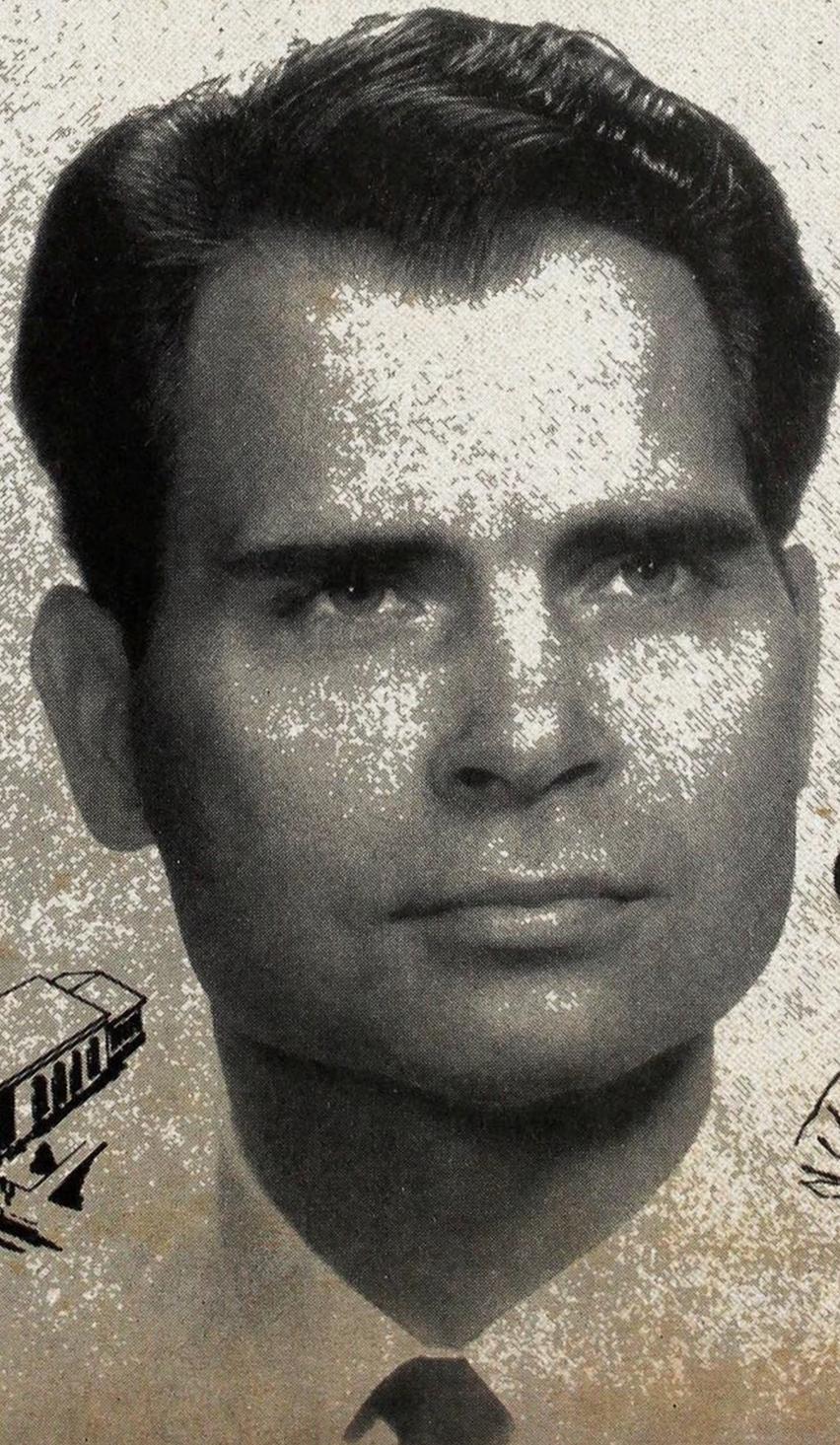


# BAPTIST & REFLECTOR

JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

## for all you love make a will ... now



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VOLUME 133  
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THURSDAY  
JAN. 12, 1967  
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NUMBER 2

JANUARY IS "MAKE YOUR WILL MONTH"

# SBC Statistical Estimates Show Increases, Decreases

**NASHVILLE (BP)**—Preliminary estimates of 1966 Southern Baptist Convention statistics show small increases in the number of churches and members, a large increase in music ministry enrollment, and decreases in baptisms and enrollments in other church program organizations.

The estimated statistics were computed by the research and statistics department of the Baptist Sunday School Board here, and outlined by the department's secretary, Martin Bradley.

Bradley said the estimates are based on a sampling of statistics submitted by 53 Baptist associations which were found last year to reflect accurately the final totals which are available each February.

From the sampling of 53 associations in 13 state conventions, the predicted changes were given in the percentage of increase and decrease over last year's statistics.

Percentage increases were reported in the number of churches, up .6 per cent; church membership, 1.4 per cent; and music ministry enrollment, up 12.5 per cent.

Percentage decreases were baptisms, 4.2 per cent; Sunday School enrollment, .4 per cent; Training Union enrollment, 1.8 per

## ON OUR COVER

We need to put God in our will. January is "Make Your Will Month" and a good time to get in touch with the Tennessee Baptist Foundation as this agency will be pleased to help you in making a will to include all you love.

cent; Woman's Missionary Union enrollment, .4 per cent; Brotherhood and Royal Ambassador enrollment, 5.6 per cent.

Bradley stated that a comparison of 15 metropolitan associations was made with the 53 associations that seem to be representative of the entire SBC, and the statistics in the 15 metropolitan associations confirmed the pattern of decreases in baptisms, Training Union, WMU and Brotherhood enrollments.

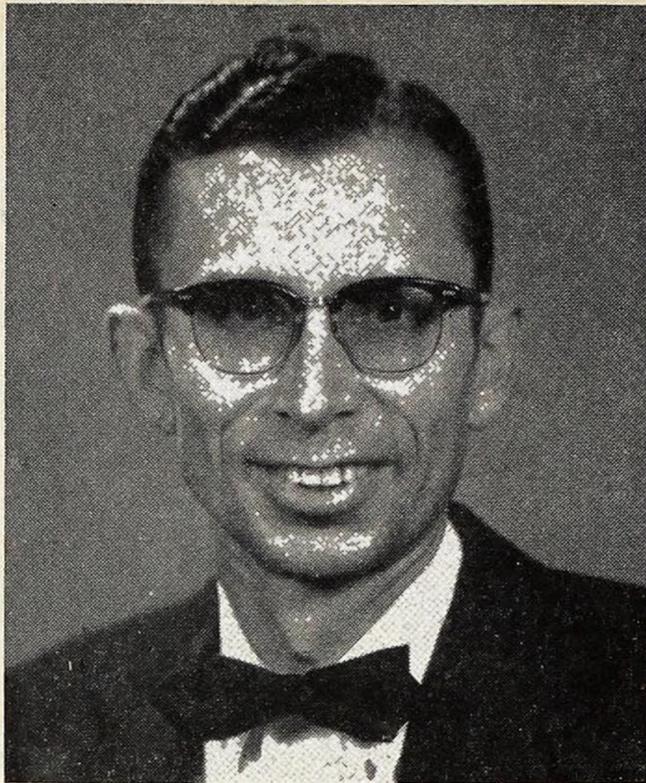
Contrary to the 53 association prediction sample, a very slight Sunday School enrollment was reported in the urban churches of the 15 metropolitan associations.

Music ministry enrollment for the 15 associations, where music ministry may be expected to be already in a higher stage of development, was significantly less than that for the 53 associations, Bradley said.

Included in the 15 metropolitan associations were: Montgomery, Ala.; Phoenix, Ariz.; Denver, Colo.; Pensacola, Fla.; Carbondale and East St. Louis, Ill.; Owensboro and Bowling Green, Ky.; Kansas City and St. Louis, Mo.; Asheville, N. C.; Cincinnati, Ohio; Nashville, and Amarillo and Galveston, Tex.

## DEVOTIONAL

# He Lifted Me



By Lesley McClure, Oakland Church, Springfield

Ps. 40:2-3a

David must have stood many times to give his testimony, saying "Listen, let me tell what the Lord has done for me." I can hear him say something like this: "I was in a pit, sinking down into the miry clay, but the Lord came and lifted me up, set my feet on a solid rock and now I praise Him with a new song."

As we look closely we see this man a symbol of every lost soul sinking down into the pit of hell. The strong one who will pull him out is Jesus, who will set his feet on the "Rock of Ages" and give him a new song.

As this helpless one received help from the Lord, so does every lost soul receive blessings from Him, when beneath him He has put His everlasting arms.

There is the blessing of healing. I am not speaking of physical healing, although I know that God does that. I am speaking of spiritual healing, for, "All have sinned . . ." Rom. 3:23. Sin is a disease only God can cure.

There is the blessing of help. How wonderful to be born again! It is glorious to be saved, but the battle is not over. You may have experienced a conversion as great as did Paul but you are still going to need help from the Lord. Jesus promised, "I will never leave thee nor forsake thee." Heb. 13:5

There is the blessing of hope. As flowers will not grow without water and sunshine, so man ceases to exist without hope. The Christian's hope must be built on nothing less than Jesus' blood and righteousness.

Last, there is the blessing of Heaven. There is always a Heaven at the end of every Christian's journey. There we'll sing around the Throne eternal. Surely from sinking sand He lifted me.

# Notices Mailed Protection Plan Owners

**DALLAS**—Official notification of the closing of all protection plans and the opening of the new Program on January 1, 1968, has been mailed by the Southern Baptist Annuity Board to all certificate holders.

R. Alton Reed, executive secretary of the Annuity Board, said the letter has been mailed to comply with a provision in the certificate which states each member must be notified in writing one year before the plan is closed.

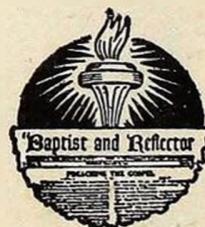
Reed said the plans which will be closed include the Ministers Retirement Plan, Widows Supplemental Annuity Plan, Ministers Security Plan and the Southern Baptist Protection Plan.

There are five other plans affecting persons of agencies which will be closed at a later date, Reed said.

Reed said the letter also tells the recipient that he will get a new certificate soon after January 1, 1968, which will incorporate in it all present protection plus any added protection of the new Program.

Each member will get a certificate in either the new Southern Baptist Protection Program or the Southern Baptist Benefit Program, depending on which plan he is currently participating in, Reed said.

He added that no person would receive benefits less than what he has at present and in most cases the benefits will be greater.



