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A VERSE THAT CHANGED MY LIFE



by James D. Hopkins, Inglewood Church,
Nashville

Worry is a conquering sin that inevitably destroys faith. It can happen to a minister as well as a layman. To live by faith requires the best in every one of us. Six years after Seminary, in the middle of my first large responsibility I had a nervous collapse. During those days of trial I had to learn again the A B C's of faith. A Catholic librarian handed me a book by Norman Vincent Peale entitled, "The Tough Minded Optimist" and urged me to read it.

My first impression was, What can he say to me? Out of kindness to the librarian I began to read the book and God spoke to me in a way that my soul needed. I saw the Scriptures in a fresh way . . . the way of Faith. I discovered a verse I want to share with you. It is the verse that I preached in my first sermon to Inglewood Baptist Church. The verse is Psalm 118:24 "This is the day the Lord hath made, we will rejoice and be glad in it." This verse is attached to my bathroom mirror. It is the first thing I see upon arising in the morning.

Each day is a precious gift from God. It is the only day you have. Thank Him for salvation and the blessings of family, health, friends, church, etc. Ask him to guide you today. Ask him to care for the problems and decisions you must face. No matter how big your responsibilities, you can only take them one day at a time. I am convinced that real happiness will come into our lives when we begin to practice the model prayer of our Lord, "Give us this day our daily bread." Try Thanksgiving . . . "Rejoice and Be glad" in the day God has given unto you.

Opposes Holiday Shift To Monday

WINSTON-SALEM, N.C. (RNS)—A clergyman here said a bill before Congress which would shift four legal holidays to Monday "strikes fear and trembling in the heart of every pastor in the country."

Mark Corts, pastor of Calvary Baptist church, said his chief concern is the effect such long holiday weekends could have on churches. Not only would the holiday weekends adversely affect church attendance but "we would increase the number of automobiles on our already overcrowded highways (and) vastly increase the fatalities on our roads."

Declaring that holidays would lose their meaning when arbitrarily shifted to Monday, he said, "Sure, each holiday is only a symbol of something in the past" but "how far

should a symbol go?"

He said Christians worship on Sunday to celebrate the Resurrection of Christ. "It is true that every day is holy to the Christ, but Sunday is the Lord's Day."

"I think the symbolism is lost," he said. "There must be an analogy or similarity or else the symbol is lost. To make any other day the chief day of worship is to juuk the meaning and importance of the resurrection."

Mr. Corts said that on behalf "of Christians everywhere, I protest this bill. Ideally, Christians could be devoted enough to their Lord and their church to discipline themselves to be in the Lord's house on the Lord's Day, even when holidays are on Monday and the temptation to go to the beach or to the great aunt's in the mountains is strong. But most of us are not too strong. That is proven on most summer weekends already."

"Let's leave the holidays where they happen to fall instead of having the government tell us how and when we should spend our free time," he said. "It's time we Christians were mature enough to deal with our problems such as leisure time, but I'm afraid we won't be perfect until we get to heaven."

"While the motive (of the bill) may be good—Americans need more free time—the effect may not be so good," Mr. Corts said, "and the motive may be debated anyway. Many people I know do not know what to do with free time when they have it."

Baptist Editor Asks Help For Handicapped Persons

WASHINGTON (BP)—Marse Grant, editor of the Biblical Recorder, North Carolina Baptist state paper, spoke before a Senate subcommittee here in support of a bill that would make all public buildings constructed in the future with federal funds accessible to physically handicapped persons.

Grant told the subcommittee on public buildings and grounds of the Committee on Public Works that he was appearing before them in a dual capacity—as the father of a physically handicapped youngster and also as state chairman of the National Foundation-March of Dimes.

The subcommittee is considering legislation to require all new public buildings financed wholly or in part with federal funds to be so designed and constructed as to be accessible to the physically handicapped. Sen. B. Everett Jordan (D., N.C.) is chairman of the subcommittee.

The measure was introduced in the Senate by Sen. E. L. Bartlett (D., Alaska) who said he was opposed to amending the bill to require alteration of existing public buildings.

The Baptist editor told the subcommittee that the bill's passage would accomplish "untold good" in federally-financed buildings and "would be an incentive as well as an example for those constructing churches, schools and other buildings."

Grant said that the thousands who would benefit most from the bill "depend on members of Congress to do what is right for them."

The subcommittee also heard testimony from men in wheelchairs representing national organizations for handicapped persons who told of those whose careers and activities are frustrated because of the inaccessibility of most public buildings.

(Continued on Page 3)



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NASHVILLE—Miss Mary Jane Nethery, who has been Dean of Women at Mary Hardin-Baylor College, Belton, Texas, has been elected by the Tennessee Woman's Missionary Union as its Executive Secretary-Treasurer. She will succeed Miss Mary Mills, who served for 14 years in this capacity. Miss Nethery takes office here Aug. 15.

Baptist Editor Asks . . .

(Continued from Page 2)

Narrow doorways, restroom facilities, public telephone booths, drinking fountains, long flights of steps—even short ones, were cited as architectural barriers to the person in a wheelchair.

