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BAPTIST
MEN'S DAY
BREAKFAST

JANUARY 22, -7:30 A

Society Makes Talking Bible Records Available

NEW YORK—In a continuing effort to reach the more than 400,000 blind persons in the United States—a figure growing by some 30,000 each year—the American Bible Society has produced 50 Favorite Chapters of Scripture on talking Bible records as part of its 150th Anniversary observance.

Featuring Wayne Tippitt, Broadway actor, radio and television star, in readings from the Revised Standard Version of the Bible, the chapters are recorded on two 16 $\frac{2}{3}$ RPM records. They are available at a cost of one dollar for the two records although the Society in keeping with a long established practice will give a set free to any blind person upon request.

Since 1835 when the ABS first began providing Scriptures for the blind, the Society has distributed more than one million Braille volumes and Bible records. The goal of the ABS since its founding has been to translate, publish and distribute Scriptures to people—sighted and sightless—all over the world in the everyday language or dialect of each country or region. The Society has circulated a total of more than 750 million Scriptures during its 150-year-history. In 1965 the ABS distributed 122,475 Scriptures to the blind.

Secretary in charge of the Society's work among the blind is the Rev. Dr. Dale C. Recker, a Lutheran minister who has himself been blind for the past 18 years.



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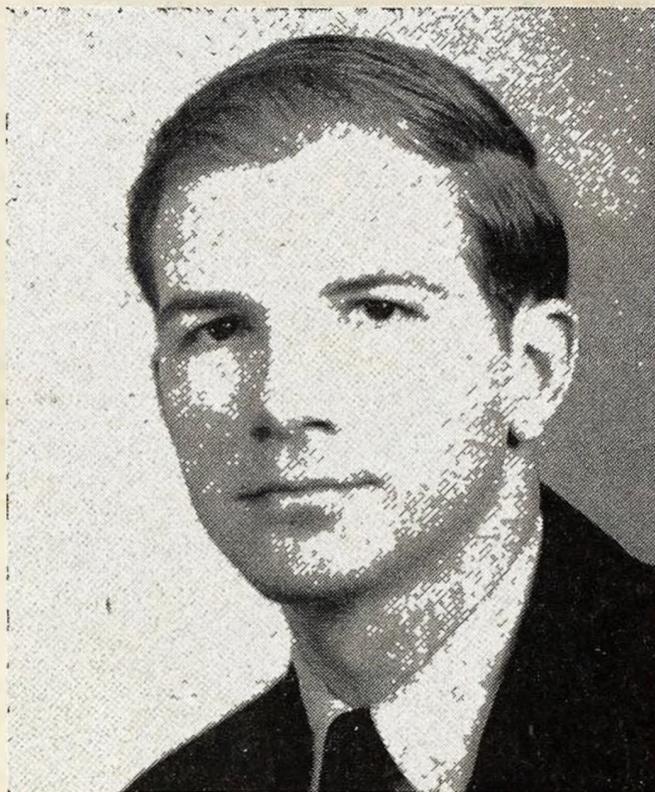
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DEVOTIONAL

Show Men The Way



By William H. Brown,
Brotherhood Dept. T.B.C.

"Where water has run once, it may run again." This old saying is readily supported by common conditions around us. When one boards an airplane, he may anticipate enjoying the beauty of the country as he flies over it. But the journey may likely include seeing the ravages of water, which have created ugly scars on the land. Destruction of the soil is too often man-made, and once erosion starts, we find it difficult to control.

The analogy could be made that when man begins to destroy himself or to damage the lives of those around him, he discovers it easier to continue in destruction than to change to a productive existence. Some point to man's continuing nature of distortion and sin. True there have always been wars, hatred, and personal conflicts. Is this because man finds it easier to continue in the erosion of sin, or is it due to our failure to demonstrate that the realities of Christ can be applied to the world in which we live?

Romans 12:2 urges us not to be squeezed into the world's mold but to be remolded in God's fashion. When this is truly accomplished, the Christian should feel compelled to reveal that men can be changed from their old paths.

Two boys were discussing their entering a new school with that school's principal. The first asked what the kids were like at the new school, and the principal responded with the question of what were they like at the boy's previous school. When the boy answered that they were mean and selfish, the principal warned, "I'm afraid that you will find them just the same here." Upon asking the second boy what the children were like in his previous school, the principal heard that they were friendly and un-

Deacon Heads Educators Group

CANYON, Tex. (BP)—James P. Cornette, a Baptist deacon and president of West Texas State University here, has assumed the office as president of the National Association of State Colleges and Universities.

Cornette, president of the state-supported school since 1948 and former dean at Baylor University, (Baptist), Waco, Tex., heads the association composed of 202 colleges and universities in 44 states, the District of Columbia, and the Island of Guam.

Cornette, a native of Mississippi, is a deacon at First Baptist Church of Canyon.

Midwestern Changes Degree Name

KANSAS CITY, Mo. (BP)—Midwestern Baptist Theological Seminary here has changed the name of its most-frequently earned degree from bachelor of divinity to the master of divinity degree.

The new nomenclature will begin with the fall semester of 1967, and the degree will be awarded upon completion of three years study beyond the bachelor degree from a college or university.

Seminary officials said the name change is in keeping with recent action taken by the American Association of Theological Schools, and will be instituted in most major denominational seminaries associated with the accreditation society.

At least one other Southern Baptist Convention-affiliated seminary, Southwestern Baptist Theological Seminary in Fort Worth, had earlier announced similar plans to change the degree name to master of divinity.

Midwestern Seminary Registrar V. Lavell Seats said that the master of theology (Th.M.) degree will remain as the nomenclature for the seminary's graduate program beyond the professional master of divinity degree.

"The work at our seminaries is of a graduate nature and includes some 96 hours beyond the bachelor of arts or bachelor of science degree," said Seats. "We felt that a student should receive a master's degree rather than another bachelor's."

Seats added that there will be some upgrading of the present curriculum along with the change in degree name.

selfish, happy to help each other. So the man advised the second boy, "That is just the kind of pupils we have here." This was not a dishonest answer, for if we expect the worst from our fellow man and if we continually bemoan the hopelessness of our world's situation, we shall receive little pleasure. Rather, it should be our task to acknowledge that evil does exist and then determine to guide misdirected men to the better life.

BWA Sunday To Be Observed February 5

WASHINGTON, D.C. (BWA)—Officials of the 23-million member Baptist World Alliance have urged that Baptists and all other Christians "magnify the Lordship of Christ, that the love of God and His peace may reign in men's hearts everywhere."

The plea is voiced in a Baptist World Alliance Sunday Message issued by William R. Tolbert, Jr. of Monrovia, Liberia, president of the Baptist World Alliance, and the organization's three secretaries.

Josef Nordenhaug, general secretary of the Alliance, said that Baptists in more than 100 countries will participate in the B.W.A. Sunday observance on February 5.

"It is a time when congregations around the world give special thought to the work of all Baptists everywhere," Dr. Nordenhaug said. The day will be observed with special sermons and prayers in the churches, and many communities will arrange rallies wherein all Baptists in an area will come together for fellowship irrespective of the particular "convention" to which they belong.

Dr. Nordenhaug said that of the world's 27 million Baptists in more than 100 countries, 23 million of them are members of the 80 national conventions and unions affiliated with the Alliance. The Alliance is a loosely-knit fellowship through which the autonomous national bodies cooperate in communications, relief, doctrinal study, and efforts in the fields of evangelism and human rights.

"Our world, this Baptist World Alliance Sunday 1967, is a world in need of love and peace," reads the special statement signed by President Tolbert, Secretary Nordenhaug,

and Associate Secretaries Robert S. Denny and C. Ronald Goulding.

Attention is called to several world needs: peace among warring nations, trust in human relationships, homes for refugees, food for the hungry, and evangelism among unbelievers. A sharing of the love of Jesus Christ, the Prince of Peace, is cited as the answer to man's problems.

"Let us therefore, as fellow Christians who profess 'one Lord, one faith, one baptism, one God and Father of all,' come prayerfully this day to a recognition of our relationship to Him," the statement urges the world's Baptists. "Let us thank God for his blessings. Let us pray that the love of God may become more meaningful in our lives."

The statement also noted: "Twenty seven million Baptists, worshipping, witnessing and serving the Lord in more than a hundred countries, recognize this obligation to teach, and to practice, the love of God. Let us, as Baptists, join hands in the fellowship that is already ours. And let us, in company with other Christians bearing different names but confessing the same Christ, magnify the Lordship of Christ, that the love of God and His peace may reign in men's hearts everywhere."

A B.W.A. Sunday program, suggested for use in the churches and for individual reading, was published in the January issue of the Alliance magazine, **The Baptist World**. Reprints are available, without cost, by writing the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington, D.C. 20009, or the Alliance's European office, 4 Southampton Row, London W. C. 1, England.

SBC Evangelistic Programs Planned In 15 Countries

RICHMOND, Va. (RNS)—Special evangelistic efforts during 1967 have been planned in 15 countries where Southern Baptist missionaries are stationed, the denomination's foreign mission headquarters announced here.

Planned in other areas are special projects in Christian education to give spiritual nurture to persons converted in previous evangelism campaigns.

In several areas the evangelism program will stress music as well as preaching. An Easter Morning concert by Dr. Claude Rhea of Houston, Tex., at the tomb where Jesus was reputedly buried will climax a week-

On Our Cover

FINISHING TOUCHES—A prayer breakfast will kick off observances of Baptist Men's Day January 22 in many Southern Baptist churches throughout the United States. This event, emphasizing the contributions of men in missions, is sponsored by the Brotherhood Commission and state Brotherhood departments. (Photo by Kenneth Everett)

long evangelistic campaign in Jordanian Jerusalem.

Both Dr. Rhea and Miss Maria Luisa Cantos of Spain will give concerts as part of a crusade in Chile.

Other campaigns, ranging in length from one to four weeks, are planned in Japan, Indonesia, Kenya, Tanzania, Uganda, Portugal, Zambia, Malawi and the Philippines. Six regional campaigns have been projected for Mexico.

