

BAPTIST & REFLECTOR

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McCall: School Survival Depends on More Gifts

DALLAS (BP)—The President of Baylor University said that he doubts Baptist schools can survive as denominational institutions unless they get additional financial help from individual Baptists, friends, and alumni.

Abner McCall, president of the Baptist school in Waco, Tex., made his remarks in the keynote address to the fourth annual Conference of Southern Baptist Business Officers meeting at the Southern Baptist Annuity Board Building here.

McCall, speaking on the subject "Can We Survive?", said every school which survives will have to have a development program aimed at the individual.

"If we survive, it will be the result of the giving of individual Baptists," McCall said. "And if we don't sell them, we cannot continue to exist as denominational schools," he added.

He told the conference that part of the answer to survival lies in support from corporations and foundations, but that the major source will be alumni and Baptists and other friends of Christian education.

McCall said it was unrealistic to hope that more help can come from the denomination unless some new development comes along. Cost of higher education is rising faster than allocations can be made in the denomination's giving program, he said.

McCall said while some Baptist institu-



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W. FRED KENDALL, Exec.-Sec'y-Treasurer

ADMINISTRATIVE COMMITTEE: Charles Ausmus, Chairman; Lewis Bratcher, David Byrd, George Capps, Eugene Cotey, Wade Darby, R. G. Elliott, Melvin Faulkner, J. E. Ledbetter, Gaye L. McGlothlen, Ralph Murray, Richard Sims, Paul Turner, G. Allen West, and Henry West.

Associational Missions Leaders To Meet

DETROIT (BP)—The third annual meeting of the Southern Baptist Conference for Superintendents of Associational Missions meeting here May 4 will feature a lecture on "How to Improve Our Communications in Our Multiple-Faced Ministry."

Speaker for the meeting will be Leonard L. Holloway, vice president at New Orleans Baptist Theological Seminary, and former public relations man for Texas Baptists and for Southern Baptist Theological Seminary.

The meeting will also feature a panel discussion on communications relating to radio and television, editorial writing, and financial support.

Sessions will be held at Cobo Hall, Room 3039, the Tuesday afternoon preceding the opening session of the Southern Baptist Convention, May 24-27.

J. Clark Hensley of Jackson, Miss., superintendent of missions for the Hinds County Baptist Association, is president of the group.

tions may fail to survive as denominational schools, he believes they will survive as educational institutions "because they are needed."

The former president of the Baptist General Convention of Texas said that since Baptist schools must "remain aloof" from direct forms of federal aid "we are going to be competing on an unequal basis" with schools which do receive such aid.

Similar ideas were given in a speech by E. Bruce Heilman, administrative vice president of George Peabody College for Teachers in Nashville, Tenn.

Heilman said denominational schools must be able to compete at least on an even basis with public supported schools if they are to have significant influence.

He said if the denomination cannot support all its schools to allow them this level of equality, then the only recourse is to reduce the number.

But he cautioned the group about being pessimistic. "It is time to deal with our difficulties in a more positive way," he said.

Heilman said it was the job of the college administrator to present a positive message to Baptists for the need for education.

At the closing session, William S. Price, of Garden City, N. Y. told the conference that Christian educational institutions "must survive."

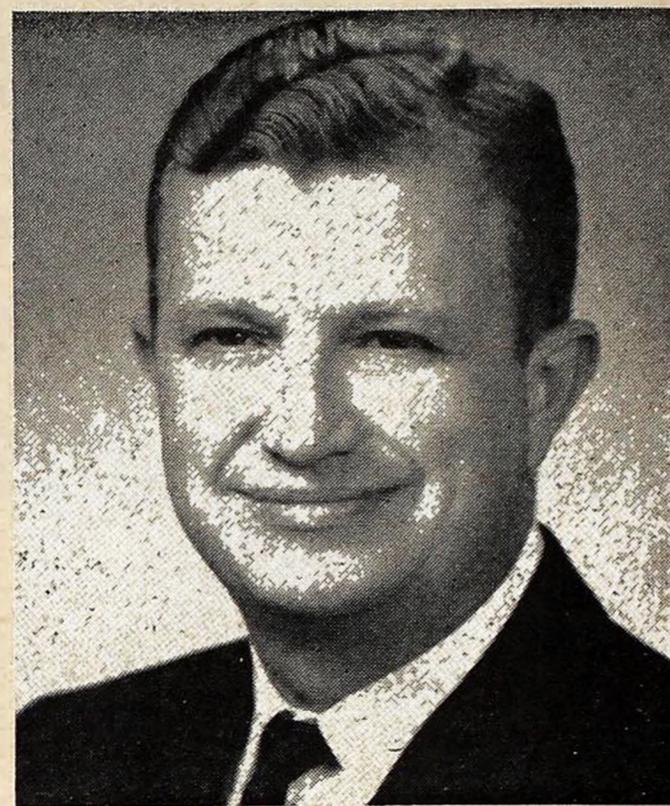
Price, general manager for Educational and Institutional Co-Op Plan, said the need for Christian education has never been greater than it is today.

"Your kind of institutions are the only ones which can provide this Christian education we need so desperately."

The conference elected H. Graves Ed-

DEVOTIONAL

"Shackled"



Denzel L. Dukes, First Church, Milan

Say, Christian, what is the greatest need of your church? Or better yet, of your life? Is it not that the Holy Spirit who lives within, be unshackled?

How great is the chasm between what the average Christian vaguely professes and actual experience. We believe in the personal Holy Spirit, third person of eternal God. We further believe that the Holy Spirit abides within every true believer. Yet, our lives are characterized by weakness, failure, spiritual ignorance and cowardice. There is little suggestion of anything supernatural or miraculous about our personal lives or the life of our churches. The Holy Spirit's presence should be characterized by strength, power to overcome, spiritual wisdom and courage.

God's Word reminds us that it is "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). We shackle the Spirit so that He cannot when we trust human strength and ingenuity and programs guaranteed to succeed. Nor can he do mighty works through God's children when they harbor unforgiven sin. His work is done through weak human beings, but only as they are unconditionally surrendered to Him.

How can the Spirit be freed to do the mighty works of God in the churches of the twentieth century? It is possible only if we through bitter tears of repentance find our way to Gethsemane and the sacrifice of "not my will, Thine be done."

mondson, comptroller of Stetson University, DeLand, Fla., as chairman; and E. T. Bowman, treasurer of Baptist Children's Home of North Carolina, Thomasville, and William G. Kersh, executive director of Oklahoma Baptist Hospital and Golden Age Homes, Oklahoma City, as vice-chairmen.

Answering A Prayer

William H. Pitt, Sr.

"Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (I Corinthians 16:1 and 2)

This is the clearest, most pointed, all-inclusive text in all the Bible on giving money for mission work. Everything Paul says in this verse throbs with compassion for meeting human needs. The sharp, incisive phrases match the staccato beat of his missionary heart. Here he lays down the wall-to-wall carpet of missionary principle and from its intricate design he lifts a specific application.

The saints in Jerusalem were sore pressed by evil twins—harassment and hunger. Because they had become Christians many had been forced from their homes or fired from their jobs. A famine added to their woes. It was to this concrete, particular need that Paul applied a great principle.

The work of a church, its total ministry both local and world-wide, is to be supported by the proportionate gifts of every member brought regularly to his church. That is the principle.

In the application of this principle, Paul did not recognize the distinction between "local expenditures" and "gifts to missions" which is so sharply defined in some modern thought. To him there was no difference. The responsibility and program of each church embraced the whole world. Nor were his instructions here an isolated pattern intended only for the Corinth church. His word was the same to all the churches,

Commission Promotes C. Fred Williams

NASHVILLE (BP)—The administrative committee of the Southern Baptist Stewardship Commission has elected C. Fred Williams of the commission's staff as director of endowment and capital giving promotion.

Williams, succeeds James C. Austin, who resigned about a year ago to become executive secretary-treasurer of the Baptist Foundation of Kentucky.

Williams will be responsible for planning, developing, and promoting endowment and capital giving programs and materials as part of the Stewardship Commission's program structure. He will also edit and promote all tracts, pamphlets, films, and other materials produced by the commission in the area of endowment and capital giving.

even as to those of Galatia.

From whence comes the idea that what is done locally is the responsibility of the local church and that what is done beyond that geographic locality is the responsibility of an impersonal "denomination" or Convention? Is not the work of the Denomination, Association, or Convention simply the composite extension of the work of the churches? Do not these extra-church organizations exist only as created channels through which the churches most effectively proclaim the gospel of Christ and witness to His redeeming love?

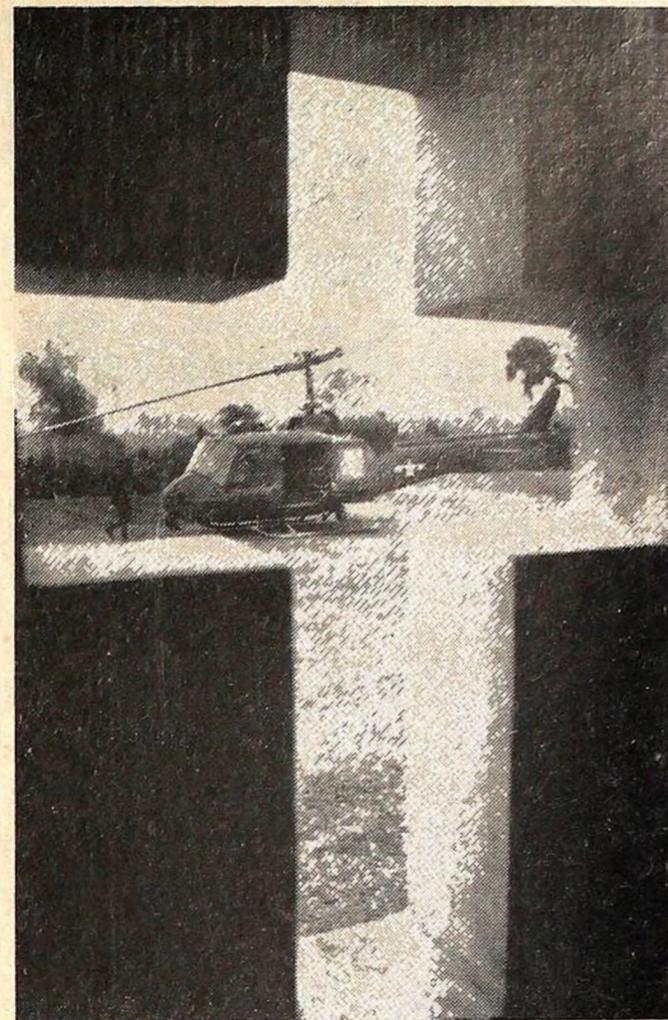
It is the gracious wisdom of God that describes the world as the field. This same wisdom sets each church in the center of the field—equally endowing each church with responsibility and privilege, importance and stature. No church is so few in number or so restricted in resources that it is denied the privilege and responsibility of ministering to the whole world. Every church is thus lifted to a common level of importance—important to its own members and community—important to the multitudes near at hand—important to the furthestmost person in the uttermost part—important to the Saviour who loved it and gave Himself for it.

