pledged a campaign to raise the amount from special gifts.

Loans from the federal government were not disapproved by the South Carolina Convention. The convention's General Board approved last fall the \$1.2 million loan request by Furman.

The other Baptist school, Morris College, is a Negro institution at Sumter, S.C., established by the State Baptist Education and Missionary Convention of South Carolina. The amount of the loan is \$157,000 to apply on a building for general instruction. The total cost of this project is \$361,605.

Of the other church-related colleges, the Roman Catholics led with three grants and three loans for a total of \$3,328,876. Methodist schools were second with three grants and two loans for a total of \$1,229,343.

The other church schools were Lutheran and Mennonite-Brethren.

The church-related schools were among 40 colleges and universities approved for a total of \$423,139,909 in grants and loans to help build or remodel classrooms, laboratories and libraries.

If you are wounded, of two things one is certain—

Either you recover, or you die.

If you recover, there is no need to worry.

If you die, you can't worry. SO WHY WORRY?"

Viet Nam Servicemen Need Spiritual Help

By Wayne Dehoney
President, Southern Baptist Convention

TOKYO—This is another world—but a world that is moving closer home with every tick of the clock.

The 33,600 men in the armed services in Japan know this is true as they feel the tension of the escalating war in Viet Nam. The wounded have been coming into the hospitals in Japan in great numbers, and I have gone from bed to bed.

One boy from Georgia with two bullet wounds in the shoulder said, "What a tough break, clean through the flesh without a broken bone. If they had busted me up, I'd be in the states now, but I've got to go back for five months of that mess."

On the bed next to him, a boy from Texas said the opposite: "I can't wait to get back to my outfit. It's not right for me to lie in bed here with nice clean sheets and good food while my buddies are fighting in the swamps."

In another bed was a major from Oklahoma, his sister on the staff of the First Baptist Church of Oklahoma City. We prayed together.

One boy desperately needed spiritual help. The psychiatrist had given up. "It's a job for the chaplain," he said.

The boy accidentally shot a South Vietnamese mother and child as he charged into a village to rout the Viet Cong. Guilt weighs heavily upon him. I talked with him about God's forgiveness. But he couldn't seem to believe that God can forgive him because he can't forgive himself. His hands quiver continuously; his lips are drawn in a tight line.

There are 66 chaplains of all denominations attached to the Fifth Air Force here. I have been privileged to preach to special rallies of men, women, young people, and in the regular chapel services.

Our people in the military have neither horns nor halos. They are single men, men with families, with the same problems, disappointments, heartbreaks, and difficulties—but the continual battle against loneliness, frustration and temptation is a gnawing reality. These men and women need our prayers.

While in Japan, I have been with the Southern Baptist missionaries, preached to the Japanese Baptist churches, and visited our Baptist institutions here. Work in this Oriental culture is very slow. One is greatly impressed by the strength of our institutions and the dedication of our missionaries, and the story of our heroic witness through the years.

But a sense of futility here is overwhelm-

ing. Tokyo is the world's largest city with 10 million people, and the Christian witness seems like a drop of ink in an ocean among the masses of humanity!

Yet Jesus said the kingdom of heaven is like the mustard seed. The gospel, planted in the pagan society of Rome, took root and swept the civilized world in three centuries.

This is our hope in the Far East—the dynamic of the gospel, sewn by dedicated witnesses in the military, and by our missionaries.

EDITORS NOTE: Wayne Dehoney of Jackson, Tenn., president of the Southern Baptist Convention, while on a preaching mission to Japan and Korea sponsored by the U. S. Air Force chaplaincy, gives this account of visiting United States servicemen who have served in Viet Nam. Following his two week preaching mission in Japan and Korea, he was scheduled to tour Baptist missions work in the Orient sponsored by the Southern Baptist Foreign Mission Board.

Raps Liberal Aggressiveness

STANFORD, Cal. (RNS)—Aggressive civil rights leaders, some campus peace movement adherents and progressive churchmen were accused by President Johnson's pastor of harming the causes they seek to further.

In an address and interview at Stanford University, the Rev. George R. Davis of the National City Christian church, Washington, D.C., observed that the civil rights activities are quick to label as an Uncle Tom anyone who questions their tactics and added: "The persecuted are not justified in turning about to commit the very sins of which they accused the persecutors . . ."

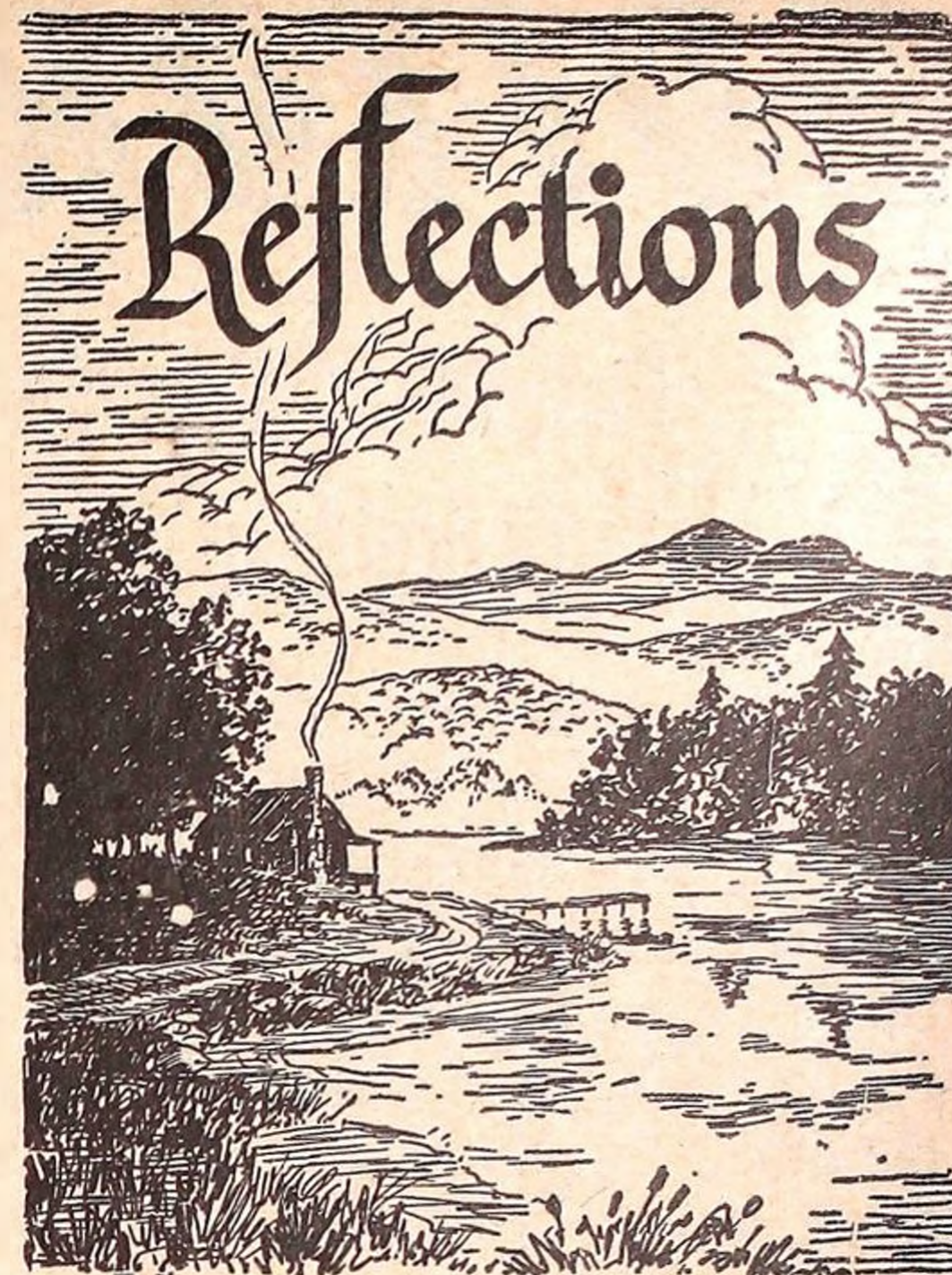
Churchmen who proclaim the "new-time religion," he continued, are "often stuck in the mud themselves, with an arrogance and dogmatism hardly consistent with their bold claims of being open-minded, progressive and forward looking."

Similarly, he continued, churchmen who "keep hitting culture over the head" may overlook the positive contributions which have come from the religious thinking of individuals and from church activity itself.

Mr. Davis, also challenged the campus peace movement.

He scored students who reach the "immediate conclusion" that "everything Hanoi says is good-willed, good-spirited," while charging that American leaders can't be trusted.

The pastor said there is little to distinguish the refusal of some civil rights leaders to accept suggestions that Negro family life



Before mothers and fathers can determine what standards to set up, they must have a reasonably accurate picture of what their children can live up to—and what they themselves believe in. Many of today's parents are uncertain about their own roles in relationship to the ethical behavior of their children.—Dorothy Whyte Cotton, *Views of Parents Mag.*

Death can give us a new perspective on life. It confronts us with our mortality and the transiency of all our earthly securities. Things near and far come into clearer focus, and life's relative values are rearranged. Without God, grief leads to despair or stoicism; with God, it leads us to new hope and new life.—Paul P. Hagen, *Pulpit Digest.*

The surest way to lose freedom to own a home of one's choosing is to attempt to deny that freedom to another. The surest way to lose the free access to learning and education is to deny that freedom to someone less powerful than oneself. The surest way to lose the freedom to run my business is to run it on contempt of the general interest.—J. Irwin Miller, Chm, Board of Cummins Engine Co.

needs strengthening from the "public be damned" attitude of a few businessmen.

Of civil rights, he said: "I will not for one moment admit that what men are rebelling against in the U.S. is the same as what men rebelled against in the American Revolution, the Russian Revolution, or the French Revolution. We have a better society."

"It is not perfect, indeed, but it has been a way of increasingly opening doors," even to those who denounce and threaten the society, he said.

EDITORIAL

Pastorless Churches and Churchless Pastors

If we can solve pastor-church relationships, a great step will have been made in Kingdom progress. One facet of this difficult problem lies in each church securing the right pastor and each God-called minister being called by a church so that there will be no vacant pulpits on the one hand and no unemployed pastors on the other. But the fact is, both in our state and other states, a number of Baptist churches are without pastors and always some Baptist ministers are without a pastorate. This is a price we pay for a democratic church polity where each church is autonomous and no minister is "assigned to a charge."