In Guyana, special emphases in religious education, doctrinal study and Christian

Reflections

It is recounted that Dwight L. Moody once said, "I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good, but you might as well tell a slave to be free, but that would not make him free. But He frees us. We are a bad lot the whole of us, by nature. It is astonishing how the devil blinds us, and makes us think we are so naturally good. . . . It is regeneration by the power of the Holy Ghost we need."—Charles L. Feinberg in *Focus on Prophecy* (Fleming H. Revell Company)

An age of change is not an age for the unimaginative, the frightened, the timid. It is an age for the bold thinkers, the ingenious, the pace setters. It is to these pathfinders that success and all its fruits will accrue.—William C. Ridgeway, Jr., *Jnl. of Insurance Information*.

Nearly 51,000 persons will die, and four million will be injured in 15 million traffic accidents this year, if accidents continue their present record-breaking pace, the Insurance Information Institute has predicted. Traffic accidents have cost the nation an estimated \$5.5 billion in the first half of last year; and if the rate continues, economic losses will reach a record \$12 billion for the year.

"Television is moving toward infantilism so fast that soon a four-year-old viewer may be the norm (it is) shooting for. It used to be the twelve-year-old. Last year, it was on an eight-year-old level. And now, with 'Bat Man' and a whole slew of comic strips that will follow in its wake, the standard will be halved again," spoke one critic in a panel program produced by National Educational Television (quoted in *Changing Times*, August 1966 issue). Advice offered by the panel: "Do something about it. Turn off the set. Read a book. Embrace your wife. Kiss your child. Then write letters to the sponsors and to: Tom Moore, ABC (1330 Avenue of the Americas, New York, N. Y. 10019); Mort Werner, NBC (30 Rockefeller Plaza, New York, N. Y. 10020); Mike Dann, CBS (51 W. 52nd Street, New York, N. Y. 10019). Nothing gets faster action than great numbers of people writing in and tuning out."

growth have been slated for March, July and October to strengthen the faith of 800 persons who made professions of faith during an evangelism campaign in October, 1966. Religious education will also be stressed in Lebanon.

Preparations also continue for the projected Crusade of the Americas slated for the entire Western Hemisphere in 1969.

EDITORIALS

CHANGING THE SITUATION

Baptists reported 25,763 baptisms in the churches cooperating with our State Convention during 1966. More churches reported baptisms than before. This is encouraging. Churches without baptisms dropped from 496 in 1965 to 323 in 1966. But the actual number of baptisms in the 2671 churches was 1,888 less than in 1965. This should be of prime concern as we face 1967.

The annual Evangelistic Conference promoted by the Evangelism Department of our State Convention always proves to be a helpful stimulus to both pastors and laymen. This year's program is excellent. Laymen will have their night.

F. M. Dowell, secretary of the Evangelism Department, has suggested ways to improve our situation concerning soul-winning and baptisms in our churches. He lists what we can and should do:

- (1) Pray for spiritual awakening;
- (2) Make evangelism the major task of the church;

(3) Each church conduct a perennial program of evangelism.

Foundational to all this must be each one of us in each church renewing dedication and dependence on the Holy Spirit. Witnessing must be seen as the business of every saved soul—not the professional responsibility of a paid staff. We are far from accepting this however as the records will show. On the average it takes about 32 of us Tennessee Baptists twelve months to win one soul to profession of faith in our Saviour. Can this situation be changed?

"There could be 100 million new Christians in the world today, 100 million new converts to Jesus Christ," Richard C. Halverson points out, "if just one in every nine professing Christians were really interested in winning a friend to Christ." True. Also true: there would be 100,000 new Christians here in Tennessee in 1967 if just one in every nine Tennessee Baptists were really interested in winning a friend to Christ.

Still it is no mere matter of mathematics. It isn't something you can neatly pin down in figures. It is a matter of the spirit. What cannot be assured by numbers nor through statistics can be done through the Spirit when God's people completely yield themselves to His will in their lives.

Try Life And Work Lessons

The New Life and Work Curriculum Sunday School lessons will be presented in BAPTIST AND REFLECTOR during February and March, 1967. These lessons will be instead of the International Uniform Sunday School lessons we have been carrying. The new material will appear on a trial basis. Whether or not we continue it will depend on the reaction of our readers. Many have used the Uniform lessons and may wish us to continue them. However, the limitation of our space does not permit us to print both.

Since the new curriculum material appeared October 1, 1966, we have been asked when we would begin printing them or why we did not print them. At the time we could make no satisfactory arrangements to do so. But now at our request, Dr. O. L. Rives has

The Latch Is On The Inside



Dirksen's First Bill: Prayer in the Schools

Interpretation . . . by HERSCHEL H. HOBBS

WASHINGTON, D.C. (RNS)—One of the first bills Sen. Everett M. Dirksen (R.-Ill.) will introduce when the new Congress convenes is a measure which would seek to amend the Constitution to restore the right of corporate prayer in public schools.

An aide to the Senate Minority Leader told Religious News Service that the measure would be "substantially the same" as one offered last year. In a showdown vote, Sen. Dirksen's measure fell nine ballots short of the two-thirds necessary for passage, but did receive a majority of the votes cast.

The Dirksen aide said it is difficult to determine whether the measure has as much support in the Senate as it did in 1966. "Perhaps some of those who were opposed to it last session have had more time to think it over and will join Sen. Dirksen this year," he said.

The makeup of the Senate is somewhat different this year, although not so drastically changed as the House. But on the whole, most support has come from Republicans. This is one of the big factors Sen. Dirksen has counted on in past attempts.

When the bill was defeated last year, Sen. Dirksen vowed to press a vigorous campaign in '67.

Sen. Dirksen's aide said "the mail has been coming in by the bushel basket." Although he did not venture an estimate of the ratio for the amendment compared to those against, he claimed that "by far" most of the mail favored an approach similar to Sen. Dirksen's.

Even though the measure should pass the Senate, still held quite unlikely, it also must pass the House by a two-thirds vote, a feat not unlikely.

In the event a measure passes Congress, it then would be sent to the states for ratification. Three-fourths, or 38 of them,

"For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law" (Rom. 2:12).

The question is often asked, "Is the heathen who never heard of Christ lost?" Paul says that he is. In modern terminology the New Testament term "Gentile" may be called the "heathen."

In Romans 1:18-3:23 the apostle is showing that both Jew and Gentile outside of Christ are lost. "For there is no respect of persons with God" (Rom. 2:11). Then he proceeds to prove this statement.

The Jew is lost because he does not live up to the written law of God which he possesses (Rom. 2:12, 17-29). But what about the Gentile or heathen? The heathen is lost because he does not live up to the law of God written in his heart or conscience. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Rom. 2:14). In short, the heathen has a sense of what is right and wrong. This sense within them is the law of God.

But the question is asked, "Will not the heathen be saved if he does the best that he knows in righteous living?" The answer is that he does not do the best that he knows. This is due to his sinful nature.

Paul deals with this truth in Romans

would have to approve within seven years of the bill's passage. Even then the legislation would have to gain the approval of the President.

The matter has been a major issue in U.S. politics ever since a Supreme Court ruling in 1963 which barred corporate prayers in public schools.

Is The Heathen Lost?

2:15. "Which [Gentiles] shew the work of the law within their hearts, their conscience also bearing witness [their conscience bearing witness therewith] and their thoughts the meanwhile [between themselves or one with another] accusing or else excusing one another."

Note the use of "conscience" and "thoughts." The "conscience" is God's law in the heart which says, "Do that which is right. The "thoughts" are one's moral judgment by which one acts. When the moral judgment is warped by one's sinful nature, it leads one astray. Conversely when it is true it leads to righteous living. When one does wrong the conscience is violated (accusing). When one does right the conscience is at ease (excusing). Thus Paul says that the heathen's conscience does not commend everything that he does. Thus his wrong-doing is sin against the divine law written in his heart. In order for the heathen to be justified before God, he must always act in accord with his conscience, never so as to have its disapproval. This, of course, is impossible due to his sinful nature. Robertson comments, "Jesus alone lived a sinless life, For one to be saved without Christ he must also have a sinless life." Since this is true of neither Jew nor Gentile, "all have sinned, and come short of the glory of God" (Rom. 3:23). So all, both Jew and Gentile, need a Saviour. The only Saviour is God in Christ (Rom. 3:24-26). Thus without Christ both Jew and Gentile (heathen) are eternally lost (cf. John 3:18).

Someone asked Charles H. Spurgeon if the heathen can be saved if we do not preach the gospel to him. He replied, "That is not my concern. My concern is are we saved if we do not preach the gospel to him?" (Rom. 10:2-15).

agreed to write the Life and Work Curriculum lessons for February and March. For many years Dr. Rives has authored the treatments of the Uniform Sunday School lessons each week in BAPTIST AND REFLECTOR. His discussion has been widely appreciated. This has been evidenced in this paper's readership polls from time to time. Dr. Rives, in his twentieth year at Carson-Newman, is Associate Professor in that college's Department of Bible. He lives in Jefferson City.

The Life and Work Curriculum Sunday School lessons tie in to some degree with the Training Union

material. This correlation is of great value in the development of a church member's biblical understanding and Christian activity.

The Life and Work Curriculum so far has been an experiment. But this experiment has met favorable response. About half of the churches in the Southern Baptist Convention are reported now to be using the new material. It will be an experiment with this paper, an experiment with its readers, and an experiment on the part of the one who writes the new lessons. Your response will be appreciated as you evaluate these lessons during the eight Sundays of February and March.

Tennessee Topics

Walter Welch is now pastor at Calvary Church, Bristol. He has been Baptist field representative for the Temperance Organization in Oklahoma and previously served pastorates at various points in Oklahoma.

H. Lawrence Martin, pastor of the Church at Greenwich Connecticut the past three years, following indoctrination at the U. S. Naval Base in Rhode Island becomes a Chaplain in the Navy. Martin served as pastor of First Church, Dickson before going to Connecticut.

Mrs. Zettie Gladys Shetterly Reed, member of First Church, Clinton, where she was active in various organizations, died Dec. 27.

Dr. Charles F. Leek, since Dec. 1 has been making his home at 4957 Stillwood Drive, Nashville, Tenn. 37720. Dr. Leek has long served in Alabama, North Carolina and Virginia as a Baptist minister, author and writer and is serving parttime now at the SBC Historical Commission in the field of research indexing. He is available for interim and supply and special ministries.