"Now concerning the collection for the saints",—this identifies the specific mission project. Verse two describes the framework within which this specific project is to be implemented and accomplished.

"Upon the first day of the week,"—at the regular worship time of the church, not a special service. "Let every one of you,"—this is an imperative, each member commanded to give. "Lay by him in store,"—not in a cookie jar, special bank account, or private place, but in the church, else the last phrase of this verse has no meaning. "As God hath prospered him,"—proportionately, according to what each has received (prospered), not according to what he has left after his own wants have been satisfied.

"That there be no gatherings when I come,"—here is Paul's punchline! This special project was not to be dependent on a "special offering" to be taken at the specific time of Paul's arrival. Even though this was a particular mission effort, it was to be cared for from the proportionate gifts of every member, brought regularly to his church!

Every cause that Southern Baptist churches support could be called something special. Never should any work for Christ be considered common or un-special. But no one



IN VIET NAM: A Marine helicopter sits quietly in an abandoned church yard in South Viet Nam as the pilot (Robert D. Purcell of Summerville, S. C.) and his crew check for battle damage. The scene symbolically depicts Easter in Viet Nam, where the Armed Forces of the United States are helping the South Vietnamese overcome Communist aggression so that churches like this one will no longer be abandoned. (BP Photo courtesy U. S. Marine Corps)

cause should ever become dependent on special "gatherings when I come."

Herein lies the importance of gifts through OUR COOPERATIVE PROGRAM. From the proportionate gifts of every member brought regularly to his church, each church serves its community and extends its ministry into every county in the state, every state in the nation, and every (?) nation in the world.

OUR COOPERATIVE PROGRAM is "answering a prayer"! Not just the prayer of an Oriental child as shown on the cover page, but also the prayer of every heart that truly yearns to obey the Master, and even the prayer of the Lord himself. Jesus said to His followers, ". . . as my Father hath sent me, even so send I you." He also prayed, "As thou hath sent me into the world, even so have I also sent them into the world . . . Neither pray I for these alone, but for them also which shall believe on me through their word; . . . that the world may believe that thou has sent me."

OUR COOPERATIVE PROGRAM makes it possible for every Tennessee Baptist to be a part of God's answer to the prayer of Jesus "that the world may believe that thou hast sent me"!

EDITORIAL

Your Child And TV

What kind of TV programs do your children see? As far as their welfare is concerned too much of what they view may be unwholesome. Many programs scheduled for youngsters, or during hours when children dominate the audience, are full of death, brutality, and terror devices. Authorities in mental health, education, and law-enforcement condemn these. The 1964 report of the US Senate Sub-committee to investigate juvenile delinquency declared its extensive study established a definite link between juvenile delinquency and the viewing of crime and violence by young audiences.

The day-to-day TV fare of the child is likely to undermine his faith in what he has been taught at home, at school, at church. Of course, there are exceptions. Not all television is waste land. A significant part is good. Some fine. But there is great need for discrimination. Parents and teachers need to discuss

program merits with the children, so as to teach them to choose their TV fare wisely.

What about the unwholesome program? The battle, in part, must be fought with the control knob of the TV set in the living room. Parents must care enough to examine programs. They should know what their children are viewing. Parents must make intelligent decisions regarding the values of possibly destructive elements of programs.

We can't dismiss television. It will stay. But we dare not be indifferent to what it is presenting, particularly, to children. It in many respects is determining their future. They have not yet learned for themselves to evaluate what they see and hear nor to reject what is cheap, shoddy, and repulsive. Children vary in their attitudes and in reactions. They may see programs under different conditions. The presence or absence of other members of the family with the child-viewer tempers or adds to the program's impact on him. It is not good for the child to be left alone to view a program that may be violent, in which his sense of security may be undermined by what he sees.

Crime is never acceptable as the basic theme for children's programs. But what can we do to oppose television's saturation with violence? What are we doing to protest incidents and motivations condoning or inducing anti-social behavior? Do we speak out against "sick" humor? Do we condemn the TV fare constantly piped into our living rooms which cancerously attacks the basic social attitudes providing the foundation for civilized human relations?

We do too little, it is sure. In too many instances parents do not even know what their children are viewing. You may be excusing yourself: Who me? What can I do? I'm just one. Yet, you can write letters, make phone calls. Be specific in your protest against any unwholesome program. Refer to the date and program. If you complain, give the exact reasons. Call the local station management to commend good shows. Let him know too when you have complaints. Make complaints addressed to, The Chairman of the Federal Communications Commission, Washington, D. C. 20554. This government agency regulates radio and TV. It is concerned with complaints or commendations about programs, stations, networks. Be aware of what the National Association For Better Radio and Televi-

No Place To Land



BAPTIST BELIEFS

By Herschel H. Hobbs

Not To Eat The Lord's Supper?

"When ye come together therefore into one place, this is not to eat the Lord's supper" (I Cor. 11:20).

The words sound strangely contradictory. For the very purpose of their coming together was to observe the ordinance of the Lord's Supper. It was customary along with this to have a love-feast, a kind of church-fellowship meal.

The trouble in Corinth was that some were turning this sacred occasion into a bacchanalian banquet. Each person brought his own food. The rich brought an abundance of food and wine. Instead of sharing it with the poor in a common meal, they gorged themselves and became drunk (v. 21). This served not only to shame the occasion but to produce divisions in the church fellowship (v. 18).

But what did Paul mean by "to eat the Lord's Supper"? In the Greek text the word rendered "Lord's" is an adjective (**kuriakon**). As translated it means a possessive noun. If we translate it as an adjective it should read "lordly." So they were not assembled to eat a "lordly supper."

On the inscriptions and in the papyri this word appears in the sense of "imperial": the imperial treasury or imperial finance. And "imperial" is associated with those things related to the emperor or to the Caesar. Bacchanalian banquets held to honor the Caesar were called "imperial suppers" or "lordly suppers."

So Paul draws upon this custom to shame these Corinthian Christians. Their conduct was similar to that of pagans engaged in a "lordly supper" in honor of the pagan

emperor. It had no place in an occasion designed to promote Christian fellowship and to remember the redeeming love of God in Christ. They were supposed to be observing the Lord's Supper, but instead they were turning the occasion into a "lordly supper." And this was not the purpose of their coming together.

Volkswagen Offers Free Bus Use For Convention

DETROIT (BP)—A fleet of 20 Volkswagen busses will be available for Convention use when Southern Baptists meet for their annual sessions in "Motor City USA" here May 24-27.

Most of the busses will be used for tours, emphasizing growth of Baptist missions work in the Detroit area.

Three main tours are planned: one for Woman's Missionary Union Convention participants on Sunday afternoon before the convention; one for laymen beginning at 6:00 a.m. Tuesday, May 24; and a general tour for all interested on Thursday afternoon, May 26, when no convention sessions are scheduled.

The busses will also be used for courtesy purposes. Two are assigned for press use.

They will also be used to transport Baptists to church services on Sunday before the convention, to take pastors' wives to their meeting, and to transport persons into the residential areas on Thursday afternoon as part of a "witnessing program."

A Baptist deacon who operates a motor company, George Melton, conceived the idea of Volkswagen of America rendering a service to Southern Baptists during their 1965 convention.

Prolonging Life Without Purpose Wrong, Prof. Says

HINTON, Okla. (BP)—"Prolonging life without giving meaning and purpose to that life is demonic," a Baptist seminary professor said in an address here.

William Hendricks, professor at Southwestern Baptist Theological Seminary in Fort Worth, called rising longevity of life "one of the biggest problems faced by the contemporary church."

Hendricks, principal speaker for a Baptist-sponsored international student conference at Camp Canyon near Hinton, Okla., added that churches have so far been unsuccessful in finding methods which will answer the snow-balling problem of purposeless youth, frustrating middle years, and meaningless old-age.

"No longer must we speak to the elderly primarily in terms of life after death."

"We must consciously and creatively provide purpose, outlets of service, and a ministry of comfort to them in their circumstances," he said.

Parallel with a new emphasis on ministering to the aged, churches must also begin to retrain their youth to cope with the problems of old-age, Hendricks added.

"Young people must be prepared by interest and temperament to face loss of job, and the necessity of using leisure time creatively.

"They must also learn to retain values of the past, but to express them in contemporary language," he emphasized.

Turning to new developments in the area of medical science, Hendricks noted that the creation of life in a test tube and the reviving of "frozen" victims of incurable illnesses will have "theological significance."

"As yet, a total person has not been produced under laboratory conditions," the theologian pointed out.

"However, if such were to happen it

(Continued on page 13)

ion seeks to do. Write them at 373 N. Western Ave., Los Angeles, California 90004. They help shape policy. This organization has just put out a book parents would do well to get, *"Television For The Family, 1966 edition."* It gives program evaluations which can be a guide. On the basis of past performance, programs are evaluated. This evaluation comes from more than 6,000 "work hours" by competent committee members and others over a period of 16 years. Each program gets extensive study. Evaluators are parents and teachers, psychiatrists, and social workers of outstanding ability.

Bill Greeley reported in *Variety* three days before Christmas; "All three networks are now loaded nightly

with more dramatic shows that have more violence and more mayhem than ever dreamed of by Sen. Dodd when he was snorting fire about the medium in Washington hearings." The present new trend of violence does not speak well for the TV fare during 1966. Take to heart Socrates' question, ". . . And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive in their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up?"

The 82-page booklet, *"Television For the Family,"* may be had for \$1 from NAFBRT, 373 N. Western Ave., Los Angeles, California 90004.

Tennessee Topics

Nolachucky Association—**Pleasant View Church** is constructing a pastor's home. Bible's Chapel Church has called **Robert Purkey** of Talbott as pastor. Concord Church ordained **Ron Nelson** as its new pastor Apr. 3.

New Salem Church, Beulah Association was led in revival services by **William George**, pastor of Troy Church. There were 18 professions of faith, 16 rededications, two for full-time Christian service and four by letter. **Jim Pace** is pastor.

First Church, Greenbrier, Robertson County, began a mission Sunday morning, Apr. 3, with preaching at 10 a.m. and Sunday school at 11 p.m. In addition to **Pastor Jerry Songer** of the Greenbrier Church, doing the preaching, eight others will serve as teachers and leaders to supervise the entire services of the new mission, which will be called **New Meyer Mission**. A full church program will be developed as people respond and desire to support a full program.

Tampico Church, Grainger Association, **Norman Turley**, pastor, ordained **Howard Garland**, **Oliver McCarter** and **Jack Watson** as deacons.

Rugby Hills Church, Memphis, ordained **William R. Brown, Jr.**, **Thomas A. Harris**, **Kenneth Cornelius**, and **Benjamin Massingill** as deacons. **Hiram A. LeMay** is pastor. **Andy Roe** sang "Follow Me."

The discovery of 1,408 new potential teachers for the nation's colleges and universities was announced today by the Woodrow Wilson National Fellowship Foundation. This brings the total elected since 1945 to 12,998 Fellows. Elected as a **Woodrow Wilson Fellow for 1966-67** is **Richard E. Brantley**, son of Dr. and Mrs. Rabun Lee Brantley, Nashville. His undergraduate college is Wake Forest.