## BAPTIST AND REFLECTOR

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*Business Manager*                              *Circulation Manager*

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

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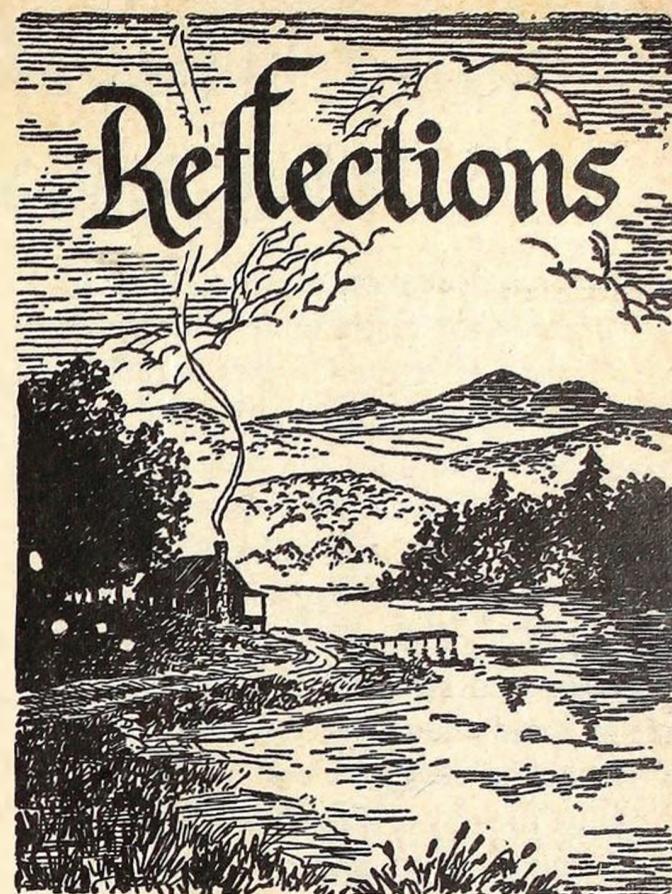
# Highest 25 Churches In Baptisms

NASHVILLE—Thirty-three churches are listed in reporting Tennessee Baptist churches with the 25 highest number of baptisms in 1966. The list's eight additional churches is accounted for by the same number of baptisms in seven instances. These ties appear in the report we publish in the accompanying table.

For the first time a Nashville church—Park Avenue—led the state. Memphis churches have second and third places with the baptisms reported by Bellevue, 135; Wells Station, 135; and Thrifthaven, 130. Holston Association's Emmanuel Church with 127 and Tennessee Valley Church with 126 attained fourth and fifth places among the state's 2,671 churches affiliating with the Tennessee Baptist Convention.

Sixteen churches in Shelby, five in Nashville, four in Holston, two in Hamilton, one each in Cumberland, Gibson, Bledsoe, Giles, Knox, and Madison-Chester associations, comprise the list of 33.

Church	Association	No. Baptisms	Pastor
1. Park Avenue	Nashville	166	Rev. Bob Mowrey
2. Bellevue	Shelby	135	Dr. Ramsey Pollard
2. Wells Station	Shelby	135	Dr. B. Franklin Bates
3. Thrifthaven	Shelby	130	Rev. Pete Steelman
4. Emmanuel	Holston	127	Rev. Howard W. Robinson
5. Tennessee Valley	Holston	126	Rev. Willard Tallman
6. Georgian Hills	Shelby	120	Rev. Bernard Campbell
7. Leawood	Shelby	101	Dr. Jerry L. Glisson
8. Millington, First	Shelby	96	Rev. H. A. Hunderup, Jr.
9. Belmont Heights	Nashville	92	Rev. Robert J. Norman
9. Clarksville, First	Cumberland	92	Rev. John Laida
10. Fairlawn	Shelby	91	Rev. Bobby C. Moore
10. Nashville, First	Nashville	91	Dr. Franklin Paschall
11. Berclair	Shelby	88	
11. Cherokee	Shelby	88	Dr. Ernest S. Owens, Jr.
12. Leaclair	Shelby	86	Rev. Hugh Callens
13. Westwood	Shelby	85	Rev. John T. Brown
14. Highland Heights	Shelby	84	Dr. Slater A. Murphy
15. Milan, First	Gibson County	83	Rev. Danzel L. Dukes
16. Gallatin, First	Bledsoe	80	Rev. James P. Craine
17. Bethel View	Holston	79	Rev. Warren Johnson
18. Mountain Terrace	Shelby	77	Rev. Orman Norwood
19. Pulaski, First	Giles County	75	Rev. Clarence Stewart
19. Trinity	Shelby	75	Dr. W. I. Thomas
20. Frayser	Shelby	74	Rev. P. O. Davidson
21. Spring Creek Road	Hamilton	70	Rev. James Harris
22. Seventh Street	Shelby	69	Rev. John Bedford
22. Woodbine	Nashville	69	Rev. Sidney Waits
23. Two Rivers	Nashville	67	Rev. James Henry
24. Central, Chattanooga	Hamilton	66	Rev. Ansell Baker
25. Lincoln Park	Knox	65	Rev. Charles Ausmus
25. State Line	Holston	65	Rev. Tony Gonzalez
25. West Jackson	Madison-Chester	65	Dr. David Q. Byrd



There was a time when labor was treated as a commodity, and industry hired and fired him with little regard for human values. It was an abuse of power by an oligarchy of moneyed interests that lasted until the law stepped in and, supported by public opinion, brought about the labor legislation that we have today. But now the power abuse has shifted to the other side—a significant difference. The labor union today has legal advantages not enjoyed by management. It has acquired or assumed privileges that divest it of financial responsibility for losses and damages due to slowdowns, illegal picketing and public distress.—Editorial, *Dun's Review*.

\* \* \* \*

A child's mind is not like a sponge. There is no saturation point at which he can learn no more. Psychologists tell us that people learn all their lives.—Priscilla McQueen, "That Fifth Grade Reading Plateau," *Instructor*.

\* \* \* \*

Ideas may bloom suddenly, but only if the seed has been sown. There is no harvest from barren soil. The richer a man's life, the richer his thoughts will be. The wider a man's horizons, the greater will be his contributions.—Wilfred A. Peterson, "Foundations of Creativity," *Science of Mind*.

\* \* \* \*

To be a leader you must preserve all through your life the attitude of being receptive to new ideas. The quality of leadership you will give will depend upon your ability to evaluate new ideas, to separate change for the sake of change from change for the sake of men.—William A. Hewitt, chm., Deere & Co., "To Be a Leader," *Supervisory Management*.

# Observations By Owen

## Where Time Meets Eternity

Time is a creation of God. Time is a measured, or measurable interval. It is a period of existence and duration. The psalmist (118:24) in grateful recognition of the deep meaning of time exclaimed, "This is the day which the Lord hath made; we will rejoice and be glad in it!" The day may not only be thought of as a period of light between sunrise and sunset. It can mean more than the interval it takes the earth to revolve once on its axis. Legally, the day is limited to the period from midnight to midnight. But "the day" escapes these bounds. It can suggest a period of years, as when we say, "He was the best writer of his day." It can also denote opportunity, as the saying, "My day has come."

The "day" also is the present, the moment of Now in which Time interlaces with Eternity.

What do we mean by "now"? What do we mean by "Time"? Do we break

Time up into a past solidified and unchangeable, a future unrealized, and a present not yet determined, but being determined?

The cartoon strip "Peanuts," mirrors a lot of life. Little Lucy portrayed as "tough as nails," nonetheless shows her fears. "I never think about the past," she boastfully quips to Charlie Brown, "also, I never worry about the future." "What about the present?" Charlie asks her. "The present drives me crazy," Lucy howls.

The present is the crux of our problems. In it lurks both peril and potential.

Historically it is true each moment of time issues out of and into another time moment. So time seems like a continuous horizontal conveyor belt. But vertically considered each moment issues out into Eternity. Each moment is significant in, and for itself.

From the New Testament stand-

point, every moment of time is crucial, that is it contains a crux and a crisis. "Thou knowest not the time of thy visitation" (Lk. 19:44). "Behold now is the accepted time" II Cor. 6:2.

Now—today—can be the moment of Time in which I am God's, and God is mine! Now is the moment in which I am under the judgment! Now is the moment in which I inherit the promise.

Each "now" is filled with eternal possibilities and consequences.

All life is composed of "nows," making up "today," in which we exist, and by virtue of which we can no longer be quite the same again. You and I in a sense experience Eternity as "now."

Let us distinguish different concepts of time.

1. Physical Time. This is Time as a dimension of physical movement. It is not, however, the same as clock Time. It is even more precise and sensitive than periods measured by watches and chronometers. Nor is it the same as duration.

2. Sociological Time. This is Time in terms of which we interact and cooperate each with the other in society. This is the actual clock-time of our social experience. You ate breakfast, perhaps, at 7:00 to start an eight-hour work day. Before clocks were known, men talked of points of Time in terms of dawn, noon, sundown. But even this sociological Time is not the same as the Time of our personal immediate experience. Bergson calls this concept of Time:

3. Duration. This sense of Time is not divisible into abstract instances. It is the Time that a thing lasts or continues. In this sense of duration Time varies from person to person, and experience to experience. Some people's half-hour visit with you may be longer than others who may spend a week. Some things seem to drag with leaden feet, tediously, boringly. Others "flash by," as when we are enthralled and fascinated. The more this is so, the more Time approximates an experience of Eternity.

There is an Eternity of God. It is

Into the Hands of a Faithful Creator



## Paul's Sentence of Death

the entire course of temporality with the past and the future gathered up into one single, everlasting present. Eternity is Time transcended.

We live now in Time, yet are spiritual creatures transcending Time's limitations. This we do in our experience of God. So human nature, this nature of ours, is a two-natured experience, which though imprisoned in Time can also transcend Time.

Time is the "existence form" of our ego. Is this temporal sense of existence the only one there is? No. There is "an end" to the whole temporal system. "The end," a Greek word "*telos*" in the New Testament sense, is a consummation in which the whole of temporality is not annihilated, but fulfilled. Viewed from one standpoint "the end" is doubtless a temporal end. But seen from the other side, it is Eternity.

Despite all of man's skill and knowledge it is not in human power to unveil the concealed, eternal content of the temporal world. Only God can do that. Time is the burden of the fallen creation. That is, the temporal form is creation which has fallen out of the innocence of immediate relation to God. But though in a fallen form it still remains God's creation. It has not fallen out of the Hand of God. God has ordained this Time-form for the present situation (Rom. 8:19-25). He alone can take back this Time-form. The End (*telos*) is not the fashioning of a new state, but the disclosure of a hidden, divine content of Time. Consequently, when it appears it is never an achievement of man but an apocalypse (revelation) of God.

So it is true that "the end" is coming. It is also true that "the end" is already here, though it remains hidden and is accessible only through the gift of God through Christ.

Time does not carry its meaning in itself. It is only a transition—to the disclosure of its contents, to its fulfillment, to the meaning of the whole Time-form.

Now the things of Time are visible. Then, the veil falls and another form of existence appears. The second existence takes on the visibility which before was the property of the first. "The end" does not mean the begin-

"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us"—(II Corinthians 1:9-10).

Paul is referring to an experience which he had in Ephesus (v. 8). It could have been sickness or peril. We know of no such illness. But we do know that he was in great peril because of mob action (Acts 19:24ff.). This peril is seen in the fact that Paul's friends refused to let him appear in the stadium where a city assembly was held to hear and judge as to the complaint of Paul's enemies (Acts 19:30). Paul's reference in I Corinthians 15:32 to fighting wild beasts in Ephesus could relate to this experience. At any rate we know that because of this Paul left Ephesus ahead of schedule (Acts 20:1).

