

BAPTIST & REFLECTOR

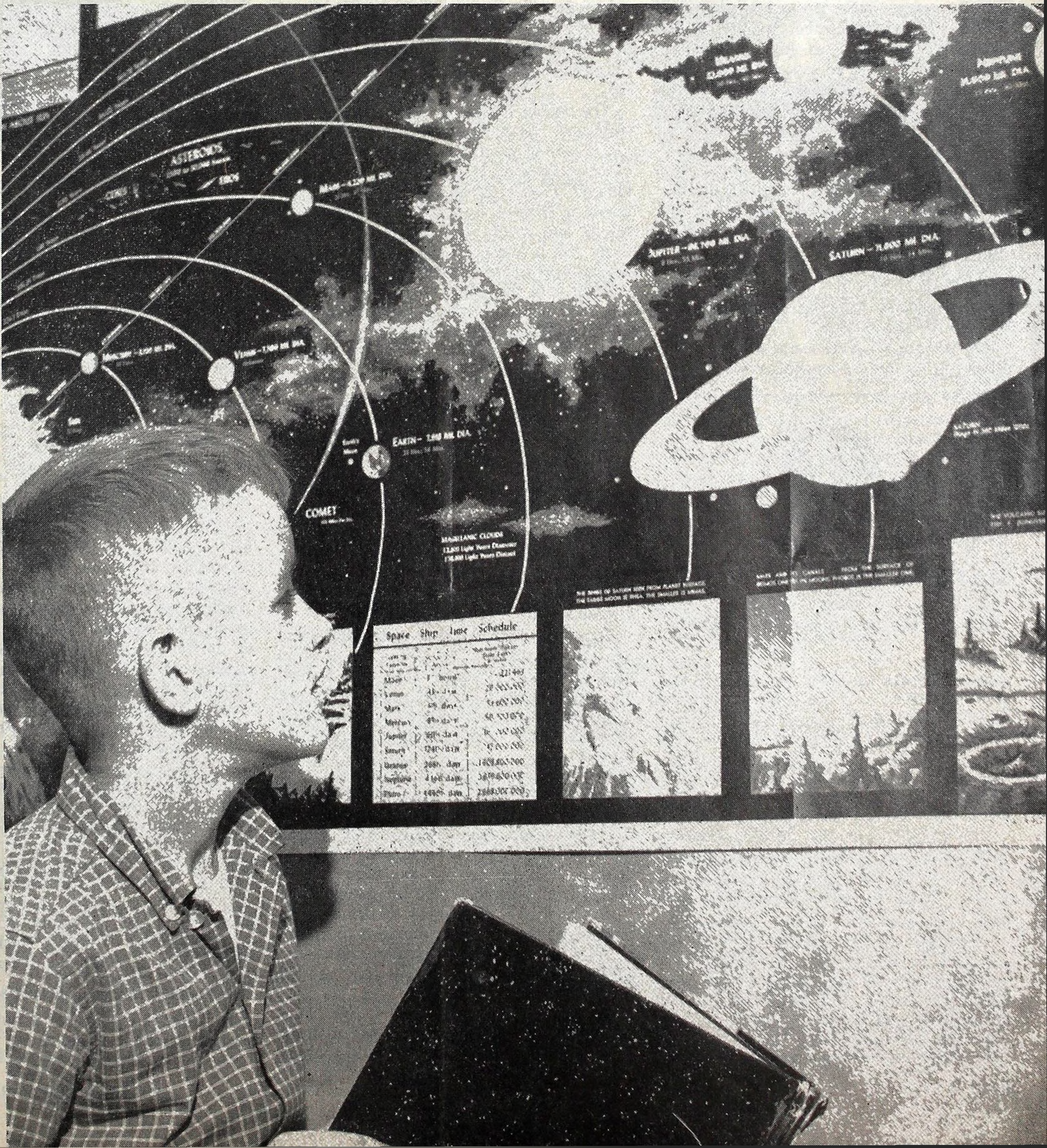
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In The
Space Age



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✱

NUMBER 37

Dirksen Prayer Proposal Takes Unexpected Turn

By W. Barry Garrett

WASHINGTON (BP)—Developments in the status of the Dirksen "Prayer Amendment" took an unexpected turn by action of the Senate Judiciary Subcommittee on Constitutional Amendments.

The subcommittee has voted the Dirksen amendment out to the full Judiciary Committee "without recommendation," and Senator Everett M. Dirksen (R., Ill.) has announced that he will not force the issue to the floor of the Senate (on Aug. 30) as he previously intended.

It is reported that Dirksen has counted 11 out of the 16 members of the Senate Judiciary Committee as favorable to his amendment. Hence, he says he is willing to let the proposed constitutional amendment take its normal course in the legislative process, rather than forcing direct action on the floor of the Senate.

Other counts, however, estimate that seven in the Judiciary Committee are opposed to the amendment, six are for it, and three are undecided, but leaning toward opposition.

This new action means that the Dirksen amendment is now on the calendar of the Senate Judiciary Committee. No time has been set for action on it.

The present schedule seems to be that the debate on the prayer amendment will come

after action on the Civil Rights Bill which is scheduled to begin the second week in September. No one knows how long this may take, but it is anticipated that the prayer amendment may be scheduled in the Senate sometime the first part of October.

In the meantime, those opposed to the Dirksen amendment are seeking a way to substitute some kind of resolution giving the "sense of the Senate" on the subject of the Supreme Court decisions on prayer and Bible reading in public schools.

Dirksen's proposal would give power to certain public authorities to "provide for" and "permit" the recitation of voluntary prayers in schools and other public buildings.

The Senate Judiciary Committee on Constitutional Amendments concluded a week and a half of extensive hearings on Aug. 8.

Developments in the progress of the Dirksen Prayer Amendment have not followed a straight line. They have been so erratic and events have taken such sudden turns that it has been almost impossible to predict with accuracy what might happen.

Even with the above report, either Dirksen or those trying to head off his amendment may come up with something different next week that will again change the picture.

DEVOTIONAL

Willing To Water



Bob Patterson, Secretary, Sunday School Dept., TBC

"I have planted, Apollos watered; but God gave the increase." I Cor. 3:6

The pitcher is generally the star of the baseball game. A football game is usually built around the performance of the quarterback.

But neither of these individuals is able to play the game by himself. The ability of his performance is made possible by his team mates.

Jesus magnified the worth of each individual. Every person is of supreme worth in the sight of God. No person is without significance and importance. Gifts and talents may differ, but every individual is important to God.

Along with the worth of the person goes the value of what he can do. Each individual has something to offer to God. Each is responsible for doing what he can do. He needs to do his own work.

Every person does not preach from the pulpit, nor give the invitation at the close of the service. But if God is going to be enabled to give the increase, and if the harvester is going to be able to gather the harvest, the planters and the waterers must be patient and steadfast in their work.

Are you willing to water?

will stimulate many of us to overcome our complacency, our willing compliance with worldly standards, and our cowardice which often prevents our taking a stand against the "crowd". His courage should help us heed the words of a local minister:

If Christians refused to attend indecent movies, such movies would soon go out of business.—Miss Vivian Hackney, 1304 Stainback Ave., Nashville, Tenn. 37207

... Federal Aid Means Control

● There has been talk about the Baptist accepting Financial aid from our Federal



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FORUM

.... Our Debt To Sgt. Cobb

● I would like to thank Roy J. Gilleland, Jr., Harold King, and other Baptists—as well as other Christians—who supported, and continue to support, Sgt. Fred Cobb in his courageous stand against profane, indecent movies.

Surely no right thinking court could find Sgt. Cobb liable for \$50,000—or any amount—in the damage suit filed against his. Yet, should the court decide that Sgt. Cobb must pay, I believe all citizens interested in clean entertainment will come to his aid.

Many Christians who have not seen the Virginia Woolf movie no doubt will be willing to contribute the price of a ticket to a Sgt. Cobb fund. And I should think Christians who have seen the movie would be willing to contribute to the fund several times the amount they paid for their tickets.

A Christian's willingness to demonstrate publicly against indecent movies is one way of showing the good Samaritan spirit—the spirit of concern for the welfare of all classes of people.

We owe a debt of gratitude to Sgt. Cobb for his forthright stand in favor of clean entertainment. It is hoped that his courage

Arkansas Baptists To Vote On Relinquishing Hospital

LITTLE ROCK, Ark. (BP)—Arkansas Baptists will vote in November on a proposal to sever official ties with the Arkansas Baptist Medical Center here so that the hospital will be free to accept federal loans and grants.

The Executive Board of the Arkansas Baptist State Convention voted to recommend to the full convention on Nov. 8 that the convention sever its connection with the medical center.

Board members approved, apparently unanimously, a request from the hospital trustees that a non-profit association be formed of present and past trustees who would assume control of the hospital and elect a self-perpetuating board of trustees.

Although the hospital would continue to use the name "Baptist" in its name, the official ownership and control of the medical center would be transferred from the state convention to the private association.

The convention's annual budget allocation to the hospital would be diverted to other purposes, to be determined by the full convention in November if the recommendation is adopted.

If the convention in November approves the recommendation of its Executive Board, the Arkansas hospital would be the first state-wide Baptist-owned institution in the Southern Baptist Convention to sever ties with the state convention so it could accept federal funds.

In July, the hospital trustees issued a lengthy statement saying that the medical center will lose a minimum of \$150,000 per year as a result of Medicare programs, and that the only alternative is to accept federal grants and loans.

Government.

I do not believe we should accept any money from our Government. If we do . . . , the Government will step in and tell us how we must run our Church. . . .

The Medicare Bill was made law of the land and the Federal Government stepped in. Now! when a patient enters a hospital for treatment he becomes a ward of the Federal Government. . . .

They say that this control is on account of the peoples tax money. If this is right, some tax paying atheist will file charges and our Supreme Court will probably hand down another one of their decisions that will not allow us Baptist to pray in our church.

You may say that this is ridiculous but there are things being done today that several years ago we would say was ridiculous.

Our church members should think long and hard before accepting any Government money.—E. D. Lyle, Sr., 4117 Plummer St., Knoxville, Tenn.

See More Forum on Page 13.

"With income continuously reduced by Medicare patients and our inability to accept federal grants, Baptists of this state cannot continue to operate this hospital at its present standards," said the hospital trustees' statement.

The recommendation was presented to the board by James Linder, a Little Rock attorney and a member of the hospital board.

Debate on the recommendation lasted for about 30 minutes, with several board members reportedly supporting the idea of keeping convention ownership and control of the hospital, but allowing it to accept federal grants and loans as a state convention institution.

A substitute motion was presented by J. C. Meyers of North Little Rock which would have given the convention a choice between (1) allowing the hospital to accept federal aid as a state convention institution, (2) setting up the private association as recommended by the board, and (3) continuing the hospital as a convention-owned institution and continuing the current policy preventing the hospital from accepting federal funds.

The board, however, voted down the substitute motion, and approved instead the proposal of the hospital board.