First Church, McKenzie, engaged in revival services Mar. 28-Apr. 3. **Tom Pope** was the evangelist and **Billy Joe King** led the music. There were 10 additions by baptism and seven by letter. **Pastor O. M. Dangeau** stated there were several dedications and three young men surrendered to the ministry.

W. Terry Davis of Nashville did the preaching in revival services at **First Church, Pulaski**, and the music was led by **Phil Jewett**, minister of youth and music. **Pastor Clarence K. Stewart** reported 41 for baptism and eight by letter.

Norman O. Baker, pastor of **South Pittsburg Church**, led **Central Church, Spring City**, in revival services Mar. 20-30. There were four additions by letter, eight by baptism and five rededications. **Beecher Hammons** is pastor.

Woodlawn Church, Bristol, was led in revival services Mar. 20-27 by **Paul Blevins**, pastor of **Chestnut Hill Church, Lynchburg, Va.** **Pastor John W. Outland** reports 12 professions of faith, two by letter, and 14 rededications.

Hamilton County Association—**Brainerd Hills Church** has begun work on its new building, **Marshall Vaughn** is pastor. **Raymond Nix** has resigned as pastor of **Chamblee Heights Church**. **Carl Lawrence** has been called as pastor of **Dallas Church**. **Claude Thomas** pastor of **Frawley Church**, is recuperating from surgery. **Pleasant Grove Church** dedicated its new building, third new building in five years. **Glen Blevins** is the pastor. **Standifer Gap Church** purchased a piano and public address system and much work has been done on the building. **Willard DeSha** is pastor. **R. C. Thornbury** is the new minister of music at **Stuart Heights Church**. **Clifton Hills Elementary School** is using **Temple Church** as a meeting place since the school building burned. **W. R. Lumpkin** is pastor. **Woodland Park Church, Carl Allen**, pastor, has completed payment of all indebtedness on its property.

E. B. Bowen, pastor of **Berclair Church, Memphis**, for nearly 21 years has resigned to accept the call of **First Church, Bolivar**, effective June 1.

Mrs. J. Harold Stephens underwent surgery Apr. 5 at **Forrest General Hospital, Hattiesburg, Miss.** Her husband is a former Tennessee pastor who left **Inglewood Church, Nashville**, to become pastor in **Miami, Fla.**, and is now pastor of **Temple Church, Hattiesburg, Miss.**

Miss Ethel Allen Dies

Services for **Miss Ethel Mai Allen**, who served as secretary to every executive secretary of the Baptist Sunday School Board since the creation of the post in 1908, was held Apr. 8. **H. Franklin Paschall**, pastor of **First Church, Nashville**, **T. L. Holcomb** and **John D. Freeman** officiated.

Miss Allen began her 46-year career with the board in April 1908, when the position of executive secretary was first authorized, and filled by the late **J. M. Frost**. She was an active member of the **First Church, Nashville**, for 50 years.

Miss Allen died of a heart attack Apr. 6 at her residence.

Manuel Lowenstein, 61, long-time deacon of **First Church, Nashville**, died Apr. 3. Born in **Riga, Latvia**, a Jew, he was by the Second Birth a Christian and gave unswerving loyalty to his faith in the Lord Jesus Christ.

E. E. Adams, father of **Rev. Bobby E. Adams**, missionary to **Chile**, died Mar. 23 in **Tablequah, Okla.** **Missionary Adams**, now on furlough, may be addressed at 2000 Broadus, **Fort Worth, Tex.**, 76115. Born in **Sulphur, Okla.**, he lived in several **Ark.** and **Okla.** towns while growing up. Prior to missionary appointment in 1959 he was pastor of **Temple Church, Old Hickory, Tenn.**

Mrs. Dotty Young, church secretary at **Calvary Church on Kingston Pike, Knoxville**, for the past 10 years, has become director of church activities. She has worked under four different pastors. **J. R. Covington** is pastor.

Mrs. Alice S. Magill of **Nashville** became an assistant editor of administration materials in the **Sunday School Board's Training Union department** Apr. 1. She has been serving as secretary for **Glendale Church, Nashville**, since Sept., 1965. **Mrs. Magill** was secretary for **Highland Church, Tullahoma**, from 1957-65 where her late husband, **Roy C. Magill**, was pastor from 1950-1964. A native of **Nashville**, **Mrs. Magill** has a BA degree from **Vanderbilt University**.

First Church, Rockwood engaged in revival services Apr. 3-10 with 18 decisions. **Pastor Raymond I. Sanderson** was the evangelist and minister of music, **Charles D. Kirby**, led the singing.

Homer Martinez of **Fort Worth, Tex.** did the preaching in revival services at **First Church, Jonesboro** and **Eddie Nicholson**, minister of music, directed the singing. **Pastor Joe M. Strother** reports six professions of faith.

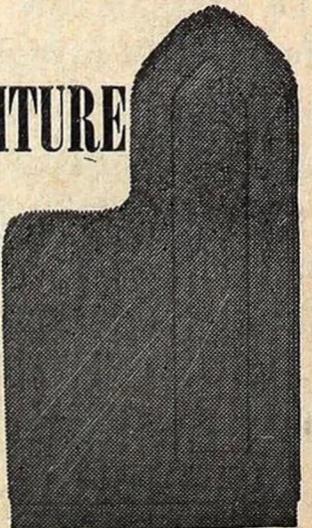
David Kilby was ordained a deacon at **First Church, Jonesboro**.

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Opposes Rules Of Education Act

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs has adopted a resolution saying that the United States Office of Education has not followed the intent of Congress in certain sections of the administrative regulations and guidelines of the Elementary and Secondary Education Act of 1965.

"We recognize that there is difficulty involved in properly administering this pioneering act, and, therefore, we have exercised caution in the complaint just voiced," the resolution said.

It continued, "However, we note a pattern in the regulations and guidelines which defines the scope of federal aids so that they become benefits to non-public schools. The effect is to violate the 'child benefit' theory as it has been developed in the courts and as it was expressed in the House and Senate 'reports,'" when the bill was reported to Congress for approval.

As a result of its findings the Baptist Joint Committee "opposes a four-year extension of the authorizations for the act until these administrative problems have been solved."

In addition the Baptist group urged "the appropriate agencies of the Baptist convention to engage themselves in the local and state educational problems in an effort to achieve the needed extension of public education without violation of the Constitutional principle involved."

Baptists Send 48-Lb. Packet to Viet Nam

CHU LAI, Viet Nam (BP)—The people of Trinity Baptist Church in Oktaha, Okla., in response to a corpsman's letter, sent a 48-pound package to the Vietnamese villagers at Chu Lai.

Hospitalman 2nd Class Dale Sigle of Muskogee, Okla., a Marine corpsman, wrote to his sister in Oktaha, Okla., recently saying that if her church would donate needed items to the Vietnamese, he would handle the distribution.

Two weeks later, he received the 48-pound package containing tooth brushes, toothpaste, soap and clothing.

Sigle's sister, Mrs. Harold Wilson, asked her brother to tell the people of Viet Nam that "these are from a group of Christian people in the United States."

"These are things which the Trinity Baptist Church of Oktaha is sending for you to distribute among the Vietnamese people and their children," she wrote. "We are glad to send these things and sincerely hope they do some good."

A dispatch from the Marine's Da Nang Press Center reported that the Second Marine Battalion's medical assistance team distributed the items to needy families in the area.

Sigle is serving with the Headquarters and Service Company, Second Battalion, Fourth Marine Regiment, Third Marine Division.

Detroit Weather Forecast: Cool To Moderately Warm

DETROIT (BP)—Baptists planning to attend the Southern Baptist Convention in Detroit May 24-27 have been advised by Detroit Baptist leaders to leave their "deep South summer clothing" at home.

The weather forecast for Detroit during that period is unpredictable, but those who live here say it probably will be cool to moderately warm.

The daily maximum average for May in Detroit is 68.6 degrees, and the daily minimum average for May is 49.4 degrees.

But there could be a variation of as much as 60 degrees, since the record high for May is 93 degrees (1962) and the record low is 30 degrees (1943).

Francis M. DuBose, superintendent of missions for the Greater Detroit Baptist Association, said that men and women attending the convention should be comfortable in suits. Women might like to bring light coats.

Average rainfall for May is 3.5 inches, or .11 per day. DuBose said it wouldn't hurt to bring along a raincoat or umbrella.

"Detroiters know what it is to melt in May, and to be driven from their patios by the chilly night air," DuBose said. "Michiganders say the same thing about their weather as Texans: 'If you don't like it, just wait a little while.'"

Congress May Not Act On Judicial Review

WASHINGTON (BP)—A Baptist executive here does not expect Congressional action on a proposed Judicial Review Bill unless something happens to stir up more interest than can now be seen.

Walfred H. Peterson, director of research services for the Baptist Joint Committee on Public Affairs, in a report to Baptist Press, points out some of the issues in two weeks of hearings on a bill to provide constitutional tests of certain acts of Congress on the grounds of violations of the First Amendment to the Constitution.

The hearings were held by the Constitutional Rights Subcommittee of the Senate Committee on the Judiciary. Sen. Sam J. Ervin (D., N.C.) is chairman of the subcommittee.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, in testimony at the hearings refrained from endorsing the bill. He did, however, favor judicial review in its proper context.

He asked for a "concurrent resolution" to be passed by both houses of Congress encouraging the Supreme Court to continue its trend toward a "more liberal definition of standing to sue."

Brief appearances were made by only three other Senators during the two week period. Wayne Morse (D., Ore.), chief sponsor of the bill, was the only Senator to present testimony.

A church-state issue is always a politically "hot potato," Peterson said. Most Senators were not anxious to get involved since a judicial review bill is not a major public concern at this time, he continued.

From statements in the hearings, both Ervin and Moore wanted the bill so that taxpayers could easily have standing to sue in federal courts. They also agreed that this was desirable because then some taxpayers could challenge, under the establishment of religion clause, certain acts of Congress providing grants or loans to church-related institutions.

Here agreement ended and "a deep clash of purpose appeared," Peterson said. "Senator Ervin wants this judicial action because he thinks that there is a likelihood that some of the acts of Congress, like the Higher Education Facilities Act of 1963 and the Elementary and Secondary Education Act of 1965, are in part unconstitutional."

"But Senator Morse, while granting that

the issues are delicate, wants judicial action spurred so that the present doubts about such bills will be ended," Peterson continued.

Ervin wants the bill because he thinks Congress has violated separation of church and state. Morse thinks the bill will give the courts a chance to uphold what Congress has done in the acts in question, Peterson said.

In colloquy following his testimony Morse said that up to now he had helped Congress provide aid to children in private schools by a "subterfuge approach."

"We used the National Defense Education Act approach, we used the contract approach, we used the categorical approach . . . because we were afraid . . . that we would be beaten on the constitutional argument," Morse said.

Morse has consistently advocated education aid for all children, whether they are in public or private schools. "I think the public interest calls for a clarification of this institutional issue," he said.

Until this is settled "we are going to find ourselves in a position of still trying to slip through the back doors and the side doors," he stated.