It was pointed out at the hearings that only a nominal cost would be involved in planning buildings with adequate facilities for the physically handicapped.

Sen. Bartlett told the subcommittee that what is required is "a consciousness of the problem, an interest in its solution and a little forethought in the planning stage of the construction."

Grant described for the Senate committee a new college in North Carolina, St. Andrews Presbyterian in Laurinburg, where wheelchair students can move over the entire campus under their own power without meeting any architectural barriers. He said one of the prime goals of the architects and trustees was to make all facilities easily accessible to students with handicaps.

In an interview with Baptist Press, Grant said he hoped Baptist churches planning buildings of any type would keep the physically handicapped in mind. "If the federal government is seriously concerned about architectural barriers, certainly our churches ought to be even more so," he said.

Many changes could be made in existing church buildings without exorbitant costs, Grant continued. "Public awareness is needed and even minor improvements attract attention to the problem," he emphasized.

According to the Congressional Record,

New Appeal Made For National UNICEF Day

WASHINGTON (BP)—A new appeal has been made to Congress to authorize and request the president annually to designate Halloween as national UNICEF day.

A leading member of the House of Representatives, Congresswoman Edith Green (D., Ore.) has urged action on the legislation now pending in the Judiciary Committees of both houses of Congress.

Mrs. Green said that because Halloween is the holiday most dedicated to children, it is "most fitting" that this ancient festival be devoted to the children of the world in another way.

UNICEF is the United Nations Childrens Emergency Relief Fund. Since it was established 20 years ago, it has given assistance to disadvantaged children in 130 countries.

In a message to the House, Mrs. Green reminded the members that three-quarters of the world's one billion children live in economically underdeveloped countries.

UNICEF works with these children in the fields of health services, family and child welfare, disease control, nutrition, education and vocational guidance.

Mrs. Green pointed out to the House that even though UNICEF is best known in this country because of recent Halloween practices for children to trick-or-treat for contributions to UNICEF rather than for the traditional sweets, around the world it is the "difference between hope and despair."

In 1965 UNICEF was awarded the Nobel Peace Prize, which honors the individual or institution "who has worked most or best for brotherhood amongst the nations."

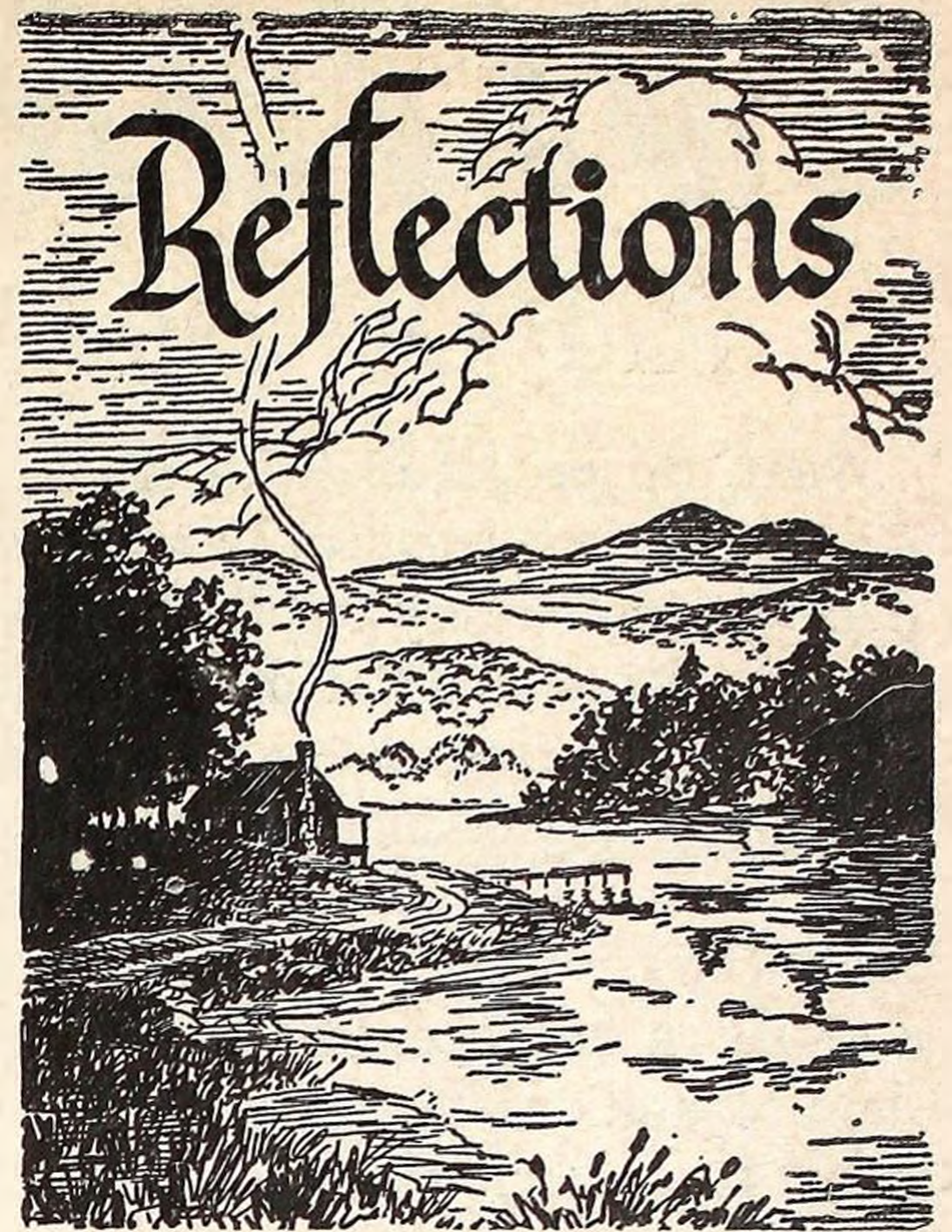
Sen. Philip A. Hart (D., Mich.) is chief sponsor of a similar measure in the Senate.