Probably because of this mob Paul realized that he was in danger of being killed. Had he gone into the stadium this may well have happened. So he said that he "had the sentence [answer] of death" in himself. The word "sentence" renders a Greek word found only here in the New Testament. It is found in other Greek writ-

ings to mean a reply (Vulgate, *responsum*), and always in the sense of a decision or of a judgment rendered. So this "answer of death" was Paul's conviction that he was in danger of being condemned to death. Had the decision of the Ephesian "assembly" gone against him, this could have been his fate (cf. Acts 19:35-41).

The word "had" in II Corinthians 1:9 is a perfect tense. It means that the memory of this ordeal is so vivid that Paul can still hear this answer of death. He could not help himself. He could only trust in God. So out of this trial came a blessed spiritual experience.

The apostle says that God "delivered" (drug out of danger) him in this one instance (aorist tense of point action, v. 10). Because of this he knows that He "doth deliver" (future tense, will deliver), and "in whom we trust [have hope] that he will yet deliver [same verb form as "doth deliver"]" him.

As Paul looks back upon this experience he says that he has learned by bitter trial that God will continue to drag him out of danger brought about by his efforts to serve Him. We should never court danger, but we may surely trust God when it comes for His sake.

ning of the second existence but its uncovering, its disclosure. Every one in Christ already has this new corporeality, but in complete concealment.

So long as we live in Time this new spiritual body can not be seen. But when Time ends for us, this which we have already, this new body, will be objectified. We are presently in bondage to the temporal, the transient, the Time-form in which God never becomes visible. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18)

"This is '*the day*' that the Lord hath made." God is Creator. Time is His creation also. When we learn to accept this truth in trust and obedience, we are no longer in bondage to Time, but Time serves us for the purposes of the Kingdom that transcends Time.

The Kingdom is future—yes.

The Kingdom is also at hand. The Kingdom is spatially beside us as well as still awaiting us in Time and beyond

Time.

From this point of view the whole of man's existence in history must be thought of as "a continuous existence on the edge of the margin of the world" as the author of "Toward a Theology of History" puts it.

Man is the link between the temporal and the eternal, the created and the creative.

Man's whole existence in temporality is shot through with the intimations of Eternity.

This is the meaning of the New Testament emphasis on "Now." Today is here. God is present in it. The Eternal meets us in our present instant. We can transcend Time in this present moment.

Yesterday is gone. Tomorrow has not, and may not, come. Today I will act toward other people as if this were my one and only day of life. I will live momentarily on the edge of Eternity and through God's grace let Christ use me now as He may choose for the good of others and for His glory.

# Tennessee Topics

**Bob E. Baker** became pastor of Forest Lake Church, Tuscaloosa, Alabama, January 1. He has been at 275 West Deaderick, Jackson, since before last Christmas after five years service in Brazil as a missionary.

**Wayne C. Newby** has resigned the pastorate of First Church, Waynesboro and moved to Paducah, Kentucky.

**BEECH RIVER ASSOCIATION**—**Jerry Sellers** is the new pastor of Huron Church; **J. B. Caldwell** is at Luray. **Don Harris**, student at Union University, has been called as pastor by Pine Grove. **Roy Rushing**, of Jackson, has accepted the Piney Creek pastorate in addition to his work at Sardis Ridge Church.

**HOLSTON VALLEY ASSOCIATION**—**Lincoln Barner**, recently called as pastor of New Hope Church, was ordained to the ministry in his home church, Bethel. First Church, Church Hill, received 13 on profession of faith and 3 by letter in special services when **Babb Adams** from Tampa, Florida assisted pastor **Morris Hollifield**.

Carson-Newman trustees re-elected **R. H. Bible, Sr.** of Morristown, as chairman of the Board at the annual meeting on the campus in Jefferson City. **Floyd C. Delaney** is vice chairman and **Robert R. Wisecarver** is secretary of the Board.

Rosedale Church, Nashville, ordained as deacons **James Crutchfield**, **E. A. Jenkins, Jr.**, and **Harold Weakley**.

**Kenneth Hale**, **James Oldfield** and **Tommy Suiter** were ordained as deacons of Hermitage Hills Church, Nashville Jan. 1. This church follows a rotation plan for deacons. The message to the candidates was brought by the father of one of the men to be ordained, Pastor **Marvin Suiter** of Hillcrest Church. **Tommy Suiter**, ordained as a deacon, signified his call to the ministry on Dec. 11. **George Becvar** is pastor of Hermitage Hills Church.

**Thomas Drake** has accepted the call of Friendship Church, Western-District Association. He has been pastor at Hawthorne in Dyer Association.

**The Don B. McCoys**, missionaries to the Philippines, may now be addressed at P. O. Box 7, Baguio City, Philippines. Dr. McCoy, formerly pastor of Tusculum Hills Church, Nashville, is Academic Dean at the Philippine Baptist Theological Seminary and supervises five small Ilocano speaking churches.

**The Hubert R. Tatums**, missionaries on medical leave from Hawaii, should be addressed at 308 Holiday Towers, 383 Madison Ave., Memphis, Tenn. 38103. He was born and reared in Cornelia, Ga.; she, the former **Margaret (Peggy) Gasteiger**, was born in Bramar, Tenn., but grew up in Johnson City, Tenn.

**Frances Horton**, who does evangelistic work in the greater Tokyo area, may now be addressed at 603-30, 2-chome, Hazamacho, Funabashi-shi, Chiba-ken, Japan. When appointed a missionary in 1952 she was an editorial assistant in the Training Union department of the Sunday School Board, Nashville.

**The William P. Carter, Jr.**, missionaries to Chile, returned to the States Dec. 16 for furlough (their address: 308 W. Holston Ave., Johnson City, Tenn. 37601). He is dean of men and professor at the Chilean Baptist Theological Seminary, Santiago. He was born and reared in Sumter, S.C.; she, the former **Kate Callaway**, was born in Knoxville, Tenn., but grew up in Johnson City. Prior to their missionary appointment in 1954 he was pastor of Cove Hill Baptist Church, Carrollton, Ky.

## Baptist Men's Day

By Ken Everett

Thousands of churches throughout the Southern Baptist Convention will turn their attention January 22 to missions, particularly the involvement of men.

The occasion is Baptist Men's Day, now in its 37th year as an annual observance sponsored by the Brotherhood Commission and state Brotherhood departments.

More than a quarter million men are expected to take part in the event emphasizing missionary education.

Last year 17,060 churches involved their men in various parts of the worship services, giving mission testimonies in Training Union and Sunday School departments, and taking part in various mission projects.

Many churches will conduct a retreat on Friday night and Saturday. Others are expected to conduct a prayer breakfast on Sunday morning.

Laymen and pastors will bring messages on missions and involvement of men at the morning worship service. Men's choirs will highlight the emphasis at worship services on Sunday night.

The following were elected Royal Ambassador officers of Big Emory Association for 1967: **Clifford Milligan**, pres.; **Randy Maden**, v. pres.; and **Gary Steelman**, sec. **St. George Jones** of Rockwood is the Associational Royal Ambassador Leader.

**The Roy Wyatts**, who have been missionaries at Temuco, Chile for three years, have transferred to the International Baptist Seminary in Cali, Colombia. They may be addressed at Apartado Aereo 6613, Cali, Colombia. Mrs. Wyatt is a native of Rogersville, Tenn. The Wyatts' three children are Mike, 15, Kathy, 12, and Deborah, 26 months.

Union University's **President F. E. Wright** has received a telegram from the National League of Nursing stating that Union's Department of Nursing program has been granted a "reasonable assurance" of accreditation by the Review Panel of the Department for Accreditation. The program at Union has been approved by the Tennessee Board of Nursing since its inception in Sept., 1962.

Inglewood Church, Nashville, dedicated its new Saville Electronic Organ Sunday, Jan. 8 at 3:00 P.M. **James Good**, assistant professor of Church Music in the Music School of Southern Baptist Theological Seminary, Louisville, Kentucky, played the Dedication Recital.

**J. Hoyt Selcer**, deacon of Falling Water Baptist Church, Hamilton Association, died Dec. 23. He was long active in civic and religious affairs in Chattanooga.

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# New Sunday School Concept Book To Be Studied

T. U. DEPT.

## Occupational Choice And Adjustments

If you are between 20 and 24 years of age and either work or plan to work, you will probably change jobs between now and 1975. But, how many times? More than likely, and if you are average, you will change jobs at the rate of 6.6 times during these years.

Should you be a little older at present, between 25-34, your chances of change are slightly less. Government statistics indicate that for this age group the worker will change jobs 4.8 times by 1975.

Moreover, the person between 35 and 50 years old will change jobs twice during the same period.

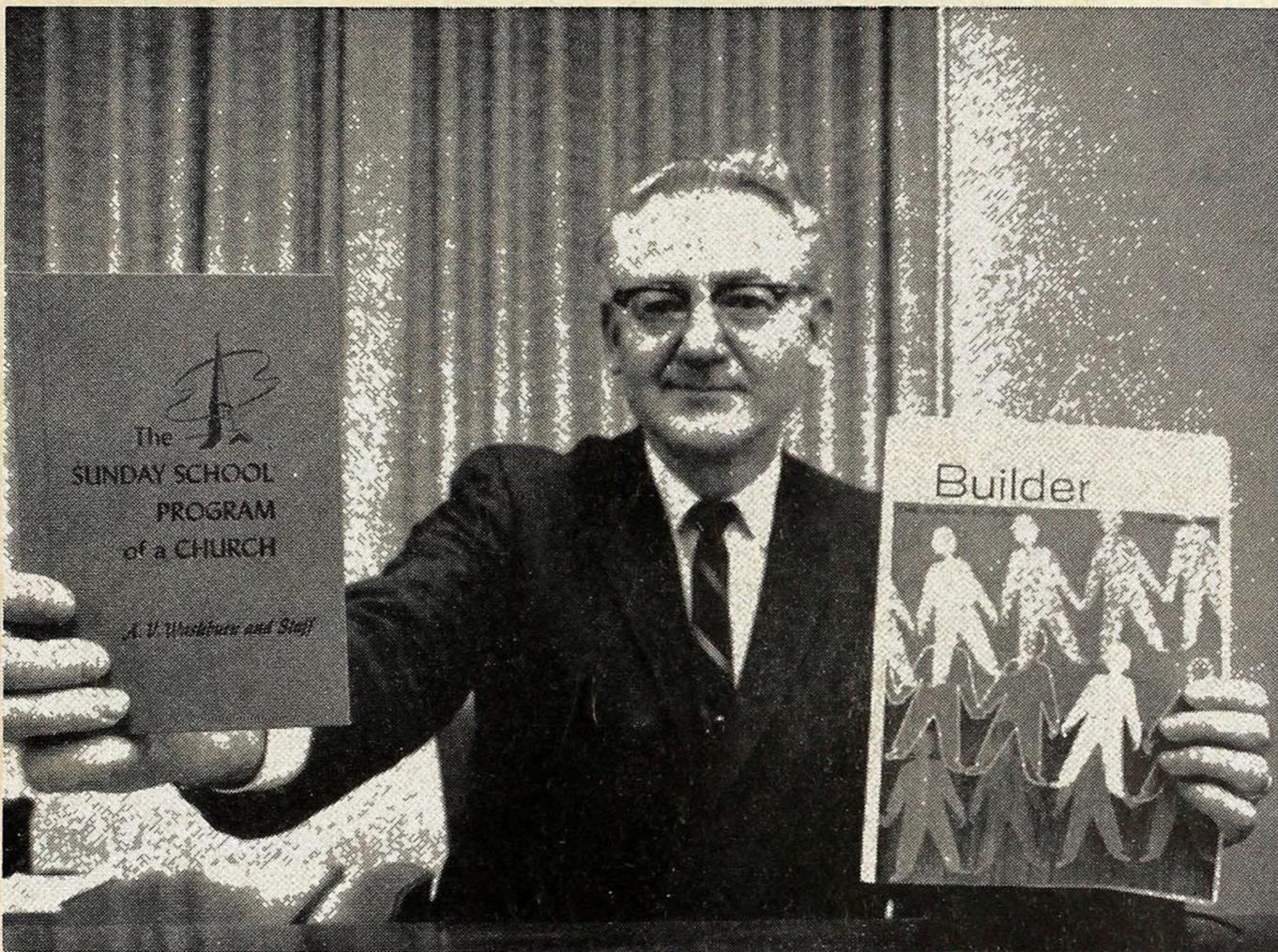
Job changes bring about the need for flexibility. It also requires the ability to make decisions. And in most cases, change creates mobility and demands readjustment.