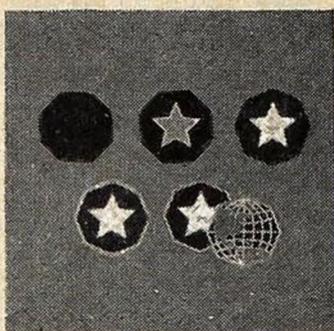
The proposed bill is a result of promises made last year during debate on the Elementary and Secondary Education Act of 1965. At that time unsuccessful attempts were made to include first amendment constitutional tests in the bill.

Vacation Bible School— EVANGELISM PLUS!

by Bob Patterson

- I. Vacation Bible Schools Produce Evangelistic Results.
 - A. Evangelism is both a cause for and a result of Vacation Bible School work. Evangelism is not some separate phase of Vacation Bible School work, but it is woven into the warp and the woof of all that we do in Vacation Bible School.
 - B. Evangelistic results are seen in the fact that:
 1. In the Southern Baptist Convention in 1965, 59,648 boys and girls made professions of faith, an average of 3.05 per school.
 2. In Tennessee in 1965, 4,148 boys and girls made professions of faith, an average of 2.83 per school.
 3. In the Southern Baptist Convention, since 1936 (when records were first begun), 1,086,977 boys and girls have made professions of faith in Christ in Southern Baptist Vacation Bible Schools.
 4. Countless testimonies constantly testify to the fact that numbers of parents and other loved ones are reached through contacts made as a result of boys and girls being in Vacation Bible School.
 - C. Evangelistic potential is seen in the fact that:
 1. In the Southern Baptist Convention in 1965, 296,130 boys and girls not enrolled in Sunday School were enrolled in Vacation Bible School. This is an average of 10 per school.
 2. In Tennessee in 1965, 9,414 boys and girls not enrolled in Sunday School were enrolled in Vacation Bible School.
 3. In Tennessee in 1965, there were 12,612 unsaved Juniors and 1,722 unsaved Intermediates enrolled in Vacation Bible Schools.
 4. The ten-day, 3 hour school provides a sustained and continuous opportunity for boys and girls to come to know Christ as Saviour through Bible study, worship, influence of godly workers, and the work of the Holy Spirit.
- II. How May I Make My Vacation Bible School Evangelistic?
 1. Pray for evangelistic results long before and constantly

Be Prepared for GA Focus Week!



FORWARD STEPS CHARM BRACELET

Beautiful sterling silver chain with Queenly Quest charm attached. Other charms may be added as progress is made in Forward Steps. (27w) **\$2.25**

CHARMS (for Charm Bracelet described above)
Sterling silver charms designed to represent the various steps in Forward Steps. Charms are added to girl's bracelet as steps are earned. Order by name below. (27w) Each, **\$1.00**

1. **Maiden Charm** (replica of GA insignia frame)
2. **Lady-in-Waiting Charm** (white star added)
3. **Princess Charm** (GA lettering added to white star)
4. **Queen Charm** (complete GA emblem in color)
5. **Queen-in-Service Charm** (crown replica)
6. **Queen-with-a-Scepter Charm** (GA emblem with scepter)
7. **Queen Regent Charm** (cape replica)
8. **Queen Regent-in-Service Charm** (world replica)

GIRLS' AUXILIARY EMBLEMS

For Forward Steps advancement. Made of washable fabric to be stitched on cape or wearing apparel. Order by name below. (27w)

- | | |
|---|------------|
| Maiden (green octagon) | 30¢ |
| Lady-in-Waiting (octagon with star) | 30¢ |
| Princess (octagon, star, and monogram) | 30¢ |
| Queen (completed emblem) | 30¢ |
| Queen Regent-in-Service (GA monogram and world emblem) | 75¢ |

QUEEN REGENT CAPE

For Queen Regent only, made of green glossy satin, lined in white satin, with gold cord. (27w) **\$7.00**

CAPE PATTERN

Complete pattern and sewing instructions for making the Queen Regent cape. (27w) **75¢**

GOLD CORD

For use on Queen Regent cape. (27w) **45¢**

CROWN, QUEEN

Made of shiny gold and green cardboard, with GA emblem. (27w) **35¢**

SCEPTER

For Queen-with-a-Scepter only. Made of gold wood with green tassel. (27w) **\$2.50**

Visit your Baptist Book Store for all Woman's Missionary Union supplies!

By letter By phone By personal visit

 **BAPTIST BOOK STORE**
Service with a Christian Distinction

SBC To Launch 1969 Crusade of Americas

DETROIT (BP)—The Southern Baptist Convention meeting here May 24-27 will launch plans for its participation in a vast evangelistic campaign covering the entire hemisphere during 1969, the convention's president has announced.

Called the "Crusade of Americas," Baptists in North, South and Central America are expected to join hands in one big evan-

- during the school.
2. Discuss and study together in faculty meetings and training sessions how to lead pupils to a true conversion experience.
3. Make full use of the registration record card. Make sure the workers know the spiritual condition of the pupils with whom they work.
4. Utilize evangelistic emphases in the Joint Worship material and in the program material.
5. Be a friend to the children. Provide personal counsel where needed.
6. Visit in homes of children.
7. Master the program materials so as to make the teaching pupil-centered, and not content centered.
8. Pray for God to give you grace to be sensitive to the spiritual needs of the child.
9. Through thorough preparation avoid conflicts that would mar a happy helpful spirit.
10. Provide opportunities for genuine decisions on the ninth day of the school, following suggestions in the joint worship program for the ninth day.
11. Make sure that all information asked for is provided on the registration-record card.
12. Make a special effort to invite unenlisted parents to attend Parents' Night.
13. During, or immediately after, the school make lists of unchurched parents. Put these names in the hands of the proper persons in the Sunday School.
14. Conduct an intensified visitation program immediately after the Vacation Bible School.
15. Conduct a revival meeting a few weeks after the school, making special efforts to win those enlisted through Vacation Bible School.
16. Utilize the standard—have a 10-day school.

gelistic effort during 1969.

Each Baptist body will conduct its own campaigns, and the Southern Baptist Convention will launch plans for its efforts during the closing convention session here Friday night, May 27.

Principal speaker for the session will be Roberto Porrás-Maynes of Mexico City, executive secretary of the National Baptist Convention of Mexico.

Herschel H. Hobbs, former president of the SBC and now a vice president for the Baptist World Alliance, will respond to the call for Southern Baptist participation, and speak for North America. Hobbs is pastor of First Baptist Church, Oklahoma City, Okla.

Current president of the Southern Baptist Convention, Wayne Dehoney of Jackson, Tenn., outlined plans for the closing convention session, saying it "promises to be one of the greatest sessions ever held at a Southern Baptist Convention." Dehoney is chairman of a SBC committee to coordinate plans for the Crusade of the Americas.

"There will be dramatic responses, country by country, from persons in natural dress," said Dehoney in describing plans for the closing convention session. "There will be a giant parade of the flags and a commitment service." The International Choir from Wayland Baptist College, Plainview, Tex., will sing.

Dehoney issued a plea for every Southern Baptist who plans to attend the convention to stay through the closing night session.

"In the Crusade of the Americas we face the greatest evangelistic and mission challenge our people have ever known," Dehoney said. "Yet unfortunately there will be those who will weary of the convention and feel an urgency to 'get back home.'"

"It is a sad commentary," Dehoney equipped, "but if the Lord Himself were to announce his glorious return on Friday, there would still be some preachers who thought they had to go home early—because they wanted to prepare a sermon to preach on Sunday on the second coming of the Lord!"

"But the greatest preparation that a man could have to preach to his people on Sunday would be the experience of this Friday night service," Dehoney said.

The Crusade of the Americas was proposed by Rubens Lopes of Sao Paulo, Brazil, following a nation-wide evangelistic campaign in Brazil that resulted in more than 100,000 professions of faith.

An international planning conference for the crusade is slated in July at Cali, Colombia with representatives from each Baptist body in North, South, and Central America expected to attend.

One of Imprisoned Pastors Released

ATLANTA (BP)—The Cuban government has released from prison a former president of the Baptist Convention of Western Cuba.

He is Nemesio Garcia, pastor of the McCall Baptist Church in Havana. Garcia was one of 53 Baptists arrested on April 8, 1965.

The report of the release came in a letter to the Southern Baptist Home Mission Board here from Mrs. Herbert Caudill of Havana, wife of one of the imprisoned missionaries.

Arrested by the government were 51 Cuban Baptists and two U. S. missionaries, Herbert Caudill, superintendent of Baptist mission work for Western Cuba, and David Fite, a teacher in the Baptist Theological Institute in Havana.

Gerald B. Palmer of Atlanta, secretary of the department of language missions for the mission agency, said no other information about Garcia or the other prisoners was given.

The released pastor served as president of the Baptist convention three years ago and was not president of the organization at the time of his arrest.

"We do not know how to interpret the significance of Garcia's release," Palmer said. "We simply pray that it predicts the future release of others."

Only 34 of the arrested Baptists received sentences, and some of these were a form of house arrest. However, the two missionaries received sentences of 10 years for Caudill and six for Fite.

State Business Officers Name Strickland Chairman

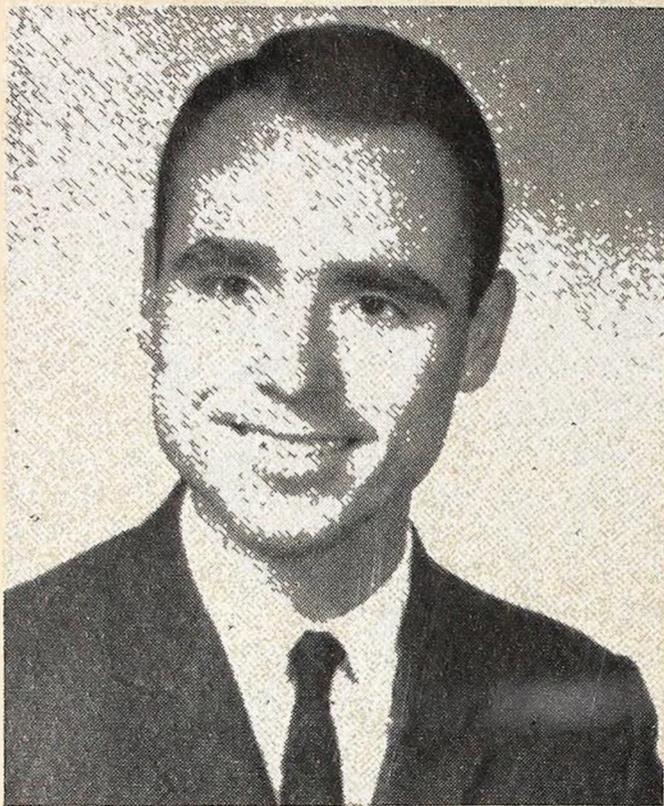
DALLAS (BP)—Henry D. Strickland, financial secretary for the Alabama Baptist Convention, has been elected chairman of the state Baptist convention business officers at the conclusion of their two-day conference here.