20 states have passed legislation calling for the elimination of architectural barriers in new public buildings. Executive order also requires this for new buildings in the District of Columbia. Similar measures are under consideration in nine other states.

It was pointed out at the hearing that 22 million people would be benefited by the bill. Two million of these are under 21 years of age. One out of 10 families has a child with a major handicap. At least one out of 17 babies born has a major handicap.

Bartlett said that what is important in this issue is the fact that "the physically handicapped are citizens of this country—just as others of us are; they pay taxes and contribute to the economy of the country—just as others of us do; and they deserve access to their public buildings on an equal basis with the rest of us."

"This is all they ask—and it is all I ask," the senator concluded.



In this modern age, science has outstepped sociology. From the invention of the spoken language and the printing press down to television and space transmission of human voices through the use of satellites, science has succeeded in making it possible for man to transmit words and sentences over vast distances. An astronaut orbiting the earth at better than 17,000 miles an hour can talk to his wife in Texas almost as easily as he can call her from the corner drugstore. Literally millions of words are printed in newspapers, magazines and books every day. Mechanically and electronically, communication is at a stage that even twenty years ago was considered impossible to most people. But on the human level, communication and understanding seem to have progressed only a pace or two since the death of Christ less than 2,000 years ago.—Editorial, **Ebony**.

Faith is the daring of the soul to go farther than it can see.—William Newton Clark, **Guideposts**.

The people who demand gratitude for favors conferred rarely obtain it; while those who never seek gratitude may encounter it fairly often. A gentleman who once was my partner in a bookshop—the late Adrian Smith—knew something of the world and once remarked to me, "Never expect gratitude. If it comes, you can be surprised and pleased."—Russell Kirk, **Indianapolis Star**.

An old man surprised everyone with his cheerfulness since he seemed to have an unusual amount of trouble and relatively few pleasures. When asked the secret of his cheery disposition, he replied, "Well, you see, it's like this. The Bible says often, 'And it came to pass,' never, 'It came to stay'."—**Sunshine Magazine**.

EDITORIALS

Rid Of The Law?

What do people do with the Ten Commandments today? A recent incident in Flint, Michigan, seems to illustrate how we try to put them out of sight. A controversy arose in Flint after its city commission accepted from a fraternal order a granite tablet inscribed with the Ten Commandments and sought to place it on the lawn of City Hall. Public debate resulted. The American Civil Liberties Union objected, and charged a violation had occurred of the principle of church-state separation. The city attorney recommended the commission rescind its acceptance. The granite tablet with its Ten Commandments was hidden in a warehouse.

The Law of God disturbs mankind today. The laws of man in many instances are trimmed, cut, revised and maybe repealed lest their presence provoke law breakers. Today there is a trend toward loosening the laws, and even doing away with them, so there will be less law violation. Get rid of the law then you get rid of

the law breakers. That is the argument.

In Manhattan legal procedures have been changed so policemen who have arrested prostitutes can no longer serve as witnesses against them in the Women's Court. This has freed hundreds of prostitutes from prosecution so they have little if anything now to restrict their activity. Also, a new criminal code goes into effect in September shortening the maximum jail sentence for prostitution from one year to 15 days. One police official looking at this situation with obvious disgust said, "What has been a revolving door will revolve even faster now."

In the courts of Nashville the drunk no longer needs fear arrest and fine. Formerly if he had no money he had to work out his fine with thirty days in the workhouse. Fines for drunkenness have now been dropped.

All of this is part of a pattern which argues the ills of society can better be cured by having fewer laws. Carrying this reasoning to its ultimate, of course, would mean that we should free ourselves of all laws to rid ourselves of law violations. Such reasoning ends in utter absurdity.

We do not make society better, cleaner, and safer by repealing needed laws, but only by those hard and difficult processes whereby the human heart is made new, and men and women gain something within them which respects the laws essential to safety, sobriety, decency, order, and progress.

Either Discipline Or Disorder



More Long Week-End Holidays?