Your church should provide the necessary help during such periods of occupational choices and adjustments. Vocational guidance many times is a neglected emphasis in churches. A simple reminder, a word of encouragement or a sermon often points the searching person in the right direction.

Vocational guidance has no age limits. The Nursery and Beginner child is preparing attitudes necessary for occupational choices, the Primary child has many questions about occupations, the Junior child is beginning to explore the area of occupations, the teenager is exploring and deciding on career areas and the Adults are choosing occupations and adjusting to new jobs. Every person needs guidance. The church ought to have someone to provide this help.

Your church can better prepare itself for its vocational guidance responsibility by sending a leader to the seminar, **Vocational Guidance in a Church**, February 20-24, 1967, at the Church Program Training Center, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

The seminar will help church leaders develop a vocational guidance emphasis for their churches. Content of the seminar includes "The Theological Basis for Vocation," "Age Level Readiness for Vocational Guidance," "Educational Procedures in Vocational Guidance," "Testing," and "Resource Materials for the Church."



NASHVILLE—OUT FRONT IN FEBRUARY is "The Sunday School Program of a Church" the new Convention Press book which every Sunday School worker in the Southern Baptist Convention is urged to study during the month. The February issue of "The Sunday School Builder" contains procedures and questions for individual study of the book. The fellow who would like personally to hand each Sunday School worker a copy of the book and "The Builder" is the author A. V. Washburn, head of the Sunday School Board's Sunday School department.—BSSB Photo

**The Sunday School Program of a Church**, with ten chapters compiled by A. V. Washburn has been written to define and interpret the work of the Sunday School in present-day relationships. This is the first concept book on the Sunday School since its program statement was approved by the Southern Baptist Convention.

A major effort will be made in February, 1967, to get a maximum number of Sunday School workers to study the book individually.

The chapters of the book show the Sunday School and how it is involved in the work of the church. The tasks of the church to be accomplished by the Sunday School are discussed in the chapters.

Dr. Washburn is secretary of the Southern Baptist Convention Sunday School Board's Sunday School Department, Nashville, Tennessee. His staff assisted him in the writing of the book which is in category 17 of the Church Study Course.

## Tennessee Topics

Knoxville actress **Joan Helton** has been chosen for one of the leading roles in the filming of the life of Dr. William Wallace, medical missionary to China who died at the hands of the Communists in 1951. Miss Helton will play the part of Everley Hayes, a nurse on the staff of the hospital in China. Miss Helton is a member of First Church, Knoxville and has had extensive experience with roles in Hollywood, starring in several

TV dramas including "Dr. Kildare," "Gunsmoke," "The Fugitive" and others. She said she felt that something however was missing in these and she is very much pleased with the prospect of a role in which she can, as she said, "do something for the Lord." Filming of the production with Gregory Walcott in the role of Dr. Wallace is under way in Hong Kong now.

# Asks NCC To Define Evangelism

WASHINGTON, D.C. (RNS)—The National Council of Churches has been urged by Christianity Today, a conservative Protestant journal, published here, to "define" its version of evangelism "as clearly as it pinpoints the social policy and legislative programs that it continues to promote, to the dismay of many clergymen and lay leaders."

The magazine, in its lead editorial, noted that the NCC, as a result of its General Assembly in Miami Beach, is entering a new triennium placing emphasis on evangelism.

But at the same time Christianity Today expressed fear that strong elements within the NCC structure might "blur" evangelism as it is conceived by evangelical Christians, and promote "an alternate type of evangelism—different not simply in method but in theological content as well."

The conservative magazine took exception to one brand of "evangelism" advocated within the NCC which demands that repentance be made for "social sins." It took the position that such a stress would be a furthering of "the ecumenical priority of social action and politico-economic pressures" the NCC is held to be doing.

"Official welcome on the ecumenical platform for champions of radical theologies, maverick moralities and secular versions of evangelism has stirred widespread criticism in hundreds of churches, all the more because historic Christian convictions in these areas are routinely ignored," the magazine charged.

The editorial said "ecumenical pronouncements have tended to justify social engagement as an evangelistic activity," adding that a duplicity has existed in attitudes toward evangelical evangelism.

"... Traditional evangelism has often been criticized publicly while defended privately by NCC spokesmen," it said.

Christianity Today hailed the audience given evangelist Billy Graham during the General Assembly at Miami Beach. "The appearance of Graham was important because his supporters represent the largest bloc of evangelical critics of ecumenical perspectives in and out of the conciliar movement."

According to the magazine, leaders of the National Council have offered an olive branch to evangelical Christians, but it remains to be seen whether the branch is grafted onto a wild tree.

"The decisive issue is whether the changing stance of the NCC involves a misuse of evangelism for broader conciliar goals, or an evangelical renovation of conciliar ecumenism.

The issue between evangelical Christians and committed ecumenists is not that of evangelism versus social compassion. It lies rather in these considerations:

1. "Evangelicals insist that authentic evan-

gelism centers on the evangel (the good news of forgiveness of sins on the ground of Christ's atoning death and bodily resurrection).

2 "Evangelicals insist that love becomes mere humanitarianism if social action leaves out the evangel and espouses material gain rather than moral and spiritual betterment.

3. "Evangelicals continue to insist that social involvement is a Christian duty, but they repudiate the institutional church's direct political pressures, endorsement of legislation, and advocacy of specific military positions; and they also repudiate ecumenical efforts to sell socialism as a Christian economic philosophy.

4. "Evangelicals champion the authority of the Bible and are critical of pluralism in theology.

5. "Evangelicals seek Christian unity but are lukewarm to the promotion of church mergers for the sake of organizational cohesion, rather than for the sake of theological unity and evangelistic momentum."

The magazine charged that conciliar ecumenism "has tolerated a variety of theologies, a variety of evangelisms, a variety of ecumenical dialogues."

In conclusion, the editorial said:

"What now concerns evangelicals, encouraged as they are that evangelical evangelism has gained at least a measure of platform visibility, is whether the evangel itself will be permitted to renew ecumenism, or whether ecumenism will continue to redefine the evangel."

## 'Fighting' Baptist Preacher Has Ministry To Cong

By Ernest Zaugg

PHU BAI, Vietnam (RNS)—Gunnery Sgt. J. L. McDonald of Hubert, N.C., who in Georgia was known as "the fighting preacher," has become a fighting protector for 600 former members of the Vietcong.

Sgt. McDonald, a Southern Baptist minister, is a member of the U.S. Marine Corps. Last year, the Marines made him contact man and protector of a village of 600 persons, all ex-Vietcong, who came over to the South Vietnam side to live in freedom. Their village is a "Chieu Hoi" or Open Arms community.

The status and rights of these people were little known until Sgt. McDonald made them clear. In a year's time he has made the village a model one and the envy of others.

Sgt. McDonald protected his villagers against larceny. Wood and supplies which he had set aside for his village and which, in some cases, his villagers had worked for,

## Hall Enshrines Baptist Pastor

DALLAS, Tex. (BP)—Robert Jackson Robinson, termed "a native son who traded a basketball for a Bible and has been successful in using both," has been enshrined in the Texas Sports Hall of Fame.

In ceremonies here Dec. 30 the name of the pastor of the 3,600-member First Baptist Church of Augusta, Ga., was joined to a roll of 55 other athletes and coaches who have been outstanding in their fields.

Robinson led Baylor University, Baptist school at Waco, to win the Southwest Conference Crown in 1946 and became an All-American.

"This was a thrill," Robinson told a Fort Worth writer, "but possibly the biggest thrill of my career was climbing the pedestal and getting the gold medal in the 1948 Olympics."

A graduate of Southwestern Seminary in Fort Worth, the noted athlete went straight to his present pastorate where he has been 14 years.

## Dallas College Given Gift Of \$436,000

DALLAS, Tex. (BP)—Dallas Baptist College has received a gift of \$436,000—the largest since the college moved to Dallas in the fall of 1965.

Delmo L. Johnson, Sr., chairman of the development committee of the Board of Trustees, said the gift, presented to the college by donors who wish to remain anonymous, will be applied to the overall development program of the college and will permit construction to begin in January on the college's physical education building.

The building is scheduled for completion in the fall of 1967. It will include both athletic and auditorium facilities.

were taken for other purposes. Sgt. McDonald took them back.

A reporter who watched a sick call of the "Chieu Hoi" villagers and others, said he could recognize Sgt. McDonald's people because they had healthier skins.

Sgt. McDonald sometimes raises his thumb when he talks. The villagers have adopted this trait as their symbol. When Sgt. McDonald walks through Hue, he often sees the raised thumb of greeting, not only from his villagers, but also from others who have heard of his work.

One citizen of Hue said, "I guess you have to join the Vietcong in order to get into such a nice village as yours."

Sgt. McDonald has talked to the people about Christ and God. Most of them are Buddhists. He has prayed with the chief for his sick daughter and the girl recovered.

# Copenhagen Baptist Laymen Conduct Service for Alcoholics

For 46 years, Kristuskirken, the first free church in Denmark and at age 127 the oldest Baptist church in the nation, has offered its facilities in Copenhagen for a special worship service every Monday night for alcoholics.

The service, which draws 150 to 200 people, has always been a layman's project. The current leader of the service is a meat store proprietor named Kaj Jensen, a distinguished-looking man with red hair and a beard, who is a member of Kristuskirken. He volunteers his time to this cause.