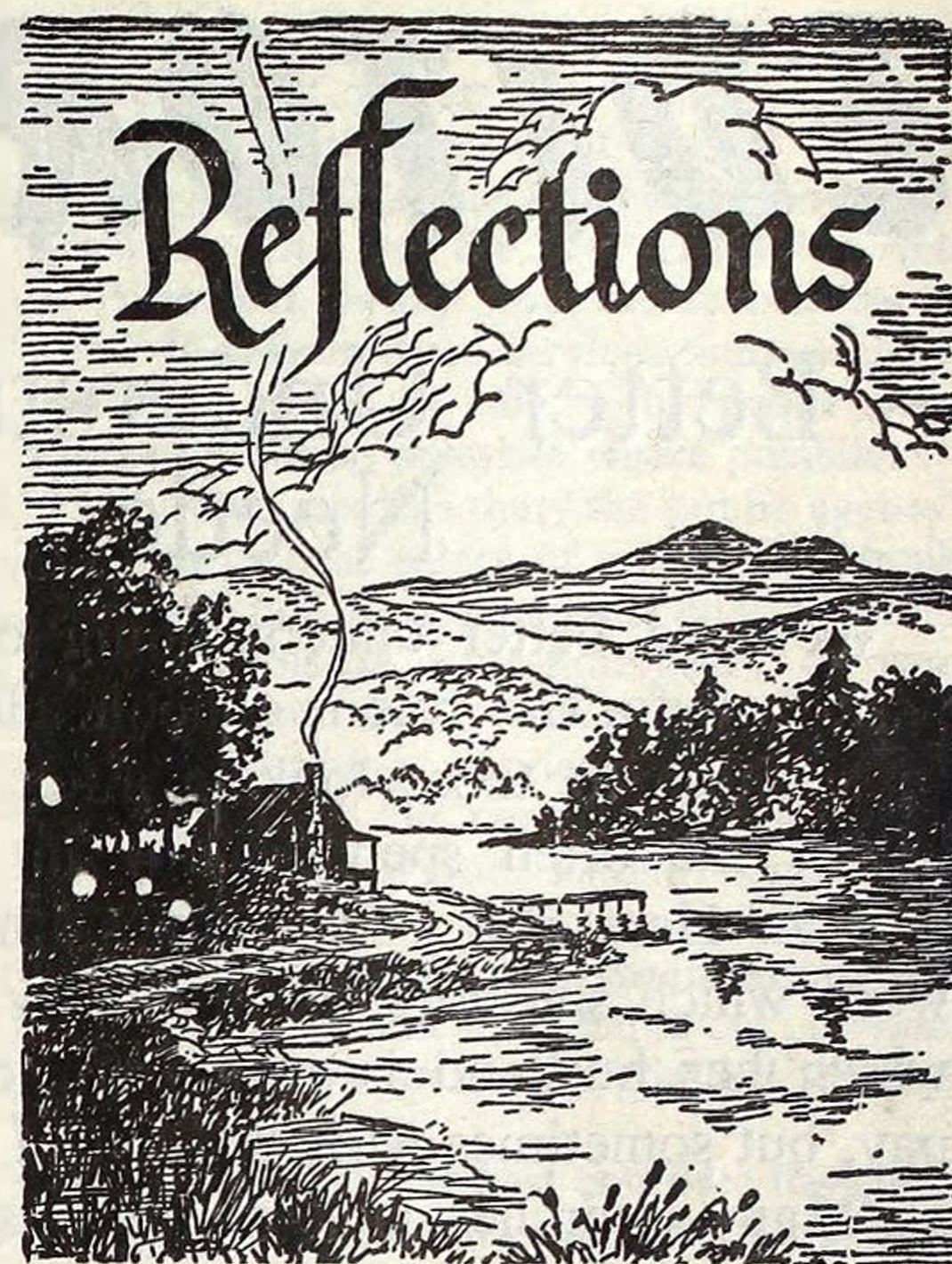
Some board members pointed out during the discussion, however, that nothing would prevent someone at the convention in November from making a substitute motion suggesting any of the other combinations of alternatives.

Asks New Law On Sale Of Businesses To Churches

WASHINGTON, D.C. (RNS)—Congressional action is being sought by the Treasury Department to plug a tax loophole that presently allows substantial tax advantage in the sale of businesses to churches or other tax-exempt institutions.

New legislation is necessary, according to Treasury officials, because of a Supreme Court ruling last year which held that under present law a church or other non-profit organization could purchase a business, run it and permit both the church and the previous owner to benefit from the special tax advantage afforded the tax-exempt institution.

Assistant Secretary of the Treasury Stanley S. Surrey told the House Ways and Means Committee that unless corrective legislation is passed, there may be a "substantial shift" of ownership of income-producing property to tax-exempt organizations. He warned that some tax-free



A large number of people are seeking happiness in the wrong places, by the wrong methods. There is only one way to find happiness, and that is in the pathway of service. Many a position attained can never result in happiness, except as they are used to benefit the condition of those outside our household.—J. C. Penney, "Happiness vs. Pleasure," *Christian Herald*.

You will find that the attitude of other men toward you depends upon your attitude toward them. Here is a suggestion: suppose you try a definite experiment. Select a man among your acquaintances who seems unfriendly toward you. Change your whole attitude toward him; in place of resentment and dislike and hostility in your heart, nurse simple good will toward him. Watch him change toward you. If you will genuinely change the quality of your thinking about him, you will find a miracle in the making.—Gardner Hunting, *Good Business*.

It is easy—even natural—to think of education as something that ends when one finishes school, graduates from college, or is decorated with a doctorate. But it might be nearer to the truth to say that real education begins when formal education ends. I frequently recommend books to graduate students "to be read when you stop taking courses and begin to get an education."—Clifton L. Hall, "Who Is Educated?" *Peabody Jnl. of Education*.

organizations are in fact advertising that they are in the market to buy businesses.

The bills to remedy the situation are presently under consideration by the Ways and Means Committee. They are sponsored by the committee chairman, Rep. Wilbur D. Mills (D.-Ark.) and the ranking Republican member, Rep. John W. Byrnes (Wisc.).

EDITORIAL

Better Understanding Needed

We need better understanding of the role of the pastor's wife. Her role is difficult. Her hours are long. In addition to those looking after the duties of her home, she often spends many in activities for the church. Here she is sometimes imposed upon. Her work which she does so unselfishly in the church of which her husband is pastor not only goes without pay, but sometimes without rightful appreciation.

"Many churches look at the pastor's salary," one reader asserts, "and think it too much, never stopping to realize the pastor's wife may put in a good 40-hour week in services for which, if she were doing it in the secular world, she would be amply paid." It may be some congregations take their pastor's wife's activities for granted. Some may be rather mercenary. There was an instance of one church looking for a pastor being prompted to consider a prospect whose talented wife was reported quite active in the church he was

She Knows Of Arms Unseen



presently serving. The argument of one deacon was, "We should call him then we can get two workers for the salary of one." Little wonder some pastors' wives suffer collapse. The physical difficulties and emotional load they are expected to carry is too much.

A survey three years ago gives some insight into qualifications the churches desire in the minister they would like to serve them. Laymen of 1,913 churches put family of the pastor as eighth following these other seven qualifications: (1) educational (2) spiritual (3) character (4) general ability (5) doctrinal (6) physical (7) preaching ability. If this be true of the churches generally, it is evident the pastor's family does not get enough consideration. Uppermost is education (referring to where and how much education the minister received). The spiritual qualification includes conversion, call, concern, and prayer life. Character includes credit rating, moral standing, habits, and attitude. Physical qualifications concern the pastor's age, appearance, and health.

Down as eighth, his family qualification, has reference to the pastor's reputation as a husband and father, the behavior of his children, and the abilities of his wife. Though the churches listed other items, none were as frequent as the above. In our opinion, all of these are important. But the fact the family comes so far down on the list may give some light on why pastors' wives have a role made even more difficult than it should be.

Returns of this survey indicated that nearly 25 per cent of the churches made agreements with the man they were calling as pastor concerning the duties of the pastor's wife. About one-third of the agreements made were after the man had accepted the call. Few churches and pastors put any agreement in writing.

Understanding is needed first of all of the place of the minister's wife. She is a homemaker, not an unsalaried employee of the church. This survey revealed most churches had an agreement with the pastor in the call about salary, time of beginning work, housing, supply preachers, vacations, retirement plans, revivals, moving expenses, car expenses, secular work, and school. Churches and pastors should have a clear-cut understanding also that the pastor's wife is not called as an "unpaid" worker whose services the church can rightly expect because they have called her husband as pastor.

Education Act Snags On Parochial Aids

By W. Barry Garrett

WASHINGTON (BP)—Legislative muddle on public aid to parochial schools is proceeding from the House Committee on Education and Labor in its reports on the proposed Elementary and Secondary Education Amendments of 1966.

The committee in its Aug. 5 report recommended a two-year extension of the Elementary and Secondary Education Act of 1965.

At the same time, it reviewed its original statement of "legislative intent" regarding aid to pupils attending parochial schools. It spelled out "certain limitations" in the original act that would control the services to parochial school pupils.

However, the advocates of relaxed regulations in favor of parochial school pupils objected so strenuously to the new statement of legislative intent, that the whole future of the federal aid to education program appeared to be in jeopardy.

Yielding to such pressure, the Education and Labor Committee resorted to an unusual tactic of issuing on Aug. 22 a supplementary report to its report of Aug. 5. This new statement beclouds the clear statement of the first report. Hence, the church-state problem of the Elementary and Secondary Education Act of 1965 is considerably intensified.

The new compromise report of the committee plainly declares: "It should be made clear that the committee in its reference to the First Amendment . . . has made no judgment respecting the limits the Congress may legislate in providing support for educational programs benefiting children in non-public schools."

The new supplementary report on the legislative intent of Congress opens many new and unspecified doors for regulations and guidelines from the Office of Education favoring parochial schools. In addition it serves notice that more extensive attempts can be made in Congress to provide further legislative aid to nonpublic education.

In its report on the original Elementary and Secondary Education Act of 1965 the committee made it clear that public aid to nonpublic school pupils should be given through public agencies and under public control. This policy is repeated in the initial report on the new proposed amendments act of 1966.

During the past year unclear and ambiguous regulations and guidelines were developed by the Office of Education and practices developed in the states that appeared to violate the expressed intent of Congress.

To complicate matters, the Education and Labor Committee in its first report on the Amendments Act of 1966 apparently rebuked the Office of Education for its lax-

ity in aids to parochial school pupils.

Then in its amended report it reversed its emphasis and made it mandatory that public agencies increase their contacts with private school administrators to develop larger programs of public aids to their pupils.

Specifically, the new report says, "The committee will expect that the administration of Title I by the Office of Education will be pursued with strong requirements to assure that there is meaningful and co-operative discourse between public and private school administrators in devising projects in which the special educational needs of educationally deprived children who do not attend public school can be met."