Also elected were: vice-chairmen, Jay L. Skaggs, controller for the Baptist General Convention of Texas and Joseph B. Kesler, Jr., business manager for the Tennessee Baptist Convention; and treasurer Wesley Bowman, business officer for the Louisiana Baptist Convention.

The conference, made up of business officers of the various state Baptist conventions, met at the Southern Baptist Annuity Board in Dallas to discuss problems and programs of mutual interest.

Discussions were on such subjects as computers, church and institution loans, role of business officer, counseling functions, budgetary and purchasing controls.

Ramser Selected For BSU Director At MTSU



Henry Ramser of Lawrenceville, Ga., has been selected as director of Baptist Student Work for Middle Tennessee State University in Murfreesboro. At present, Ramser is a student at Southern Baptist Theological Seminary, where he will complete work on his B D degree on July 1.

He received the Bachelor of Business Administration degree from the University of Georgia in 1962. While there, he served as BSU President, and as a state BSU officer. He was also a member of the University of Georgia volleyball team and the ROTC Band. While a student at Southern Seminary, Ramser has worked with juvenile delinquents at the Kentucky Reception Center and has served as gratis BSU director at Centre College, Danville, Ky., and interim BSU director for the University of Louisville.

During the fall semester of 1965, he served as director of Baptist student work at LMU, Harrogate, Tenn., under the student director scholarship provided jointly by the Student Department, Tennessee Baptist Convention; and Southern Seminary.

Ramser will assume duties at MTSU on or near July 1. Clyde Kimble, former director there, resigned his duties last November to enter the Naval Chaplaincy. Jerry Sands, a student at MTSU, has been acting as interim director since that time.

Dyal To Evaluate Peace Corps Venezuela Effort

NASHVILLE (BP)—William M. Dyal, Jr., director of organization for the Christian Life Commission of the Southern Baptist Convention, has departed on a three weeks' tour of Venezuela to evaluate the effectiveness of the Peace Corps efforts in that country.

Peace Corps officials in Washington extended the invitation to Dyal, requesting him to evaluate the total Peace Corps program in Venezuela with a view toward correcting their shortcomings, projecting new programs, and determining the success of the current efforts.

The Southern Baptist Christian Life Commission meeting here earlier had voted approval of Dyal's making the study and evaluation.

Dyal for nine years was a Southern Baptist missionary to Guatemala and Costa Rica, and also was field representative for the Southern Baptist Foreign Mission Board's efforts in Southern Latin America, including Argentina, Paraguay, Chile, and Uruguay.

In Venezuela, he will make studies of the Peace Corps efforts in 12 cities and towns where the Peace Corps has 320 volunteers.

He will interview the volunteers, Peace Corps administrative staff members, government officials, and employees of Venezuelan governmental organizations with which the Peace Corps works.

Deacon Appointed Astronaut

OKLAHOMA CITY, Okla. (BP)—Major William Reid Pogue of Sand Springs, Okla., one of the nation's newest astronauts, is possibility the first Baptist deacon to be named to America's growing space team.

The 36-year-old Pogue is a 1951 graduate of Oklahoma Baptist University, Shawnee, and was ordained a deacon by University Church, Stillwater, Okla., in the late 1950's.

Pogue is currently a member of a Southern Baptist Church in Edwards, Calif.

The Oklahoman was among the 19 astronauts chosen by the National Aeronautics and Space Administration in April.

The newest team—known as "fifth generation astronauts" because they are the fifth group—is the largest ever selected at one time by NASA.

New astronauts will begin training May 1 at NASA's Space Center near Houston.

LOTTIE MOON OFFERING PASSES \$12,000,000

As of April 4, receipts for the 1965 Lottie Moon Christmas Offering for foreign missions totaled \$12,213,413.54—nearly \$350,000 more than the 1964 total. The final total for 1965 will not be known until the books close May 1.

Home Board Assigns Summer Missionaries

ATLANTA (BP)—An Auburn University architectural student will return to Panama this summer to get in on completion of a church building he designed the year before.

As one of 650 student summer missionaries who have just received their ten-week 1966 assignments from the Southern Baptist Home Mission Board here, Lawrence Corley of Birmingham, Ala., has been re-assigned to the Bocas del Toro Province in the Republic of Panama.

While serving there last year as a summer missionary, Corley discovered a small congregation that had saved money for three years to build a church, but still lacked sufficient funds for any sort of decent structure.

Corley said he felt the Lord led him to the solution—use the railroad ties which could be secured free from the United Fruit Co., as the structural elements, add a covering on the roof, pour a floor, and erect partition walls mostly of screen.

As a result of the experience, Corley has expressed a desire to enter the mission field full-time as an architect. Earlier in student days, he had nearly chosen a career in church music.

This summer, Corley will make sure the building he started last summer is complete, assist a team of Tennessee Baptist Student Union workers in building an auditorium for the Zion Baptist Church in Bocas, Panama, and replace a steeple on the church at Almirante, Panama. The Bocas del Toro Province is located near the Costa Rican border on the Carribbean side of Panama.

Of the 650 student summer missionaries assigned by the Home Mission Board, more than 60 will be supported by state Baptist Student Union organizations.

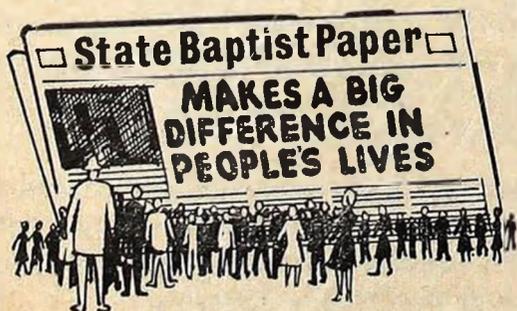
All will work under the director of the Home Mission Board's student summer missions ministry, headed by Beverly Hammack of Atlanta.

The student volunteers are appointed for ten weeks to every state in the union, plus Panama and Puerto Rico.

Assignments involve recreation work, camp counseling, surveying, work in Baptist centers, and Bible schools.

The 1966 group is short on married couples, Miss Hammack reported. Only 13 volunteered and were assigned, mostly to pioneer Baptist areas where couples often are instrumental in starting new churches and missions.

California will get the biggest share of summer missionaries this year—100, including ten who will be part of evangelistic teams that will work in youth revivals and youth programs.



STATE CONVENTION AND FOREIGN MISSION BOARD

PERSONALITIES

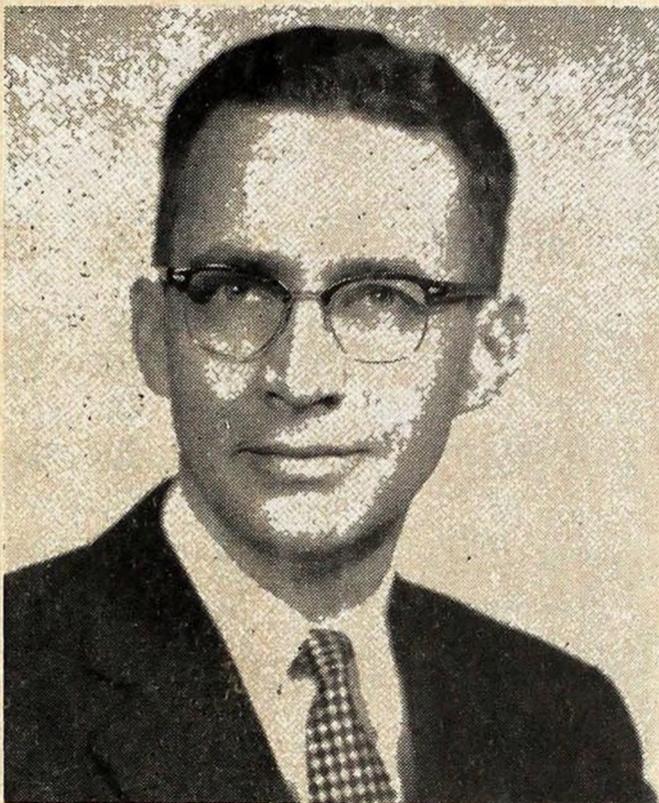
Christian Career Conference

Camp Linden

April 29-May 1



DR. W. FRED KENDALL



DR. FLOYD NORTH

Dr. W. Fred Kendall, Executive Secretary, Tennessee Baptist Convention will speak Saturday afternoon on the "Need for Church Vocations in Tennessee." Dr. Floyd North, Editor, THE COMMISSION, Foreign Mission Board will lead a conference for those interested in Missions (Foreign-Home), speak on "Fields of Service NOW" and bring the morning message on Sunday.

Make reservations now by writing Training Union Department, 1812 Belmont Boulevard, Nashville, Tennessee. Ages: 15-16 year Intermediates and Young People.

Permanent Relief Fund Set Up By Home Board

ATLANTA (BP)—The Southern Baptist Home Mission Board has set aside \$50,000 as a permanent relief fund to assist churches and pastors in areas hit by earthquakes, floods, or other such disasters.

The board's donation last fall to hurricane-damaged churches in Louisiana will be considered the first action under the new permanent disaster relief fund, Fred B. Moseley of Atlanta, assistant executive secretary of the board, said.

"We hope to build this fund up to \$250,000," he said. "When withdrawals are made at the time of emergency, we hope to replenish the fund to a great extent with gifts from individuals and churches wanting to have a part in meeting the emergency."

The fund was established at the request of the Southern Baptist Executive Committee, Moseley said, which became increasingly concerned after Hurricane Betsy struck the Gulf Coast.

The Foreign Mission Board of the South-

ern Baptist Convention has complied with a similar request for overseas disaster relief.

In July 1965, the SBC Home Mission Board forwarded \$2,500 to the Riverside Baptist Church in Denver to assist in the restoration of a building damaged by floods.

Other such actions include aid to churches in Alaska damaged by earthquakes and Appalachian area churches marred by floods.

More than \$143,000 was given last fall to Louisiana Baptists by Baptist associations, churches and individuals. The Home Mission Board designated \$25,000 of its gift to assist pastors and mission workers who lost property or income not covered by insurance.

Out of the \$193,000 total given to ease the blow in Louisiana, \$30,500 went to pastors and mission workers; the remainder was used to repair or to replace church property and equipment.

Former Furman President, Dies

GREENVILLE, S. C. (BP)—The president of Furman University here for 25 years, John L. Plyler, died suddenly of a heart attack at the age of 72.

Plyler was president of Furman from 1939 until 1964, a period during which the school's enrollment grew from 300 to 1,800 students.

He led the Baptist school to move from its downtown Greenville location to a new \$20 million campus near Paris Mountain, five miles from downtown, in 1961.

This, along with the building of endowment, and the strengthening of faculty and curriculum were regarded by Plyler as his major accomplishments.

WOMAN'S MISSIONARY UNION

Day Camping Clinic

May 5 and 6, 1966

STEVEN'S STREET CHURCH,
COOKEVILLE

All Sunbeam Band Directors, Sunbeam Band leaders and assistant leaders who work with eight-year-olds and others interested in eight-year-old Day Camping are invited to participate in this Day Camping Clinic.