Working with Jensen is a deacon who has assisted in these services for 43 years. A string band, in which men and women of the church play, accompanies singing. A volunteer worker plays the piano.

In all, perhaps 40 persons have offered to assist in the services, and about half of them are needed at each service.

Those who conduct the service must not lose their composure easily. As often as not, some alcoholic will interrupt the service whenever the spirits move him. He will test the patience and good humor of the pianist, soloist, or speaker with loud banter and argument, sprinkled with profanity.

After a coffee break, there is a final word. In some cases, Kristuskirken pastor Børge Bech provides it, but he is not always there. Even though the service is held at Kristuskirken, with the sympathy of the congregation, it is really under the auspices of the Danish Baptist Temperance Society.

Those among the alcoholics who need better clothing are given good, clean, warm wearing apparel. This is donated by supporters of the temperance society. There is one precaution. To get better clothes, the alcoholic must leave his old garments behind. He has no chance to go out on the street, sell the better clothes he has just received, and use the money for drink.

A time for some of the alcoholics to bathe is also provided after the service.

A few of the group (there'll be 5 to 10 women alcoholics in the audience) linger for a conference with one of the workers, who prays and reads the Bible, and listens to an outpouring of an alcoholic's woes.

As you might expect, many alcoholics come, especially in the winter, to get out of the bitterly cold, windy, snowy streets. They seek the refreshment of hot coffee and food. They make a regular circuit; later in the week, they will be in another church in Copenhagen attending a similar type service for the same reason.

During the coffee time after the service, a collection is taken. This may seem odd, but many of the men are proud and wish to make some kind of donation. Usually it is only a few öre (100 öre equal 14 cents of US money).

The service on Monday night becomes a kind of church fellowship for several, who are rather regular attenders. Socially, they feel ill at ease in the normal Sunday service congregation. And, of course, there are those who have been completely rehabilitated and are members of the church.

As circumstances permit, the laymen leaders help someone on the way to rehabilitation by locating employment for him. Jensen himself occasionally goes out in the middle of the night after getting an urgent call to help one of the alcoholics.

Similar type services exist in Baptist churches in three other cities of Denmark—Roskilde, Odense and Aalborg. (EBPS)

## Priest's Decision To Leave Church Shocks Catholics

**LONDON (RNS)**—Roman Catholicism in Britain reportedly is in the throes of its greatest "shock" in recent years following the decision of Father Charles Davis, leading British theologian and Vatican II peritus (expert), to leave the Church and marry an American woman.

One Catholic journalist said Father Davis' action was as great a blow to the Catholic Church as the decision of John Henry Newman (later Cardinal) to leave the Anglican Church in favor of Catholicism.

Father Davis, who is 43, announced his decision at a London press conference when he said the Church was "breaking up" and he no longer believed in it as an institution.

His announcement touched off a welter of shock comment in both the lay and religious press, which still continues. It also has been followed by his resignation as professor of theology at Heythrop College, Jesuit center of learning at Oxford, his succession as editor of the authoritative *Clergy Review* by Father Michael Richards, professor of theology at St. Edmund's College at Ware, north of London, and an announcement by his fiancée that she is also leaving the Church.

Father Davis' fiancée is Miss Florence Henderson, 36, of Farmingdale, New York, who is currently a student of theology at Bristol University. She has been in Britain for four years and said she became engaged to Father Davis in December last year.

But Father Davis in his announcement here said his intended marriage was not the reason for his leaving the Church. He gave his reasons in this formal statement:

"I remain a Christian, but I have come

## Billy Graham: GI Morals Higher, Peace Prospects Lower

**SAIGON (RNS)**—Evangelist Billy Graham said here near the close of his holiday week visit to the war zone that he had found the morals and morale of the fighting men higher than he expected and prospects for peace lower than he hoped.

In regard to the morals of the U.S. troops in Vietnam, Mr. Graham took issue with previous statements that the war had turned the country into a "brothel."

"I've met thousands who are trying to live for God in the midst of war," he said. "I disagree with those who say Americans are destroying the morals of the people."

The evangelist said he particularly disagreed with Sen. J. William Fulbright (D.-Ark.), in saying that Vietnam has become a "brothel."

On the future of the military conflict, Mr. Graham declared that "it is a complicated, confusing and frustrating war."

"I leave with more pessimism about an early end to the war than when I arrived.

"How can we have peace? I don't know. I don't have any answers."

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to see that the Church as it exists and works at present is an obstacle in the lives of the committed Christians I know and admire. It is not the source of the values they cherish and promote.

"On the contrary, they live and work in a constant tension and opposition to it. Many can remain Roman Catholics only because they live their Christian lives on the fringe of the institutional Church and largely ignore it.

"I respect their position. In the present confused period people will work out their Christian commitment in different ways. But their solution was not open to me; in my position I was too involved. I had to ask myself bluntly whether I still believed in the Roman Catholic Church as an institution. I found that the answer was no."

"For me, Christian commitment is inseparable from concern for truth and concern for people. I do not find either of these represented by the official Church. There is concern for authority at the expense of truth, and I am constantly saddened by instances of the damage done to persons by the workings of an impersonal and unfree system.

"Further, I do not think that the claim the Church makes as an institution rests upon any adequate Biblical and historical basis. The Church in its existing form seems to me to be a pseudo-political structure from the past. It is now breaking up, and some other form of Christian presence in the world is under formation."

# New Books

**The Sermon on the Mount** by Charles L. Allen; Revell; 187 pp.; \$3.50. Meditations bring new insight for modern application of Jesus' words. Personal anecdotes, literary references and authoritative quotes blend with the author's very personal way of speaking directly to the heart of the reader . . . to challenge, inspire and persuade.

**24 Installation Services** by Oleta R. McCandless; Baker; 103 pp.; \$1.95. The busy officers of women's church organizations need many resources and helps for organizing installation services for new officers. The author, an experienced church worker and WMU leader, felt the need for a book of installation services which prompted her to write and produce a book of this nature.

**Story Sermons for Children** by Luther Cross; Baker; 102 pp.; Paperback \$1.50. Excellent selection of story sermons for children with optional object, picture, chalk and puppet adaptations, each preceded by a text of Scripture and followed by appropriate illustration.

**Sermon Outlines on the Psalms** by MacLaren, Liddon, Talmage, etc.; Baker; 140 pp.; Paperback \$1.50. Preaching helps series with meaty and usable outlines on the Psalms by the great English expositor.

**37 Youth Programs From the Bible** by B. Hoyt Evans; Baker; 119 pp.; Paperback \$1.50; 37 complete programs designed to direct a systematic study of the history recorded in the Bible from Genesis through Acts.

**Devotionals on Trees of the Bible** by Grace P. Wellborn; Baker; 109 pp.; \$2.50; Different devotional talks. The author describes the trees mentioned in the Bible basing practical spiritual lessons on them.

**The Gold Star Family Album** by Arthur and Nancy De Moss, Revell Publishers, \$3.95, 128 pp. This is a beautiful work of the printer's art and a heart warming compilation of inspiring thoughts around the new year, friendship, Easter, home, harvest-time, Thanksgiving, Christmas, and Heaven. Mr. De Moss is president of the National Liberty Life Insurance Company, Valley Forge, Pennsylvania. Mrs. De Moss has done professional oratorio work across the USA.

**Please Tell me a Story** by Velma B. Kiefer; Baker; 153 pp.; \$2.95. Stories to read and tell to children that depict true life situations which confront our children today.

**Meditations on Prayer** by Bernie Smith; Baker; 81 pp.; \$1.95. Concerning these meditations the author says, "God touched my pen and I spread my heart on paper".

**Heaven: A Place, A City, A Home** by Edward M. Bounds; Baker; 151 pp.; \$2.50. A solid study of one of the most talked about and least understood of all Biblical themes. Surveys and analyzes the Scriptures that speak of heaven. A welcome voice of certainty re-echoing the historic Christian belief that heaven is a real place—the eternal home of the saints.

**The Man Who Changed the World Vols. I and II** by Herbert Lockyer; Zondervan; 410 pps. Vol. I, 426 pps. Vol. II; \$9.95 per Volume. An exhaustive reference work showing how Christ and His principles have had their impact upon history, both secular and sacred.

**Last Days on the Nile** by Malcolm Forsberg; Lippincott; 215 pp.; \$3.95. The tragic end of Christian missions in the Sudan by one who preached the Gospel there for thirty years. A story of struggle, suffering and enduring hope. Malcolm Forsberg is also the author of **Land Beyond the Nile**.

**Formula for Fitness** by Richard E. Hunton; Revell; 160 pp.; \$3.50. Guide to the physical, emotional and spiritual aspects of health. It is based on scientific study, clinical experiences and actual case studies. The author is a Phi Beta Kappa graduate of George Washington University School of Medicine and an active church layman.

**You're in the Teen-age Generation**, by Paul Hostetler; Baker; 64 pp.; paperback \$1.00. Chats with teen-agers about . . . God, parents, church, recreation, evolution, Bible, etc.

**Devotional Studies in Amos, The Herdsman from Tekoa** by Fredna W. Bennett; Baker; 63 pp.; paperback \$1.00. Designed to cover the entire Book of Amos for pastors and all students of the Bible. The author views the message of God's prophet of old through twentieth century eyes and finds the message timely and pertinent.

**Little Hunchback Girl of Korea and Other Missionary Stories** by Dorothy C. Haskin; Baker; 88 pp.; \$1.95. Stories of the saving grace of God at work around the world. Children and young people who read these compelling stories will never be the same, their interest in mission work quickened.

**50 Devotional Programs**, by E. C. Andrews; Baker; 108 pp.; paperback \$1.50. With this book at hand you need never feel at a loss when you are asked to lead group devotions.

**Devotionals for Worship Programs** by Fredna W. Bennett; Baker; 74 pp.; paperback \$1.50. 20 ready-made interesting devotional programs. Each one makes an unforgettable and valuable point.

# Record Reviews

**Songs of Inspiration** by the **Living Strings** arranged and conducted by Johnny Douglas and produced by Ethel Gabriel. This is RCA Camden record CAL-2103. Twenty well known selections grouped in medley form provide continuous music with one medley leading to another by soft organ interludes. The recording done in England, includes such numbers as "How Great Thou Art," "It Took a Miracle," "Everytime I Feel the Spirit," "Sweet By and By," "In the Garden," "Rock of Ages," "The Holy City," and other favorites.

**"My Favorite Hymns,"** by **Leontyne Price**, soprano, with choir of men and boys of St. Thomas Episcopal Church, NYC. RCA Victor red seal record LM-2918. Twelve selections, including "Holy, Holy, Holy," "Lead, Kindly Light," "What A Friend We Have in Jesus," "Amazing Grace," and "Fairest Lord Jesus" are beautifully sung revealing the clarity, power, and brilliance of Miss Price's voice.

**If You Talk to Teens** by Louis O. Caldwell; Baker; 140 pp.; Paperback \$1.95. Compiled to help busy youth workers. Provides youth-centered material that has already worked. Here you will find anecdotes, quotes, poems, illustrations, proverbs, statistics, and facts with Scriptural references.