H. D. Knight, serving on a part time basis as Supt. of Missions in Union Association, resigned Jan. 1 to resume full time work in Central Association.

Mrs. James Perkinson has joined the staff of Red Bank Church as Youth Director. She served in a similar capacity in East Audubon Church, Louisville, First Church Montgomery and Highlands Church Huntsville, Ala. She is a graduate of Wake Forest College and Southern Seminary.

The Andersen of Bayport, Minnesota, Foundation has added \$4,000 to the fund for the construction of a science complex at Carson-Newman College.

The Robert E. Beatys, missionaries, arrived in Rhodesia Dec. 30, following a short furlough in the States. They may be addressed at Box 3238, Bulawayo, Rhodesia. He is a native of Memphis; she, the former Thelma Osborne, is a native of Indianapolis, Ind. When they were appointed missionaries in 1958 he was pastor of Lamar Terrace Mission of Cherokee Baptist Church, Memphis.

Charles Larkin, fourth child and third son of **Dr. and Mrs. J. W. Carney**, missionaries to Pakistan, was born Dec. 1 in Baptist Memorial Hospital, Memphis. Dr. Carney, now on furlough, has a surgical residency at the hospital. He and Mrs. Carney may be addressed at 3782 W. Dugan Circle, Apt. 3, Memphis (ZIP Code: 38116). He was born in Greenwood, Miss., and grew up in Camden, Ark.; she, the former Virginia Holt, was born and reared in Camden.

First Church, Bradford ordained **R. J. Akin** to the ministry Dec. 21, 1966. Akin is pastor of Moore's Chapel Church, Weakley County Association. Mrs. Akin is the former Lola Usery of Bradford. They have three sons; Wayne, 18; James Richard, 14; Bobby Joe, 3.

Carl N. Price and family moved to Mount Juliet, Jan. 16 to begin work as pastor of Green Hill Church, Wilson Association. A Wilson county native, he has been pastor of Sulphur Spring, Franklin, Ky. since 1962. Graduate of Lebanon High, Baylor University, and Southern Seminary, he has held pastorates at Holly Grove Church in Walter Hill and Fall Creek at Norene. Price been chairman of evangelism and Sunday School supt. for Simpson County Association and on executive board of Kentucky Baptist Convention. His wife is the former Mary Lena Huber of Winchester. They have two children Curtis Nelson, 3 and Mary Ellen, 2.

R. J. Akins, called as pastor by Moore Chapel Church, Weakley Association, was ordained by the Bradford Church, Dec. 14.

J. D. May, Alamo, has accepted the pastorate of Fruitland Church, Weakley Association.

The **C. M. Bowers** of Second Church, Chattanooga, were appointed by the Foreign Mission Board Dec. 8, as missionaries to Nigeria.

Hubert Bunch has accepted a call to Calvue Church, Morristown.

Dillard Hagan has resigned at Buffalo Trail and **Eugene Roberts** at Magna View, both in Nolachucky Association.

Ray E. Fowler became pastor of White Oak Church, Chattanooga Jan. 8. He has been at Nashville's Ivy Memorial Church since 1963. White Oak membership honored Fowler and his family at a reception following the Sunday evening service, also **L. B. Crantford**, interim pastor at the Chattanooga church since last July.

Ordained as deacons by First Church, Nashville, Jan. 1, were **Dr. James M. Brakefield**, **Dr. William O. Thomason**, and **Dr. James H. Daniel**. **Pastor H. Franklin Paschall** presented them to the ordaining council and to the church. **Dr. W. L. Howse**, director of the Education Division, BSSB, preached the ordination sermon. Brakefield is a Nashville obstetrician. Thomason and Daniel are employees of the BSSB. Daniel is the son of **Jesse Daniel**, long-time Tennessee Sunday School Secretary. Jan. 1 was also the beginning of Dr. Paschall's twelfth year as pastor.

The **C. Lamar Tribbles**, missionaries to Chile, are moving from Talca to Temuco, where he will be pastor-counselor for the Baptist Academy (kindergarten, elementary, and secondary school). They may be addressed at Casilla 50-D, Temuco, Chile. Born in Chattanooga, Tenn., he grew up in nearby Chickamauga, Ga.; she, the former Elizabeth Watkins, was born and reared in Ansonville, N.C. When they were appointed missionaries in 1963 he was pastor of Millstone Baptist Church, Nathalie, Va.

For Sale

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To Evaluate "Blackboard by Wire"

Jefferson City—Thirteen colleges of the Mid-Appalachian Council, plus educators from over East Tennessee, will witness a demonstration of one of the latest means of communication Feb. 15 at Carson-Newman College here.

It's the new "blackboard by wire" teaching system that transmits audio and handwriting over telephone lines from an instructor's transmitting console.

In the Carson-Newman demonstration, the thirteen Council schools will evaluate the possibilities of obtaining the equipment to establish a network.

"With such a network it would be possible for outstanding lecturers from any of the thirteen member colleges of the Council to deliver a lecture. During such a lecture students could press a question button in the classroom. The lecturer would respond by activating a return audio circuit which would permit the student to talk with the transmitting station. Such a system would have great possibilities," said Dr. Harley Fite, President of Carson-Newman.

The system was designed and developed by Sylvania Electric Products.

On The Moral Scene

Christian Life Commission, SBC

. . . Noting the 400,000 divorces in America each year, columnist Sydney A. Harris lists five reasons for so many marriage failures: (1) people live longer than they used to; (2) they move about more, and don't have the roots they used to; (3) more people have more money and they are able to obtain a legal divorce; (4) women have become more educated and more independent, and thus less willing to endure a slave-like marriage; (5) expectations of satisfactions in marriage are higher than they used to be.

. . . The 90th Congress will have 55 Baptists in its membership, 109 Roman Catholics, 93 Methodists, 83 Presbyterians, 68 Episcopalians, 18 Jewish, and a number of other denominations. For the first time, the Greek Orthodox and the Seventh-Day Adventists have representatives in Congress.

. . . At a recent woman's club meeting, according to the Wall Street Journal, it was estimated that 25 percent wore rouge, 35 percent tinted their hair, 80 percent had permanent waves, 90 percent wore nail polish, 85 percent wore eyeshadow, 100 percent used lipstick, 75 percent plucked their eyebrows and 10 percent wore false eyelashes and other cosmetic camouflage. Their subject for discussion: "Deceptive Packaging."

New Book Urges Church To Accept Sex Education

NASHVILLE (BP)—A new book by a Baptist seminary professor has urged Southern Baptist churches to accept responsibility for providing sex education among today's youth, and has given practical guidelines on how to do it.

It is the first such book published by Broadman Press, book publishing arm of the Southern Baptist Sunday School Board, which is designed especially to provide guidelines to pastors, youth workers and parents for taking a positive Christian approach to sex education through the church and home.

Author of the book, entitled "Teaching About Sex—A Christian Approach," is John C. Howell, professor of Christian ethics at Midwestern Baptist Theological Seminary, Kansas City, Mo.

"The church must confront its youth and adults with sound Christian guidance that will enable them to make responsible decisions concerning their own sexual behavior," Howell said.

"To avoid such an approach is to teach by silence and embarrassment that sex is evil and should not be discussed within the context of Christian values," he said.

While Broadman Press has published several books presenting sex in a Christian perspective, Howell's book is the first designed to offer guidance for sex education in the church and home.

"Increases in premarital and extramarital sexual experiences, the pressure of acceptance by homosexuals as a normal third sex, the degrading of sex in popular literature, and the merchandising of sex in advertising confront the church and the home with a challenge which cannot be ignored," Howell said.

That the church and home should mutually accept this challenge is shared by many Christians as revealed in research projects of various denominations, including Southern Baptists, and in personal surveys by the author.

The book discusses the sexual guidance of children and adolescents and marriage preparation. Also included is a chapter of resources.

"Many parents seem amazed to learn that sex education and instruction about sex are not the same thing," Howell emphasized. "As instruction, the biological facts of life may be presented in a relatively brief discussion between parent and child; sex education requires that these facts be related to the whole of life."

"Every child gets a sexual education," Howell stated. "The concern of the Christian home is that children receive their understanding of sexual facts within a context of values that encourages a wholesome acceptance of sex rather than the unwhole-

some exploitation of it."

Concerning the role of the church, Howell said, "If it is true that next to the home, the Christian church and the Sunday Schools are responsible for the Christian education of their youth, then the supplementation of sex education by the churches does come within its educational objectives."

Howell outlined specific educational opportunities which pastors, the church, the association and the denomination may undertake.

Since 1960 Howell has been professor of Christian ethics at Midwestern Seminary in Kansas City.

He has served as pastor of several Baptist churches in Florida and Texas and was chaplain-counselor, Volunteers of American Maternity Home, Fort Worth, 1954-56. During 1965-66 he was chairman of the Clergyman's Advisory Committee, Planned Parenthood Association of Greater Kansas City.



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BAPTIST STUDENTS OUT W



Cissie and Ken Mathias (left), US-2 volunteers to the University of Utah, look over the program of the Convention with their BSU students.



Jim Phillips (left), Student Director of Utah State University, and his BSU students discuss their plans for the social at the State Convention.



The Baptist people of Logan meet here for their services. This building was also the site for the State Convention held December 2 and 3.

Three Baptist students from Tennessee are serving in Utah in student work. These three students have another thing in common for each has served as a BSU President in a Tennessee college. Although many circumstances about them are alike, their work is in two separate locations.

Ken and Cissie Mathias have been appointed by the Home Mission Board as US-2 volunteers to the University of Utah located in Salt Lake City. Mrs. Mathias, the former Cissie Sprouse, was BSU President at Peabody College in Nashville. Ken served as BSU President at Tennessee Tech in Cookeville.

Previous to their work in Utah, Cissie and Ken spent about two months this past summer in Harrogate, Tennessee working in Vacation Bible Schools in the churches of the Cumberland Gap Association, and doing student work at Lincoln Memorial University.