The vacant pulpit and the minister without a pastorate is only one part of the larger human-relationship problem but it remains a disturbing problem. Who gets the two together? Certainly we believe in a God-

called ministry and full recognition of the work of the Holy Spirit in securing the flock's undershepherd. The matter cannot be solved in the same manner as vacancies in the business world are met, nor will we advance anything in the Kingdom of God if this be forgotten. Those in the place of denominational leadership gladly give help as they can when called upon, but they rightly maintain hesitancy in this matter for they do not desire to thrust their offices upon the churches.

Still there is a human element in solving the situation which cannot be avoided. Churches seeking pastors need the widest available knowledge concerning the possibilities of securing the man to fill their vacancy. The necessary data concerning both church and ministers have to be supplied through human channels. No matter how much they depend on the Spirit, they find that He makes use of human agencies.

Getting churches needing pastors and ministers available for pastorates into inter-communication may be possible through a committee adequately prepared for, and recognized as serving, this need. Such will be attempted by our Baptist brethren in Virginia. At their last convention, after much discussion, they adopted the amended report of a committee which had given serious study to this matter. It was done in the hope of remedying the present ills. The committee on pastor-church relationship will have an employed clerical secretary. That person is neither to be an appointed member of the committee nor a minister. This employed person, whose expenses will be paid for by Virginia Baptists, will be given guidance by the committee chairman in keeping current an expanding ministerial biographical file; and will, upon request, send information to those desiring it. In doing its work neither the committee nor the paid clerical help in giving information will do so with any recommendation or evaluation as to prospective pastors or churches. This, of course, will be an attempt to be completely objective in furnishing information. Churches and pastors are asked to voluntarily co-operate to make the plan effective. It goes into effect January 1, 1967.

Baptists in Tennessee and other states will follow with interest this venture of our Virginia brethren in their attempt to solve the pastor-church relationship problem.

A Most Important Voice Today



Baptists Invite Catholics For Joint Worship Service

BEAUFORT, S. C. (BP)—More than 150 Catholics here joined with about 400 Southern Baptists for an historic joint worship service in which Baptist doctrines were expounded to the Catholic visitors.

The unique joint service was held at the Baptist Church of Beaufort on the invitation of the church's deacons. Almost all of the local Catholic church members attended the service.

About a dozen Lutherans, including the local Lutheran clergyman, also attended the Sunday night worship service.

It is believed to be one of the first meetings of its kind in the United States, said George A. Jones, pastor of the Baptist Church of Beaufort.

During his sermon to the Sunday night crowd of 550, Jones explained Baptist doctrines and teachings, with the central emphasis upon worship.

Immediately following the service, Father Ronald P. Anderson, pastor of the St. Peter's Catholic Church, said, "We have felt the presence of the Holy Spirit here tonight."

"We accented the most gracious invitation of our Baptist friends to join them in their worship service that we might observe their form of worship, that we might share together the word of God, and that we might unite our prayers that, as God wills and in the way that he wills, there might be one truly Christian family," said the Catholic priest.

The unique joint worship service was held at the end of an Octave, an eight-day Catholic period of prayer for unity sponsored by a committee of the Catholic church in Beaufort.

It was the custom of the Beaufort priest to invite Protestants to attend the final Octave service to observe the form of worship used by Catholics, but few had ever accented the invitation before. The Baptist pastor had always told the priest that whenever the Catholic people were free to visit the Baptists, then they would talk about it seriously.

When plans for the recent Octave were being made by the Catholic priest and his committee, they approached the Baptist pastor and said that in the light of the Vatican Council spirit of ecumenism, the time might be ripe for a joint worship service.

Deacons of the Baptist church voted to issue an invitation to the entire congregation of St. Peter's Catholic Church, and to also invite members of all other Protestant churches in the area to attend the joint worship service at the Baptist church.

Jones later expressed disappointment that

BAPTIST BELIEFS

By Herschel H. Hobbs

Faith—Quantitatives or Qualitatives?

"If ye have faith as a grain of mustard seed . . . (Matt. 17:20).

The nine apostles had failed to cast a demon out of a boy. After Jesus had done so, they asked why they had failed. Jesus replied, "Because of your little faith" (*oligopistian*, best mss.). *Oligos* primarily refers to *quantity*. But it may also be used of *degree*. Arndt and Gingrich give the meaning of *oligopistia* as "littleness or poverty of faith."

However, Jesus added, "If ye have [may have] faith *as* [*hos*] a grain of mustard seed." *Hos* has many uses. But it is often used in the sense of expressing the nature of a person or thing, e.g., "as a child" (I Cor. 13:11; Eph. 5:8; cf. Matt. 18:3). In Revelation 4:6 it reads "something *like* a sea of glass" (literal rendering, author's italics). This suggests that Jesus was speaking of the quality of a grain of mustard seed.

We cannot escape the fact of the size of a mustard seed, for it is very little. But Jesus spoke of only one seed, not a quantity of seeds. So in this light He spoke of the *mass* not the number of seeds involved.

Therefore, while the size of the seed must be considered, we cannot ignore the quality

involved in the seed. We do not measure faith by the pound or bushel; neither do we count the number of faiths a person may have. Faith, therefore, must be measured by its quality, not its quantity. It is the kind of faith that the apostles may have.

Now what is the quality possessed by a mustard seed? It possesses life, a life that works. Put such a seed in the ground, even place a clod of dirt on top of it, and cover it. The life in the seed responds to moisture and warmth, sprouts, and comes up. If it cannot grow through the clod of dirt, it grows around it.

Applying this to *faith*, Jesus says that we must have a living faith and one that responds to God's will as it works to accomplish a given task. Even if we take the "mountain" literally, a living faith that works will, if necessary, be found with a spade, shovel, and wheelbarrow at work trying to remove the mountain.

However, in all likelihood Jesus used this figure of speech to refer to problems or responsibilities. Anyone who has a living, energizing faith will be used of God to overcome difficulties and to accomplish His purposes.

only Catholic and Lutheran churches accented the invitation. None of the churches affiliated with the National Council of Churches, including local Methodist, Episcopalian and Presbyterian churches, attended the joint worship service, he said.

During the service, the church's adult choir sang an anthem, and two laymen including the chairman of the deacons led prayers, made announcements, and read the scriptures.

Jones, who preached on Baptist doctrines, said it was a typical Baptist worship service and said that the response on the part of the visitors was wonderful.

"The Monday following the service, I spent practically the entire day talking on the telephone to Catholic people who called to express thanks for allowing them to attend the service," Jones said.

The response of his own church members has been 100 per cent favorable, Jones added. Seeds were sown toward a much better understanding of each other and toward mutual Christian fellowship between faiths, he added.

Jones said that he has received a flood of mail following the service. "About half of

it has come from Baptist preachers condemning me for what we did," he said, "and about half praising us for conducting the service."

The pastor of the St. John's Lutheran Church, Dermon Sox, is hoping to have a similar joint worship service at his church next year, Jones said. The Catholic church is too small to seat the entire membership of the Baptist church and there are no immediate plans for meeting at the Catholic church for a similar service, Jones added.

The Catholic priest, Anderson, believes that the worship service follows the ecumenical principles of both Pope John XXIII and Pope Paul VI, and that the problems of improving relations between Catholics and Protestants can never be solved by pushing a button in Rome. "It must be done on the local level by priests and pastors and congregations," Jones quoted Anderson as saying.

Beaufort is the principal city located on an island separated from South Carolina mainland by two rivers. About 45,000 civilians live on the island, in addition to thousands of servicemen stationed at military installations, including the famed Paris Island Marine base.

Tennessee Topics

Sam Parks has returned to Millington, Second Church, after serving as pastor of Longcrest Church at Memphis for the past eight months.

LaBelle Haven Church, Memphis, has two new staff members. Lee Simmons is assistant pastor and minister of music. A graduate of OBU, he attended Southwestern Seminary and has served churches in Okla., Tex., Mo., and Kans. He came to Memphis from Immanuel Church, Wichita, Kans. Simmons is married and has four children. Larry Haynes is serving as minister of youth and education and previously was on the staff of Pleasant Ridge Church, Lubbock, Tex. He is a graduate of Baylor University and Southwestern Seminary. He is married and has a small daughter.

Nancy Renee, fifth daughter of Rev. and Mrs. Richard L. Lusk, missionaries on furlough from Macao, was born Jan. 24. The Lusks may be addressed at 302 N. Bond Ave., Brownsville, Tenn. Mrs. Lusk is the former Ida Bennett, daughter of a Baptist minister, born in Humboldt and lived in several Tenn. communities while growing up. At the time of their appointment in 1961 Lusk was pastor of Zion Church, Brownsville.

Mr. and Mrs. Marvin E. Fitts, missionaries, left the States Jan. 29, following furlough. They will serve in the Baptist Theological Institute of Peru, Trujillo, where their address will be Apartado Aereo 57, Trujillo, Jeru. He is a native of Pontotoc, Miss.; she, the former Jean Carlisle, is a native of Lucy, Tenn. When they were appointed in 1959 he was pastor's associate and educational worker at Temple Church, Memphis. Prior to their marriage she was a missionary to Mexico.

Funeral services for Byrd S. Bussell, 82, were held Jan. 18 at First Church, Greenbrier, where he served as a deacon for more than 40 years. He was the grandfather of Joe Stacker, pastor of First Church, Greenville. Vern Powers and Pastor Jerry Songer officiated.

Richard Emery is serving as interim minister of music at First Church, Humboldt.

Grainger Association—Richard Emmert is the new pastor of Mouth of Richland Church. Rutledge Church has called Floyd Harlow. Jack Day has recently moved on the field to serve as pastor of Byerley's Chapel.

Buffalo Trail Church, Morristown, will purchase robes for four choirs. They have received 35 robes for the church choir and used them for the first time Feb. 6. By September the church plans to have robes for Beginners, Primaries and Juniors. Gordon Kyte is minister of music. Dillard Hagan is pastor.

First Church, Tiptonville, recently suffered the loss of a very devoted member, George M. Conner, who died of a heart attack. He was Adult Training Union leader and usher and was an inspiration, not only to adults but to the young people as well, writes Mrs. Kirksie Simms.