**"And None Would Believe It"** by M. Basilea Schlink. **An Answer to the New Morality**; pointing the way through penitence to live victoriously in the midst of a world rebelling against God. Zondervan Publishing House; 115 pp.; The author is the founder of a deaconess order within the Lutheran Church in Germany.

**"A Layman's Guide to Presbyterian Beliefs,"** by Addison H. Leitch; Zondervan Publishing House; 158 pp. An added feature is a helpful discussion of the Confession of 1967. The author is assistant to the president of Tarkio College, Tarkio, Missouri.

**"Childhood Education,"** Nov., 1966—monthly publication of the Association for Childhood Education International, 3615 Wisc. Ave. N.W., Washington, D.C. 20016; 184 pp.; \$1.00. A stimulant for those concerned with children, 2-12 yrs.

**Living the Spirit-filled Life** by Ralph Smith; Zondervan; 159 pp.; \$2.95. Using examples from Scripture and from life itself, Dr. Smith describes the Spirit-filled life and the path to it. The believer will find his heart warmed by this soundly Scriptural and thoroughly Christ-centered approach to the secret of living the Spirit-filled life.

**Plain Talk on Luke** by Manford George Gutzke; Zondervan; 180 pp.; \$3.95. Study of the gospel of Luke, presenting a clearcut picture of the Man Christ Jesus and what His coming means to believer and unbeliever alike.

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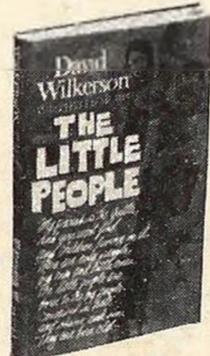
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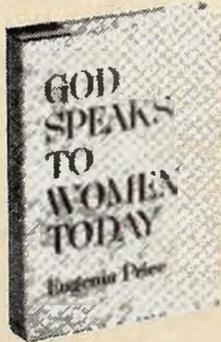


817. The Little People — David Wilkerson with Phyllis Murphy. Published at \$2.95.

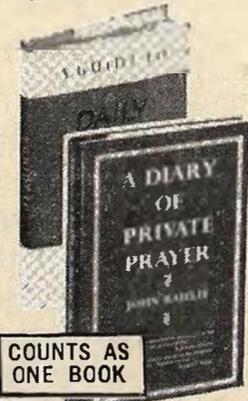


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819. Your God Is Too Small — J. B. Phillips. Published at \$2.95.



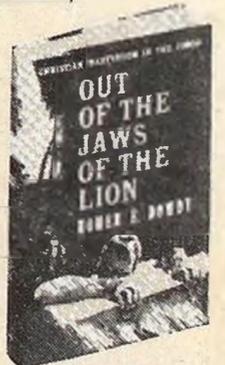
800. The Taste of New Wine — Keith Miller. Published at \$2.95.



803. The Adventure Of Living — Paul Tournier. Published at \$3.95.



820. The New Testament in Modern English — J. B. Phillips. Published at \$4.95.



810. Out of the Jaws of the Lion — Homer Dowdy. Published at \$3.95.

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# Attendance & Additions

Churches	S.S.	T.U.	Add.
Alcoa, Calvary	166	78	
First	396	211	1
Baxter, First	111	70	
Brownsville	561	131	2
Poplar Corner	65		
Calhoun, First	143	67	
Chattanooga, Brainerd	745	263	1
Central	624	225	1
Meadowview	36	13	
East Lake	462	116	
First	781	171	
Northside	297	55	
Oakwood	358	182	
Ooltewah	160	48	1
Red Bank	894	244	2
South Seminole	211	83	
Woodland Park	242	108	
Clarksville, Gracey Avenue	193	104	
Hillcrest	222	103	1
Pleasant View	270	88	
Ridgecrest	25		2
Cleveland, Big Spring	321	102	1
Westwood	183	80	
Clinton, First	528	146	1
Collierville, First	302	77	
Columbia, First	392	92	
Pleasant Heights	181	48	1
Concord, First	258	116	
Cookeville, Bangham Heights	64	50	
Crossville, First	191	43	3
Homestead	181	45	
Denver, Trace Creek	117	36	
Dickson, First	252		
Dresden, First	199	79	
Dunlap, First	146	55	
Elizabethton, First	343	90	
Immanuel	304	127	
Siam	224	94	
Etowah, First	286	73	
Friendsville, First	136	69	
Goodlettsville, First	519	174	
Grand Junction, First	111	76	
Greenbrier, First	309	106	
Jordonia	90		
Lights Chapel	32	20	
Harriman, Big Emory	116	58	
Trenton Street	276	89	
Henderson, First	191		
Humboldt, First	444	140	
Huntland	85	38	1
Jackson, Calvary	394	133	
First	755	175	8
Parkview	352	121	
Johnson City, Clark Street	203	61	
Kenton, Macedonia	81	70	
Kingsport, Colonial Heights	406	126	
First	698	195	
State Line	228	120	6
Knoxville, Black Oak Heights	202	59	
Central (FT C)	945	322	3
Fifth Avenue	523	109	1
Grace	398	156	
Immanuel	298	109	1
McCalla Avenue	609	189	2
Mount Carmel	153	61	
Meridian	512	131	
New Hopewell	270	141	1
Sharon	174	60	4
Smithwood	547	188	
Wallace Memorial	507	169	
West Lonsdale	349	165	
Lawrenceburg, Deerfield	129	91	
Highland Park	285	137	
Meadow View	81	42	2
Lenoir City, Calvary	181	77	
First	353	118	
Liberty, Salem	84	29	3
Linden, First	62	33	
Loudon, New Providence	141	108	
Union Fork Creek	85	83	
Manchester, First	264	94	
Trinity	148	64	2
Maryville, Armona	182	123	
Stock Creek	167	94	
McEwen, First	83	34	
McMinnville, Gath	136	62	
Magness Memorial	324	79	
Westside	52	24	
Shellsford	190	99	
Mt. Juliet	249	120	1
Memphis, Ardmore	468	229	2
Bellevue	1288	528	9
Beverly Hills	431	129	2
Boulevard	223	87	
Calvary	222	111	
Cherokee	705	246	
Dellwood	355	197	
First	1067	238	1
Glen Park	279	172	2
Highland Heights	940	527	1
Kennedy	455	216	
Lucy	105	88	

January 1, 1967

Macon Road	213	92	
Malcomb Avenue	126	52	2
Peabody	133	90	3
Rugby Hills	240	110	1
Second	714	278	5
Sky View	348	177	1
Speedway Terrace	562	260	3
Wells Station	538	189	
Whitehaven	653	155	6
Milan, Northside	165	55	
Murfreesboro, First	509	111	
Calvary	114	60	
Nashville, Belmont Heights	864	200	
Madison Street	112		
Westview	47	30	
Dickerson Road	393	115	1
First	1178	425	9
Carroll Street	128	38	
Cora Tibbs	61	24	
T.P.S.	106		
Glenwood	232	81	
Grace	631	152	
Harsh Chapel	156	64	
Haywood Hills	309	120	
Hermitage Hills	322	129	
Hillhurst	205	68	3
Joelton	277	121	
Lockeland	413	162	1
Park Avenue	589	112	4
Rosedale	213	66	
Third	191	59	1
Tusculum Hills	302	90	2
Woodbine	437	134	1
Oak Ridge, Robertsville	508	161	
Old Hickory, First	402	185	1
Rayon City	150	73	
Temple	241	117	
Only, Maple Valley	19		
Philadelphia, Cedar Fork	161	117	
Portland, First	317	126	
Rockwood, Eureka	104	51	
First	381	97	
Rogersville, East	202	107	2
Henard's Chapel	118	87	1
Hickory Cove	77	21	
Sweetwater, First	329	99	1
Oakland	48	34	
Union City, First	533	100	
Samburg	68		
Waverly, First	178	60	
Waynesboro, Green River	139	68	
White House	153	51	

## Tennessee Trio To Attend Annuity Board Meeting

DALLAS—Two pastors and one layman will represent Tennessee Baptists at the 49th annual meeting of the Southern Baptist Annuity Board trustees on January 31 and February 1. The men are: Carl B. Allen, pastor of Woodland Park Church, Chattanooga; David Q. Byrd, pastor of West Jackson Church, Jackson; and John O. Ellis, layman from Nashville.

R. Alton Reed, executive secretary of the Annuity Board, said the Tennessee trustees will join 61 other local and state trustees from 26 state conventions to hear reports on work accomplished in 1966.

Included in the report will be a review of the new Southern Baptist Protection Program which all state conventions approved last fall for opening in January, 1968.

## Dr. Dehoney Goes To Walnut St. Church

Dr. Wayne Dehoney, immediate past president of the Southern Baptist Convention has accepted the pastorate of Louisville's Walnut St. Church, the largest Baptist church in Kentucky. Now pastor of First Church, Jackson, Tenn., where he has served since 1957, Dr. Dehoney will assume the new post Feb. 1. He succeeds Dr. William R. Pettigrew the church's pastor for 20 years before he died in December, 1965.

## Offer Pastor's Tax Booklet

DALLAS—Any ordained minister who desires information for filing 1966 returns may have a copy of the 11th annual income tax guide booklet from the Southern Baptist Annuity Board.

Floyd B. Chaffin, associate secretary of the Annuity Board, said the booklet "Minister's Guide for 1966 Income Tax" is designed to help the minister whose income is primarily from salary and fees from ministerial activities.

The booklet is available free on a first come first serve basis due to the limited number available, Chaffin said.

When the minister writes for the booklet, the only request the Annuity Board makes is that he send his Zip Code with his address. To save on postage, all booklets are mailed third class, which under the new postal regulations require that Zip Codes be included in addresses, Chaffin said.

Requests should be addressed to: Minister's Income Tax Guide, Annuity Board, SBC, Room 315, 511 North Akard Building, Dallas, Texas 75201.

## Life Raft Used In Marking Salvation

A life raft, designed to save men from physical drowning in the sea, was used in a Baptist service in Vietnam to commemorate the fact that seven people had been spiritually saved and were entering into a new life with Christ.

Faith Baptist Church, in Nhatrang, Vietnam, customarily uses the ocean for its baptistry. But high winds and strong waves made the ocean hazardous on the day set aside to baptize new converts.

Six Vietnamese and a sergeant in the United States army were immersed instead in a substitute baptistry—a large, round, inflatable military life raft filled with water. The raft was borrowed by a military chaplain for the church to use in this service. (EBPS)

# Federal Aid Question Voted Top SBC '66 Story

**NASHVILLE (BP)**—The most significant news of 1966 among Southern Baptists was the action of state Baptist conventions which adopted policy statements denying federal grants to their institutions, according to a vote of state Baptist paper editors.

The editors of state Baptist newspapers picked the complex question of federal aid to Baptist institutions as the top Southern Baptist news story of the year.

Ranked second was the action of Tattnell Square Baptist Church in Macon, Ga., to fire its church staff over the issue of integration; and voted third were numerous developments during 1966 involving relationships between Southern Baptists and Catholics.