The US-2 program which sent them to Utah is set up by the Home Mission Board for college graduates 27 years of age or younger. The program sends outstanding Baptist young people to serve a two-year mission assignment in the United States, Panama or Puerto Rico. Ken and Cissie began their term of service in Utah's capital city in September, 1966.

Ken serves as the BSU Director at the University of Utah and as the Educational Director, Sunday School Superintendent and Young People's teacher at the University Baptist Mission. The Mission is also used as the Baptist Student Center. Ken describes Baptist work in this area as "still in its infancy; trying to grow up with no adult heritage (or tradition)." Ken states that Baptists are literally "pioneering their way through a thicket."

A major portion of their work involves visiting any prospects that can be found. Coupled with this, they have found that a program of frequent fellowships helps the members of the Mission become more concerned with each other which, they feel, is a necessary step toward becoming more concerned with other people outside the "cozy" Mission group.

Cissie works as part of the secretarial staff at the Utah-Idaho State Convention which is barely two years old. In addition, she helps Ken in his work at the University and teaches a Sunday School class of Beginners and Primaries.

Both Ken and Cissie are concerned that the BSU becomes a means of personal involvement and commitment to the students. In a university of 17,000 where 97% are Mormons, involvement and commitment are essential on the part of the 108 Baptist students there. By writing a constitution, the BSU has been able to gain recognition in school publications and has thus provided

more avenues of communication to the students on the campus.

Located about 65 miles northeast of Salt Lake City is Logan, Utah where Jim Phillips serves as Student Director at Utah State University.

Jim, a former student at Austin Peay State College in Clarksville, Tennessee is also doing graduate work at the University. He is on a Student Director Scholarship to USU. The scholarship is granted by the Student Department of the Tennessee Baptist Convention and provided for by funds raised as part of the summer missions project by Tennessee Baptist students. This is one area in which a student may make application for mission work and appointment through his BSU.

While at Austin Peay, Jim served as BSU President for two years and spent two summers as a missionary in Chicago and Indiana. A third summer was spent as a music director on a youth revival team.

Jim's student work at Utah State University is progressing steadily. The BSU now has 25% or more of the Baptist students involved in some phase of BSU work. At USU there are only 110 Baptist preference students enrolled. The BSU office is located in the only Baptist church in Logan. Here on December 2 and 3, the BSU Convention for Idaho and Utah was held.

Concerning his specific work, Jim relates the importance of personal commitment and a daily walk with Christ. In a pre-school retreat with 22 students, he said that the group stressed the importance of church affiliation with the college church. The group also started a series of studies in campus evangelism. Jim points out that there is a great opportunity for work with Internationals on the campus.

A source of additional inspiration to the BSU has been in having Van Cliburn speak to the BSU on November 18 while on campus for a concert. The BSU is also planning to have Ray Hildabrand, who is Paul of the singing group "Paul and Paula" for their Sweetheart Banquet. Mr. Hildabrand is a Baptist Layman from Dallas who re-



Jim Phillips leads the music at the BSU Convention in Logan.

Advice: Scrap Parsonage Help Minister Buy His Own Home

ATLANTA (RNS)—Advice to the Protestant laity: why should your minister live in a church-owned parsonage? Why not help him buy his own home? Such help will reap benefits for both the congregation and the clergyman.

This is the advice of a man who can speak with some authority on housing for clergymen and their families. He is D. P. McGeachy III, pastor of Westminster Presbyterian church in Nashville—the son and grandson of Presbyterian ministers. His suggestion was contained in the December issue of *Presbyterian Survey*.

For the minister, wrote Mr. McGeachy, home ownership will help him become more fully a part of the community. "He needs to know what it means to pay real estate taxes, to serve on the jury, to get concerned about zoning laws, and to anguish over the troubles with the plumbing. He will be better able to preach to his suburban congregation if he owns a suburban home."

A church which "gets out of the real estate business" and includes a housing al-

lowance in the pastor's salary is being more realistic, he argued. "You will be able to take honest pride in what you are paying your preacher. When you add a housing allowance to his present salary you will be able to compare it far more favorably with the income of your elders and deacons. If he is buying a house, not living in somebody else's quarters, you are more likely to be treating him as his professional qualifications warrant."

It may even be cheaper for the church to pay "a substantial housing allowance" than cope with utilities, upkeep, basic costs, depreciation and the like. In any case, Mr. McGeachy argued, the housing allowance plan would permit church budgets to operate with a more constant figure—avoiding sudden repairs, redecorating for a new minister or similar expenses that must be taken into consideration.

"The manse allowance, income taxfree to the minister, is worry-free to the board of deacons," he observed.

'Death Of Man' Theme Before Lutherans

ST. PAUL, Minn. (RNS)—A Protestant theologian said here that Christians should forget the debate about the "death of God" and concern themselves about the "death of man."

Talk about "death of God" wastes time on the wrong question, Dr. George Forell told a convocation of 700 pastors and seminarians at Luther Theological Seminary.

Dr. Forell, who is director and professor at the University of Iowa School of Religion, said the problem is man and his lost sense of mission.

"We soon will have the technical skill to remake man, just as we have technical skill now to kill every man on this earth," Dr. Forell declared.

How to use the vast technical powers available to man is the problem, he explained, adding:

"It is my conviction that cutting man off from God makes the solution to this problem even more difficult . . . Whenever the relationship to God is destroyed the relationship to the neighbor seems to suffer as well.

"It is for this reason I would hope Christian theologians as well as all other people interested in the earthly welfare of man would forget the debate about the 'death of God.'

"God is not dependent on our approval, support or even belief. Let us rather concentrate on the question of how we can prevent the death of man."

cently gave up the entertainment business because of the non-Christian environment and demands it made.

In addition to these young people, Marvin Hines, 1966 graduate of Belmont College in Nashville, Tennessee, is serving in Moscow, Idaho under the US-2 program. Marvin is also a former BSU President and has done

summer mission work in Indiana. The area in which he is working is part of the Oregon-Washington Convention.

The dedication of these young people in spreading the gospel in Utah and Idaho is a challenge to the Christian people of Tennessee to keep the wheels of witness steadily turning.

Ridgecrest Reservation Time

by **Bob Patterson**

In July and August Ridgecrest is a beautiful place! Frankly, it's an ideal place to spend a vacation—if you don't mind a working vacation.

It's a place where friends meet and where there are no strangers, for the bonds of mutual dedication and purpose are known spontaneously.

It's a place where the singing is "out of this world." You really think you've about gone "on to glory."

It's a place where the inspiration of the Bible study and the messages thrill the mind and soul.

It's a place where you need to go next summer, if you're a Sunday School worker, and if there's any way in the world for you to get there. It'll be well worth all your effort. You'll come down from the mountaintop ready to serve as never before.

The 1967 Sunday School weeks are:

First: July 27 — August 2

Second: August 3 — August 9

Now is the time to make reservations for individuals or for church groups. Get together a car-load, a bus-load, or a caravan. What a fine thing it would be for a church to send the pastor and the Sunday School superintendent!

Early planning (**now**) will assure better results.

For further information, for registration or reservations, write to:

Mrs. Willard K. Weeks
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina

Or perhaps you would like to enjoy the fun, fellowship, and facilities of one of the lodges owned and operated by one of our Tennessee Baptist Associations. If so, you may address inquiry to one of the following:

1. Knox County Lodge
Mrs. Lawrence Trivette

- Knox Co. Association of Baptists
309 Market Street
Knoxville, Tennessee 37902
2. Holston Lodge
Mrs. Ivan Cox
351 Sewanee Street
Kingsport, Tennessee 37660
3. Watauga Lodge
Watauga Baptist Association
Box 87, Elizabethton, Tenn. 37643
or: Mr. Charles Moody
Allen Avenue Extension
Elizabethton, Tenn. 37643
4. Clinton Association Lodge
Clinton Baptist Association
Box 266
Clinton, Tennessee 37716

We hope that you will avail yourself of this opportunity to train to become the kind of Sunday School worker that you feel God wants you to be. Ridgecrest can play a big part in your summer and in your effectiveness as a Christian witness.

Birmingham Hospital Moves

BIRMINGHAM, Ala. (BP)—"Operation Big Move" was almost like a modern version of the exodus to the Promised Land.

Without a hitch, 54 patients were transferred from the Highland Avenue Baptist Hospital, in operation here since 1930, to a new modern Baptist Medical Center Hospital three miles away.

Promptly at 8:00 a.m. on the day of "Operation Big Move," ambulances of the 109th Evacuation Hospital Unit of the Alabama National Guard arrived at the old hospital to begin the big move.

Private cars driven by 17 ministers of the Birmingham Baptist Association also helped transport the patients the three miles to the new hospital located on the South slope of Red Mountain, at 800 Montclair Road.

Along with the patients were transported tons of equipment, drugs, supplies and records.

Traffic between the two institutions was controlled by a Military Police detachment from the 31st Infantry Division of the Alabama National Guard.

A brief ceremony took place outside the new Baptist Medical Center. A ribbon was cut officially opening the new building, and a prayer of gratitude was offered by Richard

Life Through the Cross by Marcus Loane; Zondervan; 296 pp.; \$5.95. Here is a new insight and understanding of the meaning of the ministry and last days of Jesus Christ on earth. The book follows the course of events from our Lord's anguish in Gethsemane to His condemnation by the Sanhedrin.

The Holy Spirit in Today's World by W. A. Criswell; Zondervan; 193 p.; \$2.95. An adventure into an understanding of the Holy Spirit and His function in the world today. Dr. Criswell opens exciting new vistas of possibility and potential as he explores the modern ministry of the Holy Spirit.

Streams in the Desert, Volume II by Mrs. Charles E. Cowman; Zondervan; \$2.95. Companion book to **Streams in the Desert, Volume I**, the daily devotional classic for more than forty years. This new book of daily devotional readings for family and personal use contains 366 meditations with practical spiritual insight for every day of the year.

Women in the World of Religion, Elsie Thomas Culver; Doubleday; 294 pp.; \$5.95. Story of women in religion from pagan priestesses to ecumenical delegates, bridging the gulf between what many think about women in religion and the role they have played. The author is an ordained minister of the Congregational Church.