First Church, Church Hill, Holston Valley Association, has called Morris Hollofield of Nashville, N. C. where he was pastor of Momeyer Church. He is a graduate of Southeastern Seminary, Wake Forest, N. C. The Hollofields with their two children, Jeffery and Hanna Jean, will move on the field Mar. 1.

Two new pastors filled the pulpits for the first time Feb. 13 in two Knoxville area churches. Ted L. Huckaby, former pastor of First Church, Carrollton, Ky., preached his first service at Oakwood Church. He succeeds L. C. Roberts, who resigned last fall to become director of MEDIC in Knoxville. David S. Webster, former pastor of Miracle Church, is assistant pastor of Valley Grove Church. His work will mainly be visitation and the church's youth program. Webster of Mascot attended the University of Tennessee and Carson-Newman College. He is married and has two children. Huckaby, a graduate of Furman University and Southern Seminary, is married and has three children.

Dedication services for the new auditorium of Trinity Church in Whitehaven have been scheduled for Feb. 27-Mar. 1. The new 1440 seat auditorium and additional education space cost \$475,000. It will be equipped with a new Allen organ and a Stromberg-Carlson sound system, including apparatus for the deaf.

Ken Nicola of Carson-Newman College is serving as interim pastor at Henard's Chapel, Rogersville.

Hospital Opens Coronary Care Unit

MEMPHIS—Baptist Memorial Hospital opened its Coronary Care Unit on Feb. 9. It is the most modern and perhaps the largest facility of its type in the nation. The new intensive care unit for acute coronary patients has 16 beds, each equipped with electronic monitoring and metering devices.

Although the total cost of the new unit was not announced, a hospital spokesman said it is inconceivable that charges will ever return the project's cost. The return sought by the hospital is in lives saved. It is expected that an average of one life that would otherwise have been lost will be saved each week during the coming years. Many of those, hospital leaders say, will be among younger people who would normally have many productive years remaining.

Samuel Milton McLin, 73, father of Dr. William R. McLin, pastor of Lookout Mountain Church, died in Batesburg, S.C. Feb. 13.

McNairy Association—Adamsville honored W. P. Littlefield with a Sunday evening service dedicated to him. Bethel Springs entered its new building Jan. 2. Gravel Hill installed new pews and pulpit furniture. Morris Chapel is using its new educational annex. Mt. Gilead surprised Pastor B. C. Willcutt and family with a special supper. This was in recognition of his fifth anniversary at the church. Winburn C. Davis of Memphis is the new pastor of Olive Hill. He plans to enter Union University. Joe Bruce, ministerial student at Union University, has been serving as supply pastor at Pleasant Site.

Mayor Leonard Rogers of Knoxville on Monday night, Feb. 7, presented an outstanding citizenship award to Paul M. Dennington, pastor of Arlington Church, on behalf of the North Knoxville Civitan Club. Dennington was cited "especially for service rendered in the field of pastoral counseling and betterment of race relations."

Woodland Church, youngest church in Madison-Chester Association, voted to let a contract for a \$125,000 educational building. The new building upon completion will serve temporarily as a church auditorium as well as provide educational space. W. C. Boone is pastor.

Walton Warren was ordained to the ministry Feb. 6 by O. K. Church, Lawrenceburg. He has been serving the church as pastor since last November. A native of Linden, Warren is a graduate of Belmont College and teaches in Hume Fogg High School in Nashville.

TOURS: Holy Land/Europe—Aug. 1-22—\$1295. Around-the-World & H.L.—Jul. 14-Aug. 11—\$2475. Led by Dr. and Mrs. Raymond Coppenger—small Christian party—special features. Write immediately: **Dr. Cecil Sutley, Ouachita Baptist University, Arkadelphia, Ark. 71923.**

Listings of Seminary Theses Now Available

NASHVILLE (BP)—The Historical Commission of the Southern Baptist Convention has compiled a list of all graduate theses-in-progress at the six Southern Baptist seminaries.

Publication of the list marks the first time that a composite list of all such theses has been available.

The first listing contains the thesis titles approved by the graduate committees of each of the seminaries' schools of theology, religious education, and church music, as of Dec. 1, 1965.

The titles, listed by fields of study, are followed by the degree sought, name of student and institution.

Additional information on a particular research project can be requested from the student or the graduate chairman of the institution involved, said Davis C. Wooley, executive secretary of the SBC Historical Commission.

A revision of the list will be published at least once each year. Copies of the December, 1965, edition are available from the Historical Commission for 25 cents each.

All graduate theses completed by students at the seminaries during the past three years have been included in a listing entitled, *Index of Graduate Theses in Baptist Theological Seminaries, 1963-1965*.

Last November, the Historical Commission published an *Index of Graduate Theses 1894-1962*, and a few copies of the initial index (1894-1962) are available for \$1.50 each. The new 32-page supplemental volume is available for 50 cents per copy.

Couple Gives Baylor 134 Acre Tract

WACO, Tex. (BP)—A Houston couple has donated 134 acres of land near Houston valued at \$250,000 to Baylor University here.

Proceeds of the gift from Mr. and Mrs. Willard L. Russell will be applied to the cost of the Sid W. Richardson Science Building now under construction at the Baptist school, and toward equipping the psychology department in the new building.

The tract of land is near the Baytown, Tex., city limits and is in the general area of a proposed U.S. steel mill. Russell is a former Baylor psychology teacher. Both he and Mrs. Russell are Baylor graduates.

Named To Promote The Baptist Courier

GREENVILLE, S. C. (BP)—J. B. McCaskill, Baptist pastor from Charleston, S.C., has been named director of promo-

From My Diary II

(Items recorded during the long, friendly years)

John D. Freeman

During my ministry as pastor of Belmont Heights Church, Nashville, there came for me the first full-dress church wedding I had ever officiated in. Louise Mustaine, one of our fine young women, and Carl Olssen, a splendid layman of Little Rock, Ark. were to be married in a church ceremony.

For the occasion I rented a Prince Albert suit, then still in style. The evening came, the old tabernacle which was in use from 1920 to 1925, was packed with relatives and friends. I made my "grand entry" from the front, marched down the aisle and took my place at the altar. After what seemed an interminable time the wedding party had joined me and the ceremony was under way.

I never could recall all that occurred, or whether I had kept to my printed ceremony or not. But some of the deacons declared next Sunday that when I handed Carl the ring I said, "You will put this ringer on the finger . . ." For many years I was not allowed to forget the incident.

And for many more fruitful years the Olssens have been active workers in Second Baptist Church of Little Rock where Louise has served as hostess, both for the church and for the State Assembly at Siloam Springs, Ark. The ludicrous error by a young pastor did not handicap young people who were already dedicated to the Lord.

"Uncle George" Everett, for more than half a century an outstanding citizen of Trenton, Tenn., member of First Baptist Church, and booster of Gibson County, loved to tell stories. Two which he enjoyed telling were of incidents when he attended the Joint Reunion of the Blue and the Gray, held in Gettysburg, Penn. He was companion of a 93-year-old veteran.

A group of veterans from a small town had attended a reunion in a Tennessee city, some time after the close of the Civil War. During their days they were quartered together in a hotel, whose day clerk was much interested in them. When it came time to check out, one after another paid his bill. Finally one somewhat backward fellow came to the desk and the clerk said to him; "You don't owe us anything, Mister."

tion for the Baptist Courier, official publication of the South Carolina Baptist Convention, effective April 1.

McCaskill will be responsible for working closely with the 1,500 Baptist pastors and churches in South Carolina, showing them "the wisdom of having the state Baptist paper in the church budget for every family," said John E. Roberts, himself recently elected as editor of the Courier.

"How come I don't owe you?" responded the surprised veteran.

"Well, you see," said the clerk; "I've been watching you fellows since you came and listening to your conversations. Every last one of your party was some kind of an officer during the war except you; you are the only private and we want the honor entertaining you free."

"We were sitting on the lawn in front of our tent on the Sunday afternoon. Uncle Sam had provided us with a regular army camp, everything including board walks. A little weazened fellow, wearing a number of medals, came along and greeted us. We invited him to join us and he accepted. During the conversation which followed, we learned that he had been a chaplain in the Army of Virginia and had been cited for more than one instance of heroism. After the war he had gone to the Indian Territory (now Oklahoma) and served the Methodist denomination as a missionary.

"What was the most interesting thing that happened to you in that work?" I finally asked him.

"Well I can't say what was most interesting," he replied: "But I can tell you the funniest thing.

"I had planned a revival to be held near where Del Rio now is located. Many of the Sooners lived in dugouts or in crude huts. There was little entertainment for them, and they drove or rode many miles to attend the services. The meeting went well and when the last night came, only one adult sinner had refused to accept the Lord. I did not want to close without his surrendering, so decided for my last sermon to preach on Heaven.

"The brush arbor was packed that night and many were standing or sitting outside. At the conclusion of my earnest presentation of the joys of heaven and the sorrows of hell, I gave the invitation, "Everybody who wants to join me in going to heaven, please stand." The congregation rose to its feet, only the old Sooner remaining seated. There was a moment of silence; embarrassment struck me and I floundered in my thinking for a moment. Then stepping off the platform I went to the end of the bench on which the old fellow was sitting, reached my hand toward him and asked, "Brother, is it possible you do not want to go to heaven?"

The meeting broke up when he replied in his loud, drawling way, "Nope, Parson. Old Woman and me's made our plans to go to Arkansas." That is one story about my native state I enjoy telling.

FMB Appropriates \$12,000 for Relief

Ione Gray, Director of Press Relations

The administration of relief funds was the subject of a report made to the Southern Baptist Foreign Mission Board by its executive secretary, Dr. Baker J. Cauthen, during the Board's February meeting in Richmond, Va.

Then, upon the recommendation of its administrative committee, the Board appropriated \$10,000 from relief funds to help relieve suffering and to repair damage to Baptist property in Rio de Janeiro, Brazil, where torrential rains in mid-January left devastation and ruin.

The Board also appropriated \$2,000 for recurring relief needs in Taiwan.

Though the appropriations for relief are small in comparison with the Board's month by month expenditures for what Dr. Cauthen called "the basic task of bringing people to know Christ as Saviour and developing the churches through which they grow and serve," the emergency ministry to suffering people overseas is accepted as one of the agency's most important functions. "The Foreign Mission Board is glad to serve as the channel for worldwide relief on behalf of the churches of the Southern Baptist Convention," Dr. Cauthen said.