The new report then lists 29 "commendable and worthwhile projects to aid parochial pupils" that have been developed the last year. There is no indication that any effort has been made to examine these projects in the light of the constitutional prohibitions

of the First Amendment or of the legislative intent of Congress in 1965.

The committee report of Aug. 5 limited the programs of aid to parochial school pupils under Title I of the 1965 Education Act to "remedial, health and therapeutic services." It defines these services and specifies that they are to be offered by public personnel on public premises where possible.

It further specifies that "the public agency is not to pay the salary of nonpublic school personnel nor to assign personnel to nonpublic schools on a full-time basis." It prohibits "teacher aids", paid by public funds, from performing services in parochial schools, except "in connection with a remedial or therapeutic service being performed by a public employee under public auspices." Definitions and specifications for "mobile equipment" available to private school teachers were also limited in the first report.

The new report at best confuses the clear statement of the restrictions on these programs, services and mobile equipment.

The original intent of Congress in the Elementary and Secondary Education Act of 1965 for the church-state policies was spelled out in a five-fold formula, which re-

(Continued on page 10)

BAPTIST BELIEFS

by Herschel H. Hobbs

Afraid To Face Facts

"And they answered and said unto him, We cannot tell" (Mark 11:33).

The Jewish leaders had challenged Jesus as to His authority in His work (Mk. 11:28). He countered by asking them a question as to the authority of John the Baptist. Was his baptism from heaven or of men? (vv.29-30). This put the burden of proof back upon Jesus' critics.

So "they reasoned among themselves" (v.31). The verb for "reasoned" shows that they held a thorough discussion about the matter. Their problem was not what they thought of John. They had rejected his ministry. The problem was how to evade the trap which Jesus had laid for them. If they said "from heaven," Jesus would ask why they did not believe on him. But if they said "of men," which they really believed, they feared the people who regarded John as a prophet. So they were on the horns of a dilemma. No matter how they answered they were in trouble. Either they would reveal their true spiritual hardness, or else they would lose their hold on the people. Furthermore, Luke says that they feared that the people would stone them to death (20:6). John was indeed a hero to the common people.

So what did they do? They retreated into what they considered to be the safety of

agnosticism. For "we cannot tell" (Mk. 11:33) really reads, "We do not know" (*ouk oidamen*). The verb *oida* means a knowledge which is the result of having examined thoroughly the facts and having reached a conclusion. It is perceptive or soul knowledge. In effect, they said, "We have not really gone into the matter enough to have an opinion on it. We really do not know." The truth is that they had, but were afraid to face the facts.

Thus Jesus refused to answer their question about His authority (v.33). If they had not even thought through John the Baptist, how could they propose to judge Him?

There is a tremendous truth in this incident for us. Many people criticize the Bible, Christ, and the entire body of Christian truth who have very little knowledge of either. Or else, knowing, they refuse to face the facts. Through prejudice they harden their hearts against the truth. They retreat into what to them seems to be the safe haven of agnosticism. But they should beware. For that "cave" of retreat is filled with all kinds of vermin which are bent upon the eternal loss of souls.

You may fool yourself and other men. But you cannot fool God. For He looks not on the outward appearance, but on the heart.

Tennessee Topics

J. R. Williams, pastor of Maney Avenue Church, Murfreesboro, did the preaching in revival services at Mifflin Church, Madison Chester Association, and **Marvin Russell** led the singing. There were four professions of faith and nine rededications.

Miss Pauline Martin, missionary to Nigeria, expected to arrive in the States Sept. 5 for furlough. She may be addressed at 730 Myrtle St., Kingsport, Tenn. 37660. A native of Kingsport, she was appointed a missionary in 1955.

Harrison-Chilhowee Academy's enlargement program recently received gifts of building materials: Knoxville Glove Co., plumbing and heating materials, \$5,670; John H. Coleman Co., Knoxville, heating convectors, \$2,000; Florida Tile Corp., Lakeland, Fla., ceramic tile, \$5,390. **Charles C. Lemons**, president of the Academy, says: "All these gifts were unsolicited by our school, and no conditions were placed on them, except that they be used in our buildings. It was mentioned in some instances that such gifts were made only to institutions which share in no tax-supported programs. Obviously we are very grateful for these contributions to our capital improvements, and we shall try to make good use of them."

Vance Marberry began his work as pastor of Magness Memorial Church, McMinnville, Aug. 28. A native Tennessean, he holds the B.A. degree from Union University and the B.D. degree from New Orleans Seminary. Marberry was at First Church, Henderson, six and one-half years before going to McMinnville.

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In new format with the Oct. 1966 issue, **The Church Musician** will serve young people's and adult choir members. Articles relate to, and undergird, Southern Baptists' new Life and Work Curriculum with leadership helps in a program administration section. This is one of the five music periodicals advancing the music program so that a fully graded curriculum for all choirs and church musicians is now published by the BSSB.

Zion Church, Polk County Association, established an annual \$300 college scholarship and a \$100 annual nursing scholarship. The scholarships were established to encourage the young people of the community to acquire additional training in Baptist colleges and institutions. The college scholarship was awarded to **Margaret Bates**, daughter of **Mr. and Mrs. Ira Bates**. She will attend Carson-Newman College. The nursing scholarship went to **Brenda Evans**, daughter of **Mr. and Mrs. Rudolph Evans**. She will study at Baptist Hospital, Knoxville. **Parker H. Hooker** is pastor of Zion Church.

Franklin Paschall, president of the Southern Baptist Convention, will be national chairman of a new program of alumni support established by the Union University Development Office. Dr. Paschall, who is pastor of First Church Nashville, will head up the new Annual Alumni Fund of the college.

Edwin E. Huey Dies Guaranty Bond Founder

NASHVILLE—Edwin Erskine Huey, youngest son of Dr. and Mrs. Henry J. Huey, died Aug. 31 in Parkview Hospital here after a heart attack.

Huey, 33, grew up in Milan where his father was pastor of First Church before coming to Nashville as executive secretary and treasurer of the Tennessee Baptist Foundation.

In 1959, after receiving his discharge from the U. S. Army, he founded Guaranty Bond and Securities Corp., a finance firm located at 1717 West End Bldg.

Funeral services were held Sept. 1 at 10:30 a.m. at Immanuel Church where he was a member and deacon. Gaye L. McGlothlen, pastor, officiated. Burial was in Oakwood Cemetery, Milan.

In addition to his parents, he is survived by his widow, Mrs. Sharron Brown Huey; two daughters, Johnny Brooks and Anita Nell; two sons, Edwin Erskine Jr. and Alvin Henry; two brothers, J. Jere and Brooks T. Huey, all of Nashville.

Ralph Bray, pastor since 1961 at Westover Church, Jackson, has been elected by Union University Board of Trustees as director of the Baptist Student Union and co-ordinator of chapel programs. A native of Wayne County, Tenn., Bray is a graduate of Union and New Orleans Seminary and has done additional graduate work at Memphis State University. For the past 18 years he has served pastorates in Tenn., La., and Miss.

Paul Waters, pastor of Hillcrest Church, Nashville, becomes pastor of First Church, Bradford, Sept. 25. He was formerly pastor of First Church, Bemis.

Mrs. Estell Anderson is the new church hostess at Ridgedale Church, Chattanooga. She was formerly with Red Bank Church, Chattanooga, for the past nine years. Mrs. Anderson is a fulltime employee and will prepare daily meals for the Child Development Center as well as all other church activities. The Child Development Center is a new ministry under the direction of **Mrs. Marguerite Hullander**.

Hoyt Vassar is the newly elected pastor-director of the Mission Center work at 2009 Ruby Street, Chattanooga. He is a former pastor of Second Church, Chattanooga, in the area where the former Goodwill Center was located and worked closely with the Center then. For the past 12 years he has served as superintendent of missions in Huntsville, Ala. The Vassar family consists of **Rev. and Mrs. Vassar** and their 16-year-old daughter, **Nancy**.

F. Greer Ruble, Jr. is minister of education at First Church, Kingsport. A native of Newport, he is a graduate of TPU, Cookeville, and Southwestern Seminary, Fort Worth, Tex. He previously served at Westlawn Church, Mobile, Ala., and Bell Avenue Church, Knoxville, the past two and one-half years. The **Rubles** have two children, **Sarah Mai**, 9, and **Forrest**, 3.

Auda G. Cox, widely-known minister for most of his 80 years, died Sept. 1 at Baptist Hospital, Knoxville. Among many pastorates he had held were those at New Zion Church and Salem Church at Clinton; Deep Springs and Bells Camp Ground Churches in Midland Association; Ballard's Chapel in Loudon Association. His latest pastorate was at West Side Church, Knoxville. Funeral was Sept. 4 at West Lonsdale Church, Knoxville, where he was a member. The family home is at 1309 Vermont Avenue, Knoxville.

Pastor **Abbie Thibodeaux** First Church, St. Joseph, reports a revival in which **James Shutt** was the evangelist. One Junior boy made a profession of faith and six Juniors and Intermediates rededicated their lives.



BRITISH BAPTIST ANSWER TO THE BEATLES: Jancis Harvey, a 22-year-old office secretary and Sunday School teacher at the Baptist church in Great Shelford, near Cambridge, England, communicates Christianity through folk music. Miss Harvey composes and sings modern folk songs with a Christian message. A guitar enthusiast from the age of 16, she says she taught herself to play the guitar because of her love for folk music. Some of her folk songs have been recorded by an evangelical recording studio in London. She has also appeared on the British Broadcasting Corp., singing her gospel folk songs. Recently, she sang and played before a nationwide Baptist youth rally in London. (European Baptist Press Photo)

WMU Secretary Resigns

INDIANAPOLIS, Ind. (BP)—Mrs. Otha Winningham, Indiana Baptists' first Woman's Missionary Union secretary has resigned effective Oct. 1. She has served in this position since August, 1959.

She will be moving to Gary, Ind. where her husband will become pastor of Black Oak Baptist Church. The Winninghams were married May 1.

A native of Tennessee, Mrs. Winningham is a graduate of the University of Tennessee, Knoxville, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. She came to Indiana immediately after her graduation from the Texas seminary.

TENNESSEE TOPICS

Union University's president, F. E. Wright, has announced appointment of Hyran E. Barefoot as head of the Department of Religion of the college. Dr. Barefoot has been a member of the Union faculty for seven years. In his new assignment he succeeds Charles D. Taylor, recently elected academic dean.

Mrs. Buford (Patsey) Winfrey has become educational director at Knoxville's Calvary Church. For more than eight years she was with the BSSB, Nashville, in editorial positions in its service division and office of personnel. She attended Belmont College, and is now a part-time student at UT.

Groner Calls For More Effective Hospital Communication

CHICAGO—Frank S. Groner, administrator of **Baptist Memorial Hospital, Memphis**, and a former president of the American Hospital Association urged the nation's hospitals to speak "with a more unified voice" to make more effective "our communications with government, other health-related organizations, and the public in terms of the issues that affect us as hospitals."