The Light of the Cross, by Stuart Barton Babbage; Zondervan; 183 pp. Penetrating studies of men and women who appeared in the gospel story, as they stand revealed in the light of the cross.

I Take Thee . . . the Art of Successful Marriage, by Gordon and Dorothea Jaeck; Zondervan; 150 pp. Here is a book with insight, looking at marriage problems and offering some creative and positive solutions.

The Disciples by Emil G. Kraeling; Rand McNally; 289 p.; \$4.95. Through the words of the Gospels and the wide use of non-biblical sources, Dr. Kraeling answers such questions as: Who were the Disciples? How was it possible for those humble, unsophisticated villagers of Galilee to achieve such greatness? What is really known of them? He interprets the identities, lives, and missionary work of the Disciples, unravelling biblical records and adding fresh material.

E. Francis, moderator of the Birmingham Baptist Association.

That afternoon, after the patients had been transferred, long-time hospital trustee Charles J. Donald pinned a "gold medal" and a blue ribbon on the front door of Highland Avenue Baptist Hospital.

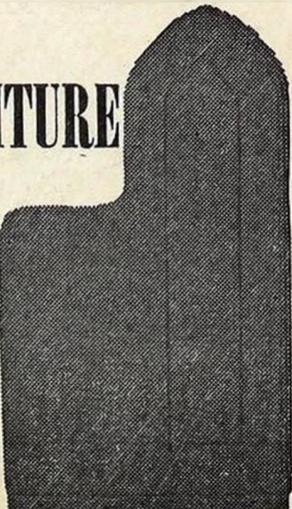
The medal read: "For Distinguished Service." With it was a sign that read, "Closed."

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AS YOU GO . . .

All over the Southern Baptist Convention preparation is being made for the annual study of mission work in the United States. This year attention is focused on the Great Lakes area.

Primary children will spend the entire month of March studying **A Church for Debbie and Dan** by Martha Gillespie Lowe, a delightful story of a family that moved from Memphis to Chicago and their search for a new church.

Junior GAs will study **A Bugler for Salateeska** by Floyce Moon, the story of Greg, his adventures in Chicago and his life changing contacts with Southern Baptists there.

Safari North by James C. Hefley, the Intermediate book, is about Bill Jenkins and his encounter with Baptists in Chicago.

Young women will study **A Saga Told** by Eva Inlow and Adults will study **Forest Trails to Urban Jungles** by E. H. Moore.

Teaching helps for each of the five books

SBC Missions Gifts Hit All Time Record

NASHVILLE (BP)—The year 1966 was marked by the largest contributions to Southern Baptist Convention missions causes in the history of the denomination, an end-of-the year financial report from the SBC Executive Committee disclosed here.

Southern Baptists gave more than \$24 million through the denomination's Cooperative Program during 1966, surpassing last year's contributions by \$1.4 million.

In addition, designated contributions to specific Southern Baptist missions causes boosted total missions gifts for 1966 to almost \$43 million.

The end-of-the-year report was prepared by the Southern Baptist Executive Committee here which receives the funds from churches and state conventions and distributes them.

It was the biggest year of missions giving in the history of the convention, and the advance section of the Cooperative Program was entered earlier than ever before, the day before Thanksgiving.

December was also the biggest month of missions giving in the history of the denomination with a record \$2,574,436 given through the Cooperative Program and an additional \$168,410 to designated causes.

"The increased receipts reflect a deep concern on the part of Southern Baptists for greater outreach through the agencies supported by the Cooperative Program," commented Porter W. Routh, executive secre-

are available at your Baptist Book Store for 40¢ each. Check the resource materials that are available from the Home Mission Board, the Baptist Sunday School Board, and other sources and place your order early enough to have it available for your class teaching.

The high point of this Home Missions emphasis will be reached during the Week of Prayer, March 5-12, as we try to reach a goal of \$4,500,000 in the Annie Armstrong offering.

tary of the SBC Executive Committee. Routh gave the credit to laymen, pastors, and state conventions increasing their percentage to SBC causes.

The record \$24,005,046 in Cooperative Program contributions exceeded similar contributions in 1965 by \$1,434,188, or 6.35 per cent.

Designated contributions totalling \$18,994,575 for 1966 increased by 11.03 per cent or \$1,887,526 over 1965 designations.

The grand total of designated and Cooperative Program missions gifts was \$42,999,622, an increase of \$3,321,714 over 1965, or 8.37 per cent.

Under the procedure established by the convention when the 1966 budget was adopted, all missions contributions through the Cooperative Program which arrived after the budget had been met was divided two-thirds to foreign missions and one-third to home missions. A total of \$2,744,297 was divided between the two SBC mission boards through this "advance section" of the Cooperative Program giving plan.

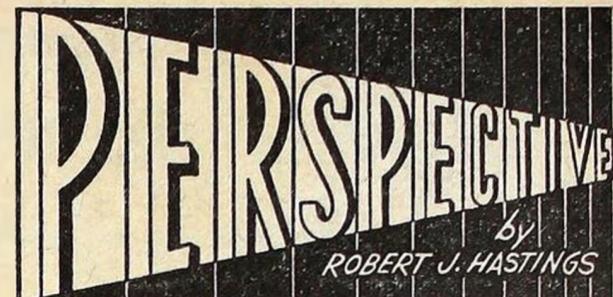
During the year, the SBC Foreign Mission Board received a total of \$26,496,785 through both designated and Cooperative Program contributions, compared to \$24.3 million in 1965.

The SBC Home Mission Board received \$9,014,981 during 1966, compared to \$8.1 million in 1965.

Twenty-one Southern Baptist Convention agencies, institutions and organizations received funds through the Cooperative Program or through designated contributions.

Six Southern Baptist seminaries received a total of \$5,098,485 in total contributions, the report disclosed, and the SBC Radio-Television Commission received \$1,097,658. Other agencies and organizations received much smaller amounts, ranging from less than \$1,000 to about \$250,000.

The end-of-the-year financial report included only amounts given to nation and worldwide SBC missions causes, and did not include funds for the support of local churches, area-wide missions efforts, and state-wide missions programs.



"A Dissatisfied Optimist"

Jesus taught in the Beatitudes that the kingdom of heaven belongs to those who are poor in spirit. But who wants to be poor in spirit, if it means to be discouraged, depressed, and low in spirits?

That's the point! To be **poor** in spirit does not mean to be **low** in spirits. The spiritually poor are dissatisfied with themselves, but they are not discouraged.

The poor in spirit enjoy a taste of living, not a distaste for life. They are humble, but they are not humiliated. They are not like a deflated balloon or melted ice cubes at a July picnic. They have a zest for progress, tempered by self-understanding and humility.

Dr. Paul Tournier is convinced that man's instinct for adventure is one of the great driving or motivating forces of the human race. He sees the love of adventure as important as the instinct of self-preservation. With keen insight, he observes that "Adventure ceases as soon as normalcy begins."

Which words best describe the poor in spirit? Depressed, defeated, discouraged, broken, and humiliated? Or adventuresome, excited, optimistic, growing, and daring?

Okay, so you're not interested in playing word games? Then get in there and play the game of life. Use the Beatitudes for ground rules. Ask the Lord to make you a dissatisfied optimist. And heaven will be yours, as well as earth!

Elementary Workshops Scheduled

Two Elementary Workshops, jointly sponsored by Sunday School, Training Union, WMU and Brotherhood will be presented at First Baptist Church, Paris—March 20-21 and at FBC Knoxville—March 23-24. Conferences are planned for Nursery, Beginner, Primary and Junior workers at each. Special guest speaker will be Dr. Charles McDonald.

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Attendance & Additions

January 8, 1967

Churches	S.S.	T.U.	Add.
Alamo, First	285	93	
Alcoa, Calvary	190	80	
First	437	230	
Athens, Central	170	84	1
East	378	160	3
Auburntown, Prosperity	132	62	
Baxter, First	91	61	
Bristol, Tennessee Avenue	714	224	12
Brownsville	679	161	
Poplar Corner	90		
Calhoun, First	166	104	1
Carthage, First	196	59	
Chattanooga, Brainerd	1013	364	
Central	802	243	8
Meadowview	51	23	
Concord	528	198	2
East Brainerd	267	91	1
East Lake	462	123	5
East Ridge	758	210	1
First	995	256	3
Northside	379	87	
Oakwood	498	138	2
Ooltewah	165	82	
Red Bank	1147	290	12
Ridgedale	544	201	
St. Elmo	356	114	
South Seminole	286	112	
White Oak	472	155	4
Tremont	110	35	
Woodland Park	249	114	
Clarksville, Cumberland Drive	170	62	
First	1112	261	4
Grace Avenue	249	115	
Hillcrest	243	131	
New Providence	248	71	
Pleasant View	291	83	
Ridgecrest	18		
Cleveland, Big Spring	335	173	1
Blue Springs	87	38	
Westwood	249	101	1
Clinton, First	657	202	1
Second	425	130	2
Collierville, First	331	79	
Columbia, First	481	139	
Highland Park	357	115	
Northside	131	70	
Pleasant Heights	227	103	
Concord, First	323	144	1
Cookeville, Bangham Heights	68	46	
First	562	108	4
Washington Avenue	224	112	
West View	167	67	
Corryton	247	98	
Crossville, First	260	88	
Homestead	162	53	
Oak Hill	117	56	2
Daisy, First	301	105	1
Denver, Trace Creek	147	61	
Dickson, First	291	104	3
Dresden, First	216	86	
Dunlap, First	156	55	
Dyersburg, Hawthorne	202	96	2
Elizabethton, First	425	149	1
Immanuel	328	138	
Oak Street	166	58	
Siam	205	96	
Etowah, First	308	96	
North	379	154	
Friendsville, First	121	60	
Galloway, First	132	97	
Gladeville	164	84	
Goodlettsville, First	573	214	1
Grand Junction, First	126	68	
Greeneville, First	407	110	
Cross Anchor	27	31	
Greenback, Greenback Memorial	84	40	
Greenbrier, Bethel	199	86	
First	349	122	
Jordonia	80		
Lights Chapel	27	20	
Harriman, Big Emory	120		
South	458	175	6
Trenton Street	326	90	2
Henderson, First	202	51	
Hendersonville, First	820	123	2
Henry	78	40	2
Hixson, Central	414	171	2
First	342	125	
Memorial	289	140	1
Humboldt, First	542	162	2
Huntland	107	47	2
Jackson, Calvary	486	185	
First	970	320	4
Highland Park	265	115	
Parkview	476	171	1
West	873	384	2
Johnson City, Antioch	196	88	
Clark Street	242	66	
North	216	85	2
Unaka Avenue	386	131	
Kenton, First	226	68	
Macedonia	82	62	3