The annual balloting to determine the editors' pick of ten top Southern Baptist stories of the year was conducted by the **Baptist Press**, news service of the SBC. Twenty-nine state Baptist papers, plus the editors of the **Baptist Press**, were polled.

Other stories picked by the editors among the ten most significant Southern Baptist news developments of 1966 were:

(4) Maryland Court of Appeals rules grants to denominational colleges unconstitutional and Supreme Court refuses to hear case; (5) Baptist Education Study Task (BEST) first national conference reveals divided opinions on higher education problems; (6) SBC participation in Crusade of Americas launched; (7) Dirksen prayer amendment fails in Congress; (8) Cuba gives missionary Herbert Caudill conditional prison release; (9) American Baptist Convention General Council rejects Crusade of Americas participation; and (10) Arkansas convention relinquishes Baptist hospital to accept federal grants.

Five of the ten top Southern Baptist stories of the year dealt in some way with the principle of separation of church and state and the crisis which faced Baptists during 1966 in interpreting the principle.

Fifteen editors rated as the number one story, the headline: "Federal aid question considered by state conventions; seven adopt policy statements."

In October and November, seven state conventions approved policy statements which deny federal grants to their institutions. Four of the conventions denied federal loans to their institutions, while four others approved of federal loans.

The action of Tattnell Square Baptist Church in Macon, Ga., to fire its pastor, assistant pastor and music director as a result of a squabble over whether to seat

Negroes in the worship services, plus the editorial comments in state Baptist papers which generally deplored the action, was rated the second top story by the editors.

Ranked third was a series of events in 1966 regarding Baptist-Catholic relationships. Listed on the ballot were such items as "Baptist-Catholic dialogue proposed; priest preaches in Florida pulpit; joint Baptist-Catholic weddings, funerals held; SBC Communications Conference speakers cite improved Baptist-Catholic relationships."

Rated fourth was the decision by the Maryland Court of Appeals which ruled unconstitutional federal grants to sectarian colleges, and the decision by the Supreme Court against hearing the case.

The Baptist Education Study Task (BEST), a two-year comprehensive study of the problems facing Baptist higher education, was ranked the fifth top story of the year. BEST held its first national conference in Nashville in June, with the study to be completed in June of 1967.

The ten top Southern Baptist stories of 1966 were selected from a ballot listing 26 possibilities.

Ranked 11th through 20th were: (11) Study, discussion, editorial comments continue on SBC name change proposal; (12) new editors named for state Baptist papers in eight states; (13) Baptists participate in World Congress on Evangelism; (14) SBC membership tops 10.75 million, missions giving up, baptisms down; (15) '70 Onward studies suggest future approaches for SBC, basic areas of church work; (tie for 16) North American Baptist Fellowship organized officially, presidents issue statement; and state conventions approve new Annuity Board program; (17) SBC exceeds budget in November; (18) Franklin Paschall elected new SBC president, tours world mission points, urges prayers for peace; (19) SBC applauds ruling refusing to censure Bill Moyers for dancing frug, communications award to Moyers postponed; and (20) Stetson University accepts federal grant, Florida convention responds.

Two editors ranked stories among the top ten entries which were not listed on the ballot, adding them into a section for "others." One editor ranked as third in significance the action of the SBC Home Mission Board to emphasize its work in big metropolitan cities and another editor ranked as tenth a proposed seminar on Baptist work in urban centers jointly sponsored by three SBC agencies.

Seven state Baptist paper editors did not respond to the ballot by the deadline.

# Methodist Bishop To Speak

**KANSAS CITY, Mo. (BP)**—Methodist Bishop Gerald Kennedy, noted author, lecturer and Bishop of the Los Angeles Area of the Methodist Church, will deliver the Hester Lectures at Midwestern Baptist Theological Seminary here, Feb. 14-17, 1967.

"The Worlds of the Ministry" will be the theme of Kennedy's lectures, which will include such topics as the preacher, the administrator, the pastor, and the theologian.

In addition, he will be the featured speaker at a seminary fellowship dinner on Feb. 16.

In connection with the lectureship, three Midwestern Seminary professors will lead afternoon classes in the second annual Continuing Theological Education Seminar.

They are Morris Ashcraft, professor of theology, John C. Howell, professor of Christian ethics, and Hugh Wamble, professor of church history.

The lectures will be open to former students, alumni and friends. Reservations must be made with the seminary's alumni office.

## Funeral Services Held For Mrs. McMillian

Funeral services were held Dec. 21 for the woman for whom Oklahoma Baptists named their annual state missions offering. Mrs. Edna McMillian died in a Tulsa nursing home. For 11 years she served as state president of the Woman's Missionary Union for Oklahoma Baptists.

## Miss Annie Sue Clift On Furlough

Miss Annie Sue Clift, missionary to Japan, arrived in the States Jan. 2 for furlough. She may be addressed at Southwestern Baptist Theological Seminary, Box 22000, Fort Worth, Tex., 76122. She is a native of Newbern, Tenn. A registered nurse, she worked in Parkview Hospital, Dyersburg, Tenn., when she was appointed a missionary in 1961.

### FOR SALE

2-inch oak pews, partially damaged by smoke. 324 feet of pews with 9 and 12 feet variety available. Other damaged furniture available also. If interested call Ray Sadler, Pastor, Hilldale Baptist Church, Clarksville, Tenn.—Phone 645-4762 or write to 115 Keith Drive.

# The Marks Of A Christian

**TEXTS: Luke 6:12-49 (Larger)—Luke 6:20-23, 27-36 (Printed).**

In the early days in this country those who raised live stock often marked their animals as a means of identification as well as proof of ownership. Cows were branded and hogs had their ears sliced. Horses sometimes were also branded. Even the housewives marked some of the products of their skill with the needle. It is with this sort of background that the suggested topic given above can be considered. What are some of the marks of a genuine Christian? How can they be identified? Do these marks indicate ownership and lordship upon the part of Jesus Christ as Christians are related to Him? Should they be contemplated with an attitude of humility mixed with gratitude by each person who claims the name of Christian? These and similar questions readily come to mind. To look at the printed text with some scrutiny is to discover something of the following.

## Poor In Spirit (vvs. 20-21)

If the parallel passage in Matthew (chs. 5-7) is read, it is obvious that Jesus is teaching about poverty in terms of the spiritual rather than of the material. To be poor or hungry or tearful, as such, brings no merit whatsoever. On the other hand, for one to have an attitude of humility and dependence upon God for help and spiritual sustenance is to start in the right direction for Kingdom entrance and growth. The prayer of the publican illustrates at this point: "God be merciful to me a sinner" (Lu. 18:13). God alone can satisfy the deepest longings and desires of the human spirit. He alone can cause joy to displace mourning, and bring victory out of defeat. Apart from such poverty of spirit the kingdom of God either outside or inside is an impossible state or achievement. This is the first mark of a true follower of the Lord Jesus Christ. Paul so urged in his reference to Christians having His mind (see Phil. 2:5-10). Indeed, this is poverty of spirit in Jesus is immediately apparent to observers.

## Persecuted Because of Righteousness (vvs. 22-23)

To be persecuted "for the Son of man's sake" is identical with being so treated for

"righteousness' sake" (Mt. 5:10). Let one be sure that such persecution is done "falsely" or without foundation of fact. Let care be taken, also, to avoid what has been called "the martyr complex". To be true to God and the cause of right in one's speech and conduct may bring social contempt and outright ostracism, but if borne as Jesus actually did it is a worthy badge of distinction. His peculiar presence, along with the fellowship of the faithful prophets of old, insures a joy that the world can neither bring nor take away. The total absence of such persecution or reviling upon the part of the wicked serves as a solemn warning to all Christians (see v. 26, larger lesson text).

## Praying In Behalf of Enemies (vvs. 27-28, 35-36)

If one hesitates on this point, let him remember that Jesus did pray in behalf of His enemies. To fail here is to become ensnared in a vicious circle of revenge and counter-revenge. If one earnestly and sincerely prays for his enemies, praying that they may become like Jesus, doing them good will naturally follow (see Ro. 12:17-21). Let all such beneficence, far more than mere benevolence, be done for God's glory rather than for concealed selfishness. Let it be recalled, too, that goodness as between men is relative and thus that no one except God is entitled to be called in the strictest sense "good".

## Projection of Golden Rule (vvs. 29-34)

Here we must request, "Lord, increase our faith". Offering the other cheek, when attacked, is seemingly impossible; but again Jesus did in essence. To treat others as we could be treated was taught even by Confucius. The idea has of course been called the Golden Rule. The verses above call attention to how Christians must go beyond the ordinary standards of human conduct. Our Lord here stresses quality living for all of His followers. It is obvious that outsiders to the Christian fellowship will be impressed favorably by this kind of living, but they will at the same time be repelled by its absence. Shall they wait and look in vain? Jesus expects it, too. Let this be another mark for us as Christians!

ON MATTERS OF

*Family Living*

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

## What Makes A Marriage Happy?

"So they were married, and lived happily ever after."

Mother closed the storybook. The children, cozy and contented, fell peacefully asleep and dream of the Fairy Prince and his True Love, riding off together into the sunset, to a life of unending bliss.

This is not just the dream of children. It is the dream of grown-ups, too. Happiness has always been the great goal that people have hoped to achieve in marriage.

How happy is your marriage?

According to the research of Dr. Lewis Terman, the most happily married couples are those who can say:

1. We are good companions and have few conflicts.
2. We always resolve our disagreements by mutual adjustments.
3. We find little or nothing in marriage to complain of.
4. We don't regret the choice we made, and would choose each other again.
5. We consider our marriage to be definitely happier than the average.

After ten years of marriage counseling, I believe that many people are unhappy in marriage because they expected to get too much with too little effort. Unhappiness in marriage is the difference between what you want and what you get. Naturally, therefore, the more you demand the harder you will be to please. Quite often, people are looking for the wrong things in marriage—hankering after what is unattainable for them, and failing to appreciate the blessings they actually possess.

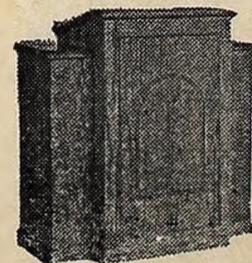
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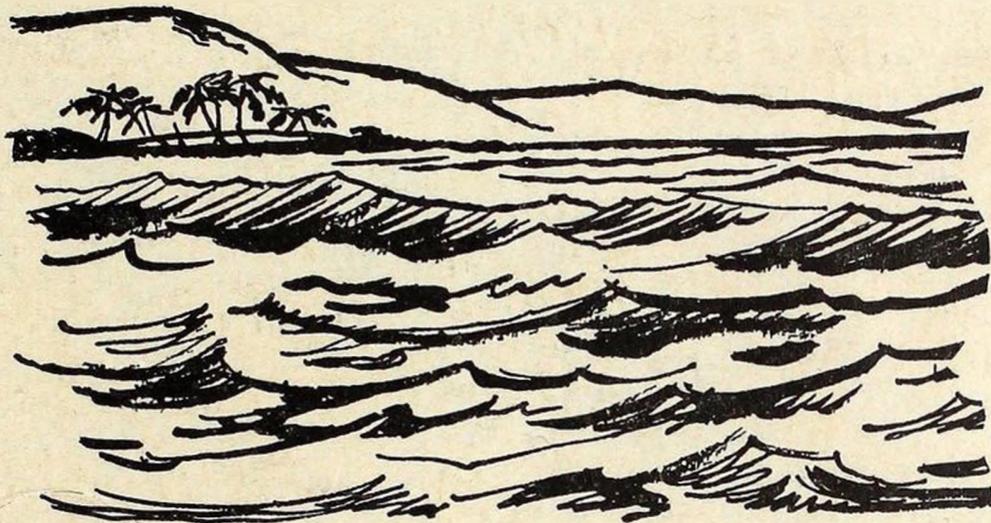


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# Children's Page



## GOD'S WONDROUS WORLD TALL WAVES\*

By Thelma C. Carter

A storm at sea is unforgettable. When you are near the coastline of a stormy sea, you can see the waves grow in height and force according to the strength of the storm winds that produce them.