Mr. Groner, responding to the presentation of the **Distinguished Service Award** at the AHA's 68th Annual Meeting held here, referred to the challenges facing hospitals today and suggested, "The development of a relationship with the federal government under Medicare which will permit not only the survival of the voluntary hospital but produce increased vitality for it."

The nationally recognized hospital administrator honored by the AHA is the first man to receive both the **Distinguished Service Award** and the **Justin Ford Kimball** (1964). The latter award is presented for "outstanding contributions to the cause of prepayment of hospital care."

In citing Mr. Groner, the AHA quoted the president of the board of trustees of the Baptist Memorial Hospital, who said, "He could have been a successful man in any field. But his unique success in hospital administration is due to the overshadowing spiritual strength that enables him to work long and hard, to understand the technicalities, to withstand the human pressures, and never to waver from the pinnacle of perfection to which he aspires for his profession."

Bramlette Named To SBC Education Commission

NASHVILLE (BP)—W. Howard Bramlette, consultant in the student department of the Southern Baptist Sunday School Board here, has been named director of placement and promotion for the Education Commission of the Southern Baptist Convention, also with offices in Nashville.

Bramlette will assume the position effective Sept. 15, according to Rabun L. Brantley, executive secretary of the SBC Education Commission.

Bramlette recently returned to Nashville from directing the Missionary Journeymen training program this summer for the Southern Baptist Foreign Mission Board. He was on leave from the Sunday School Board.

He will succeed Travis M. Adams who left the commission staff Aug. 15 to become assistant dean and professor at Arkansas Polytechnic College, Russellville, Ark.

CHILDREN'S HOMES

You May Be The One

By James M. Gregg, Gen. Supt.

It could be that you are the one that God wants to work at one of our four Children's Homes. We need some additional staff members now as House parents and dietitians. We could use both husband and wife. Write me for an application form. This would be a wonderful way for you to serve your Lord and your church through one of your Institutions.

In answer to a letter from a young woman who felt called to give love to children from unhappy homes, Billy Graham said, "Your desire to serve today's needy children is indeed commendable. You are tuned in to what our Lord said: 'Whosoever shall offend one of these little ones, it is better that a millstone be placed about his neck. . . .' I can think of no more rewarding work than to love and help children—especially in an hour like we are living in, when so many homes seem to be falling apart—the love you give them will never be forgotten."

Associational Missions Workshop Set For Feb. 1

LOUISVILLE, Ky.—Kenneth Chafin, Wayne Oates and Wayne Ward of the Southern Baptist Theological Seminary faculty will headline a nine-professor team at the 1967 Associational Missions Workshop here next February.

Sessions will meet four hours daily from Wednesday, February 1, through Thursday, February 9. Workshop participants will attend regular seminary chapel services and will be able to audit seminary classes when workshop sessions are not scheduled. The full resources of the huge Boyce Centennial Library will be available to participants.

Other seminary faculty members who will address the workshop are church renewal specialist Findley B. Edge, home missions analyst Willis Bennett, Baptist historian and theology dean Penrose St. Amant, missions professor Bryant Hicks, church administration professor Joseph Stiles, and religious education dean Allen W. Graves.

Three representatives of the SB Home Mission Board—Lloyd Corder, J. N. Evans and Victor Glass—will also be conference leaders.

Campus housing is \$15 for the week and tuition fee is \$10. All requests for information or reservations should be mailed to Associational Missions Workshop, Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

As the Brotherhood Program Takes on a New Look, So Do the Books and Supplies

**ORDER TODAY
FOR THE NEW
YEAR—AND
THE NEW
LOOK!**

Missionary Education for Baptist Men

by George L. Euting

A methods book for use by a Baptist Men's unit in a church. Contains the unit objective and goals, duties of officers, suggestions for meetings, including study and actions, and other materials. (120b) **\$1.00**



Missionary Education for Baptist Young Men

by Norman Godfrey

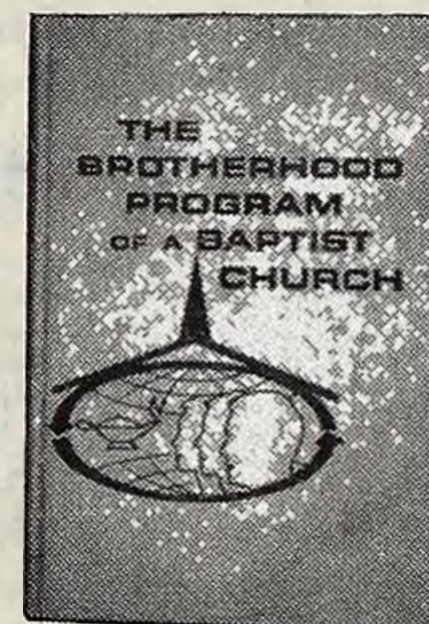
A methods book for use by a Baptist Young Men's unit in a church. Contains the unit objective and goals, duties of officers, suggestions for meetings, including study and actions, etc. (120b) **\$1.00**



The Brotherhood Program of a Baptist Church

by George L. Euting

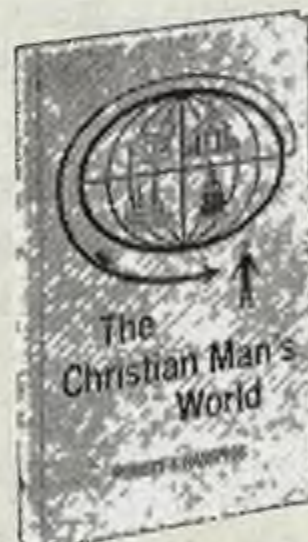
The new concept book on missionary education for men, young men, and boys in a Baptist church. Tells why a church needs missionary education and how the Brotherhood program fulfills this need. Includes information on the Brotherhood council, director, and the duties of each. (120b) **\$1.00**



The Christian Man's World

by Robert J. Hastings

Deals with all aspects of Christian stewardship and its relationship to Baptist men. Contains more than 30 suggested projects for Baptist men. Ideal for devotions on stewardship. (120b) **\$1.00**



Enrolment and Membership Cards

To be presented to each new member of Baptist Men. It defines Baptist Men, states the objectives, and suggests how men can become involved. Perforated for easy separation into three sections — enrolment, membership, and "Welcome, Now You Belong." (120b)

50 for **\$1.00**

Baptist Men's Record Book

A spiral-bound book containing all the record forms needed by a Baptist Men's secretary. Such forms as list of officers, attendance records, and reports are included. Size 8x10 inches. (120b) **\$1.25**

Baptist Men's Officers' Worksheets

A 16-page booklet for use in making long-range plans for a year. Contains a worksheet for each month. (120b) **20¢**

**THESE NEW SUPPLIES (AND MORE TO COME) ARE
AVAILABLE AT YOUR**

BAPTIST BOOK STORE
Service with a Christian Distinction

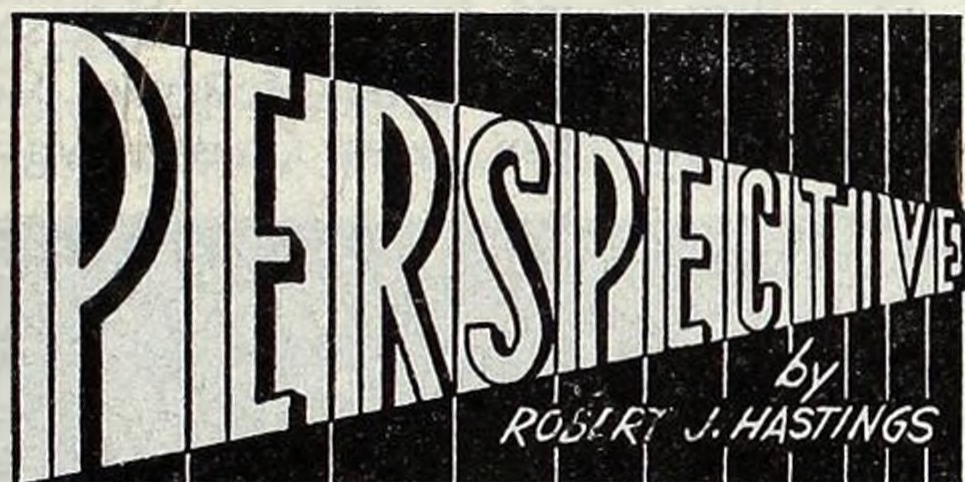
24 N. Second Street, Memphis, Tenn.
724 Cherry Street, Chattanooga, Tenn.

706 S. Gay Street, Knoxville, Tenn.
1010 Broadway, Nashville, Tenn.

NEXT WEEK'S SPECIAL

Next week's issue of the **BAPTIST AND REFLECTOR** will be a special issue, Sept. 22. It will focus on State Missions and will give you some new information on the various departments of work of the Executive Board of the Tennessee Baptist Convention.

You will find this special issue of 24 pages helpful in getting acquainted with the personnel, program and purposes of the mission work we Tennessee Baptists do together in our state.



"The Light of the World"

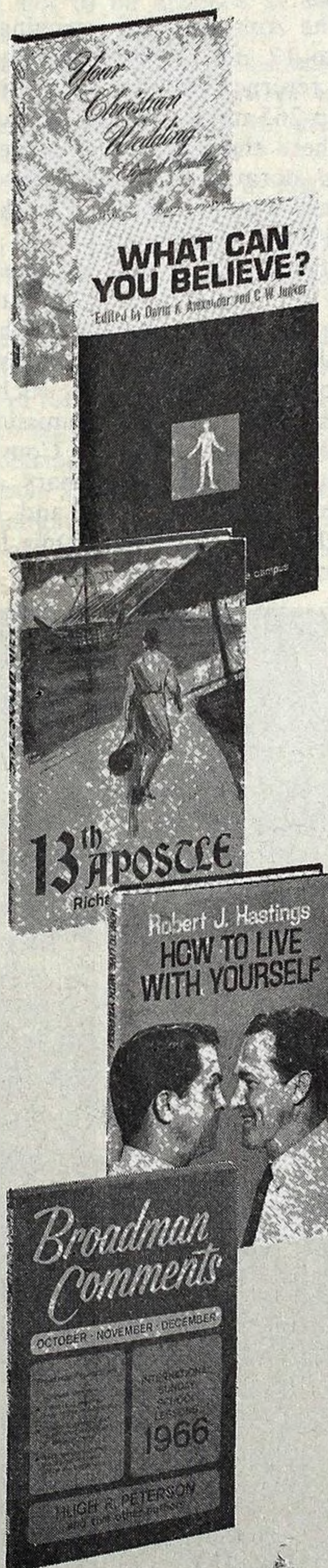
When W. S. Porter (better known as O. Henry) lay dying on June 5, 1910, he looked to his nurse and said, "Turn up the lights, raise the shades. I don't want to go home in the dark."

Fear of the dark is one of the oldest dreads of man. Whether it's O. Henry afraid to die in the dark, or a child scared to sleep alone in the dark, most of us prefer light to darkness.