Legislation proposed by business interests sometimes may not be in the best interest of other phases of life. A bill now before Congress would make four legal national holidays a year which now are on a specific date shift to Mondays. Dr. Porter Routh, executive secretary of the Executive Committee of the Southern Baptist Convention, points out that this bill has strong support of the US Chamber of Commerce, also by labor groups. However, it is not known if any consideration has been given to what effect this legislation, if passed, will mean to the church activities over the nation as a whole. In view of this, Dr. Routh has sug-

Who Is Practicing Scriptural Baptism?

The overwhelming response in mail, telephone calls and even editorial comments has made it impossible for me to answer everyone in a personal letter. Almost all the comments have been positive and encouraging. However, my remark that some people besides Baptists are practicing scriptural baptism has brought several letters of sharp disagreement. I welcome this because I am just one man, trying to apply the New Testament to a confused world, and I know that I can often be wrong. In any case, some discussion of differing viewpoints can clarify the whole question and help people to make up their own minds about the truth.

A few people have said, "Don't you know that there is only **one** true church, the Baptist, with an unbroken institutional connection from the time of Jesus to the present day? And don't you know that Jesus gave the authority to this church to perform baptism?"

In response to this, I can only say that I believe with all my heart that there have always been genuine born-again Christians, baptized in Jesus' name, and gathered into the fellowship of New Testament churches. I believe that Jesus promised this, that the power of the Holy Spirit guarantees it, and that the evidence of nearly 2,000 years of history confirms it.

However, I know that these groups of Christians went by many different names and that there is no institutional or organic connection between most of them. They were simply called into being by the redeeming power of God and guided by the New Testament in their practices. None of them was perfect; in some ways all of them fell short of perfect obedience to the New Testament, just as we do today! Sometimes they were groups of believers that formed inside of the great "state church." Some of them came out and took new names—others stayed in the older, organized churches and tried to be the leaven which would permeate the whole lump.

The authority for all Christian acts resides in Jesus Christ, but it is true that he com-

manded his disciples to go forth and make other disciples, baptize them, and teach them (Matt. 28:19,20). Wherever these genuine disciples of Jesus are gathered together in fellowship with him, carrying out his commands—there is a New Testament church. And when they are practicing baptism according to the example and commandment of Jesus, we had better examine it carefully before we reject it. To repudiate as invalid what Jesus has made holy would be blasphemy.

New Testament baptism is the immersion in water of a regenerated Christian believer, upon the authority of Jesus Christ exercised through a genuine New Testament church, to show forth the death, burial, and resurrection of Christ, and the believer's own death to an old nature and resurrection to walk in a new life (Romans 6:1-4). Although some Baptists do not agree with this, I think it is absolutely important that the public interpretation of the meaning of baptism by the church which performs it must be consistent with the New Testament or it is not scriptural baptism. This is because baptism is a public declaration, as well as personal spiritual experience. If the public

interpretation contradicts the New Testament, we would be undermining the true meaning of baptism by receiving it.

Two or three people have said to me, "I dare you! Just name one group besides Baptists which is practicing scriptural baptism!" In response, let me say that I have found hundreds of Baptist churches who receive sprinkling, different kinds of immersion, or no baptism at all. Many of them are Southern Baptist.

I have found many Independent, or Bible churches which are much more consistent in following the New Testament than many Baptist churches. The churches of the Brethren are often more faithful to New Testament baptism than some Baptists have been. They simply will not receive a person until there is clear evidence of conversion, a radiant testimony of salvation, and a disciplined life. By comparison, many Baptist churches could not even be considered disciplined New Testament churches at all! And there are churches in many other denominations which are more faithful to scriptural baptism than many of our Baptist churches. Remember, the church is **not** the **denomination**, but the real New Testament congregation of believers.

The point is—you **cannot go by the Baptist name** or any other denominational name. We must examine carefully the experience and background of people who come to us and determine whether they are truly regenerated and scripturally baptized before we receive them.

INTERPRETATION By Herschel H. Hobbs

Blessed the Merciful

(Sixth in Series on Beatitudes)

"Blessed are the merciful: for they shall obtain mercy"—Matt. 5:7.

The first four Beatitudes deal with the Christian's relation to God. But his relationship with God should express itself in his relationship with men. So the remainder of the Beatitudes deal with this relationship.

The kingdom citizen has become such not through God's justice but through His mercy. Therefore, he should show the same attitude toward his fellow-men. Failure to do so is evidence that he has not received mercy from God (cf. Matt. 18:23ff.). Be-

cause he has received mercy he should be merciful.

The Greek word rendered "mercy" means **active pity**. Its Hebrew equivalent means to get inside another's skin so as to become completely identified with him. Thus you see through his eyes, think his thoughts, and experience his innermost feelings. You act toward him as you would have him to act toward you. It is a picture of the Golden Rule (Matt. 7:12). "Merciful" is akin to "sympathy" or a suffering with someone. It

Continued on page 14

gested that those concerned with the religious aspects of life think through the effects of this proposed legislation. We should then communicate with our congressman as quickly as possible.

It should be of concern that freezing the proposed holidays to a Monday would increase the number of long week-end holidays which have proven so costly in traffic deaths and injuries on our highways.

According to a spokesman in our state highway

department, 52% of our deaths now occur on week-ends with the average being 11. Add another 24 hours and the toll mounts to 14 for such an extended holiday period with its usual relaxed care and lackadaisical attitude in driving compounding accidents on our highways.