Kingsport, First	889	266	1
Litz Manor	228	90	2
Kingston, First	423	164	2
Knoxville, Beaver Dam	310	148	
Black Oak Heights	251	76	
Broadway	840	238	3
Central (Bearden)	809	299	6
Cumberland	421	173	
Fifth Avenue	574	143	
Galilee	198	87	1
Grace	487	210	1
Immanuel	373	143	1
Lincoln Park	968	272	
McCalla Avenue	711	258	2
Mount Carmel	161	70	
Mount Harmony	184	116	
Meridian	695	173	3
New Hopewell	306	132	1
Smithwood	678	243	1
Wallace Memorial	697	271	1
West Hills	398	129	2
West Lonsdale	355	192	
LaFollette, First	279	100	
Lawrenceburg, Deerfield	117	77	4
First	214	86	2
Highland Park	320	126	1
Immanuel	496	237	2
Meadow View	103	52	
Lebanon, Fairview	350	112	2
First	598	151	
Rocky Valley	117	40	
Lenoir City, Calvary	191	72	
Dixie Lee	172	84	1
First	419	133	1
Kingston Pike	128	76	
Pleasant Hill	171	115	1
Lewisburg, East Commerce	169	50	
First	340	77	
Liberty, Salem	93	37	
Linden, First	77	33	
Livingston, First	235	130	1
Loudon, New Providence	141	108	
Union Fork Creek	78	74	
Louisville, Zion	119	76	2
Madison, Alta Loma	286	119	
First	400	92	
Neely's Bend	139	66	
Malesus	293	104	
Manchester, First	335	124	
Trinity	190	98	
Martin, Central	381	125	11
Mount Pelia	129	47	
Southside	159	62	4
Maryville, Armona	190	84	
Broadway	542	249	
Dotson Memorial	184	84	
Everett Hills	425	218	
Forest Hill	150	75	
Four Mile	101	61	
Mt. Lebanon	225	141	
Oak Street	116	77	
Old Piney	131	58	
Second	67	33	2
West	144	88	2
Wildwood	103	70	
McEwen, First	98	24	
McKenzie, First	370	79	3
McMinnville, Gath	116	53	
Magness Memorial	340	71	
Westside	48	19	
Shellsford	197	107	
Mt. Juliet	262	117	
Memphis, Ardmore	714	335	
Bartlett	483	227	
Barton Heights	189	82	
Bellevue	1646	733	5
Berclair	871	331	2
Boulevard	263	89	
Broadway	804	304	8
Brunswick	114	73	
Calvary	265	123	
Cherokee	975	280	
Dellwood	507	200	
East Park	245	131	
Egypt	128	58	
Ellendale	205	101	
Elliston Avenue	403	175	1
Eudora	1079	331	
Fairlawn	590	255	4
First	1481	298	9
Forest Hill	101	58	
Georgian Hills	583	210	2
Glen Park	389	182	
Graceland	673	175	2
Kennedy	549	231	
LeaClair	588	258	1
Leewood	901	300	5
Lucy	169	102	5
Malcomb Avenue	145	64	2
Mallory Heights	194	96	
Manassas Street	88	74	3

McLean	551	164	2
Oakhaven	621	220	
Peabody	175	103	
Second	923	336	9
Sky View	435	200	6
Southern Avenue	737	222	3
Speedway Terrace	650	329	7
Summer Avenue	56	27	1
Sunset	25	15	
Temple	950	259	1
Trinity	860	240	8
Union Avenue	939	188	2
Wells Station	688	226	3
Westmont	208	100	6
Westwood	473	154	
Whitehaven	929	212	2
Milan, First	481	175	
Northside	200	83	
Monterey, First	244	59	1
Morristown, Alpha	171	109	
Bethel	198	88	
Buffalo Trail	102	35	
Bulls Gap	99	34	
Cherokee Hill	138	61	
Fairview	132	35	
Fernwood	106		
First	668	167	3
Holts	165		
Pleasant View	168		
Murfreesboro, First	737	246	
Calvary	114	53	
Immanuel	122	47	
Southeast	256	138	1
Third	347	89	1
Nashville, Belmont Heights	1093	354	7
Brook Hollow	470	160	6
Charlotte Road	123	72	1
Dalewood	440	89	
Dickerson Road	440	126	4
Donelson, First	891	176	
Eastland	533	179	5
Fairview	232	68	
First	1613	615	1
Carroll Street	150	41	
Cora Tibbs	58	28	
T.P.S.	413		
Gallatin Road	387	135	2
Glenwood	320	100	
Grace	713	198	1
Grandview	377	76	5
Harsh Chapel	208	66	
Haywood Hills	437	198	
Hermitage Hills	397	175	1
Hillhurst	292	114	2
Inglewood	834	239	3
Joelton	294	136	
Lincoya Hills	260	108	5
Lockeland	488	135	2
Lyle Lane	104	42	
Maplewood	221	85	
Park Avenue	941	336	6
Riverside	309	81	
Rosedale	212	108	3
Tusculum Hills	469	120	1
Two Rivers	331	172	5
Valley View	85	54	
Woodbine	523	173	1
Oak Ridge, Robertsville	694	264	
Old Hickory, First	440	185	
Peytonville	31	17	
Rayon City	201	80	
Temple	324	145	1
Oliver Springs, Beach Park	153	9	6
First	183	82	
Only, Maple Valley	18		
Paris, First	510	153	1
Parsons, First	226	81	
Portland, First	409	154	5
Powell, Glenwood	329	151	
Rockford	122	72	2
Rockwood, Eureka	89	62	
First	440	121	
Mission	9		
Rogersville, East	203	112	2
Henard's Chapel	114	93	
Hickory Cove	89	24	
St. Joseph, First	70	39	
Savannah, First	219	75	
Selmer, Falcon	85	53	
Sevierville, First	523	173	4
Seymour, First	264	69	
Shelbyville, First	423	84	
Flat Creek	43	18	
Hickory Hill	44	31	
Shelbyville Mills	185	85	2
Smyrna, First	324	130	
Somerville, First	313	124	2
South Pittsburg, First	250	92	
Sparta, First	189	83	
Summertown	137	57	1
Sweetwater, First	434	157	
Oakland	66	32	4
Trenton, First	425	108	6
Troy, First	188	80	
Tullahoma, First	648	151	4
Central	54	25	
Hickerson Memorial	44	16	
Union City, First	642	154	7
Samburg	63		
Second	304	110	4
Watertown, Round Lick	213	86	
Waverly, First	194	73	
Wavnesboro, Green River	167	84	
White House	160		
Whiteville, First	175	82	2
Winchester, First	241	79	4
Southside	87		

Fighting For Peace

Ephesians 4:3

Malcolm Tolbert

According to Ephesians, the hostility and tensions that divide humanity are but the expression in history of a cosmic spiritual warfare. Paul understood that God's purpose was to overcome this cosmic rift and unify all things in Christ (Eph. 1:10).

The concrete expression in history of this reconciling work of God was what had been done to destroy the racial and religious barriers that separated Jew and Gentile (Eph. 2:11-22). To Paul, the greatest manifestation of the grace of God was to see Jews and Gentiles, who normally despised each other, brought together in the fellowship of the church.

But if unity or fellowship among people of different backgrounds was the great historical manifestation of the transforming power of God, it was essential that nothing destroy that unity. A church divided by the hatred, prejudice, and selfishness was a living contradiction of the gospel. For this reason Paul urged his readers to live worthily of their calling (Eph. 4:1). In this context, to live (or walk) worthily means to maintain that fellowship which is the visible sign of the presence of God among his people.

Then in Eph. 4:2 Paul exhorted his readers to inculcate those qualities that make for fellowship, such as, humility, meekness, forbearance, and love.

This leads up to a very interesting exhortation. Paul continued with an appeal that Christians "endeavor to guard the unity of the spirit in the bond of peace" (Eph. 4:3).

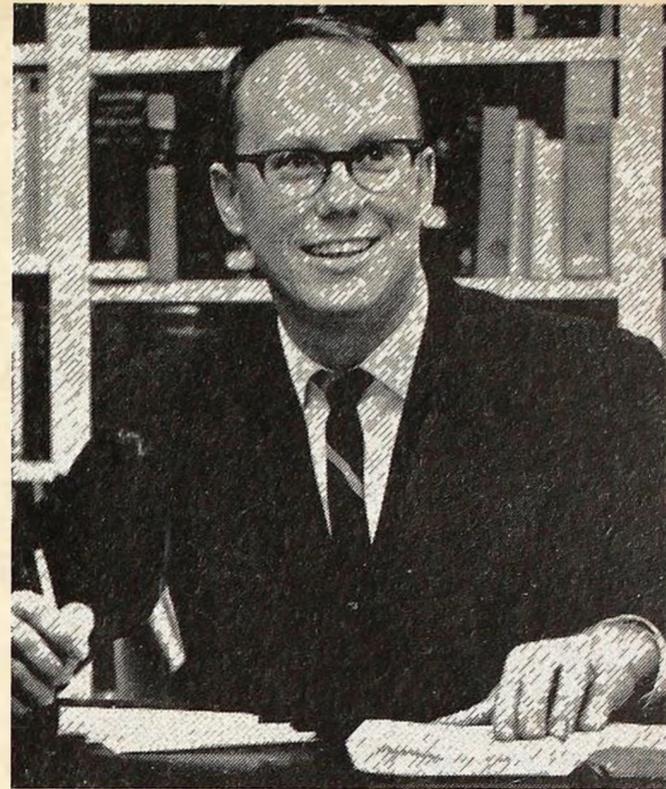
There is a paradox here. Fellowship

among Christians is a gift from God and becomes a reality through the Spirit. At the same time, Christians must work to guard that unity. The verb used (translated "endeavor") indicates that unity is preserved only when Christians make a positive and dedicated effort to guard it.