The first recorded words of God were, "Let there be light" (Gen. 1:3), so that Thomas Fuller describes light as "God's eldest daughter." Ps. 27:1 says, "The Lord is my light and my salvation; whom shall I fear?" The first epistle of John includes two simple, beautiful definitions of God: "God is love" and "God is light."

We are not surprised, then, that Christ, the express image of God, should claim that "As long as I am in the world, I am the light of the world" (John 9:5). What does amaze us is Jesus' words in Matt. 5:14, "Ye are the light of the world." This is perhaps the finest compliment Jesus ever gave the Christian, for in it he commands us to be what he himself claimed to be!

And if we sometimes get discouraged by the evil darkness of the world, remember that all the darkness in the world can not extinguish the weakest flame. Therefore "Let your light so shine before men, that they may . . . glorify your Father" (Matt. 5:16).



Now! A lovely etiquette guide for today's Christian bride

YOUR CHRISTIAN WEDDING

Elizabeth Swadley. Large or small, formal or informal—all weddings become beautiful ceremonies with this complete guide. Step-by-step, it shows how to carry out each detail—from announcing the engagement to conducting the reception. Many lovely new ideas are included. The perfect gift for a prospective bride. (26b) \$2.95

Questions college students and other young adults are asking

WHAT CAN YOU BELIEVE?

Edited by David K. Alexander and C. W. Junker. This book squarely faces many of the critical issues of Christianity today. Designed for personal or group study, it contains 21 articles about God, Salvation, The Bible, The Church, Morals and Ethics, Comparative Religion, Science and Religion, Selfhood and Relationship. (26b) Paper, \$1.75

New! A fictionalized autobiography of the apostle Paul

13TH APOSTLE

Richard A. Johns. Share the day-to-day trials, disappointments, aspirations, and triumphs of the "traveling apostle." Many experiences, about which the Scriptures are silent, come to life as Paul tells his own story. Use this inspiring book in 1967 with the Sunday School lessons taken from Acts. (26b) \$3.50

"Wherever you go, you still have yourself on your hands"

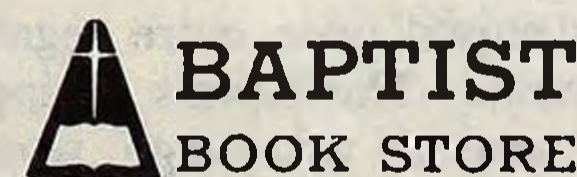
HOW TO LIVE WITH YOURSELF

Robert J. Hastings. There's no need to live defeated, unhappy lives. The application of proven points can release us from this drudgery. Here are simple instructions, showing how to be freed of the traps in which we ensnarl ourselves. Follow this pattern and live a happy, victorious, full Christian life. (26b) \$2.00

It's ready again!

BROADMAN COMMENTS, 1966 October, November, December

here's the handy, paperback edition of fourth quarter lessons for teachers beginning in the fall. As in Broadman Comments, 1966, Hugh R. Peterson and five other authors help you prepare each International Sunday School lesson. Contains the same helpful features as the regular Comments. (26b) Paper, 95¢



Service with a Christian Distinction

(Continued from page 5)

mains the rule but which is given a loose interpretation in the new committee report. These five provisions are:

"1. Library resources, textbooks, and other instructional materials are to be made available to children and teachers and not to institutions.

"2. Such materials are made available on a loan basis only.

"3. Public authority must retain title and administrative control over such materials.

"4. Such material must be that approved for use by public school authority in the state.

"5. Books and material must not supplant those being provided children but must supplement library resources, textbooks, and other instructional materials to assure that the legislation will furnish increased opportunities for learning."

The Elementary and Secondary Education Amendments Act of 1966 is now before the Rules Committee of the House for clearance for floor debate.

The Senate has not yet reported on its version of the Amendments Act. The original education act expired June 30, 1966 unless extended by this session of Congress.

Gardner-Webb Trustees Approve 15-Year Plan

BOILING SPRINGS, N. C. (BP)—A 15-year visionary master plan of development for Gardner-Webb College was approved "in principle" by the Baptist school's board of trustees here.

The plan outlines details for new housing complexes, entrance, traffic patterns, expansion of present facilities, acquisition of land for the campus, and beautification projects.

It was prepared and presented by Landscape Architect Robert H. Rucker, resident site planner for the University of Oklahoma, Norman, and for 10 years consultant site planner for Baylor University, the nation's largest Baptist school, in Waco, Tex.

The master plan projects facilities for a senior college with an enrollment of 5,000 to 6,000 students. Gardner-Webb is a junior college with a current enrollment of about 1,200.

If Rucker's plans are followed, the town of Boiling Springs would once more regain a reason for its name. The town's springs ceased to "boil" several years ago when plans to use dynamite to make one large spring from several failed and resulted in stopping the springs from "boiling."

Rucker proposed a new entrance to the college with three large pylons, representative of the Trinity, placed near a fountain, designed as a boiling spring activated by use of compressed air.

Another of Rucker's recommendations suggested that the college buy the site of the Boiling Springs Baptist Church and turn

Royal Ambassadors Start Dormitory At Mexican Camp

By Roy Jennings

A summer camp for Mexican Baptist boys will become a reality, thanks to 14 Baptist Royal Ambassadors from the United States.

The American lads, ranging in age from 15 to 17 and representing nine states, have just returned home from a one-week work camp 265 miles south of Mexico City.

There they cleared a rugged area for a boys' dormitory and laid a concrete foundation. Remainder of the work will be done with Mexican labor.

The service project climaxed a two-week tour of Baptist mission points in Mexico, sponsored by the Baptist Brotherhood Commission of Memphis, Tenn., and the Baptist Foreign Mission Board of Richmond, Va.

The Brotherhood Commission, an agency of the Southern Baptist Convention, helps churches provide missionary education for their men, young men, and boys through Brotherhood units. The unit for boys 9-17 is Royal Ambassadors.

Frank Black, tour coordinator, said the boys paid their own expenses and did the work free.

The dormitory, which will care for 16 boys, is the third unit at a small Baptist summer assembly in La Huacana, a Mexican village of about 2,000 people.

The boys will share their experiences with church congregations, in Baptist associational meetings, and at state Baptist conventions, Black said.

Making the trip were Calvin Seaton, Little Rock, Ark.; Jerry Watkins, Centertown, Ky.; Robin Kearns, Festus, Mo.; Johnny Jones, Ronda, N. C.; J. David Buxton, Ada, Okla.; John Herndon, Duncan, Okla.; Carl Lewis Baumeister and Don Drake, Oklahoma City; Bill Bass, Purcell, Okla.; Ronald William Jordan, Charleston, S. C.; Perry Jenkins, Milan, Tenn.; Thomas Johnson, San Angelo, Tex.; Ronnie McBryde, Victoria, Tex.; and Olen Jones, Chester, Va.



DIGGING DEEP—Clearing out rocks and digging a foundation for a boys' dormitory at a Mexican Baptist summer assembly are Robin Kearns (left of Festus, Mo., and Perry Jenkins of Milan, Tenn. They were among 14 Royal Ambassadors from nine states who recently completed a two-week tour and work project 265 miles south of Mexico City under the auspices of the Brotherhood Commission.

the new educational building into a school of religion. He also proposed that the existing church auditorium and old educational wing be demolished to make room for a

college chapel.

Numerous other buildings and proposals were included in the 15-year master plan, which was approved only "in principle."

Changing Concepts And The Church Growth Plan

By Bob Patterson

Someone has said "methods are many, principles are few, methods change often, principles never do."

All that is needed to convince us of the reality of "change" is for us to pull out the family picture album. The present generation is witnessing an intensifying velocity of changes on every hand.

Paul said "I am made all things to all men, that I might by all means save some." (1 Corinthians 9:22)

Paul was willing constantly to use changing means to achieve a changeless objective.

Through the past 30 or so years there has been flowing a steady stream of Southern Baptist Sunday School methodology. The "Flake" formula has proven virtually infallible. The laws of growth linger like Gibraltar. "Reach, Teach, Win, and Develop" hold their own as basic purposes of the Sunday School. The Standard has grown and stood like a lighthouse pointing the way to good Sunday School work.

This living stream of good Sunday School work propelled by men like B. W. Spillman, Arthur Flake, and J. N. Barnette, has enabled Southern Baptists to accomplish God-given purposes and to become the "wonder-child" of evangelical Christianity.

Another stream in Southern Baptist life began as a trickle about 30 years ago and has grown constantly to its present proportion. This is the stream of "correlation."

As early as 1938 Southern Baptist Convention action recommended and requested correlation of programs and materials. Until 1959 few achievements were accomplished. Since 1959 Southern Baptist Convention agencies have worked diligently to provide for correlation that could be appropriated in the churches.

One of the chief fruits of the stream of correlation is the Life and Work Curriculum, a correlated study program for the five church program organizations (Sunday School, Training Union, Music Ministry, W. M. U., Brotherhood).

These two streams, Sunday School methodology and correlation, are now flowing together in the "Church Growth Plan," undergirded by the correlated church study program "The Life and Work Curriculum."

The Church Growth Plan is distinctive in that it utilizes to full advantage all that Southern Baptists have learned and used in the last 30 years relative to reaching people for Jesus and His churches, combining with this a workable church-centered correlation.

The Church Growth Plan is distinctive in that it is a 5 year program. It incorporates sound principles for reaching people. It proposes that within a 5 year period a church will incorporate these principles into

its program as a continuing, ongoing part of its work, not to be dropped at the end of an annual emphasis.

The Church Growth Plan is distinctive in that it has the full commitment of all denominational agencies related to the program organizations in a church.

The Church Growth Plan is distinctive in that it will receive inspiration and motivation from the study programs of the organizations rather than from "promotional pressure."

The Church Growth Plan is distinctive in that it affords church leadership the best opportunity in the present generation to lead the churches to be churches in action as well as in doctrine.

The Church Growth Plan is Southern Baptists' changing means of achieving a changeless objective in today's changing world.

WMU DEPT.

Three State YWA House Parties

Single young women, ages 16-24, and their leaders will gather in three State YWA House Parties (one additional) this fall to hear Home and Foreign Missionaries and enjoy fellowship together. The new one added this year is at Montgomery Bell State Park for Middle Tennessee.

DATES:

Sept. 30-Oct. 2 Gatlinburg Motor Hotel, Gatlinburg

Oct. 21-23 Paris Landing Inn, Paris Landing State Park, Paris

Nov. 11-13 Montgomery Bell Inn, Montgomery Bell State Park, Dickson

The program begins Friday evening and continues through the special service Sunday morning. The State YWA Council officers will preside and assist with the program. They are as follows:

President—Vickie Crouch, Memphis; Alternate President—Margaret Baird, Belmont College, Nashville; Vice-President—Nancy Brown, Murfreesboro; Alternate Vice-President—June Crane, Memphis; Secretary—Barbara Bates, Memphis; Alternate Secre-

Southwestern Seminary Opens On New Schedule

FORT WORTH, Tex. (BP)—Orientation, testing, and registration began at Southwestern Baptist Theological Seminary here two weeks earlier than usual in order to allow completion of classes for the fall semester before the Christmas holidays.