Another probable effect would be further disruption of church activities and programs because of the lure of additional away-from-home travel.

Tennessee Topics

Damon Patterson, pastor, Corryton Church, Knox. Co., has been awarded an honorary Doctor of Divinity by Lincoln Memorial University where he graduated, magna cum laude, in 1955. While pastor of East Cumberland Church, Middlesboro, Ky., he led in erecting a three-story educational building and in remodeling and enlarging the sanctuary. Since coming to Corryton, June 1, 1960, the church has built a new sanctuary and educational unit, valued at \$250,000. Dr. Patterson is reported to have preached in 82 evangelistic meetings since Nov., 1953, and ordained five ministers during his pastorates, who are now serving churches in Tennessee, Kentucky, and Michigan.

First Church, Smyrna, received 12 for baptism, 10 by letter and had 20 rededications and two surrendering to full time Christian service in revival services with **J. Broadus Marlow** of Atlanta as evangelist assisting Pastor **Billy H. Adams**. The evangelist is the son of **J. L. Marlow**, retired minister of Chattanooga.

Pastor Glenn Dow of First Church, Niota, reports a joint tent revival with a 40-voice choir from all Niota churches and a "great spirit of cooperation unity and love evident in the community." The Methodist Church's **Jack Moser** was the evangelist, **Floyd Davis** of East Niota Baptist led a visitation program, Dow had charge of the music. Average attendance ran 400. There were 50 professions of faith and some 40 rededications reported.

Services for **John W. Cox** of 1735 Brookside Drive, Memphis, were held July 19. He was a deacon at Eudora Church.

Donald A. Hawley is the new minister of education at Calvary Church, Memphis. He graduated from Southwestern Seminary in May where he received the MRE degree. The Hawley's have four children and reside at 4279 Mallory Road.

S. E. Kidd has resigned as music director at Eudora Church, Memphis, where he served 10 years.

Miss Dody Morgan is serving as assistant youth director at Bellevue Church, Memphis. Miss Morgan is from Ponca City, Okla. She earned her BS degree in education from Central State College and her MRS degree from Southwestern Seminary.

Larry Gafford is the new minister at Kimball Church, Sequatchie Valley Association. He was formerly pastor of Kirkland Church, Taft. Gafford received his BS degree from the University of Alabama and his BD from New Orleans Seminary. **Mrs. Gafford** is a graduate of the University of Alabama and has her BS in Nursing. They have two children, **Melanie**, 5, and **Brian**, 2.

Pat Dupree was the evangelist and **Guy Bates** led the music in a week-end Youth-Led Revival at East Athens Church, July 7-9. There were three for baptism, one by letter and 25 rededications. **Robert Peek** is pastor.

Bledsoe Association—Mitchville Church ordained **Douglas Dickens** and **Eugene Knight** as deacons. **Bob Johnson**, Belmont College student, is music director and youth worker at Cottontown Church, **Oscar Trainer**, pastor. Bledsoe Creek observed its 100th anniversary and homecoming July 16. **James G. Williams** is pastor.

Rock Springs Church, Columbia, was led in revival services by **J. Lowell Knupp**, preaching and **Allen Jewell**, leading the singing. Pastor **Joe E. Marberry** reports there were nine additions, eight by baptism and one by letter. There were several rededications.

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Powers and Sullivan In Assoc. Mission Service

Two Middle Tennessee Associations recently welcomed new superintendents of associational missions to their fields.

James D. Powers, former pastor of Mt. Moriah Church, Fayette County, and moderator of Fayette County Association, began his ministry with Central Association June 15. Succeeding **H. D. Knight**, who resigned earlier this year to accept the pastorate of First Church, Spencer, Powers with his family occupies the association-owned missionary's residence at 406 Park Avenue, McMinnville 37110.

On the same date in June, **Abe Silliman** began his ministry with Riverside Association, succeeding **Wayland Holbrook**, who resigned in 1966 to move to a pioneer mission field in Missoula, Montana. A native of Fort Worth, Texas, Silliman formerly served as pastor of Eastview Church, Shelbyville. He and his family are making their home in Livingston.

George Fort, chairman of the finance committee of Brook Hollow Church, Nashville and **Charles Inman**, chairman of the deacons presented a purse of \$3,000 to **Pastor and Mrs. Paul Turner** at the conclusion of the services with the Nashville congregation July 16. Turner will enter again Southern Seminary for further study in pastoral counselling. He and his wife will also serve as "houseparents" for three children of missionaries of the Baptist board while their parents are overseas.

Rev. and Mrs. W. Donaldson Frazier, missionaries to Nigeria, expected to arrive in the States on July 10 for furlough. They may be addressed, c/o **Mrs. W. D. Frazier**, Rte. 2, Blaine, Tenn., 37709. He is a native of Blaine; she, the former **Ina Sandidge**, was born in Maryville, Tenn., and lived in several states while growing up. He was pastor of West Santa Rosa Baptist Church, Santa Rosa, Calif., before appointed by the Foreign Mission Board in 1956.