First, there is the ministry to the root causes of human suffering out of which relief needs arise. This involves long-range ministries of Christian education, medical work, and social welfare, as reflected in community centers, literacy work, and children's homes.

"Our main resources for foreign missions are expended in these programs to which missionary and national Christians give themselves throughout the world," Dr. Cauthen reported. "Ultimate solutions to the problems of suffering call for ministry to man's deepest spiritual need."

The second facet of the Board's response to human need is through emergency relief, Dr. Cauthen explained. Crises which produce or magnify these emergencies are such things as earthquakes in Chile, storms in Pakistan, fires in Hong Kong, and floods in Brazil.

It was for such crises that the Foreign Mission Board in its January meeting set aside \$100,000 as an emergency relief fund. Dr. Cauthen expressed hope that a similar amount may be made available each year. (The fund is boosted by designated gifts for relief from individuals and churches.)

Dr. Cauthen indicated that there could occur emergencies which would make it necessary to enlarge the relief fund or call for special appropriations.

He explained that relief projects overseas, like all the rest of the Board's work, are considered upon the recommendations of

Missions (administrative units of missionaries) and national Baptist conventions.

Dr. Cauthen reported on a plan of the Board's medical consultant, Dr. Franklin T. Fowler, to escort groups of medical specialists to lecture in Baptist medical centers in various parts of the world. He listed as a "possibility" the sending of teams of doctors and nurses, under Dr. Fowler's leadership, to scenes of disaster for emergency relief.

While suffering is being relieved, "the love of Christ may be seen and understood" through these various channels of relief, Dr. Cauthen said.

Mission Work Continues In Dominican Republic

Dr. Frank K. Means, the Board's secretary for Latin America, reported on a recent trip to several countries in that area, including a visit to Rio to inspect damage wrought by floods and landslides that followed the deluge.

His trip also included the Dominican Republic. "It was my third visit there," he told the Board. "Each time the situation has been entirely different. The first time, Trujillo was still in power and the evidences of dictatorship were very apparent. During my second trip, after the overthrow of the dictator, there was a feeling of keen anticipation as the nation prepared to work out its own problems under drastically different conditions. This third visit came in the wake of civil war and massive intervention by armed forces from the outside.

"The country in general and the capital in particular were in the grip of intense uneasiness brought about by renewed conflict between the contending parties in December. Unsettled conditions continue, as events of the past few days eloquently testify."

Dr. Means said the two missionary couples stationed in Santo Domingo—Rev. and Mrs. Howard L. Shoemaker (of Port Arthur, Tex.) and Rev. and Mrs. Billy W. Coffman (of Littlefield, Tex.)—are continuing their work under trying circumstances. The missionaries are making plans to open a new mission station in the interior of the country when they are joined by appointees now in language school.

U.S. servicemen stationed in the Dominican Republic seem "hungry" for contact with American homes, Dr. Means commented. "Accordingly, they seek opportunities to visit with the missionaries, though these activities take a great toll of the missionaries' time and energy," he said.

"Southern Baptists should be very pleased and proud of their missionaries in the Dominican Republic."

North Africa at "Turning Point"

Dr. John D. Hughey, secretary for Europe and the Middle East, reported on North Africa, where, he said, Southern Baptists have entered the scene at a "turning point" in Christian history.

After briefly tracing the waxing and waning of Christian influence in that part of the world from the early days of the Christian era through the recent period of colonialism to the present, he affirmed: "These are fateful days, perhaps days of unusual opportunity, for Christianity in North Africa. Churches and missionaries do not live and work under the shelter of European governments. This may prove to be an asset.

"Perhaps Christianity will no longer be regarded as a feature of colonialism and as just the religion of foreigners—many of whom hardly commend Christianity by their lives."

The Foreign Mission Board assigned two couples to North Africa last year. They are the first persons ever designated by a Baptist missionary agency for service in North Africa, Dr. Hughey said.

In addition, the Board assists the approximately 200 Baptists who live in Egypt through financial grants to help with pastors' salaries and property rental or purchase.

Goerners to Reside in Africa

Dr. H. Cornell Goerner, secretary for Africa, briefed Board members on the situation in Nigeria, where a military coup took place in mid-January; requested prayer for city-wide evangelistic campaigns being held in Ghana during February; and outlined a forthcoming six-month stay in Africa.

No missionary of any denomination was harmed during the Nigerian revolution, Dr. Goerner said. However, it is reported that a Baptist pastor was killed. And, Chief Samuel Akintola, the slain premier of the Western Region, was a Baptist layman. Other Nigerian Baptists also suffered in the upheaval.

Dr. Goerner said recent reports from missionaries in Nigeria are reassuring, giving reason for optimism.

He and Mrs. Goerner expect to leave the States Feb. 24, spend the next three months in East and Central Africa, and then go to West Africa. They are scheduled to return to the States late in August.

Dr. Winston Crawley, secretary for the Orient, left immediately after the Board meeting on a trip that will take him to several Orient mission fields. Dr. Hughey was scheduled to leave the following day for Europe and the Middle East. His plans include a survey of prospects for new mission work in the Middle East. Both expect to return to Richmond early in March.

Rev. Joseph B. Underwood, the Board's consultant in evangelism and church development, is on a two-month trip to Europe, Africa, and the Middle East.

Baptist Leader Describes Liberty Hopes In Spain

By The Baptist Press

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., recently returned from a trip to Spain and Switzerland where he conferred with a wide assortment of well-informed people concerning new developments in religious liberty. Here is an interview with him, conducted by W. Barry Garrett, regional editor of the Washington office of Baptist Press, with special reference to developments in Spain. Other Baptist editors were invited to submit questions.

QUESTION: Much has been said of the restrictions on the religious liberty of non-Catholics in Spain in recent years. What are these restrictions?

ANSWER: First it is necessary to understand the purpose of the limitations. Since St. Thomas, the official teachings have recognized that faith cannot be coerced into being. However, the state could enforce the regulations on the members of the church. In addition, the state undertook to protect people from "error." To this end other forms of worship than the Roman Catholic should be prevented.

With the new agreement (Concordant) between the Spanish government and the Vatican in 1953, the state remained the protector of the "true" church. Accordingly, Protestants have had trouble conducting schools or seminaries, importing or printing Bibles and other books, getting and identifying buildings.

Marriage was also left in the control of the church, particularly where baptized Roman Catholics were concerned. Many who were baptized as infants were not Roman Catholic by the time they were ready to marry. For years the church would not consent to a secular marriage for such "members."

In a sense we have the same thing in a small way in the United States—that is the minister is recognized as an officer of the state for marriage contracts. But secular marriage is available and the minister's approval is not necessary.

QUESTION: Is there religious liberty for Roman Catholics in Spain?

ANSWER: From what we have just said, state powers have been used to keep Roman Catholics "faithful" to their church. In one sense they have less freedom than the Protestants, especially the resident foreign Protestant. A Roman Catholic cannot be married without the services of the church. He cannot get a secular education. He cannot choose the books he wants to read, or the

motion pictures he wants to see. The theory is that he has accepted such restraints by church and government as good discipline for himself.

Some people are uneasy under this institutional control. Many of the clergy know that they are unduly confined. The cause of religious freedom has many potential friends in the Roman Catholic Church, and in the political order, if they only could make the transition.

QUESTION: Has the Vatican Council's declaration on religious liberty made any real impact on anyone in Spain?

ANSWER: Yes it has—on leadership of all kinds. Spanish leaders have been proud of their loyalty to the Papacy. Even the police have new orders directing them to treat Protestants as "Christian brethren," people of real merit, good and responsible people.

Many of the clergy are trying to arrange for "dialogue," for exchange of information and ideas with Protestants. Spanish Protestants are being invited to speak to Roman Catholic groups. Others are holding back.

Perhaps the most important impact has been on the Spanish hierarchy. A number of Bishops have said candidly that the Spanish people are not prepared for religious liberty. Many people are not committed to their Roman Catholic Church affiliation. They lack the knowledge or the roots of conviction to stand anywhere in particular. A mass movement in most any direction could take place, so the question is how to bring renewal to "the church" quickly. The Bishops will go along with the Council as best they can.

QUESTION: What has been the impact on the Protestants?

ANSWER: That, too, is diverse. Some are aware that probably the majority of the Spanish people are in reality "unchurched" even though they have a nominal and cultural Catholicism. For these Protestants the thought of full freedom is a challenge.

Other Protestants actually fear freedom. They have worked so long under restrictions and prohibitions that they would not know how to be effective otherwise. They fear that they may lose their kinship with the New Testament church, and that the nature of the churches would change under conditions of freedom.

QUESTION: There have been hopes that a new law would be forthcoming from the government covering religious liberty. Has that matter been helped or hindered?

ANSWER: It has become more complicated. These proposals grew out of an attempt to improve the nation's image abroad. Spain does not want to be considered Medieval.

But the Vatican Council's declaration enunciates religious freedom as rooted in the dignity of man given by God. This requires recognition of "human rights," and becomes a matter of justice instead of foreign policy. Now segments of the church are pulling apart from the established political policies, asking more freedom for the people and for the church.

Any country that has tried to legislate on "rights" and to get privileged groups to accept "equality" will understand that this takes time. Spain has a tough job on her hands.

(Continued on Page 13)



WE'RE ABOUT TO BURST WITH PRIDE OVER OUR NEW BAPTIST FILM CENTERS!

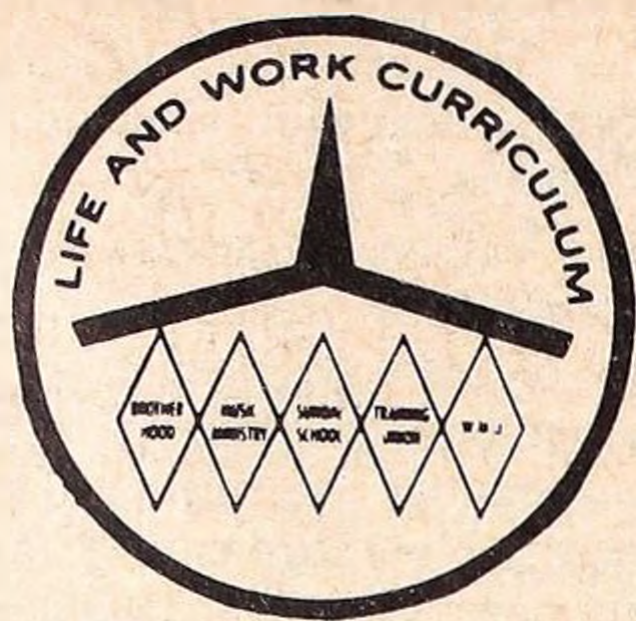
A new day dawned January 3, 1966, for Baptist film customers. On that day, 10 new **BAPTIST FILM CENTERS** opened their doors with a new film ministry. The glitter and sparkle of a party atmosphere is evident in the new equipment and films.