In addition to the new schedule, the seminary opened with four new professors and five new staff members.

New Professors and their fields are: Clyde Fant, preaching; LeRoy Ford, programmed instruction and principles of religious education; Scotty Wayne Gray, music theory; and Miss Rennie Vee Sanderson, Southern Baptist missionary to Japan who is guest professor of music for the coming year.

New staff members include Keith C. Wills, director of libraries; Robert P. Taylor, former chief of Air Force chaplains, director of institutional resources; Mrs. Doris Norton, dean of women; Adam Hall, director of food services; and Billy Keith, news director.

tary—Judy Calvert, Memphis.

East Tenn. Representative—Betty White, Knoxville; Alternate East Tenn. Representative—Verna Lee Phillips, Sweetwater; Middle Tenn. Representative—Carol Lynn King, Manchester; Alternate Middle Tenn. Representative—Patsy Emerson, Lawrenceburg; West Tenn. Representative—Susan Peagram, Atwood; Alternate West Tenn. Representative—Neva Lee Justice, Memphis.

COST:

Saturday lunch through Sunday lunch, including room \$11.00

Friday night room only 4.00

Reservation Fee: Send total cost for time attending. Money must accompany reservation to hold space. **To get special rates all reservations must be made through the state YWA office.**

Send reservation and fees to:

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

Name _____

Address _____

Reservations:

Friday-Sunday _____

\$ _____

Sat.-Sunday _____

\$ _____

Total No. included _____

House Party Attending _____

\$ _____

Note: If one person sends reservations for group, attach list of names and addresses of all for whom reservations are made.

Attendance & Additions

Churches S.S. T.U. Add.

September 4, 1966

Alamo, First	241	90	..
Alcoa, Calvary	155	70	..
First	417	170	2
Alexandria	170	45	1
Auburntown, Prosperity	136	69	..
Brownsville	656	158	4
Chattanooga, Bartlebaugh	120	29	..
Brainerd	853	241	3
Calvary	248	71	..
Central	685	213	17
Meadowview	76	21	..
First	846	147	2
Morris Hill	271	106	1
Red Bank	1026	202	1
Ridgedale	464	142	7
St. Elmo	342	84	..
Woodland Park	229	104	..
Clarksville, Cumberland Drive	136	48	..
First	829	180	5
Grace Avenue	214	94	..
Hillcrest	232	115	3
Hilldale	119	53	3
New Providence	174	58	3
Pleasant View	266	65	..
Cleveland, Westwood	167	61	..
Collierville, First	346	82	..
Columbia, First	394	92	..
Highland Park	324	110	..
Northside	85	32	..
Pleasant Heights	191	58	2
Concord, First	252	103	2
Cookeville, Bangham Heights	72	59	..
First	339	59	3
West View	143	58	1
Crossville, First	169	40	4
Homestead	193	40	..
Daisy, First	271	57	..
Denver, Trace Creek	126	39	..
Dickson, First	239	79	..
Dunlap, First	129	37	1
Dyersburg, Hawthorne	206	88	..
Elizabethton, First	359	115	..
Immanuel	300	98	1
Oak Street	157	49	..
Siam	214	102	..
Etowah, First	259	100	..
North	342	84	..
Flintville, First	184	76	..
Friendsville, First	167	88	..
Galloway, First	108	73	7
Goodlettsville, First	472	172	..
Grand Junction, First	146	75	..
Greeneville, First	295	64	4
Cross Anchor	24	27	..
Second	159	44	..
Greenbrier, Bethel	152	73	2
First	443	142	..
Harriman, Big Emory	147	47	..
Trenton Street	304	82	..
Henderson, First	169	28	..
Henry	77	30	..
Humboldt, First	470	118	..
Jackson, Calvary	402	131	..
First	777	148	2
Parkview	374	98	1
Johnson City, Antioch	145	74	3
Central	542	109	..
Southwestern	44	31	..
Kenton, Macedonia	80	62	..
Kingsport, Colonial Heights	410	123	..
State Line	235	95	1
Kingston, First	359	138	1
Knoxville, Black Oak Heights	222	61	4
Broadway	758	155	..
Central (FT C)	1131	330	..
Cumberland	345	170	..

Grace	412	172	..
Immanuel	327	82	..
Lincoln Park	892	224	..
McCalla Avenue	686	215	..
Mount Carmel	141	46	..
Meridian	646	167	1
New Hopewell	243	112	..
Smithwood	645	222	..
Wallace Memorial	628	239	..
West Hills	321	90	3
LaFollette, First	268	95	1
Lawrenceburg, First	209	55	..
Highland Park	279	129	1
Meadow View	89	34	..
Lebanon, First	437	127	..
Immanuel	464	214	1
Rocky Valley	137	47	1
Southside	164	88	..
Lenoir City, Calvary	185	66	..
Dixie Lee	161	86	..
First	375	118	..
Kingston Pike	109	62	..
Oral	73	50	..
Pleasant Hill	176	102	..
Lewisburg, East Commerce	175	46	1
First	322	61	..
Liberty, Salem	82	26	..
Linden, First	79	38	..
Loudon, New Providence	128	86	..
Union Fork Creek	91	87	..
Madison, Alta Loma	234	107	1
First	344	75	..
Neely's Bend	108	53	..
Madisonville, First	272	96	..
Manchester, First	296	124	1
Trinity	147	81	..
Martin, Central	305	90	3
Mt. Pelia	171	38	..
Southside	133	48	2
Maryville, Armona	152	66	..
Mt. Lebanon	215	120	..
Pleasant Grove	150	70	..
McEwen, First	74	29	..
McKenzie, First	327	78	3
McMinnville, Gath	141	46	..
Magness Memorial	367	98	1
Shellsford	201	99	10
Memphis, Ardmore	533	219	..
Bellevue	1334	593	5
Beverly Hills	449	140	..
Boulevard	245	85	2
Broadway	607	201	..
Calvary	274	122	..
Dellwood	425	158	1
Ellendale	185	71	2
First	1205	252	..
Glen Park	284	144	2
Kennedy	430	196	..
Lucy	173	161	..
Macon Road	252	81	2
Mallory Heights	169	63	..
Mountain Terrace	267	175	3
Rugby Hills	280	137	4
Second	708	249	6
Speedway Terrace	520	234	2
Trinity	716	287	10
Milan, First	462	141	3
Northside	157	80	4
Monterey, First	195	40	1
Murfreesboro, Maney Avenue	90	43	..
Third	270	77	..
Nashville, Belmont Heights	795	271	8
Madison Street	82	63	..
Brook Hollow	359	94	4
Dickerson Road	312	65	..
Donelson, First	579	110	6

Atlanta Baptist College Breaks Ground On Campus

ATLANTA (BP)—The proposed new Atlanta Baptist College has broken ground on its new campus, and has launched a \$2.2 million building program.

Construction of the four initial buildings on the new college campus will require 12 to 16 months with hopes that the freshmen class can be enrolled in September of 1967.

First buildings to go up on the campus will be an administration building with classrooms, fine arts building, library with laboratories and classrooms, and a student center with dining facilities.

The college is located on a 562-acre tract just off Northeast Expressway, 12½ miles from downtown Atlanta.

Almost simultaneously with the groundbreaking, announcement was made of a \$500,000 gift to the school from the I. M. Sheffield Jr., family of Georgia.

Dick H. Hall, Jr., vice president in charge of development, said that other cash gifts have totaled \$350,000. An additional \$750,000 has been pledged by 50 churches and individuals in the Atlanta Baptist Association, and laymen are paying interest on a \$750,000 bank loan for five years.

A new college president has not yet been selected, but college officials hope to make an announcement soon. This is one of the factors in whether the college will open in 1967 or the following year.

Initial plans call for an opening freshmen class of 500 students, with one class being added each year for a four-year liberal arts college.

First	1177	357	10
Carroll Street	132	25	..
Cora Tibbs	57	22	..
T.P.S.	312
Hermitage Hills	314	129	3
Hillhurst	227	78	1
Inglewood	680	158	1
Joelton	274	134	..
Lincova Hills	230	79	2
Lockeland	438	105	6
Lyle Lane	80	38	1
Park Avenue	792	185	5
Riverside	279	58	..
Rosedale	194	73	..
Third	167	30	..
Tusculum Hills	321	74	..
Woodbine	436	153	..
Oak Ridge, Robertsville	539	192	3
Old Hickory, First	422	151	..
Rayon City	185	65	2
Temple	270	122	..
Parsons, First	229	52	1
Philadelphia, Cedar Fork	131	106	1
Portland, First	359	138	1
Powell, Glenwood	325	135	..
Pulaski, First	282	67	..
Highland	121	32	..
Rockwood, Eureka	94	44	..
First	407	105	3
St. Joseph, First	63	43	..
Sevierville, First	457	156	..
Seymour, First Chilhowee	224	107	2
Shelbyville, First	393	131	1
Smyrna, First	309	103	2
Sparta, First	170	42	..
Summertown	135	57	..
Trenton, First	424	89	2
Union City, First	579	143	1
Samburg	49
Watertown, Round Lick	181	87	..
Waverly, First	174	57	..
Waynesboro, Green River	140	66	7
White House	165	34	..
Whiteville, First	157	53	..
Winchester, First	213	72	..
Southside	80

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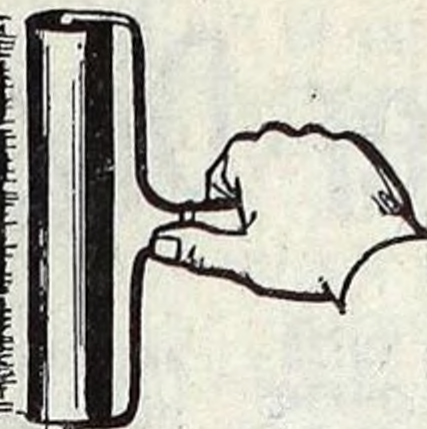
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1144 Market St.
Chattanooga, Tenn. 37402

SPREAD THE NEWS!



LEADERSHIP CLINIC

Sept. 17, 9:30 A.M.—3:30 P.M.

Camp Carson

- **NEW METHOD BOOKS** will be taught for all age groups: Adult, Young People, Intermediate, Junior. This will be the first time the New Training Union Leadership manuals will be presented in Tennessee. Conferences will also be held for Nursery-Beginner-Primary Leaders.
- **PICNIC.** Everyone is asked to bring a picnic lunch. The Training Union Department will furnish the drink. We will look forward to a wonderful fellowship around the dinner table.
- **1¢ A MILE.** For every person who comes, the Training Union Department will pay 1¢ per mile. For example if 6 people come in one car, this will give the driver 6¢ a mile. This will help a great deal on the car expense.