Far too many Christians think that they have done their part if they just remain neutral in the midst of church problems. They sit on the sidelines and allow people who are motivated by prejudice, selfishness, and anger to destroy the fellowship of the church. Then they pride themselves on being peaceable persons.

Paul's view was the opposite of this. He saw the Christian as a "fighter for peace" rather than as a peaceable person. Peace, fellowship, and unity among Christians are not just accidents. They become a reality when the church realizes that they are positive goals worth striving for.

Dr. Tolbert, is associate professor of New Testament at New Orleans Baptist Theological Seminary.



BAPTIST PROF TO INDONESIA: Greek and Religion Professor Barclay Newman of William Jewell College (Baptist), Liberty, Mo., checks a copy of a new Greek-English dictionary he has prepared for American Bible Society publication this spring before leaving for Indonesia where he will become a translation consultant with the United Bible Societies. Barclay plans two trips to Indonesia before his assignment begins this fall. Barclay spent his boyhood in Mississippi and Tennessee, and was a pastor in Kentucky and Tennessee. His wife is the former Jean Butler of Jackson. (BP PHOTO)

Tattnall Square Church Calls Virginia Pastor

MACON, Ga.—The Tattnall Square Baptist Church here has named Byron M. Wilkinson, pastor the past eight and a half years of Hatcher Memorial Church, Richmond, Va., its new pastor, effective Feb. 1.

Tattnall Square has been without a pastor since Thomas J. Holmes and two other male staff members were fired Sept. 25 in a hassle over integration of worship services.

Holmes is now vice-president for public relations at Mercer University, here. Tattnall Square church is located at the corner of the Mercer campus.

Ousted along with Holmes were associate pastor Douglas Johnson and organist Jack Jones. Both are still affiliated with Mercer and Johnson is pastor of a group which calls itself Christian Fellowship, composed primarily of former Tattnall Square members. The Fellowship is considering constituting as a church in the near future.

14 per cent were between 61 and 69; and 9 per cent of the teachers were over 70.

Another question in the survey disclosed that 26 per cent of the teachers felt that editors of Sunday school materials knew more about theology than is actually the case.

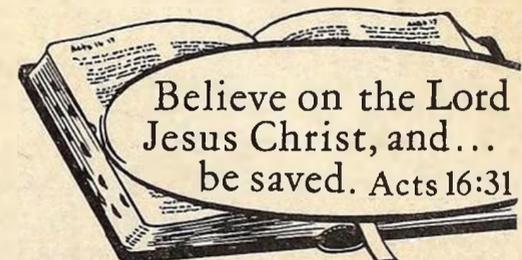
Teachers Surveyed On Preparation

NASHVILLE (RNS)—How much time do Sunday School teachers expend preparing their lessons?

To find the answer to this and other related questions, the Methodist Church's Board of Education surveyed teachers of adult church school classes in 400 congregations across the country. This is what they found:

Of the teachers of adult classes surveyed, 12 per cent spend less than an hour on preparation; 55 per cent spend between one and three hours; 30 per cent report spending more than three hours to prepare for each session.

In the group studied, 23 per cent of the adult class teachers were under 39 years of age; 54 per cent were between 40 and 60;



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Our Response To Christ

TEXTS: Luke 7 and 8 (Larger)—Luke 8:9-21 (Printed).

God has done much to make possible the salvation of each person from his sins. But each person must make the proper response both to that provision God has made and to His offer to forgive and save. Upon these two propositions the Gospel rests. Salvation is a gift, but God cannot give unless and until the person receives the gift. In other words, the Gospel becomes effective only as one responds in a Scriptural manner to it. A consideration of the printed text, as indicated above, offers some light in this regard. The following notes or comments may help in such consideration.

Typical Responses (vss. 9-15)

These verses contain Jesus' interpretation of His parable which He has just given to the large assembly of listeners. It has been called the Parable of the Sower, if one follows the parallel account in Mt. 13. It can be called the Parable of the Soils, if one follows only Mark or Luke. The four kinds of soils illustrate four types of responses to Christ. The first response may be called the response of a hardened heart. Satan exploits this type of response to the fullest by causing its victim to reject the Word immediately. The second type is the shallow or superficial response. Such persons hear and respond largely with the emotions and thus fall away when the going gets rough. The third type hears and would respond but is distracted with life's cares and pleasures. Such persons fail to place value on the right items and thus miss altogether the chief value. The fourth type is the response of full committal. The soil of the life is rich and deep and free from distractions. The Devil has no chance with such persons. The Word germinates and brings full fruitage. Since this type is considered in the notes that follow, further comment is not made at this point; but the world owes much to genuinely committed Christians.

Inevitable Consequences (vss. 16-18)

The person who responds with full committal of heart and life may expect some inevitable consequences or results. First, there is that of prominence for purposes of illumination of the paths of those about him. He is to let his light shine for God's glory and for mankind's benefit instead of trying to hide his influence. All obstacles for the accomplishment of these purposes must be removed. Let him remember that the spiritual world is dark but for the Light

of the World, Jesus of Nazareth. Second, there is that of complete disclosure of his life and deeds here and now (v. 17). A critical society can be expected to find serious faults or lacks in the life of the Christian. Let him do nothing, or fail to do something, that would bring shame to the cause of the Kingdom. The follower of Jesus Christ must always remember his sacred and high calling, and conduct himself accordingly. Third, there is the inevitable consequence of cumulative stewardship for the loyal Christian just as there is the inevitable consequence of reduced stewardship for the one who fails in his loyalty and devotion to the Lord. This principle must never be overlooked.

Treasured Privileges (vss. 19-21)

These three verses tell us who may enjoy the highest privileges within the circle of Jesus' disciples. Jesus' mother and half-brothers had come to see Him as He was engaged in His pressing ministry to the people all about Him. Some one told Him of their presence, to which He said: "My mother and my brothers? That means those who listen to God's message and obey it" (Phillip's Trans.). The first of these privileges, then, is that of blessed fellowship with Him. This, in turn, brings fellowship with others of like minds and aspirations. Even a casual study of Acts shows that the early churches were centers of fellowship. The second is that of sharing, just as do members of a good family. The strong helps the weak, prompted by a spirit of love and concern. The third privilege is that of confidence and trust. Jesus trusts us because He has confidence in us. We trust Him and have never been disappointed, but sad to say we have disappointed Him all too often; but He still loves and trusts us. Thus a true church enjoys a sacred relationship with its head, Jesus Christ the Lord.

ON MATTERS OF
Family Living

By

Dr. B. David Edens

319 E. Mulberry

San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

Family Rituals Found Key To Family Happiness

Major studies have shown that one of the keys to successful family life is "the existence and maintenance of family rituals," reminds family life specialist Dr. Paul Popenoe. The finding, he feels, has not received enough attention either from those counseling families or from those raising them.

Awareness of the importance of family rituals, can help young parents achieve a richer, more fulfilling life for themselves and children now, as well as create a heritage of happiness for their children to bring to their own homes later on.

He urges parents not only to use such obvious occasions as holidays, birthdays and religious observances to build a backlog of family rituals and memories, but also to make simple occasions such as picnics, visits and mealtimes to give children the indispensable feeling of "our family does this."

The habit of family talk—as opposed to parental lectures—is itself a valuable ritual. Most topics should be acceptable for family discussion. The source can be a TV show, newspaper or magazine article, school occurrence, local event, someone's mood of the moment.

"There is no better way for parents to counteract the admittedly unwholesome effect of some of the offerings of the mass media than by submitting them to calm scrutiny in this way."

In short, the establishment and management of patterns of family ritual is one of the significant keys to successful marriage and family living.

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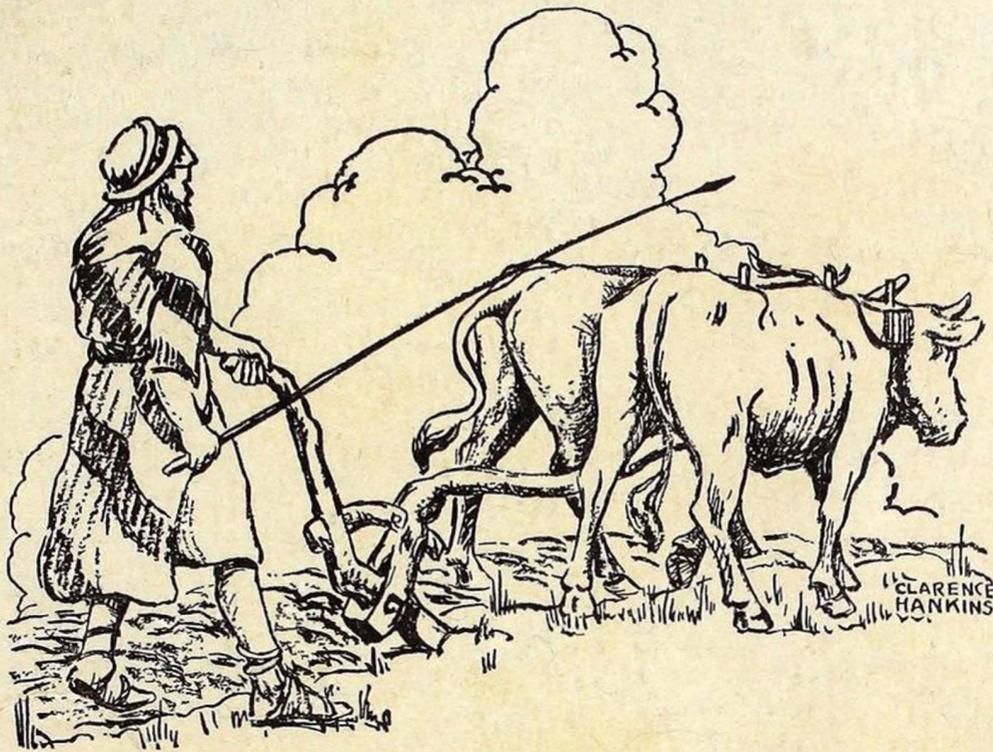
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Children's Page



LONG-AGO FARMING*

By Thelma C. Carter

Most of us know that our country is famous for its success in farming. Pictures of our abundant harvests of grains, fruits, and vegetables are found in magazines and newspapers all over the world.