We are told that hurricane winds, traveling at seventy-five miles an hour, can cause ocean waves to rise to a height of seventy feet. Imagine ocean waves rising as tall as a six-story building!

Oceanographers, men who make maps of oceans, tell us that most ocean waves, calm or stormy, are caused by the pressure of winds. However, there are other causes. Great tidal waves are brought about by volcanoes which erupt within the oceans or by the sudden sinking of the ocean floor caused by an earthquake. Great waves also are set in motion by glaciers sliding down mountain slopes and pushing icebergs out to sea.

We learn that a single wave may travel several thousand miles. Waves starting in Alaska have caused destruction in Hawaii.

The force of stormy ocean waves is beyond measure. Weathermen may warn people of a stormy sea, but they cannot predict what an angry ocean may do when it sweeps over the land.

Frequently in this wondrous world of ours, hurricane winds and waves strike villages and cities. This is especially true in the warm tropical islands.

## SILK SECRETS\*

By Elizabeth Phillips

Two Persian monks trudged wearily on their way. They had walked all the way from Constantinople to China. Under secret orders from the Roman emperor, they were now making the return journey. In their hands they carried a simple, small piece of hollow bamboo.

Had the knowledge of their mission become known, the men would have faced instant death. They had been sent to China to steal some eggs, eggs of the valued silk moth. The eggs were hidden in the hollow bamboo.

Upon the return of the two, the emperor was delighted. The little nest of eggs concealed in the bamboo represented a rich gold mine. Even Rome in all her glory could not produce silk. Perhaps that is the reason the emperor had gone to such extreme measures to learn the secret.

The making of silk is one of the oldest industries in existence today. For nearly five thousand years, the people of China have been making silk. They discovered that the silkworm, which really is the larva of a moth, could be kept alive in captivity. The larvae were kept clean and fed on mulberry leaves.

The Chinese made the silkworms their prisoners. They not only guarded their prisoners but their secret of silk-making as well. As is true with most secrets, slowly the news became known. The people of China could not forever keep their treasured secret.

Of all the industries in our own country, the making of silk is not one of them. Even though mulberry trees grow in

## Laughs

Lydel Sims says a scholar returned from opening day at school somewhat incensed. And no wonder. As she understood it, she had been called upon to list her religious affliction.

\* \* \*

A farmer married a woman who was forever correcting his usage of words. When he spoke of his friend Bill, the woman said, "Don't call him Bill; call him William." When the husband said that he wanted to tell his wife a tale, she said, "Don't say tale; say anecdote!" When he asked his wife to put out the light, she said, "Don't say put out; say extinguish!" Late one night the wife asked her husband to investigate a noise which she heard on the front porch. When he returned, she asked what it was. "Oh," said the farmer, "it was only a William-goat that came up on the porch, but I took him by the anecdote, and extinguished him!"

abundance and silkworms thrive, labor is too scarce and too costly. Even today, experimenters in California are trying to produce raw silk.

Take a closer look at the moth and its egg—that is, if you can see them. Forty thousand eggs are needed to weigh one ounce. The eggs are kept clean until the mulberry trees are in leaf. After hatching out in the sun or in an incubator, the tiny larvae begin to eat and grow almost immediately.

As they form into the caterpillar stage, they continue to eat for several days. Then comes the beginning of the end. A sticky substance inside the body of the caterpillar is to become silk. This is the marvelous product which caused the Persian monks to make their long, tiresome journey.

When the silkworm begins its intriguing chore, it works without stopping for three days. Slowly, its head goes round and round, never stopping. All the while, the silk never fails. It comes in a tiny stream from the lower lip. The hairlike thread is one long, continuous filament.

Little by little, the silkworm builds its lovely castle. The cocoon is woven so perfectly that the worm is completely encased.

The work is over. Possibly the silkworm's life is over as well. Only the most perfect cocoons are saved for the purpose of re-producing.

Raising silkworms is not especially difficult. Any boy or girl who has a mulberry tree in the backyard, and can get the eggs, can start his own business. One thing more—it takes time and practice.

When next you wear a silk dress or a silk shirt, enjoy it and wear it with pride. The birth of your garment meant the death of many silkworms.

(Sunday School Board Syndicate, all rights reserved)

# Brotherhood Leader's Family May Hang Up Single Shingle

By Elinoir Grusin

**MEMPHIS (BP)**—When the family of Southern Baptist Brotherhood leader George Schroeder sets out to make a name in the world a few years from now, chances are they'll only have to hang out one shingle.

If they decide to set up a clinic, there should be no trouble in staffing it with two doctors, a dentist and a nurse.

They're medically minded, these children of Mr. and Mrs. George W. Schroeder. Their father is executive secretary of the SBC Brotherhood Commission here.

Asked what their father thinks of their chosen field, the answer is quick.

"He wonders where he's going to get next term's tuition."

That's because there were three Schroeders at University of Tennessee Medical Units at the time.

George Schroeder Jr. was the first of the three to receive his degree, becoming a M.D. graduate of the University of Tennessee in December.

Then there is his pretty, auburn-haired sister, Harriet Schroeder, who will receive her medical degree from the same college one year from now.

A third member, Lawson Schroeder, is due to receive his degree in dentistry with the University of Tennessee class of March, 1968.

George Schroeder's slender, blond-haired wife, Mary, can also hold her own in the medical world. She's a nurse and clinical instructor at Baptist Hospital in Memphis.

She and her husband celebrated their second wedding anniversary on the day George received his medical degree.

When they are all at home, the Schroeder household is a gay and happy place, marked by family togetherness.

Their mother, a petite, gray-haired woman who smiles a lot while she's handing out snacks from her kitchen, is used to running a home for medical students.

"It's like operating a short-order restaurant and a quick-service laundry," she said. "There has to be a fresh white coat every morning. But I like it."

So does their father, who heads Baptist work with laymen throughout the nation. Perhaps his emphasis on Baptist laymen actively serving God through their vocation and total life influenced the vocational choices of his offspring.

While the four relaxed in their parent's spacious den, they talked about their interest in medicine. George, the more serious-natured of the three, said he "always wanted to be a doctor."

Lawson turned to dentistry "because I like to work with my hands, and besides

there are cures in dentistry. If a tooth is decayed, well . . ."

Harriet, listening to her two brothers, spoke up. "Bet he couldn't pull a tooth."

"Bet you couldn't cure an ulcer," was the return.

Ulcers aren't necessarily in Harriet's plans, for she, like George, is interested in pediatrics.

She received her master's degree from Memphis State University here and taught at Hardin Simmons University in Abilene, Tex., and then at Belmont College in Nashville, before turning to medicine.

Now the three talk of setting up practice together. "But you can't have two pediatricians in the same family," Harriet said.

"We might wind up in the same little town of 2,000 out West. The military may scatter us before we're set up in practice," she said.

To Lawson, the clinic sounds like a good idea. "They can refer me dental patients," he quipped.

"And you can send us your ulcer patients," the young Mrs. Schroeder replied.

**Baptist Press Feature Reprinted Courtesy Of Memphis Commercial-Appeal**

## Texas Baptist Leader' M. B. Carroll Dies At 50

**DALLAS (BP)**—Funeral services were conducted here Jan. 2 for M. B. Carroll, Southern Baptist Convention leader and veteran Texas pastor, who died Dec. 30 of an apparent heart attack at his Dallas home.

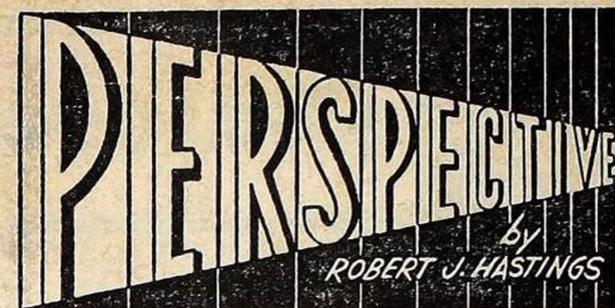
A former president of the Baptist General Convention of Texas and pastor since 1958 of the 3,300-member East Grand Baptist church here, Carroll was a native of North Augusta, S. C. He was 50.

He is survived by his widow, two sons and four daughters. Mrs. Carroll has been hospitalized since Oct. 2 following an automobile accident.

Carroll was elected vice president of the Southern Baptist Convention in 1965, and had for several years been chairman of the program committee of the SBC Executive Committee, which recommends the SBC budget each year.

He also had served on responsible positions of the Dallas Baptist Association, the SBC Home Mission Board, and the SBC Crusade of Americas committee.

He had been pastor of churches in Texas since 1938.



## "Six Mischievous Misses"

Six young ladies are the cause of most difficulties. Individuals fall into all kinds of trouble because of them. So do families, neighborhoods, churches, nations, and businesses. Do you know their names? Surely you have met them—not once, but many times.

The first is Miss Understanding. We thought we understood what was expected, or what was meant, but we didn't. So we got in trouble.

Next is Miss Information. The facts got snarled, and we tripped and fell.

Miss Interpretation is the third culprit. We took information out of its context, and misread it, and missed the point altogether.

A fourth cause of trouble is Miss Representation. Unfortunately, this is often done deliberately, so we really have no one to blame but ourselves.

Fifth is Miss Conception. Again the directions become distorted. The picture is problem is one of insight. Values and hazy and out of focus.

Last is Miss Behaviour. We knew what was right, but our actions did not match our conscience or our ideals. At this point we often blame others, because pride prevents us from acknowledging we could ever make a mistake or do wrong.

Having trouble around your place? Look for the six Misses. Any one of them can snatch the rug out from under you. All six can tear the whole house down!

## Dr. John Caylor, Home Mission Editor, Dies At 72

Dr. John Caylor, 72, editor of Home Missions magazine for 14 years, died of cancer Dec. 20, in Little Rock, Ark. While editorial secretary of the Home Mission Board from 1945-1959, Dr. Caylor edited the magazine, more than 120 mission study books, and styled tracts and other printed material for the agency. He wrote five of the mission books and authored two books of sermons.