BRING A CAR LOAD FROM YOUR CHURCH*More FORUM*• • • **Favors Dirksen Amendment**

● I have read your editorial "The Prayer Amendment" and I do not agree with your editorial. I have read the article of Mr. Lisle M. Ramsey in the same issue, Sept. 1, 1966, and do not agree with his reasoning of the so called Religious Heritage of America. I have read the testimony of Mr. C. Emanuel Carlson in your issue of August 18 and I did not agree with his testimony and wrote him so. I further wrote Senator Dirksen that as a Baptist, Mr. Carlson did not represent my views and congratulated Senator Dirksen and the other 47 Senators on the so called Dirksen amendment on prayer. I further suggested to Senator Dirksen that he ask each one testifying against this amendment, whether they had read the Supreme Courts decisions, to have them explain each decision as the witness understood the decision. I told him I thought that he would find that more than 90% had not read the decisions. I have read every word of the three decisions and may I suggest that you also read every word of these decisions. It will take you two hard days reading. I have also read a number of law journals commenting on these decisions. The following are my reasons for objecting to these decisions and my belief that these decisions are intended and do prohibit the reading of the Bible and prayer in public schools.

The first decision was over a non sectarian prayer worked out by a board of regents in a New York area to be said each day at the opening of school. A strained contruction of the First Amendment might rule this out—though God knows that the school children of New York and every other state

are in need of prayer. I am fully convinced that the children of this school would have been better even with this non sectarian prayer than without prayer. If you study history of the Constitution and the amendments you must surely conclude that the First Amendment was designed to prevent a state religion, or state church, such as the Church of England in those days. In my judgement it was never designed to prevent prayer or the reading of the Holy Bible in Schools or any other place.

The second case was brought by a Unitarian in Pennsylvania. The Pennsylvania law provided for the reading of at least ten verses in the Holy Bible at the opening of each school day, without comment, and further provided that if any child wanted to be excused from this exercise they could be excused by written request that they be excused. The Supreme Court held this unconstitutional and a violation of the First Amendment, just as they did in the New York case. The parent who brought the case in Pennsylvania admitted that he did not make the written request that his child be excused.

The third case was brought by an atheist in Baltimore, a woman who admitted that she was an atheist (and has since had considerable trouble with other laws in Maryland and elsewhere) and as an atheist she did not want her son to hear the Bible read in school or prayer in school, and that this violated her rights under the first amendment of the Constitution. The U.S. Supreme Court upheld this atheist in her views and held the law about Bible reading or the saying of prayers in the school as unconstitutional.

I say, therefore, that the so called Dirksen

Amendment is right and it is amazing to see people who profess Christianity to oppose the reading of the Holy Bible in Schools, or voluntary prayer in the public schools. It troubles many, many thoughtful citizens that people of any religious faith would oppose such an amendment to simply make clear, regardless of the U.S. Supreme Courts opinion, that voluntary prayer in school is clearly within the intent of the Constitution. It seems to me that those who oppose would do better to clarify the language, though the language of the amendment is entirely clear to me, rather than throw up a smoke screen of technicalities, and vague words to oppose this amendment. If anyone interested will go to a law library and read every word of the U.S. Supreme Courts opinions in these three cases, I believe they will be even more concerned than at present. Contrary to the press trying to stir up emotions on this subject they are trying to give facts in many cases. Perhaps their only error is not giving more space to exactly what the U.S. Supreme Court did say in these cases. The more knowledge the people have on this subject the more concerned they will be in my judgement, that the U. S. Supreme Court or anyone else would try to prohibit the reading of the Bible in Public schools, or any public gathering, and also concerned likewise with reference to voluntary prayers in school and other places.

God knows that we need more reading of the Holy Bible and more prayer under the present situation.—C. C. Smith, 877 Sheridan Street, Memphis, Tenn.

P.S., You have given space to those who oppose the Dirksen Amendment. In fairness will you please print these views which sustain the need of this amendment.

When Inner Disciplines Go

TEXTS: Deuteronomy 5:16-21; Proverbs 23:31-33; Hosea 4:11-13; 7:5-7; Luke 21:34-36; Ephesians 5:15-18 (Larger)—Lu. 21:34; Eph. 5:15-18; Prov. 23:31-33; Deut. 5:16-21 (Printed) Lu. 21:34 (Golden or Memory).

It seems altogether fitting that a lesson on the evils of strong drink should be included in the study of the Ten Commandments. The relevancy of such study is quite obvious, with the rising number of alcoholics and wastes involved. Across the years the writer of these notes has refused to use the word "temperance" when considering beverage alcohol in the light of Bible teachings, for it is misleading in its connotations. At the risk of being repetitious, the term "total abstinence" should be used instead.

The passages from Hosea, found only in the larger text, describe and condemn the practice of using beverage alcohol by some religious leaders and political authorities of the prophet's time. It goes without saying that he would be vexed to the same extent if he were alive and witnessed similar excesses upon the part of similar groups and individuals here in our own land today. The notes given below offer comments upon the printed passages.

Self's Surfeiting (Lu. 21:34)

To surfeit is to dissipate. Some modern versions so translate. Goodspeed translates with the word "indulgence." What is there about the use of alcohol as a beverage that makes it surfeiting or dissipating or indulging? For one thing, it is not a food. For another thing, it is a poison (wood alcohol may kill in a matter of minutes while beverage alcohol may take some years). The results are identical, with only the time element differing. For another thing, its con-

sumption is basically selfish (but so is its manufacture, sale and distribution). The self is debased and finally destroyed. Beverage alcohol is habit-forming in its results. Many find themselves hopelessly caught in a trap which it sets, as indicated by the verse that follows this particular one. Let it be read as a warning.

Spirit's Substitute (Eph. 5:15-18)

Let the follower of Christ ever be reminded that "the days are evil" in all times if true discipleship is achieved. It was true when these verses were written and is true today. Caution is therefore urged in "walk circumspectly." Perilous situations produce tensions of all sorts and intensities. The drinking of alcohol as a beverage appears to offer some relief to such tensions but the offer is a false one, actually multiplying and magnifying them once the drinking ceases for a time. The teaching of verse eighteen is enlightening at this point. To be completely yielded to the Spirit in fact brings relief and joy and satisfaction that wine deceitfully offers but fails to bring. Thus the writer admonishes one to avoid alcohol (at all costs) and "be filled with the Spirit." Nothing, not even a glass of champagne, is a worthy substitute for such a heavenly impartation.

Serpent's Sting (Prov. 23:31-33)

In every container of beverage alcohol there lies a live and deadly serpent. For the eye that lacks experience and foresight this enemy may not be seen, but ask any bum on skid-row and he will testify differently. The advertising of the liquor industry tries to hide this snake but any honest and experienced social worker will in all honesty say that it is there, ready to strike with all of its venom at the proper time. The sting of this poisonous creature is worse than that of the deadliest cobra. A wise man of antiquity saw this and warned accordingly in this wisdom book of Proverbs.

Society's Sacredness (Deut. 5:16-21)

The final six of the Ten Commandments set forth something of the sacredness of human society of which each individual person is a vital part. The first four, of course, relate to the holiness of God who created mankind "in His image." The home is sacred. Human life is sacred. Sex is sacred. Taking that which belongs to another violates something which is sacred. Human speech is sacred. To covet is to nurture within the heart something which utterly destroys that which makes society wholesome and sacred. Beverage alcohol has no rightful place in any society. The only way to deal with it successfully is to abstain completely from its use.

ON MATTERS OF *Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas

Director of Counseling, Trinity Baptist Church



TEACH THE CHILD TO FACE— NOT AVOID PROBLEMS

Let's help children handle the problems life tosses their way, instead of trying to eliminate problems from their lives. Parents and professionals too often view the strains that accompany difficult periods in a child's development as potentially damaging to the personality.

Children can be reared in ways that will improve their capacities to face and deal with their day-by-day situations and better prepare them to meet the challenges of modern life. We need to recognize that life necessarily consists of constant adaptation, and that we must strengthen the individual's ability to anticipate and cope with his problems by making use of the healthy aspects of his personality.

Parents and professionals who over-protect children from everyday difficulties are doing the youngsters no favor.

Alaska Convention Urges Race Relations Action

ANCHORAGE, Alaska (BP)—Southern Baptists in the nation's northern most state adopted a resolution here calling on Alaska Baptists "to continue to act with courage and Christian conviction in race relations."

The action came on recommendation of the public affairs committee of the Alaska Baptist Convention during the convention's 21st annual meeting here.

Four Negro churches are affiliated with the convention of Southern Baptists in Alaska, and all convention churches are reportedly open to all races. The convention's second vice president is a Negro.

The convention also went on record as opposed to state and federal aid in any form to sectarian religious institutions.

Coming a few days before a state-wide political election, the Baptists voted "that public-spirited Christians be encouraged to seek public office."

"When such are elected," the recommendation stated, "we urge all Christians to support them in every way possible while they are in office."

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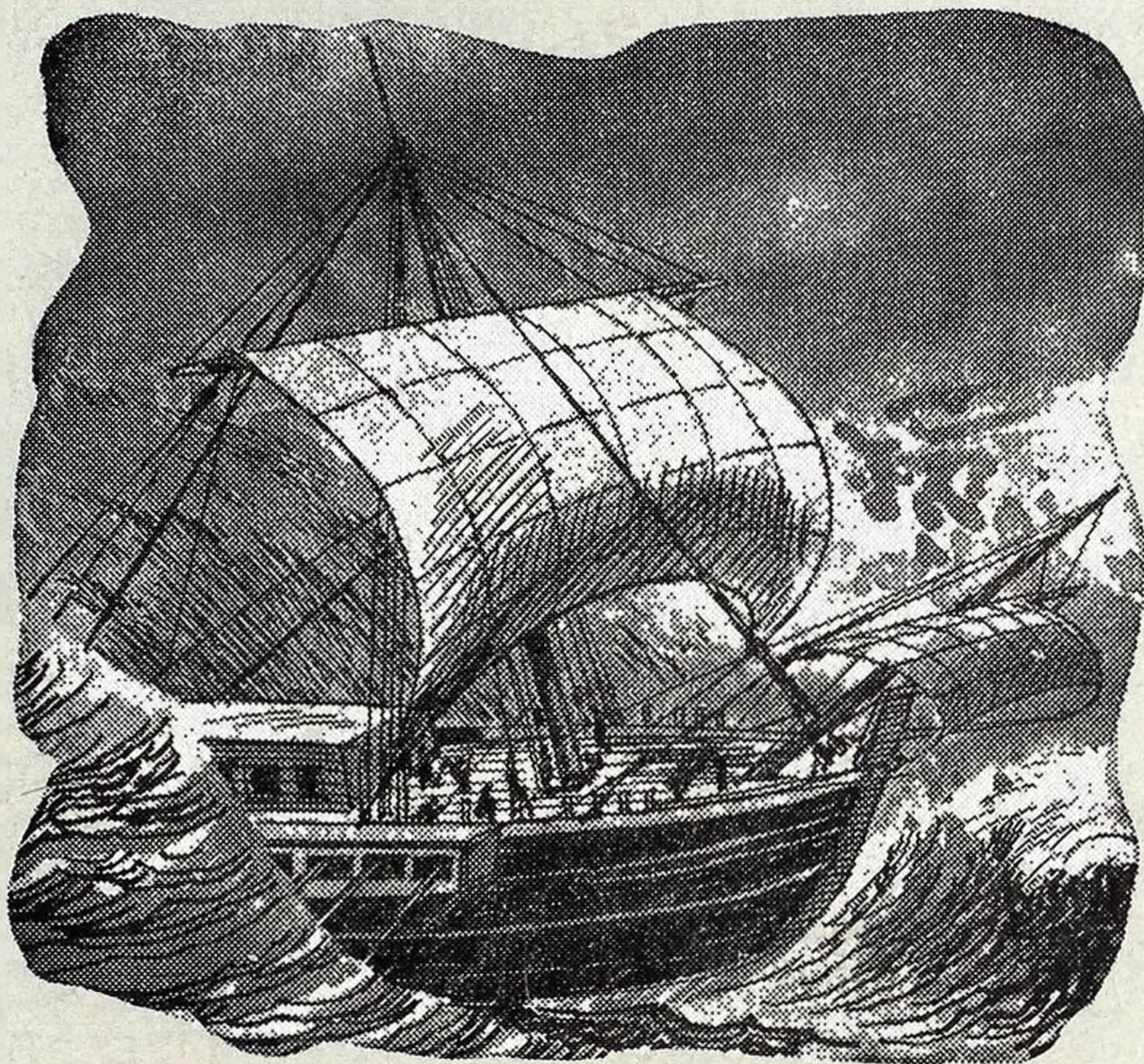
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Children's Page