How did we become such successful farmers? History tells that we learned to cultivate our land little by little and by keeping on. The farming lessons learned by early people were passed on to their sons, then to their sons' sons, and on and on through the centuries.

We are told that probably cavemen found that the seeds growing in the tops of certain wild grasses were good to eat. Perhaps a man noticed that at certain times of the year the seeds fell to the ground and, in time, new plants appeared there.

This gave him the idea of gathering seeds and planting them where he wanted not only grains, but also fruits, berries, and vegetables to grow.

With a digging stick or a tree branch, the long-ago farmer scratched the ground and loosened it, making it soft so that the rain could reach the seeds and the roots could spread out. The first plow was probably a branch from a tree.

The planting of seeds changed man's whole way of living. At first, people had depended on hunting and on raising cattle and sheep for food. Now they settled in one place to live. They made their homes where they planted their seeds. They no longer had to wander about in search of food. And so farming began.

The people of ancient Palestine were good farmers. Egypt was famous for its wheat. There wheat was planted in the winter and harvested in the summer, very much as we do today.

FRIENDLY BOTANIST*

By Mary C. Lane

You may wonder what a French botanist has to do with you. André Michaux is the man who sent our wild strawberry plants and seeds back to his home in France many years ago. These berries became the cultivated strawberries we enjoy today.

André Michaux's son, François, compiled his father's notes taken during years of plant gathering in this country. He prepared these notes for publication of the first flora of North America ever printed.

The story of André Michaux is a romantic, adventurous one. He was born in 1746 and spent his boyhood on his father's farm outside of Paris. André grew up with a love for the flowers around him. As he became older, he married a neighbor girl. She died when François was born.

André then decided to move away and to become a botanist. He studied in Paris in the King's gardens, and later went to the royal gardens in London.

Finally, the king of France sent him to Persia to collect flower seeds and plants for France. André spent three happy years in Persia. He returned with a large collection for the king's garden.

André Michaux was disappointed in 1785 when King Louis sent him to North America instead of back to Asia. On the other hand, François, now fourteen, was overjoyed to have a chance to see the wild Indians in the strange country across the sea.

André, François, and an assistant sailed to New York. They worked hard establishing a botanical garden in New Jersey. From it, they sent five thousand trees and twelve shipments of seed to France.

Leaving his assistant in charge, André and his son went to Charleston, South Carolina. There on about one hundred

Laughs . . .

The careful driver approached the railroad crossing, and, doing as the sign instructed, he stopped, looked and listened. The only sound he heard was that of another car hitting him from the rear.

* * *

Roy: I made a hundred in school today, Mother.

Mother: Good! What did you make a hundred in?

Roy: I made 40 in reading, 30 in spelling, and 30 in arithmetic.

acres, he started his second American garden. In a few years, François went back to Paris to complete his schooling.

André Michaux made his headquarters in Charleston for ten years. François rejoined him and, from time to time, the boy and his father took trips through North Carolina and South Carolina, and even into the Far West. The Michauxs and their Indian guides trusted and respected one another.

Even during the years of the French Revolution, André Michaux continued with his plant collecting. For seven years he received no salary, and his savings were finally gone. In 1796 he decided he should sail for his homeland. François stayed in America.

En route, André was shipwrecked on the coast of Holland. Fishermen thought at first he was dead. As soon as André regained consciousness, he inquired about his collection of pressed flowers. Luckily all had been saved. He stayed in Holland for six weeks to wash the flowers in fresh water, to dry them, and then to store them between new papers.

André Michaux enjoyed a happy reunion with his family in France, but the French Republic would not pay him the back salary which was owed him. Nor would they send him back to America as a plant collector for the French Republic.

Finally, in 1800, André started a botanical garden on the island of Madagascar for the care of plants to be sent to France. Under the hot, tropical sun he overworked. He died of a fever in 1802.

The world mourned Michaux. In George Washington's diary is an account of the trees and plants that André Michaux had given him. The Madisons and Thomas Jefferson were his friends. Everywhere André Michaux was known for his courtesy, his honesty, and his dedicated love for plant collecting. Wherever he went, he transplanted beauty.

Written accounts tell that from Florida to Canada, Michaux introduced new vegetables, plants, and trees. Indeed, travelers in Persia and Africa, as well as on the vast continent of North America, often found some family that said, "These are trees that we owe to André Michaux."

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Membership Gains Fail To Match Population Growth

NEW YORK (RNS)—Although church and synagogue membership in the U.S. in 1965 gained by 1,374,973 to a grand total of 124,682,422, it failed to keep up with population growth for the first time since 1961.

The 1.3 million increase represented 1.1 per cent gain from 1964 church membership, contrasted to the population rise estimated at 1.3 per cent between April 1964-April 1965.

Present church membership constitutes 64.3 per cent of the total U.S. population, compared with 64.4 per cent in 1964, 64 per cent in 1963, 63.4 per cent in 1961 and 1962, and 63.6 per cent in 1960.

The statistics, released by the National Council of Churches, are based on its 1967 Yearbook of American Churches published Jan. 9. They were compiled by the NCC's research department and are mainly for the 1965 calendar year or fiscal year ending in 1965.

In 1964 the percentage gains were slightly less than 2 per cent for church membership, and 1.5 per cent for population; in 1963 these percentages were 2.6 and 1.5 respectively; in 1962 they were both 1.6 per cent; and in 1961 membership lagged a little behind population growth.

Concerning church membership, it was pointed out that such designation differs from group to group. Eastern Orthodox include persons in the cultural and nationality groups served. Roman Catholics and a few Protestant bodies count all baptized persons, including children. Most Protestant denominations include only those who have attained full membership, usually persons over 13.

The 1965 figures are based on reports received from 251 religious bodies, one more than the previous year. The newly added group is an evangelistic association with six small churches in New Jersey, four pastors and a membership of 200.

A breakdown of total church membership shows 69,088,183 Protestants in 222 denominations—a gain of 778,705 over 1964, or 1.1 per cent.

The figure for Roman Catholics is given as 46,246,175 an increase of 605,446 or 1.3 per cent. Statistics for other major religious bodies in 1965 are Eastern Orthodox, 3,172,13; Jews, 5,600,000; Old Catholics, Polish National Catholics, and Armenian Church of America, 483,901; and Buddhists, 92,000.

A separate table prepared by the American Institute of Public Opinion shows that church attendance has been slowly, but steadily, declining since 1958. These annual figures, based on a national sample of adults,

remained at 47 per cent from 1959-61, dropped to 46 per cent in 1962-63, then to 45 per cent in 1964 and 44 per cent in 1965. All-time highs were in 1955 and 1958 with 49 per cent.

In another table church membership is indicated as a percentage of population since 1850, when it was 16 per cent. This percentage rose to 23 in 1860, dropped to 18 in 1870, gained to 22 in 1890 and to 36 in 1900.

Protestants constituted 27 per cent of the U.S. population in 1926, 33.8 per cent in 1950, 35.4 per cent in 1960, and 35.6 per

cent in 1965. Catholics have increased from 16 per cent in 1926 to 18.9 per cent in 1950, 23.3 per cent in 1960, and 23.8 per cent in 1965.

A U.S. Department of Commerce table shows a decrease in the value of new religious building—from \$1 billion in 1964 to \$985,000,000 in 1965. The peak in new construction was reached in 1962 with \$1,035,000,000.

Six denominations reported more than three million members in 1965. These are: Southern Baptist Convention, 10,770,573; The Methodist Church, 10,331,574; National Baptist Convention, U.S.A., Inc., (Negro), 5,500,000; Protestant Episcopal Church, 3,410,657; United Presbyterian Church, 3,304,321; and Lutheran Church in America, 3,142,752. With the exception of the Southern Baptists, all are members of the NCC.

Bad Debts, Unredeemed Pledges Hit California Baptist Unit

FRESNO, Calif. (RNS)—Southern Baptist churches and individual church members have accumulated nearly half a million dollars worth of bad debts and unredeemed pledges to the denomination's California Baptist Foundation.

The report was published by The California Southern Baptist.

Nearly half—42.5 per cent—of the current outstanding church loans made by the Foundation are delinquent for a total of \$240,420, Foundation executive secretary Cecil Pearson reported at the group's board meeting. Delinquencies range from one month to more than two years; 23 churches and four associations in California are involved.

An additional \$225,000 is owed the Foundation for bonds which church members agreed to buy on the "lay away" plan, the publication said. The bonds were sold through local churches which have likewise defaulted on their pledge to make good on any promised payments missed by their members.

As a result of these and other financial difficulties, the Foundation, with a deficit of \$18,000 at the beginning of 1966, was expected to be \$100,000 in the red.

Additional financial problems for the Foundation include the disposition of an old and vacant office building in downtown Fresno which it can neither rent nor sell and on which it continues to lose money.

The Foundation, which is operated for the benefit of Southern Baptist churches in California, has a credit—on paper—of \$50,000 reportedly owed it by an investment group. But efforts to collect any part of the money have been unavailing. Accord-

ing to the Baptist journal, the investment group has refused to acknowledge correspondence from the Foundation. Legal action is now under consideration.

Despite the morass of difficulties, board members at their meeting sought to hammer out plans to solve the major problems and to develop policies for more effective functioning by the Foundation in the future.

Ask N.C. Law To Safeguard Confidences

RALEIGH, N.C. (RNS)—The North Carolina Chaplains Association adopted a resolution here calling for an amendment to state law that would safeguard ministerial confidences.

Existing law allows a presiding judge to require testimony from a clergyman if, in the judge's opinion, such testimony is necessary to justice, even though the information may have been transmitted by the defendant in the course of pastoral counseling.

Several church groups have urged that clergymen be given the same protection from having to divulge confidences as now enjoyed by doctors and lawyers.

A report from the Census Bureau has revealed that 36 percent of the nation's non-white families had incomes last year of \$3,000 or less, thus falling below the poverty line. By contrast, only 14.4 percent of the white families were below the poverty line.