We will begin at 7:00 p.m. Thursday night, May 5, with a planning session in which techniques of planning a day camp will be discussed and plans for Friday made. Friday morning the opening council will begin at 9:30. Then we will go through the day carrying out the plans made on Thursday night. By the time you go home at 3:00 p.m. you should be well prepared to have a Day Camp for eight-year-olds in your church or association.

Wear comfortable shoes, bring an old quilt or blanket, and come prepared to spend a day in the out-of-doors.

There are several motels within 2 miles of the church, including Holiday Inn, Thunderbird, and Rice's Motel. If you want us to make your motel reservation for you please send us your name, address, and \$4.00 before April 28. Otherwise, make your own motel arrangements. Pre-registration is not necessary unless you want us to make your motel reservations.

Send reservations to:

Woman's Missionary Union
1812 Belmont Blvd.
Nashville, Tennessee 37203

DAY CAMPING CLINIC RESERVATION

Name _____
Address _____ City _____
Church _____
Association _____

Please make my motel reservation for the night of May 5. (\$4.00 enclosed) . . . ()
I prefer to make my own motel arrangements ()

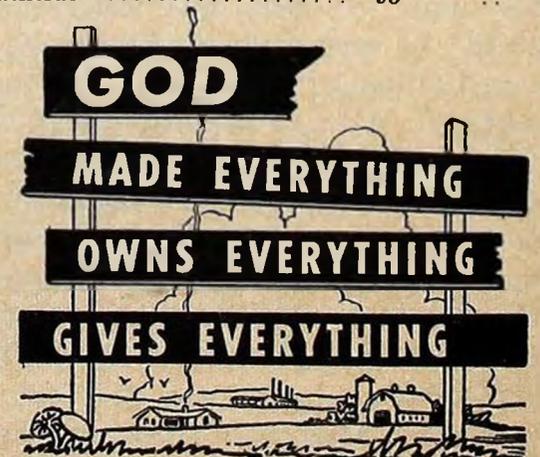
Attendance & Additions

April 10, 1966

Churches	S.S.	T.U.	Add.
Alamo, First	297	102	1
Alexandria	194	56	
Antioch, Mt. View	168	57	3
Athens, Central	173	68	
East	424	193	
Auburntown, Prosperity	144	69	
Bordeaux	217	46	2
Brownsville	834	184	
Calvary	168	88	1
Calhoun, First	157	63	
Carthage, First	257	49	
Chattanooga, Bartlebaugh	152	37	
Brainerd	1178	290	6
Central	842	214	13
Meadowview	94	23	
Concord	558	165	3
East Brainerd	282	110	1
Eastdale	526	157	2
East Lake	620	133	2
East Ridge	915	186	1
First	1063	232	10
Morris Hill	330	115	
Northside	539	88	2
Oakwood	524	158	1
Ooltewah	213	67	
Red Bank	1351	278	1
Ridgedale	623	168	1
St. Elmo	462	121	2
Silverdale	241	76	1
White Oak	663	120	
Woodland Park	338	118	1
Clarksville, First	1179	120	51
Grace Avenue	303	137	2
Hillcrest	221	86	1
Hilldale	135	53	7
New Providence	252	73	1
Pleasant View	376	94	
Cleveland, Big Spring	403	124	
Maple Street	141	88	2
Stuart Park	188	75	
Thompson Springs	84	56	
Westwood	241	82	
Clinton, Second	596	117	2
Collierville, First	356	97	4
Columbia, First	477	82	
Highland Park	368	109	
Northside	143	51	
Pleasant Heights	253	92	
Riverview	73	34	
Concord, First	325	172	6
Cookeville, First	520	103	2
Washington Ave.	166	83	
Bangham	75	46	
West View	179	53	
Crossville, First	221	56	
Homestead	227	41	
Oakhill	109	51	
Daisy, First	360	145	
Dayton, First	385	103	
Dickson, First	369	114	1
Dresden, First	216	61	
Dunlap, First	153	50	
Dyersburg, Hawthorne	256	88	1
Elizabethton, Calvary	169	60	
First	471	134	
Immanuel	333	102	
Oak Street	202	45	
Siam	256	83	4
Ethridge, Mt. Horeb	167	79	
Etowah, First	367	86	
North	410	121	
Flintville	184	74	
Gladeville	210	77	
Goodlettsville, First	570	184	1
Grand Junction, First	145	75	1
Greeneville, First	384	43	2
Cross Anchor	31	18	
Second	206	28	1
Greenbrier, Bethel	172	84	
Ebenezer	161	52	
First	539	142	
Harriman, Big Emory	178	197	
Mission	19		
Piney Grove	205	26	
South	580	160	
Trenton Street	390	87	
Henderson, First	205	36	
Hendersonville, First	803	102	5
Hixson, Central	430	178	1
First	409	97	3
Memorial	323	132	1
Humboldt, First	604	140	2
Jackson, Calvary	560	156	2
East Union	115	43	
First	1025	229	1
Highland Park	255	73	
North	317	118	
Parkview	441	134	
West	937	371	3
Jasper, First	233	47	
Kimball	144	44	
Jefferson City, First	490	108	
Johnson City, Central	625		
Southwestern	48	39	
Clark Street	377	63	

North	194	85	1
Unaka Avenue	417	85	2
Kenton, Macedonia	105	64	
New Salem	125	84	
Kingsport, First	911	195	
Litz Manor	251	94	1
Lynn Garden	480	106	
State Line	269	111	1
Kingston, First	482	114	1
Knoxville, Beaver Dam	421	107	2
Bell Avenue	721	150	3
Black Oak Heights	361	85	1
Central (Bearden)	852	317	
Central (FT C)	1429	370	3
City View	406	91	
Cumberland	765	180	1
Fifth Avenue	783	133	3
First	953	147	6
Immanuel	447	125	1
Lincoln Park	1212	525	3
McCalla Avenue	921	238	4
Mount Carmel	202	66	
Mount Harmony	220	125	
Meridian	737	217	6
New Hopewell	340	128	
Smithwood	844	234	1
South	679	175	4
Wallace Memorial	795	265	1
West Hills	378	80	
Lawrenceburg, First	234	77	
Highland Park	337	102	
Lebanon, Fairview	343	71	
First	654	130	
Immanuel	476	195	
Rocky Valley	160	56	
Lenoir City, Calvary	304	78	9
Dixie Lee	210	78	
First	541	132	
Kingston Pike	164	81	
Oral Avenue	120	46	
Pleasant Hill	208	105	
Liberty, Salem	110	38	
Linden, First	74	38	
Lewisburg, First	377	50	1
Madison, Alta Loma	337	97	2
First	482	66	
Neely's Bend	104	47	3
Madisonville, First	350	113	1
Malesus	273	81	1
Manchester, First	321	89	
Trinity	159	65	1
Martin, Mount Pelia	187	66	
Southside	121	57	
Maryville, Armona	196	96	1
Broadway	644	242	2
Everett Hills	584	182	6
Stock Creek	208	63	
McKenzie, First	449	120	2
McMinnville, Bethel	58	36	
Gath	137	66	
Magness Memorial	433	116	
Shellsford	225	118	
Memphis, Acklena	106	33	3
Ardmore	693	226	1
Bartlett	506	203	3
Bellevue	1676	913	55
Boulevard	362	121	2
Broadmoor	354	107	4
Broadway	786	277	2
Brunswick	124	49	
Buntyn Street	165	64	3
Cherokee	1086	309	1
Collierville	356	110	4
Dellwood	595	186	
East Acres	165	71	2
East Park	240	77	6
Eudora	1104	265	13
First	1497	336	10
Forest Hill	123	54	
Fraser, First	947	315	4
Georgian Hills	628	266	5
Glen Park	376	180	6
Havenview	201	75	5
Highland Heights	1300	513	4
Kennedy	616	221	3
Kensington	330	90	4
LaBelle Haven	895	286	8
LeaClair	563	206	3
Leawood	948	255	3
Lucy	197	120	
Mallory Heights	294	100	
McLean	604	218	5
Millington, First	600	287	3
National Avenue	409	148	11
Oakhaven	604	196	2
Peabody	212	80	2
Range Hills	236	134	
Richland	342	82	
Rugby Hills	239	131	1
Second	918	245	7
Sky View	465	185	8
Southern Avenue	842	210	2
Southland	883	98	11

Speedway Terrace	695	303	5
Temple	993	254	2
Trinity	809	313	8
Union Avenue	921	193	6
Wells Station	701	217	12
Westhaven	332	87	1
Westwood	496	157	13
Milan, First	554	109	4
Northside	163	55	
Morristown, Buffalo Trail	259	60	
Cherokee Hill	130	30	1
First	813	151	1
Magna View	53	33	
Manley	258	90	4
Montvue	257	41	2
Whitesburg	130	30	
Murfreesboro, First	692	117	2
Calvary	125	50	
Southeast	227	78	
Immanuel	95	33	2
Powell's Chapel	135	68	
Third	345	110	1
Nashville, Antioch	187	42	
Belmont Heights	1114	298	7
Madison Street	99	43	
Westview	67	43	
Charlotte Road	150	71	
Dalewood	489	103	2
Donelson, First	772	170	3
Eastland	600	157	
Fairview	287	57	
First	1507	488	5
Carroll Street	231	41	
Cora Tibbs	105	43	
T.P.S.	275		
Glenwood	361	84	1
Grace	809	173	2
Grandview	481	78	
Hermitage Hills	415	157	3
Hillhurst	317	86	4
Joelton	307	142	
Lincoya Hills	260	45	
Lockeland	595	141	7
Mill Creek	267	61	6
Park Avenue	1193	268	14
Riverside	366	95	
Valley View	89	36	
Third	244	50	1
Tusculum Hills	493		
Two Rivers	264	110	7
Woodbine	625	177	2
Newbern, First	253	87	
New Johnsonville, Trace Creek	166	30	
Oak Ridge, Robertsville	693	179	3
Old Hickory, First	537	171	
Peytonville	30	35	
Rayon City	265	64	3
Temple	348	106	
Oliver Springs, First	212	63	7
Middle Creek	152	81	
Paris, West	708	179	2
Parsons, First	250	77	
Philadelphia, Cedar Fork	184	90	1
Portland, First	399	77	1
Powell, Glenwood	472	150	
Pulaski, First	445	107	
Highland	120	47	12
Rockwood, Eureka	144	67	5
First	535	133	11
Rogersville, Henard's Chapel	143	71	
St. Joseph, First	61	24	
Savannah, First	265	85	1
Selmer, Falcon	77	55	3
First	340	57	3
Seymour, First Chilhowee	257	71	
Shelbyville, First	543	137	1
Shelbyville Mills	211	80	
Signal Mountain	271	50	
Smyrna, First	415	100	4
Somerville, First	350	121	
South Pittsburg, First	298	68	1
Sparta, First	224	41	
Springfield	741	145	2
Summertown	147	33	
Sweetwater, First	515	100	
Murrays	141	84	7
Oakland	69	44	
Trenton, First	495	88	
Chapel	182	80	
Troy, First	219	74	
Union City, First	690	130	
Second	372	100	2
Watertown, First	153	76	
Round Lick	225	76	
Waynesboro, Green River	153	60	4
White House	205	56	
Whiteville, First	174	60	
Winchester, First	284	57	
Southside	93		