SHIPBUILDERS*

By Thelma C. Carter

In Bible times, the narrow land area lying north of Egypt and along the eastern coast of the Mediterranean Sea was filled with palm trees. The land was called Phoenicia, which means the "Land of the Palm Trees."

On the east of Phoenicia were the rocky, towering mountains of Lebanon. Because the Phoenicians were shut in by these mountains, they could not make a living on the land. They were forced to turn to the sea for a way of life.

Thus, they became fishermen and traders. Later, they became famous for their ship-building. They had the largest and strongest ships on the seas. Their ships were made from the tall cedars and other strong trees growing on the slopes of the mountains of Lebanon.

If you have ever seen pictures of the Phoenician ships, you know they had large square sails gaily painted in red, purple, and blue. They carried big crews of men.

There was a reason for the large crews. If the winds were not right for sailing, oars were used to move the big ships. Many oars were needed to move the heavy cargoes of gold, silver, bronze, precious stones, ebony, perfumes, and spices.

One man was required to manage each oar. Sometimes a ship had more than one hundred oars and rowers. The rowers sat

on benches one above another. The oars were stuck through openings in the sides of the ship.

Sometimes two or three rows of oars were on each side. A man sat in the middle of the boat and beat time to keep all the rowers pulling together. Only very strong men were used as rowers.

King Solomon was permitted by King Hiram to use Phoenician seamen.

HANGING GARDENS*

By Thelma C. Carter

In ancient Bible lands, there lived a king named Nebuchadnezzar. When he became ruler, he began to rebuild Babylon, known at one time as the most beautiful city of the ancient world.

Nebuchadnezzar spared nothing in rebuilding the city. He built strong walls so thick that a chariot with four horses is said to have been able to turn around on them. One hundred gates of glittering brass, with beautiful, hammered designs, led into the city.

In everything he rebuilt, the king tried to excel all that had been done before. One thing, however, bothered him. His wife was from one of the mountain tribes. She did not like the low, flat country of Babylonia. She missed the mountains of her homeland and was quite unhappy.

To please his wife, Nebuchadnezzar decided to build a mountain for her. He had his builders make a series of terraces, one above another, much like the sloping mountains we see in our beautiful country.

The terraces were supported by strong arches. Each terrace was a little smaller than the one below it so that the man-made mountain rose to a peak. Then the terraces were covered with earth and planted with flowers, shrubs, vines, and even trees.

Water from the Euphrates River was pumped up to the terraces and poured in cascades from terrace to terrace like native springs. In a flower-covered area at the artificial mountain peak, the queen could stand and imagine she was on one of her native hills.

In time, this famous man-made mountain became known as the "Hanging Gardens of Babylon." It was one of the wonders of the ancient world.

WILD ANIMALS*

By Earl Ireland

Fill in the blank spaces and spell out the names of eleven wild animals mentioned in the Bible.

W	—	—	—	—	—	1. Lev. 11:29
—	I	—	—	—	—	2. Deut. 14:5
—	—	L	—			3. Isa. 11:6
—	—	—	—	D	—	4. Deut. 14:5
—	—	A	—			5. Ps. 80:13
—	—	N				6. Isa. 11:7
—	I	—	—	—		7. Deut. 14:5
—	—	M	—	—		8. Deut. 14:5
—	—	A	—	—		9. Deut. 14:5
	L	—	—	—	—	10. Isa. 11:6
—	—	S	—			11. Lev. 11:29

ANSWERS

1. weasel, 2. wild goat, 3. wolf, 4. fallow deer, 5. boar, 6. lion, 7. wild ox, 8. chamois, 9. pygarg (antelope), 10. leopard, 11. mouse

Finding Peace In Turmoil

By Bruce H. Price
Newport News, Va.

On my recent return from visiting seven countries in Bible lands, I am convinced the desire of these nations is for peace. However, the words of Jeremiah are as true today as in the time when the prophet wrote, "Peace, peace when there is no peace" (Jeremiah 6:14).

There is a greeting often heard in Israel, being used also as a farewell. It is, "Shalom," meaning, "peace be unto you." The Arabs have the same word in their language, though pronounced with a slightly difference accent, it has the same meaning: "peace be unto you." But the evidence on every hand among the Hebrews and Arabs agrees with Jeremiah, "Peace, peace when there is no peace."

Arriving in Cairo, Egypt it was obvious that there was no peace in that ancient land where Joseph rose from slavery to become prime minister, where Moses was cradled in the water of the Nile and where Joseph and Mary fled from the wrath of King Herod with the infant Jesus. The annual celebration of the 1953 revolution which deposed King Farouk and brought Colonel Nassar into power, was taking place. Policemen and soldiers on duty filled the streets. There is no freedom, no rest, no peace in the land of the pyramids and sphinx. How dark is Egypt, because under the present government Egypt has no eyes.

Beirut, Lebanon as on previous visits, was very pleasant. This most western of all cities of the Near East, except in Israel, is more at peace with the world than any other place around the eastern Mediterranean. Solomon knew about the tall cedars of Lebanon and Jesus was acquainted with Tyre and Sidon. The desire of the people continues to be for peace though clouds of hostility are on the horizon.

In Damascus, Syria which claims to be the oldest continuously inhabited city in the world, we went down the street called Straight and later to the traditional place where Paul was let down in a basket from a window in the wall. Threats to overthrow the government and border clashes between Syria and Israel were reminders that there is no peace, though you may be sure the people want peace.

In Jordan we walked in many places where Jesus walked and felt his presence there. A native said to me, "All the world wants peace. There must not be another war. There are both good and bad people in all countries."

Israel wants peace, though like her neighbors, is preparing for war. A guide remarked, "All people want peace except a few dictators who want war to keep themselves in power."

In a Tel Aviv store my wife and I saw a

three year old boy hiding behind a rack of dresses. Mrs. Price spoke to him. He replied in Hebrew which his mother translated, "He says, 'You are not my friend.'"

I immediately said to him, "I love you." His mother gave him my message and returned his Hebrew reply: "I love you very much." Love begets love, and love brings peace.

"Would you like to go to America?" was the question put to a young man on the Island of Rhodes. Shaking his head, he answered, "No! No! Too much turmoil between the blacks and the whites." Thus we were reminded that all strife is not in distant lands.

On a non-stop flight from Athens to New York, I met a well dressed Negro man. In a brief conversation I learned he is a pastor in New York. His tall slender frame caused me to ask, "Did you play basket ball in college?"

A pleasant smile came across his face indicating he was pleased with my question. "Yes," he stated. "With Washington State."

We exchanged comments on our experiences abroad with emphasis on unrest everywhere. This led me to ask, "Why do some Negroes hate all white people, even those who support them in their efforts for social justice; and why do some white people hate all Negroes, even those who make worthwhile contributions to better human relations and take no part in civil rights demonstrations?"

His reply is worth considering. "Such people have not had a deep Christian experience. They have not become new creations in Christ Jesus. They have limited backgrounds, limited knowledge of other races and an imperfect view of themselves. However, they have an abundance of false pride and they are overflowing with prejudice, bitterness, intolerance and insecurity. Of all men they are most miserable."

In the midst of a world in turmoil, Jesus makes this promise to his own: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Yes, in these confused times filled with strife and violence, those who have the spirit of Christ can find peace, even "the peace of God which passeth all understanding" (Phil. 4:7).

Jeremiah cried, "peace, peace where there is no peace" because he lived before the coming of the Prince of Peace who assures his followers, "Peace I leave with you; my peace I give unto you."

Shalom!



Miss Cornelia Brower, emeritus Southern Baptist missionary, is congratulated by Hoke Smith, Jr., on the double recognition she received in early August for her 45 years of service in Chile. On her left lapel is the Bernardo O'Higgins medallion, awarded by the Chilean Government in appreciation for her labor on behalf of its youth. On her right lapel is the 45-year service pin which Dr. Smith presented to her for the Foreign Mission Board. Appointed a missionary in 1921, Miss Brower reached the compulsory retirement age of 70 in Jan., 1966, but continues to live in the land of her adoption. Dr. Smith is the Board's field representative for the southern part of Latin America. (Photo by Melvin E. Torstrick)

Don't Tempt The Law

CARLISLE, England (RNS)—This almost-too-good-to-be-true story appears in the latest issue of the Anglican parish magazine of Stanwix, near here.

A vicar attending a conference of clergymen left his auto in a prohibited area of York with this note on the windscreen: "I am a minister of the Church attending a conference which I have done for 15 years. I am already late and the parking places are getting fewer—Forgive us our trespasses."

When he returned he found the following note: "I am an officer of the law and I have been doing this beat for 20 years. My superior is due within the hour and they are getting stricter—'Lead us not into temptation.'"

Alcohol Anonymous announces the total of 12,444 AA groups, now flourishing in 90 countries, including at least one Communist nation.

By 1970, the average state or local government will spend about \$1.25 for every dollar it spends today, according to *Changing Times* (July, 1966 issue). This will mean more sales taxes, more local income taxes, and more excise taxes. It will also mean that the Federal Treasury will have to increase its already vast subsidies of state and local governments.