If you have not yet joined the film party, why not join now with this great film?

MY WILL BE DONE—An effective leadership film dealing with personal selfishness in a church program. 30 mins., Color Rental \$12.00. Available on the CAVE Plan.

FILM CENTER ADDRESSES

Birmingham • 2020 Eighth Avenue, South
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Oklahoma City • 208 N. W. 11th Street
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Life and Work Curriculum Intpretation Clinics

For: Curriculum Interpretation Specialists from each association in Tennessee including:

- (1) A Coordinator (the missionary)
- (2) Associational Sunday School Superintendent
- (3) Associational Training Union Director
- (4) Associational Music Director
- (5) Associational WMU President
- (6) Associational Brotherhood President

This team from each association will receive training in a State Clinic and will return to their association to provide curriculum interpretation for the churches in their association.

2 CLINICS

March 22, First Baptist Church,
Jackson

March 24, McCalla Avenue Baptist
Church, Knoxville

Time—10 A.M.-3:45 P.M.

Sponsored by: Tennessee Baptist Convention; Sunday School, Training Union, Music, WMU, and Brotherhood Departments

And by: Sunday School Board, Woman's Missionary Union, and Brotherhood Commission of the Southern Baptist Convention.

"Come With Me To The Holy Land"

July 14-August 4, 1966

Tour Escort: Rev. W. O. Hanson,
Pastor, First Baptist Church,
Hartford, Ky.

Arrangements by Brownell Tours.
Total Price: \$1298.00

TWA Jets First Class Hotels

See: Egypt, Beirut, Damascus, Jordan,
Israel, Greece, Rome, Switzerland,
Paris, London

Room for 35

"A Tour With a Christian Dimension"

Write for More Information



The Bill Wallace Royal Ambassador Chapter of First Church, Dyersburg, encouraged the church to become more mission-minded through their Post Office. Rather than mail cards or letters to church members, the congregation left them in the care of Royal Ambassadors. Money that would have been used for stamps was then deposited at the RA post office and later sent to foreign missions. Pictured with the boys are their leaders, Harry Odom, in front, and Billy Joe Clymer.

Training Union Dept.

They are talking about

YOUTH WEEK

Mrs. N. E. Hyder, Doe River Church, Watauga: "YOUTH WEEK was truly a blessing to our young people. We used three as associate pastors, one for Sunday evening, one for Sunday morning, one for Wednesday Prayer meeting. Every office in our Sunday School and Training Union services were filled by young people and intermediates."

Irene Bishop, First Church, Martin, of their eighth YOUTH WEEK: "One of the best yet!"

G. R. Rickard, Charleston Church, Big Hatchie: "We think this is the greatest way to show our appreciation for young people and also to build a great church in the future!"

Mrs. D. L. Holman, First, Crossville:

"Our youth were honored and without exception served well in their places of leadership. Adults admire their ability."

Eva Mae Eldridge, Grand Junction: "It caused our adults to have a greater interest in our young people as they accepted responsibilities and filled their places of service in such a good way. It helped some of our young people, who had lost interest, to become more active in the entire church program."

March 13-20

March 13-20 is the suggested date for Youth Week. Plan now for your youth to have this effective learning experience. Order posters and suggestions from your state Training Union Department, 1812 Belmont Blvd., Nashville, Tennessee 37203.

Week of Prayer for Home Missions And Annie Armstrong Offering

Christian missions is the projection of the redemptive work of Christ on earth. In a very real sense Christ was God's missionary to the earth; he was the messenger and agent of God's saving purpose. Following his resurrection, Christ said to his disciples, "As my Father hath sent me, even so send I you." (John 20:21)

Dr. Clifton J. Allen says, "It follows therefore that missions must be central and primary in the concern and practice of Christians. The reason for Christ's coming to the earth must become the major objective of our living in the earth.

"For we are no longer our own, but Christ's. Participation in missions is the logical and proper expression of union with Christ our Savior, love for Christ as Redeemer, and obedience to Christ as Lord."

The Week of Prayer for Home Missions with the Annie Armstrong Offering is March 6-13. This is a very special week on the church calendar. Woman's Missionary Union has the responsibility of planning and providing materials which will enable the churches to become better informed and more concerned about praying for and giving to the support of the work of the Home Mission Board.

Think of ways your entire church membership may participate during the week. Do you need to have an early morning prayer time for business men and women? Do you need evening services? Will your church use the Wednesday evening prayer hour to focus on Home Missions? Will it be emphasized through the Sunday School and Training Union? Will your church adopt a worthy goal for the Annie Armstrong Offering? Will it be a real love offering over and above church pledges and tithes?

More people, more problems, more possibilities indicate some of the reasons why the 1966 Week of Prayer for Home Missions must be of great concern to each WMU member.

The observance of the Week of Prayer for Home Missions will enable WMU members to benefit through worship experiences, to participate in intercessory prayer for the work of our Home Mission Board. It gives time for intensified prayer which unites church members with the missionaries on the field and the people among whom they labor. It gives strength to the mission work, to the missionaries and to the individuals who participate. Members will be given the opportunity to assist in a special way in the provision of financial support for our missionaries and mission work.



AS THE FATHER HATH SENT ME...
SO SEND I YOU

**WEEK OF PRAYER
FOR HOME MISSIONS
MARCH 6-13, 1966**

Annie Armstrong Offering

GOAL \$4,000,000

The theme for the week is "As My Father Hath Sent Me . . . So Send I You." The hymn is "Hark the Voice of Jesus Calling."

The Annie Armstrong Offering goal of \$4,000,000 should be kept before the entire church so that every member can contribute to the offering. Tennessee's offering goal is \$230,000.

May we work and pray that 1966 will be another year of deepening concern, earnest prayer, and increased giving. May it be a time of continued expansion of our witness for Christ in the homeland.

—Mrs. Bradford Duncan

BIBLE VERSE



For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

I TIMOTHY 6:10

Attendances and Additions

Churches S.S. T.U. Add.

February 13, 1966

Alamo, First	262	94	
Alexandria	168	56	
New Hope	42	29	
Antioch, Mt. View	163	83	1
Athens, Central	112	71	
East	390	195	1
First	492	203	4
West End	28	26	
Auburntown, Prosperity	118	76	
Bemis, First	294	74	
Bolivar, First	420	120	3
Brownsville	594	164	
Calvary	111	72	
Brunswick	131	45	
Calhoun, First	134	60	
Carthage, First	211	43	
Chattanooga, Brainerd	875	299	3
Bartlebaugh	114	44	
Calvary	214	79	1
Central	638	218	
Meadowview	44	27	
Concord	427	182	1
East Brainerd	203	95	
East Lake	430	127	4
First	860	270	5
Morris Hill	263	120	
Northside	332	92	3
Oakwood	427	146	2
Ooltewah	178	63	
Red Bank	988	305	2
Ridgedale	465	193	3
South Seminole	224	89	
White Oak	451	143	
Woodland Park	239	125	
Clarksville, Gracey Avenue	245	132	2
Hillcrest	187	89	
New Providence	209	75	
Pleasant View	306	98	5
Cleveland, Big Spring	248	119	
Maple Street	100	82	
Stuart Park	135	83	1
Westwood	174	115	
Clinton, First	614	170	
Second	411	142	1
Collierville, First	312	83	
Columbia, First	414	130	
Highland Park	348	142	
Northside	122	75	
Pleasant Heights	248	100	3
Concord, First	258	181	
Cookeville, First	511	146	1
Washington Ave.	159	90	
Bangham	73	56	
West View	130	55	1
Crossville, First	207	70	
Homestead	189	51	
Oakhill	94	47	
Daisy, First	256	97	
Dayton, First	293	116	
Dresden, First	205	68	
Dunlap, First	160	64	
Dyersburg, Hawthorne	197	135	2
Elizabethton, First	459	137	
Oak Street	184	54	
Etowah, First	235	84	3
Flintville	182	81	
Friendsville, First	135	76	
Galloway	80	67	
Gladeville	157	101	
Goodettsville, First	548	194	1
Grand Junction, First	135	78	
Greeneville, First	341	90	
Cross Anchor	17	17	
Second	184	63	2
Tusculum	103	63	
Greenbrier, Ebenezer	134	36	
Harriman, Big Emory	130	69	
South	415	118	
Trenton Street	328	108	
Walnut Hill	192	66	
Henderson, First	237	64	1
Hendersonville, First	633	120	6
Hixson, Central	351	196	
First	217	126	
Humboldt, First	472	169	1
Jackson, Calvary	532	225	7
East Union	91	53	
First	915	318	
Highland Park	226	72	1
North	272	124	1
Parkview	372	146	1
West	844	366	3
Jasper, First	178	49	2
Kimball	116	73	2
Jefferson City, First	628	286	
Joelton	246	106	2
Johnson City, Central	625	173	
Southwestern	41	37	3
Clark Street	256	58	
North	216	74	
Unaka Avenue	368	114	
Kenton, Macedonia	91	76	
Kingsport, Colonial Heights	487	185	1
First	904	234	3