Rev. and Mrs. Archie G. Dunaway, Jr., missionaries to Nigeria, were scheduled to arrive in the States on July 3 for furlough. They may be addressed at 1208 Norvel Ave., Nashville, Tenn. 37216. She is the former **Margaret Lanier**, of Nashville; he is a native of McComb, Miss. Before they went to Nigeria in 1947 he was pastor of Christiana (Tenn.) Baptist Church.

Tommy Watson, 24, P.O. Box 151, Athens, Tenn. 37303, pastor of Mine City Church, Ducktown, begins a full time evangelism ministry Sept. 1. The past several years he has been in youth revival work and has also travelled extensively in Europe and the Middle East.

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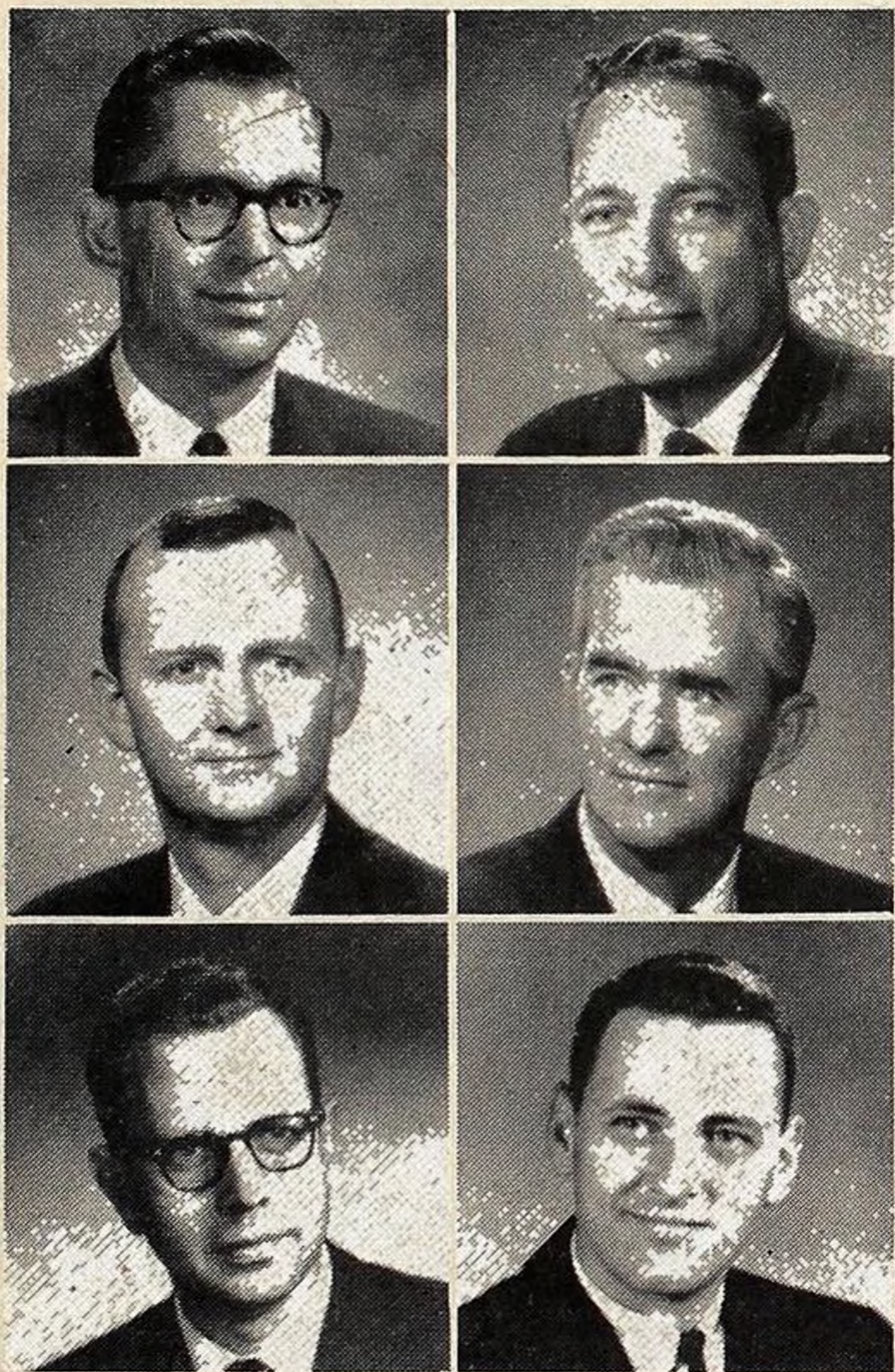
Oldest Active SS Teacher Sought by Sunday School Board

NASHVILLE—The name of the oldest active Sunday School teacher in a Southern Baptist church is being sought by the Sunday School Board.

Information is available on one teacher who is 90 years of age and has been teaching continuously for 62 years.

If you know of someone who is older and has a longer record of continuous teaching experience, please write the Office of Public Relations, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

Be sure to include the person's name and address, length of service and place of church membership.