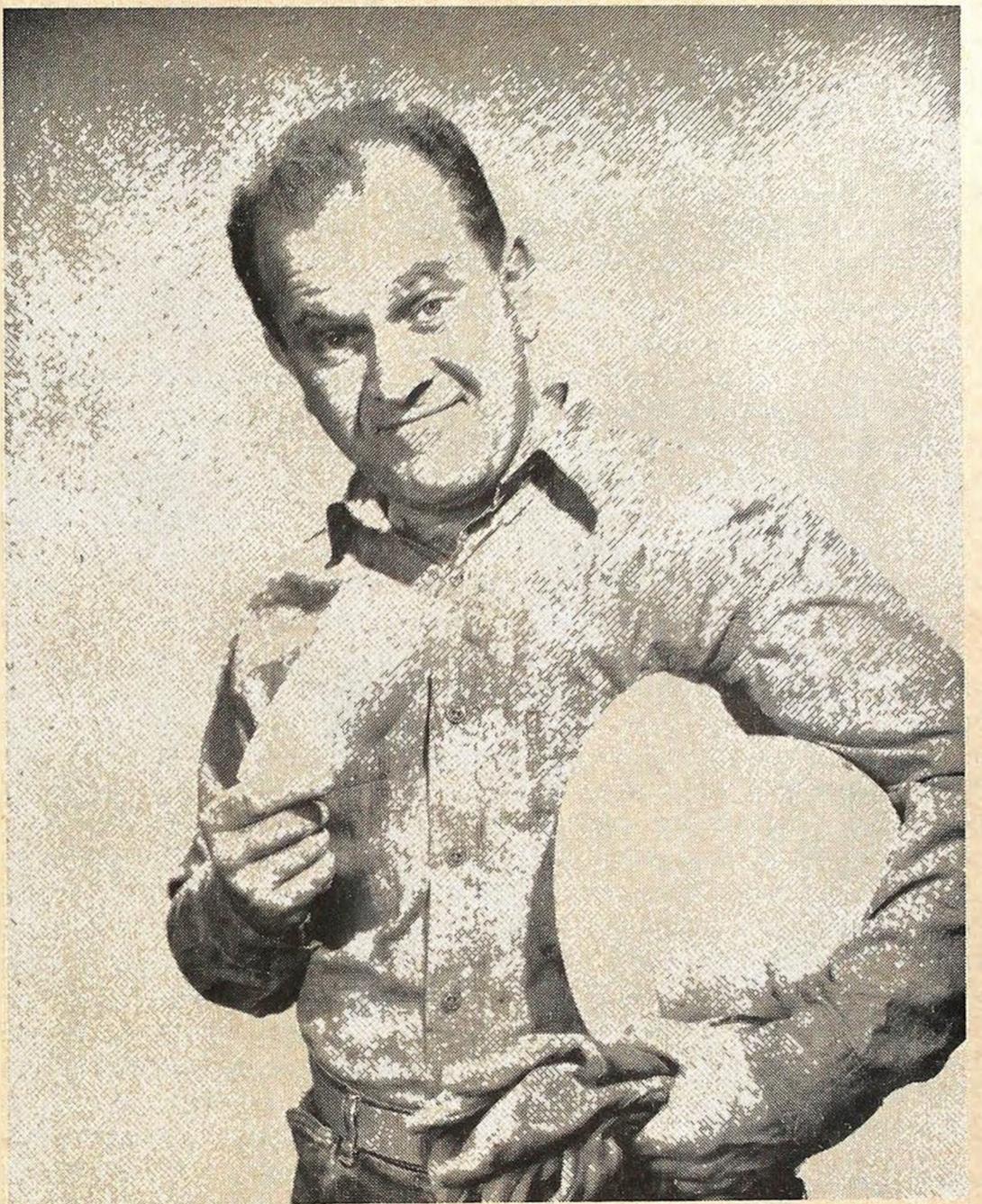
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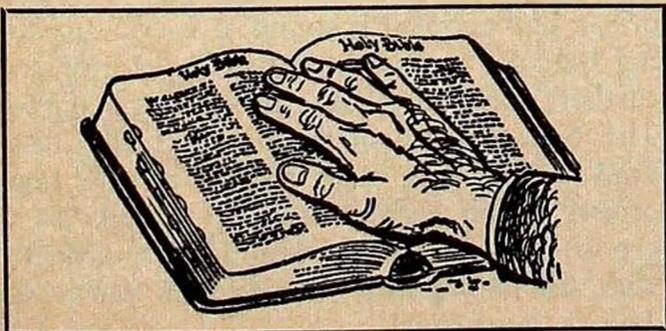
Brunner Dies

ZURICH (RNS)—Dr. Emil Brunner, world famous Swiss Protestant theologian and author who lectured at many European and American universities, died here April 6 at the age of 77.

He was a professor of theology at the University of Zurich from 1924 until his retirement some years ago when he was named professor emeritus. Later he suffered a stroke which left him with a speech impediment.

Four years ago, Dr. Brunner was one of 25 scholars participating in a symposium published in *Christianity Today*, conservative Protestant magazine published in Washington, D.C. Theme of the symposium was obstacles facing the advance of Christianity.

The theologian wrote then that he saw as a major obstacle the "guilt of the past



Prolonged Life Without Purpose Wrong, Prof. Says

(Continued from page 5)

would pose no threat to traditional theology which has always made a difference between discovery and revelation.

centuries, namely the Christian mission having been a part of Western imperialism." Because of the "naive arrogance" of assuming that Western culture is superior, the "Gospel of Jesus Christ, the Gospel of the servant of God and man, is not understood and not believed," he stated.

Dr. Brunner's numerous books had a worldwide influence in the field of theology; some were translated into many languages. Among his works were "Man in Revolt," "The Christian Teaching," and "Our Beliefs."

He declared that the central concept in nearly all of his theology was "responsibility . . . but you have to look into the concept and give it a full load of meaning."

The theologian once described Martin Luther as "my best teacher," saying that Luther's teaching of justification by faith was the place to begin in theology.

"If and when human life should be produced in the laboratory situation, it will then be asserted that this being is man in a theological sense if he also has the capacity to respond to God."

"The same chemical that has produced human life in wombs will be used in producing life under laboratory conditions," he said.

"As to the matter of 'reviving the dead,' it is the understanding of traditional Christianity that when man leaves this dimension of existence, he enters the ultimate realm of existence. If the chemical aspect of man is later revived, we may well assume that nothing will be remembered, or could be expressed about that other dimension of life which is basically unrelated to life under our present conditions."

Hendricks also cited communication as "one of the chief problems of contemporary churches.

"It is imperative that we distinguish between methods and message," he asserted.

"Methods can and must be changed, discarded, and reformed. The essential Christian message must be retained, but translated in a way that will have meaning to the age in which it is proclaimed," he said.

The Peril of Bad Leadership

**TEXTS: I Kings 12:25 to 14:20 (Larger)—
I Kings 12:25-33; 13:33, 34 (Printed)—
Galatians 6:7 (Golden or Memory).**

Jeroboam, the first ruler of the Northern Kingdom of Israel, proved to be a striking example of perilous leadership. Because many of his successors followed his pattern of evil, the chronicler compares them to him. In a very definite sense he paved the way for his kingdom's captivity, which took place long before that of the Southern Kingdom of Judah. It is obvious that his bad leadership illustrates the truth of the Golden or Memory text. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The text formulates the basic seed-and-harvest law. If one sows wheat a harvest of wheat is to be expected. By the same token, if one sows unrighteousness a harvest of unrighteousness can be expected. The same law operates in both the biological and the moral realms. To imagine otherwise may lead to an attempt to deceive God. To persist in such foolish imaginations can be described as an attempt to mock Him. A study of the printed text of the lesson may yield three main concepts, such as the following.

Rape of Religion (I Kgs. 12:25-30)

With shrewd foresight and diabolical cunning, Jeroboam deliberately planned to rape the religion of his subjects. His plan included the turning the hearts of the people away from Jerusalem with its Temple worship. Two new centers were established, with the plea that this would make for their convenience. In addition, he was able to transplant something of the Egyptian religion which was designed to displace their own. He hoped to join religion and politics for selfish reasons. Thus he became one of the first of rulers to exploit, by careful plan and design, the religious life of a people. Is it too much to describe it as a rape? Hitler stands out as one who did the same thing in more recent times. In both instances, the results were disastrous. God's

people have reason to tremble when it occurs. Let us be alert to all attempts, however subtly planned, to join church and state in our own day and in our own country. The prospect is indeed terrifying!

Installation of Idolatry (I Kgs. 12:31-33)

The second step in Jeroboam's fiendish plan to subvert the spiritual life of his people was to install officially idolatry in their land. The step was, to put it mildly, a logical one. It was also, in the end results, even more disastrous than the first. For instance, next Sunday's lesson will deal with Elijah and Ahab in which the religion of Baal will figure prominently. Much of the evil to be noted in that study will have its origin to a marked degree in Jeroboam's reign. The "high places" mentioned here are definitely linked to Baalism, which was characterized by nature worship and its fertility cult. It must be noted that the going in the wrong direction upon the part of a people usually is accomplished with a step at a time and occupies a long period of time. Jeroboam mixed a small amount of evil (if this description can be allowed) with a large amount of good—at first. But as the years passed he and his successors gradually mixed larger amounts of evil and lesser amounts of good until the evil practically overcame the good. One day the people were aware that they had been tricked and the situation would demand one like Elijah to lead them back to righteousness and spiritual wellbeing. It must be said, in all sincerity and with deep grief, that America is filled with idolatry. The idols of our land and day are mental rather than physical, and are thus more deadly in their effects upon the spiritual life of the people. Let them be removed immediately!

Prostitution of Priesthood (I Kgs. 13:33, 34)

The third step of Jeroboam, as he deliberately led his people to spiritual ruin, was that of usurping the role of the priest-

ON MATTERS OF

Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

What Divorcing Parents Should Tell Children

While a child needs to know that both his divorced parents love him and that it is right and natural for him to continue to love both of them, he has to face the fact that they do not love one another. Guidance specialists have long urged divorced parents not to disparage each other to their child and parents may follow this counsel so conscientiously that a youngster may wonder how two such noble and devoted souls can bear to part.

"Interpreting professional advice too literally, some mothers have presented the divorced father as such a nice, good man that the children were puzzled as to why the parents divorced at all" observes Elizabeth Ogg in the new Public Affairs Pamphlet, **Divorce.**

A parent need not act as if he or she were still in love with an ex-spouse, or pretend that no difficulties existed between them.

To do so would arouse false hopes of reconciliation in the children. Treat your ex-partner with respect and try to avoid blaming **anybody** for the marriage's failure. Even a parent who has deserted the family can be presented as too sick to cope with the responsibilities of marriage.

Why not let a child know what a stinker you think his mother or father was? If you disparage the other parent, the child feels bad about himself, since he is the offspring of that parent. Avoid characterizing an ex-husband or wife as either saint or sinner.

hood. The most appropriate verb to describe this process is that of "prostitute". The verses tell of his own high-handed assumption of the great office for himself, as well as appointing others to similar positions. He even presumed to consecrate them to the office, choosing them from "the lowest of the people". If the principle of "like priest, like people" is sound, it is not surprising that the people as a whole deteriorated further; for that is exactly what transpired. The New Testament teaches that all Christians are priests, with Christ as the high priest, which means that no group (as a group) must become identified politically with another group for political purposes. This is dangerous!