Litz Manor	229	86	
Lynn Garden	458	123	2
State Line	192	89	
Kingston, First	375	169	
Knoxville, Black Oak Heights	200	84	
Broadway	809	266	1
Central	1044	370	1
City View	262	72	
Cumberland	389	192	
Fifth Avenue	576	144	2
First	852	207	2
Glenwood	316	160	
Grace	429	212	2
Immanuel	289	88	1
Lincoln Park	1328	258	
McCalla Avenue	680	255	
McCarmel	160	76	
Meridian	561	211	
New Hopewell	270	145	
Sharon	192	85	
Smithwood	654	243	
West Hills	293	123	2
Lawrenceburg, First	202	82	
Highland Park	290	105	3
Lebanon, Fairview	255	70	2
First	564	160	1
Immanuel	420	176	3
Rocky Valley	105	38	
Lenoir City, Calvary	177	53	
Dixie Lee	156	93	2
First	376	149	
Kingston Pike	89	54	
Lewisburg, East Commerce	129	42	
First	324	71	5
Livingston, First	214	125	1
Loudon, New Providence	130	103	
Union Fork Creek	70	75	
Madison, Alta Loma	254	113	1
First	404	115	
Neely's Bend	116	65	
Madisonville, First	212	84	
Malesus	241	99	
Manchester, First	310	128	
Martin, Mt. Pelia	160	60	
Southside	106	54	
Maryville, Broadway	482	271	
Stock Creek	165	95	
McKenzie, First	400	110	
McMinnville, Bethel	45	24	
Forest Park	92	45	1
Magness Memorial	377	137	4
Shellsford	190	109	2
Mt. Juliet, Antioch	163	83	1
Memphis, Acklena	123	55	8
Bartlett	461	190	
Bellevue	1525	751	10
Boulevard	340	135	
Broadway	743	330	4
Dellwood	531	200	
East Park	220	94	
Elliston Avenue	181	58	1
Fairlawn	618	282	11
First	1477	431	3
Frayser	910	344	1
Georgian Hills	592	247	10
Glen Park	426	229	4
Graceland	664	189	1
Hammond Hills	55	34	
Highland Heights	1183	571	4
Kennedy	551	234	6
LaBelle Haven	796	279	1
LeaClair	552	275	6
Leawood	835	263	7
Lucy	154	113	
Mallory Heights	227	111	1
McLean	545	139	3
Merton Avenue	369	152	1
Millington, First	576	321	2
Mountain Terrace	249	188	3
National Avenue	383	150	1
Raleigh	648	186	3
Second	767	256	14
Sky View	416	204	2
Southern Ave.	796	244	1
Southland	284	105	3
Southmoor	249	80	
Speedway Terrace	658	310	6
Temple	956	281	2
Trinity	661	254	2
Wells Station	655	211	3
Westmont	189	97	2
Whitehaven	771	202	4
Milan, First	446	123	1
Northside	158	59	
Morristown, Bethel	177	102	
Buffalo Trail	199	76	
Bulla Gap	77	34	
Calvary	297	86	
Cherokee Hill	80	39	
Fairview	102	28	
Hillcrest	240	118	2
Magna View	44	34	

Readers Write

"Leaving the Ministry?"

● I have recently read several articles and letters in the BAPTIST AND REFLECTOR as to the alarming rate at which men are "leaving the ministry."

Many of these men "leave the ministry" because we as Baptists are institutionalizing Christianity to such a degree that ministers can no longer remain respectable. What would the average Baptist layman say if he saw his pastor or other members of the church staff associating with known gamblers, drunkards, harlots, etc? Many a heart has been broken because a man tried to minister to these people and the "pious people" crucified him for it.

Another example is as follows: you are counted as being "in the ministry" by the Home Mission Board if you are a chaplain in a Baptist Hospital, but not if you are a chaplain in a municipal hospital.

Bill Moyers, press assistant to President Johnson, has left the ministry if we measure him by the guidelines accepted by most Southern Baptists.

Maybe, I feel so strongly on this matter because I "left the ministry" in order to work with the mentally retarded, high school drop-outs, attempted suicide victims, and to do family counseling.—J. E. Crane, 706 Campbell Road, Madison, Tenn.

Manley	200	105	4
Pleasant View	110	70	
Whitesburg	83	27	1
Murfreesboro, First	713	169	
Calvary	95	65	
Southeast	184	112	
Immanuel	90	38	3
Maney Avenue	89	37	
Third	317	117	
Nashville, Belmont Heights	925	357	9
Madison Street	97	58	
Westview	67	54	
Bordeaux	166	52	2
Charlotte Road	125	73	
Dalewood	417	101	
Dickerson Road	425	138	5
Donelson, First	819	184	4
Eastland	472	165	
Fairview	209	83	
First	1487	534	10
Carroll Street	177	45	
Cora Tibbs	91	46	
T.P.S.	425		
Glenwood	251	82	
Grace	691	183	
Grandview	378	79	
Haywood Hills	418	217	4
Hermitage Hills	365	162	3
Hillhurst	268	121	8
Inglewood	728	192	1
Lockeland	469	121	2
Lyle Lane	88	40	
Park Avenue	848	215	6
Riverside	305	86	
Valley View	73	44	4
Rosedale	193	96	5
Third	191	80	
Two Rivers	221	134	
Una	345	163	8
Woodbine	476	164	5
Newbern, First	183	90	6
New Johnsonville, Trace Creek	128	58	
Oak Ridge, Robertsville	658	225	1
Old Hickory, First	474	221	
Peytonville	30	20	
Rayon City	187	59	
Temple	262	123	
Oliver Springs, First	172	69	1
Parsons, First	179	68	
Portland, First	313	95	
Rockwood, First	400	186	1
Rogersville, Henard's Chapel	108	83	
Savannah, First	295	79	
Selmer, First	243	87	
Sevierville, First	303	86	
Seymour, First Chilhowee	130	69	2
Shelbyville, First	426	152	
Signal Mountain	448	83	5
Smyrna, First	289	136	3
South Pittsburg, First	232	74	1
Sparta, First	208	49	2
Springfield	580	143	
Summertown	108	88	
Sweetwater, First	294	96	
Oakland	40	39	
Trenton, First	406	97	2
Chapel	166	86	
Union City, Second	829	123	2
Watertown, Round Lick	186	75	
Waverly, First	200	80	
Waynesboro, Green River	118	91	
White House	164	46	3
Whiteville, First	178	45	1

Baptist Leader Describes

(Continued from Page 9)

QUESTION: We have been getting an assortment of reports about the freedoms and the restrictions in Spain. Are some reports right and others wrong?

ANSWER: They are probably all true, but each is only part of the truth. Let me illustrate. The First Baptist Church of Madrid has just received a legal permit to operate as a place of worship. Someone could say this must mean more freedom. Not really! That church has been there for 80 years and has 460 members. It is and has been a great witness. They were not stopped. They were not "illegal"—they were just "extra legal."

Spain, like all countries, has much unused law. Lawyers may measure freedom by reading law books, but people measure it by practice in a community. This means that the actual freedoms vary in different parts of the nation, and in different periods of time under the same law. Freedom consists in relationships. These can be helped but not made by law.

QUESTION: What, then, are the recent trends in actual practice?

ANSWER: All of the churches are open. It is easier to start new preaching stations. It is easier for Protestant young people to get married. It is easier to get permits for churches. It is easier to print materials, and easier to import Bibles and religious books. The books must be approved by the censor but approval is easier to get. It is easier to buy property for churches, and a bookshop even has a sign on it, but the laws are unchanged.

A new spirit of freedom and confidence is in the air for the Protestant minority now. The Protestants even have an accredited press representative who is free to go to public functions whenever the press is admitted. Preaching to home groups is permitted. Theoretically the group should not exceed 20 people, but if the preacher is respected the officers do not work too hard on their arithmetic.

A Protestant pastor who has worked with hundreds of Protestant young couples claimed that 13 of the 15 judges in the area are very cooperative with the Protestant couples. The two die-hards will probably make the news.

QUESTION: Are the Protestants trying to make a concerted effort to get the laws changed?

ANSWER: I think the answer must be "No." They are too few to feel able to exercise a political influence. Some of the Roman Catholic groups would like the Protestants to press hard, and gain more freedom for Roman Catholics also. Everyone is aware of broad sympathies in the political arena for freedom, but no one knows just what those forces are like, or

On The Moral Scene

Christian Life Commission, SBC

... Veteran's Administration hospitals are now considering compensation and pension claims stemming from alcoholism. A recent statement of policy from VA says: "It is now recognized in effect that however willful the act of imbibing alcohol might be, the subject is not deliberately and willfully exposing himself to the residuals thereof." Investigations of drinking patterns have long revealed that young men in military service frequently pick up abnormal drinking customs. Many claims for compensation previously denied on the grounds of "willful misconduct" due to long use of alcohol may now be reopened.

... The 1966 edition of *Television for the Family* contains evaluations of most network program series televised weekly throughout the United States. Prepared by specialists, these evaluations are particularly useful for parents who seek help in deciding which programs are harmful for children. The handbook may be ordered for a cost of \$1.00 from the National Association for Better Radio and Television, 373 Northwestern Avenue, Los Angeles, California 90004.

... Since the "Food For Peace" law in 1954, food products amounting to \$12 billion have been shipped abroad. India receives 20,000 tons of US wheat a day, providing what some observers believe to be the only barrier against large-scale famine and open rebellion. Skyrocketing population continues to offset every gain in world food production. Five years from now there will be more than three hundred million more mouths to feed in the world. Without some dramatic acceptance of population control, turmoil is inevitable. Communism thrives on such turmoil.

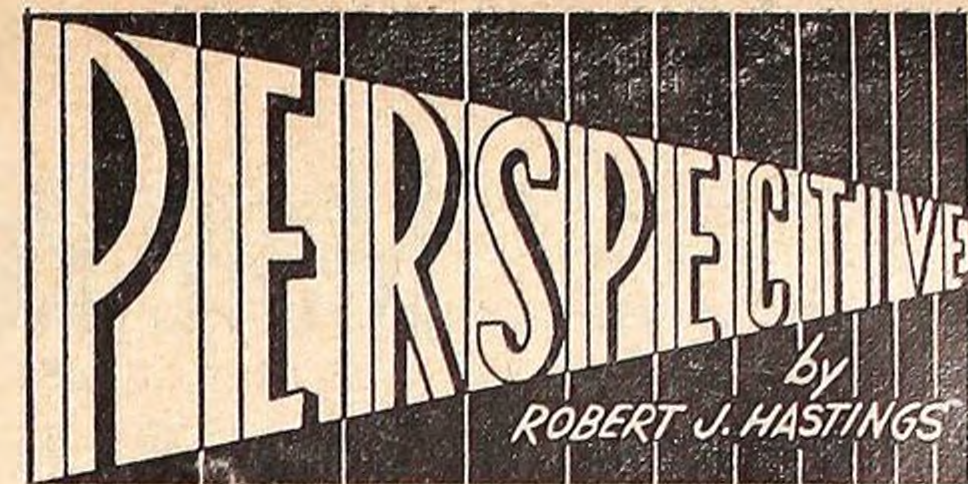
what to expect. Furthermore, many of the Protestants have some kind of linkage to movements abroad which makes cooperation among them less easy. There does seem to be a large measure of cooperation and goodwill among the various Protestant elements even though they have distinctives ideas and emphases.