NASHVILLE—CHURCH ADMINISTRATION conferences are set for Glorieta (N.M.) Baptist Assembly Aug. 10-16 and at Ridgecrest (N.C.) Aug. 24-30. Howard Foshee (top right), sec. church administration dept. Baptist Sunday School Board, Nashville, will direct the weeks. Gomer R. Lesch (top left), director of public relations at the Board, will be a conference leader at Glorieta. Brooks Faulkner (middle left) and Vance Vernon, (middle right) consultants in the Board's church administration dept., will lead conferences in church public relations and long-range planning at both assemblies. Richard T. McCartney, (bottom left) director of public relations for the B.G.T. of Texas, will lead conferences in church public relations at Glorieta while Wesley M. Patillo Jr., (bottom right) executive assistant to the president of Southern Seminary, Louisville, will lead similar conferences at Ridgecrest. For registration write Mark Short, Glorieta Baptist Assembly, Glorieta, N.M. 87535; or Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770.—BSSB PHOTO

Receives Th.M. Degree

NEW ORLEANS—Thomas L. Harrell was a candidate for the Master of Theology degree received in commencement exercises July 28, 1967, at the New Orleans Baptist Theological Seminary.



He is the son of Mr. and Mrs. T. L. Harrell of Route 1, Lexington, Tenn., and is a graduate of Union University, Jackson, with a Bachelor of Arts degree.

Harrell will join 4,700 Alumni of New Orleans Baptist Theological Seminary presently serving in the United States and 49 different foreign countries. There are nearly 800 students enrolled in the seminary's three different schools; the schools of theology, music and religious education. The New Orleans Seminary will celebrate its 50th Anniversary this fall.



O. J. Bryson (right) received the doctor of church music degree from Southwestern Baptist Theological Seminary during summer commencement exercises July 21, in Fort Worth, Tex. Mr. Bryson is the son of Mrs. Minnie Bryson, Bryson Lane, Cleveland, and has recently been named professor of music theory at the Howard Payne College, Brownwood, Tex. Mr. Robert Douglass, chairman of the committee on graduate studies in church music, is shown adjusting Bryson's hood.

Tennessee Topics

Troy M. Cody, for two years pastor of Old Yellow Creek Church, Middlesboro, Ky., is the new pastor of Galilee Church on Pickens Gap Road in South Knoxville. A native of Sevier County, Cody served for 11 years as pastor of West Lonsdale Church, Knoxville, before going to Middlesboro Church. He succeeds **Guy Milam**, who left in the spring to become pastor of North Knoxville Church.

Fred Burgin has moved into the Denton Community to assume his duties as pastor of the church. He is a native of Hamblen County having served churches there and in surrounding counties and done evangelistic work in other states. He came to Denton near Newport from West View Church, Rogersville, which had a membership of 445. While at this church, there were 98 additions, note burning on the indebtedness of the church, installation of an air conditioner and heat system combined and the construction of a new vestibule.

The 130-member Blue Ridge Park Church held its first worship service in the congregation's new \$62,000 plant at 2018 Bartlett Road, Memphis. The plant, which contains a 300-seat sanctuary and 16 classrooms, is located on a 10-acre tract owned by the church. The congregation has been meeting since last October in an old Methodist Church in Raleigh. **F. E. Moffitt** is pastor.

Second Church, Millington, dedicated its new church auditorium July 23, at 2 p.m. **Gordon Crocker**, associational missionary for Shelby County, delivered the dedicatory address. Sunday morning services were held in the new edifice with **Dick Rice** as guest speaker. **Sam Parks, Jr.**, is pastor.



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B&R

Six Churches Represented In Dialogue With Baptists

By Jim Newton

FAYETTEVILLE, N. C. (BP) — A unique series of Sunday night worship services at the Snyder Memorial Baptist Church here, according to the church's pastor, has broken down biased attitudes and stereotyped images and created a bond of fellowship and understanding between Baptists and churches from six different denominations.

The series of six Sunday night services, entitled "What Our Church Is Doing to Redeem the World," has featured messages on this subject by ministers from the local Methodist, Pentecostal, Episcopalian, Presbyterian, Lutheran and Roman Catholic churches.

Following the sermons, the congregation which has included both Baptists and guests from the other denominations, has moved to another part of the church to exchange in a dialogue-type "talk-back" to allow the members and visitors to ask questions and express their own viewpoints.

James Cammack, pastor of the 1,700-member church, called the response "exciting" and "excellent."

"I think the main result," he said, "has been that we have found that we have more in common with people of whom we have been previously suspicious doctrinally."

Cammack, however, said that there was no effort on the part of the church to have a local-level ecumenical movement. "It is a cooperative venture rather than the hope of unity or merger, which is not what we are after," Cammack said.

"I think the ecumenical movement, when it is structured, is a good deal more shallow than the task that we have in each doing his own task in his own way, but each doing the same task," Cammack added.

The pastor said that the series has emphasized what each different church is doing in the world to present the Christian message and redeem mankind, rather than emphasizing the doctrinal differences between the churches.

Real dialogue has resulted between the Baptists and the other denominational groups, he said. "There has been doctrinal discussion and doctrinal differences of opinion expressed, but there has been no defensive attitude about this.