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Children's Page



Bobby's Seed*

By Grayce Krogh Boller

The sound of excited voices bubbled out from Miss Barker's classroom one spring day. The idea of making a flower garden behind the school was fun. Seeing which boy or girl could grow the best flowers was even more fun.

"I'm going to plant marigolds," Susy declared.

"I'm going to plant pansies," George chuckled.

"Bobby, what are you going to plant?" asked Anne, for Bobby was the only one who hadn't said anything.

"You'll see," Bobby smiled mysteriously.

"Is it zinnias?" Anne asked curiously, but Bobby shook his head.

"Is it daisies?" George questioned.

Again Bobby shook his head. "No use to ask, for I'm not going to tell yet," he beamed.

In a few days, the boys and girls brought their packets of seed to school. How gay the packages looked with their colored pictures of flowers! The golden marigolds were like sunshine on a summer day. Velvety pansies, with dear little faces, looked like friends come to play. Zinnias were of almost every color imaginable. And there were daisies, asters, candytuft, and poppies.

The boys and girls had fun digging in the soft, brown earth. They crushed the lumpy soil and prepared it for the seed.

"How can green plants and pretty flowers come from just these little brown seed?" asked Susy.

"I know," smiled Bobby. "God sends rain, sun, and wind to help them grow. Inside each seed he has planted the life of the flower. Seed are part of God's miracle of creation."

Soon all the different seed were planted. There was a row for each boy and girl in Miss Barker's class.

Days and days went by. It seemed as

though the seed never would come up. Rain fell, and the earth was soaked with water.

At last, one day as the children looked, Susy squealed happily. "Look! Green plants are coming out of the ground."

And there they were, a ragged line here, a straight line there. All sorts and sizes of plants were coming up.

"What kind are yours, Bobby?" asked George, but once again Bobby shook his head.

Time passed. Some of the plants formed buds, and the buds opened into flowers. Sometimes when there were enough flowers, Miss Barker allowed the boys and girls to pick some for the classroom. Sometimes they shared with other classes.

But Bobby's plants had no flowers. They just grew and grew and grew! Finally buds began to appear, but they did not open. They just grew and grew and grew.

"What can they be?" Although Susy, Anne, George, and all the other boys and girls asked, Bobby just shook his head and would not tell.

Summer vacation came. Because school was out, almost everybody forgot the garden. But God did not forget it. He continued to send the rain, the sun, and the wind to help the flowers grow and bloom.

One day time came to go back to school. Now the boys and girls could see Bobby's flowers. They were the biggest ones anyone had planted. They were huge—as large as dinner plates.

"What are they, Bobby?" asked George. "Some are dead and here are seed, too."

"Watch awhile," Bobby told them.

The boys and girls with Miss Barker stood at the window and watched quietly. Soon a funny little "chip-chip" sounded. With a flash of red, a beautiful bird landed on one of Bobby's plants. Soon another bird joined him. This one was light brown, with some reddish feathers on the tail.

"They are cardinals," whispered Bobby as the birds pulled and picked at the dry seed.

God's Wondrous World*

Little Things

By Thelma C. Carter

A strange, wonderful world of little things is about us. If you have a telescope or a magnifying glass, which you can purchase at a ten-cent store, you will be amazed at the things you can see.

Under a magnifying lens, snowflakes and raindrops become like precious gems. Tiny grains of sand appear as sparkling jewels. Some are blue, pink, and red. Others are orange, black, and white. Ordinary pebbles, when magnified, appear as mountains with tiny cracks and crevices. You can find countless different kinds in your yard.

All kinds of seed, large and small, are like neatly wrapped surprise packages. They are waiting for the warm sunshine and rain to help them break open.

If you have your magnifying glass at the seashore, you can see the delicate pattern, color, and shape of even the tiniest seashell. The changing colors of pink, rose, lilac, and brown that are found in shells are seldom found in other treasures of the sea.

A small container of seawater and seaweed, viewed under a telescope, is found to be filled with countless living creatures. Some are no larger than the head of a pin.

An unbelievable world is to be seen in a handful of soft moss, taken from the bark of a tree, a creek bank, a marsh, or a swamp. Magically, the patch of moss becomes a dense jungle with the tiniest insects looking like dinosaurs of ancient times. These include ants, beetles, and caterpillars, with their long antennae, jointed legs, large mouths, enormous eyes, horns, and spines.

You may find yourself saying with the psalmist: "Come and see the works of God" (Ps. 66:5).

The seed came off. The birds peeled off the outside skin with their beaks and tongues and ate the good part inside.

"I planted sunflowers," Bobby explained then. "Birds, especially cardinals, like sunflower seed. They will come to eat all during the fall. Before cold weather, we can gather the seed. Then every cold, snowy day we can put some on the ground for our bird friends to eat."

"Oh, what fun!" cried the other boys and girls. "Bobby's flowers are the best, the very best."

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Propose Funds For All Anti-Alcohol Agencies

WASHINGTON, D.C. (RNS)—Church non-profit agencies and other private institutions engaged in helping the alcoholic on the road to recover would stand to benefit from bills introduced in the Senate and House to establish an Office of Alcoholism Control.

Both Sen. Jacob Javits (D.-N.Y.) and Rep. Theodore Kupferman (R.-N.Y.), chief sponsors of the legislation, would write into the law provisions to allow states to distribute money received from federal grants to private as well as public agencies.

Rep. Kupferman told his colleagues some of the dimensions of the problem in urging the bill's passage. Most significant details were:

1. Of the 70 million persons who drink alcoholic beverages in the U.S., latest figures show there are 5,015,000 alcoholics. This represents nearly 1 in 15 persons who drink.

2. Alcoholism is the fourth major health problem in the U.S. Death rate among alcoholics is 2½ times higher than the normal rate.

3. While an average of \$380 annually is spent on each tuberculosis patient, only 16 cents annually is spent to treat and rehabilitate alcoholics.

4. The "skid row" image of the alcoholic

is deceptive in that it represents only a small portion of those afflicted. Some 250,000 persons join the ranks of alcoholics each year.

5. New York State has 14 per cent of the nation's alcoholics, although it has less than 9 per cent of the total population. Of the state's 700,000 alcoholics, approximately 260,000 are in New York. On this basis, the city's rate per million population is not appreciably higher than for the rest of New York State, however.

6. Besides the investment in personnel which is lost, industry loses \$2 billion annually in the U.S. due to alcoholism. The wage earners thus afflicted lose approximately \$432 million annually.

Against this backdrop, Sen. Javits and Rep. Kupferman are asking that an Office of Alcoholism Control be set up under the Surgeon General, who operates under the Department of Health, Education and Welfare.

In addition, they would establish a nine-man Alcoholism Advisory Council, which would advise the director of alcoholism control and review project grants and programs of that Office.

The Alcoholism Control Office would ad-

minister a program of research, training and demonstration projects to universities and other institutions. It also would coordinate various alcoholic programs now conducted by various federal agencies, and would collect from them and other sources data relating to alcoholism, its control, prevention, treatment and cure.

The new government agency would be authorized to make grants to states with federally-approved plans, so long as the states do not cut back on their normal spending for such projects.

Many states have funds allotted for this type program, but none, according to Rep. Kupferman, has adequate provisions. New York State, boasting the largest outlay, contributes only \$1 million annually, or less than \$1.50 for each alcoholic within its borders.

Any state not having a program could receive funds to make a study leading to establishment of one. Such states could receive up to \$35,000 for "feasibility study."

The bill provides that \$5 million be appropriated for the fiscal year ending June 30, 1967; \$7 million for 1968; \$10 million for 1969; and \$12 million each for 1970 and 1971.

Change 'Clergy' to 'Employee' for Social Security

WASHINGTON, D.C. (RNS)—Congress has been asked to approve a bill which would change the status of ministers under the Social Security Act from "self-employed" to "employee." The bill's sponsor is hopeful it will induce thousands of ministers not now enrolled to accept coverage.

Rep. Roy H. McVicker (D. Colo.) charged that the rule which puts ministers under the self-employed category imposes a heavy financial penalty and is not a fair levy against them.

The legislation offered would make it possible, if the church of which he is pastor agrees, for the minister to be considered an employee. This would mean a savings of \$128.70 since he would pay 50 per cent less than the \$382.80 he currently pays under self-employed status.

Under the McVicker bill, when church and minister jointly file a certificate of employee coverage, the clergyman will pay his share of the tax and the church an equal amount as the employer's share.

A clergyman earning at the maximum that can be taxed under the old-age, survivors and disability system—namely \$6,600 a year—would pay \$254.10 a year as an employee.

This would have no bearing on Medicare coverage because the tax for an employee or a self-employed person is the same.

Should the clergyman change churches, he would revert to the self-employed status unless the new church was amenable to fil-

ing another joint certificate of coverage as an employee.

Rep. McVicker stressed that his bill would retain the "wholly voluntary" nature of the coverage. Clergymen may elect not to be covered by the insurance. Many do on grounds of religious conviction, feeling that such insurance reveals a lack of faith in God. Others choose other options as to coverage.

It is estimated by the Advisory Council on Social Security that between 50,000 and 80,000 clergymen do not come under Social Security coverage. The Colorado legislator said he feels the 50 per cent surcharge made under the self-employed status deters many of them from participating.

That Congress is having difficulty with this particular phase of the program is reflected in the fact that since 1954, when the self-employed designation was placed on clergymen, Congress has extended the deadline for filing for coverage four times.

The self-employed status was enacted on the grounds that imposing a tax directly on a church on a compulsory basis might constitute a violation of separation of church and state.

Under the McVicker bill, the same question might arise, but it would be mitigated by the fact that it is levied on the individual and the church jointly.

The bill has been referred to the House Committee on Ways and Means.



Cliff Barrows directs the Victor Voices in Billy Graham Crusade Favorites, LPM-3486. This is superb music by a group of talented singers and musicians under the leadership of the choir and platform director of the Billy Graham Crusades. Such selections as "Turn Your Eyes Upon Jesus," "Like a River Glorious," "Great Is Thy Faithfulness," "He Hideth My Soul," and others equally beautiful compose this top quality album.

George Beverly Shea sings Fireside Hymns, LPM-3522, contains "Heaven Came Down and Glory Filled My Soul," "This Is My Father's World," "I Heard the Voice of Jesus Say," "I Believe In Miracles," "Beyond the Sunset," "Come With Your Heartache," are among the dozen songs revealing the consecrated artistry of Shea's voice loved by hundreds of thousands the world around. Nathan Scott arranged and conducted this album produced by Darol Rice for Victor.

The Johnson Family sings "Shall We Gather at the River," Camden-952. Other family favorites, "Precious Memories," "I Will Sing the Wondrous Story," "May God Be With You," "When We All Get to Heaven" are included in this collection. This talented family's six voices blend well in rendering these favorites.