QUESTION: What constitute the basic problems that make this matter so difficult in Spain?

ANSWER: The problems are beyond number, but perhaps these are nearer to being basic:

1. The theory of the state which looks to government to protect people against the errors of mind and spirit is not compatible with freedom. All Americans who want government to promote religion should spend some time in Spain.

2. The word "proselytism" is a genuine source of difficulty. Evangelism by Protes-



Little Men and Long Shadows

During these short days of winter when the sun hangs low to the South of us, a tree or a man or any other object creates longer shadows on the ground.

This is also true near sunset anytime during the year. At sundown, a small boy makes a shadow as big as a man's at noon. This phenomenon led someone to observe, "When little men start to cast long shadows, it is a sign that night is near."

There is more to this proverb than meets the eye, because the author is not thinking merely of an actual shadow cast by a short person. Rather he is thinking about influence and example.

Quite frequently a "little" person (small in character, altruism, experience, morality, etc.) will carry more weight in a community than more mature persons. What he lacks in character he may make up for in cunningness, enthusiasm, and determination. And this is always a sign that darkness is near. Not the actual blackness of night, but the darkness of prejudice and dishonesty and fraud and deceit.

This can also happen in a home, on the job, in a classroom, or even in a church. It happens wherever the talented and the gifted sit-back while less-desirables take over.

tants is called proselytism by Roman Catholics. Perhaps in time the word can mean "corrupted or unethical evangelism" and be condemned by both in favor of a true and free witness.

3. Church and state have leaned on each other so long that they dare not walk alone. Ability to trust the people to associate themselves for religious purposes will grow slowly.

4. The equations of national heritage with national religion has produced a whole set of thought categories which will not change suddenly.

5. The government is in a kind of transition stage. No one knows who or what will follow Franco. Religious freedom is hard to establish or maintain without having it demand such civic freedoms as free speech, free press, free assembly, free political association.

A beautiful country, a gracious people, a booming economy—Spain is on her way. Probably to greater freedom!

Man Redeemed

TEXTS: Romans 8:1-11; Eph. 2:1-10; Tit. 2:11-14; 1 Pet. 1:13-25 (Larger)—Rom. 8:1-4; 1 Pet. 1:18-21; Eph. 2:4-10 (Printed)—Rom. 5:8 (Golden).

The Titus passage of the larger lesson of the text might well be read as an introduction to the study, containing as it does (for the most part) a sort of preview of the printed passages. The Golden Text points up what has been referred to by some as the difference between man's worth and worthiness concerning redemption. W. T. Conner says somewhere in his writings something like this: man because of his sinfulness is not worthy of being redeemed but because of God's marvelous grace and mercy he is worth redeeming. "God commendeth his love toward us, in that, while we were yet sinners, Christ died

for us", is the way the Golden Text put it. The captions of the notes that appear below are partial quotations from the printed passages, immediately followed by specific derivations from them. It will be observed that the sequence is in terms of one's experience in redemption.

"With The . . . Blood of Christ" (1 Pet. 18-21)

There is the Divine Provision which makes possible human redemption. Since the blood of Christ is described here as "precious" it is obvious that it has merit before God and that it is priceless so far as humanity is concerned. It surpasses materials of any sort because it involves life itself, the life of Jesus Christ who was and is both human and divine. That life is compared here to that of a lamb without blemish

or spot. His life was without sin of any sort.

This Divine Provision was conceived in the heart of God "before the foundation of the world". It is referred to here as "fore-ordained" (KJ) or "predestined" (NEB). One's belief in Christ is linked to His resurrection from the dead. The validity of such "faith and hope" is thus centered in God. And this makes it absolutely secure. It is impossible to imagine any greater security, is it not? But let no one boast at this point, rather let humble gratitude abound for those who enjoy the same.

"By Grace . . . Through Faith" (Eph. 2:4-8)

There is the Divine Plan which makes human redemption available. It begins with the grace of Almighty God. Like water, grace always flows downward. Divine grace has long since been briefly described as "unmerited favor". Sinful man is not worthy of being redeemed but God has, in infinite love and mercy, seen him as worth being redeemed. Sin means death and death is essentially separation. But for the grace of God man would remain dead in his sins. It follows, then, that even the response upon man's part must be extended from God who alone is alive in His spiritual excellence. The ability to repent and exercise faith in God to redeem and save comes from God and from Him alone.

Faith becomes the channel through which redemption actually occurs. Herein lies both the simplicity as well as the profundity of what is involved. For to trust another wholeheartedly is easy and simple, and to trust God in the same manner is profound in end results. For Him, it becomes a trophy or remembrance throughout eternity. For those who trust, it becomes the best gift imaginable. A careful examination of the verses shows this with remarkable clarity.

"Who Walk . . . After The Spirit" (Rom. 8:1-4)

There is the Divine Pattern within the redeemed person's daily living that makes the redemption credible. And it is this kind of witnessing that the New Testament, especially the portion in the Acts, emphasizes. Further, it is this kind of witnessing that a cynical world cannot seriously hinder or neutralize. This Divine Pattern, manifested with quiet humility and an abiding confidence, has in the past overcome all kind of obstacles and won lasting victories. The "law" of such living is that of love. The quality of such living is "righteousness".

Those who so walk are found to be free because for them there is "no condemnation". Those who so walk are seen by others to be Godlike, but themselves wholly ignorant of the same. Those who so walk are able to shine in a darkened world because they reflect in some measure the Light of the world. They live not after the flesh but rather after the Spirit. Thus they become channels of further redemption. And with this they are supremely and blissfully contented.

Church Counselor Says Family Is In Trouble

SAN ANTONIO, TEX. (BP)—Speakers at the 18th annual meeting of Southern Baptist Child Care Executives here emphasized the necessity of Baptists' recognizing child care as a challenging missionary endeavor.

Child care administrators from fourteen states met in the El Tropicano Hotel for the two-day Southern Baptist meeting.

B. David Edens, minister of counseling at Trinity Baptist Church in San Antonio, said the family today is in trouble.

"If our families are to be challenged and the child care agency ministries made more meaningful, it will take a revolution in concern and practice. We cannot do this task alone," he explained.

Edens said that Baptists should not depend on the government—federal, state or local, to do the job for them. "Absolute separation is impossible but absolute dependence is morally irresponsible," he said.

Edens said Americans are doing a poor job in caring for orphans and abused and abandoned children. He said that fewer than one-half of the counties have even one child care worker.

"Because dependent children have few spokesmen and no lobby exists to defend their interest, we seem to have the mistaken idea that their needs are less urgent than those of the aged." Edens said an across-the-board grant to all states equally is not the answer.

"There are dramatic differences in the services a child receives from one state to

another," he said. For each child under 21, New York state spends \$10.28 annually. Texas spends 24 cents per child annually. Yet, even in New York, surveys have revealed that 1,000 children cannot find adopted homes because of lack of funds.

Edens said the Community Chest and the United Fund have failed to keep up with the rising cost and the population boom. "Children cannot wait," Edens said. "Their needs are immediate for them. Tomorrow is too late."

Paul N. Nunnery, superintendent of Baptist Children's Village, Jackson, Miss., said child care is in a peculiar Biblical sense the job of the church. Nunnery said he was convinced that many pastors do not believe that the ministry of child care is missions and that many laymen do not understand.

"The lay people fail and refuse to understand and the preachers fail or refuse to believe."

Nunnery cited the following reasons:

1. Baptist child care failed for too long to adjust its program of care to changing times.

2. Baptist churches have been convinced through promotion and public relations programs that the needs of children are largely confined to the physical areas.

3. Baptist people have not been struck with the romance of a mission with children and thus have yielded to pressures which keep an ever-growing percentage of the church dollar—which might be used for child care—at home on the local church field.



SHIP OF THE DESERT*

By Edna Alstrom

One of the strangest but most useful animals is the camel. For thousands of years, it has meant life to desert dwellers. These people drink the thick, cheese-like milk, use the fat from the hump for butter, and eat the meat of young camels. They make tents, blankets, and clothing from its hair. When the camel dies, they use the hide for sandals and water bags.

The camel can carry a man or several hundred pounds of freight across the hot desert sand. That is why it is often called the "ship of the desert."

Its broad two-toed feet keep it from sinking into the sand. Its eyes are shaded by overhanging lids that protect them from the windblown sand and glaring sun. The nostrils have slits which keep closing and opening like tiny venetian blinds. These keep out the sand, yet allow the animal to breathe.

Camels eat almost anything found on the desert—dates and crushed date stones, twigs, thistles, and thorny bushes. During the summer, however, there is little food for the camel on the desert.

The Arabs start training young camels to go without water for four days. By the time they are full-grown, they can go for a week or more without food or water. The necessary water is drawn from the tissues and from the fat in the hump. When water is again available, the camel will replace that which it has lost, sometimes as much as twenty-five gallons, all at one drinking. As the fat is restored by normal eating, the hump gradually swells until it returns to its regular size.

About four million camels are known to be in the world today. Most of them live in northern Africa, Arabia, and India.

We read in the Old Testament that Pharaoh presented camels to Abraham and that Job had six thousand camels. Scientists believe the first camels lived in North America many, many years ago. These were small, humpless animals about the size of rabbits. Nobody knows just why they disappeared.

A few years before the War between the States, sixty camels were brought to the southwestern United States. When the war broke out, some of the camels escaped. A few wild camels were still around as late as 1907, but none have been seen since.

Camel corps serve as active military units for service in the desert in various countries. Each soldier of the Sahara Camel Corps has two camels. One is in pasture while the other is on patrol. Twice a year they change places. Without this six months' vacation the camel would die.

With the coming of the automobile and the airplane to the desert, the camel began to lose its popularity as a means of transportation. Even the horse seems to be preferred. If a horseback rider becomes lost, he can give his horse the reins and it will find its way back. The "ship of the desert" doesn't have that much sense. And nobody wants to stay lost on a sea of sand.

Laughs

A doctor fell into a well
And broke his collarbone.
A doctor should attend the sick
And leave the well alone.

The world's best after-dinner speech:
"Waiter, give me both checks."

Customer: "This photograph makes me look older than I really am."

Photographer: "Well, that'll save you the cost of getting one taken later on."

THE IDOLS OF EGYPT*

By Thelma C. Carter

Some people who read the Bible might say, Surely this could never happen! The Scriptures, which were written so long ago, cannot come true today! But they are coming true.

Consider one Old Testament prophecy: "The idols of Egypt shall be moved" (Isa. 19:1). The prophet was saying that in the great downfall of Egypt even the idols, in a figurative sense, would tremble before the Lord. Today archaeologists, digging in the ancient ruins of the Holy Land, are seeing these words come true in a more literal sense. In the valley of the great Nile River, monuments, tombs, statues, and temples are being moved from their ancient locations to new homes farther away from the river. This is being done because of the building of the great Aswan Dam.

For centuries, only a fringe of land along the Nile River has been cultivated. A great part of the area has been wasteland since Bible times.

When the Aswan Dam is finished, the people will be able to regulate the flow of water from the great Nile by storing surplus water in the big, new Nasser Lake. Thus, thousands of acres of dry desert land will become green and fertile. The new Aswan Dam also will furnish electricity for the people of Egypt.

In recent years, archaeologists from many countries have been digging in the area where the ancient pharaohs built great pyramids, statues, and temples. They have made many important discoveries. Many of the riddles of the ancient world have been answered because of their work. They have uncovered entire ancient cities, with their streets, homes, shops, pottery, even children's toys.

One of the most important discoveries in recent years has been that of locating the beautiful city of Thebes with its grand avenue lined with sphinxes. The sphinxes are huge statues with the body of a lion and the head of a man. Each pharaoh, or ruler, added to the splendor of Thebes by building a temple, by adding to one already built, or by setting up a statue or a beautiful gateway honoring someone or some event.

Some of the great statues being moved today are one hundred feet in height. They are thousands of years old and carved from stone. Engineers are moving these statues by cutting the monuments into thirty-ton blocks, which they haul to their new locations. How interested the archaeologists, historians, and Bible students must be as they see the idols of Egypt being moved before their eyes!

An Indian told his son: "Some day this country will be ours again. White man will all go to the moon."

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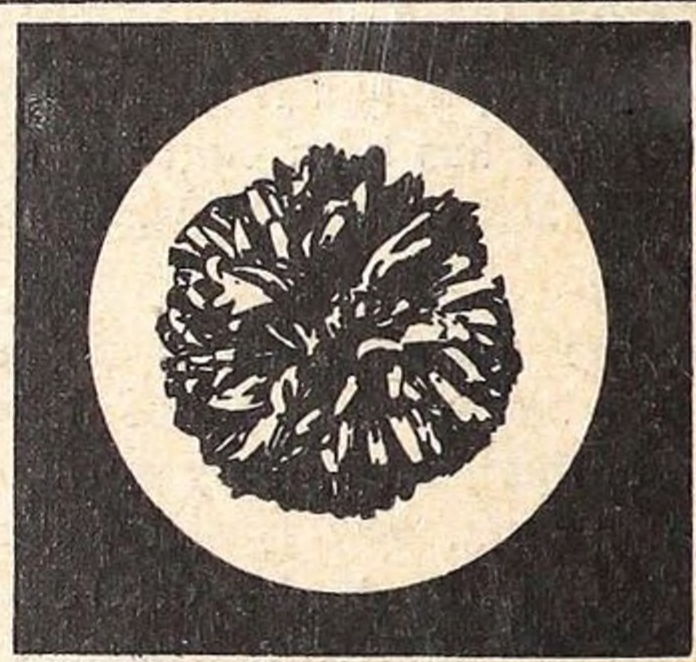
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Ann Quinard	Luxembourg	Contrast
Charlotte Armstrong		Edith N. Perkins
PINKS	CLIMBERS	WHITES
Edith McFarland	Ci Bista Red	K A Victoria
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MIMOSA, 1/2 to 6 ft.	.79	2.29
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*WHITE, FL. DOGWOOD, 2 1/2-4 ft.	.39	1.09
RED FL. PEACH, 2 1/2-4 ft.	.89	2.59
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PINK FL. PEACH, 2 1/2-4 ft.	.89	2.59
RED LEAF PLUM, 2 1/2 to 4 ft.	.89	1.09
*TULIP TREE, 3 1/2 to 5 ft.	.69	1.98
GOLDEN RAIN TREE, 1-2 ft.	.79	2.29
PURPLE LEAF PLUM, 1 to 2 ft.	.89	2.59
GOLDEN CHAIN TREE, 1-2 ft.	.89	1.98
(CHINESE RED BUD, 1-2 ft.)	.59	1.69
MAGNOLIA SOULANGIANA, 1-2 ft.	1.69	4.79

DWARF FRUIT TREES

DWARF PEACH: Varieties: Elberta, Hale Haven, Red Haven, Dixie Red, Golden Jubilee. Prices: 2 to 3 1/2 ft. \$1.98 ea.

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(CHINESE ELM, 5 1/2 to 7 ft. tall)	.79	2.29
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LINGO TREE, 1 to 2 ft. tall	.59	1.69
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LOMBARDY POPLAR, 5 1/2 to 7 ft. tall	.79	2.29

(All above trees are 1 to 2 yrs. old)

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PLUM TREES: Varieties: Burbank, Marilana, American, Golden. Prices: 1/2 to 1 ft. —39¢ ea.; 1 to 2 ft. —49¢ ea.; 2 to 3 ft. —79¢ ea.; 3 1/2 to 5 ft. —98¢ ea.

APPLE TREES: Varieties: Red Delicious, Red Stayman, Early Harvest, Yellow Delicious. Prices: 1 to 2 ft. —49¢ ea.; 2 to 3 ft. —59¢ ea.; 3 1/2 to 5 ft. —89¢ ea.

PEAR TREES: Varieties: Kelfer, Bartlett. Prices on Pear: 2 to 3 ft. —98¢ ea.; 3 1/2 to 5 ft. —\$1.29 ea.

APRICOT TREES: Varieties: Early Golden, Moorpark. Prices: 2 to 3 ft. —79¢ ea.; 3 1/2 to 5 ft. —\$1.39 ea.

CHERRY TREES: Montmorency. Prices: 2 to 3 ft. —98¢ ea.; 3 to 4 ft. —\$1.49 ea.

HARDY PECAN: 1/2-1 ft. 98¢ ea.; 1-2 ft. —\$1.29 ea.

(All above TREES 1 or 2 yrs. old)

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DWARF CANNAS come back year after year and grow to a height of about 30 inches. They produce large heads of majestic flowers. Colors: red, pink, yellow. Prices 10 for \$1.59; 25 for \$3.49; 100 for \$12.98. Specify color.

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*MOUNTAIN LAUREL, 1 ft.	.39	1.09
WAX LEAF LIGUSTRUM, 1 to 1 1/2 ft.	.59	1.69
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NANDINAS, fiery red ones, 1 ft.	.59	1.69
RED BERRY PYRACANTHA, 1/2 to 1 ft.	.89	2.49
BOXWOOD, dwarf, 1 yr., 1/2 to 1 ft.	.49	1.39
CAMELLIA, Sasanqua, 1 ft.	.89	2.59
BURFORDI HOLLY, 1/2 to 1 ft.	.89	1.98
*CANADA HEMLOCK, 1 to 1 1/2 ft.	.29	.79
MUGHO PINE, 1/2 ft.	.49	1.39
BLACK HILLS SPRUCE, 1/2 to 1 ft.	.59	1.69
WHITE SPRUCE, 1/2 to 1 ft.	.59	1.69
CHINESE FIR, 1 ft.	.89	2.59
HETZI JUNIPER, spreading, 1/2 to 1 ft.	.89	2.59
IRISH JUNIPER, grows tall, 1/2 to 1 ft.	.79	2.29

HEDGE PLANTS

50 SOUTH PRIVET EVERGREEN HEDGE for 1.19
100 SOUTH PRIVET EVERGREEN HEDGE for 1.98
25 MULTIFLORA FENCE ROSES for 2.49
25 LOMBARDY POPLAR FOR HEDGE for 2.79
(All HEDGE 1 to 2 ft. tall, 1 or 2 yrs. old)

FLOWERING SHRUBS

	AS LOW AS 9¢	EACH	5 for
*PINK SPIREA, pink	.09	.41	
CYDONIA JAPONICA, red flowers	.39	1.89	
*SNOWBALL, huge, white flowers	.39	1.89	
*PINK AZALEA, pink	.39	1.89	
FLOWERING CRABS, red or pink	.89	4.29	
COMMON PURPLE LILAC, purple	.39	1.89	
RED WEIGELA, deep red	.29	1.39	
FORSYTHIA, yellow	.19	.90	
DEUTZIA, snow white	.19	.89	
MOCK ORANGE, white	.19	.89	
ALTHEA DOUBLE, red, pink, white	.19	.89	
PUSSY WILLOW, bears catkins	.39	1.89	
RED BUSH HONEYSUCKLE, red	.29	1.39	
ALTHEA ROSE OF SHARON, mixed	.09	.41	
PINK WEIGELA, pure pink	.19	.89	
CRABE MYRTLE, red or pink	.59	2.89	
HYDRANGEA, P. G., pinkish white	.49	2.39	
SPIREA VAN-HOUTTEI, white flowers	.29	1.39	
RED OZIER DOGWOOD, red bark	.19	.89	
PERSIAN LILAC, old favorite orchid	.49	2.39	
WISTERIA VINE, purple flowers	.49	2.39	
PINK BUSH HONEYSUCKLE, pink	.29	1.39	
FLOWERING ALMOND, pink fls	.89	3.29	
RED SNOWBERRY, red berries	.29	1.39	
SMOKE TREE, 1 to 2 ft.	.79	3.79	
RED BARBERRY, 1 to 2 ft.	.49	2.39	
BUTTERFLY BUSH, red	.89	4.29	

(Above SHRUBS, 1 to 2 ft. tall, 1 or 2 yrs. old)

BLUEGRASS DISCOUNT

WRITE OUT YOUR ORDER

AND MAIL TODAY!

NURSERY

DEPT. 3T
Box 261

BOWLING GREEN, KENTUCKY
Zip 42101