"This freedom of dialogue," he added, "means that you can ask me any question and I will try to answer it as freely and honestly as I can."

The dialogue, Cammack continued, has helped the Baptists to understand why, for example, the Pentecostals speak in tongues. With this understanding comes fellowship



This Billy Graham meeting in Zagreb, Yugoslavia, set precedents in at least three ways. It was the evangelist's first preaching occasion in a Communist country. The 2,500 seated here and standing (out of camera range) comprised the largest crowd to attend a Protestant worship service in Yugoslavia, and the fact that it was held out-of-doors was also unique. The football (soccer) playground was placed at Graham's disposal by a Roman Catholic seminary. Notice the patients listening in windows and on balconies of the building in background, which is a Yugoslav army hospital. (European Baptist Press Service Photo)

and improved relationships.

"This fellowship and understanding," he said, "is even being generated with Roman Catholics."

Another result, he said, has been the response from the unchurched people in the community who have come to the services, perhaps out of curiosity, and have heard the message of Christianity.

In one service, he said, attendance was about 300, with perhaps one third of them visitors from the other denomination, and about 35 who were members of no church.

None of the churches except the Baptist and the Pentecostal churches have Sunday night services, Cammack added.

None of the other churches have made plans to conduct similar services in their churches. "It is not a swap-off," Cammack said. "It is just something we have done to get good fellowship."

"The Christian church has too long been criticized for talking to itself," he added. "We hope this series will attract people of all faiths — and no faith. The services so far have been most helpful," Cammack said at the half-way point in the six-week series.

Churches which are participating in the unique series at the Snyder Memorial Church are: St. Pauls in the Pines Episcopal Church, Northwood Temple Pentecostal Holiness Church, Highland Presbyterian Church, Haymount Methodist Church, St. James Lutheran Church, and St. Patrick's Catholic Church.

Maples Named Director

MIAMI BEACH, Fla. (BP) — Lewis Maples of Tulsa, Okla., has been named director of Southern Baptist ministries here and also pastor of First Baptist Church of Miami Beach, the only Southern Baptist Church on this island of 75,000.

His resignation from Brookside Baptist Church in Tulsa, where he has been pastor eight years, is effective Aug. 15.

Maples will direct the already existing ministries to language groups and non-evangelicals. He also will initiate a new program to include a "Chapel by the Sea" (on-the-beach worship services) and week-day ministries mainly for adults, highlighting cultural, commercial and religious aspects of life.

"Baptists need to find the city man," according to Conrad Williard, pastor of the sponsoring Central Baptist Church. "He could not care less whether we reach him or not."

The island's single Southern Baptist church was established in 1920. Recently the church reverted to mission (fledgling) status and at present is sponsored by the Central Baptist Church of Miami. The Miami Baptist Association and the SBC Home Mission Board also give financial support to the work.

The 10-mile-long beach is the permanent residence of about 75,000 persons, of which 90 percent are Jewish and 80 percent are over 65.

Baptist Girl Passes Up Piedmont Flight No. 22

By Jim Fellows
Staff Writer, The News, Frederick, Md.

EDITOR'S NOTE: The following story was adapted from *The News*, daily newspaper published in Frederick, Md., syndicated by the Baptist Press with permission.

A \$3 youth fare card and a father's frantic prayer played a crucial role in the life of a 15-year-old Baptist girl from Louisville, Ky.

Margaret Kelley, the daughter of a professor at Southern Baptist Theological Seminary in Louisville, still has her ticket for Piedmont Airlines Flight No. 22 from Asheville, N.C., to Washington, D.C.

The ill-fated flight ended in a fiery collision over the Blue Ridge foothills of Western North Carolina near Hendersonville.

After attending Training Union youth week at Ridgecrest Baptist Assembly in Ridgecrest, N.C., Margaret was scheduled to fly to National Airport in Washington where she would meet her father and then go by car to Hood College near Frederick, Md.

Her father and mother, Mr. and Mrs. Page H. Kelley, and the rest of the family were already at Hood College for the Maryland Baptist Assembly. Kelley is an associate professor at the Southern Baptist Theological Seminary in Louisville.

Young Margaret decided to forsake her reserved seat on Flight 22 and take a chance on using her new youth fare card which her father had recently purchased for her.

The card gave her a considerable discount on the cost of plane fare to Washington where she was to meet her father, but she would have to wait for a seat until there was an opening.

Margaret was lucky that morning. She managed to get a seat on a United Airlines flight to Washington. The young girl got a seat so quickly that she forgot to cancel her reservation on ill-fated Flight 22.

Kelley left Frederick that day after the noon proceedings of the assembly. He was driving along U.S. 70S, about halfway to Washington when the 2 p.m. news announced the mid-air collision, and that there were no survivors among the 82 persons in the two planes.

"I was so shaken at first I sort of just wandered," he said. "I got so lost that I didn't even get to the airport until about 4:30."

Mrs. Kelley added that later he told her that at the moment he prayed that he would give up "everything in the world, if only Margaret could somehow be saved."

"I knew there could be no mistake," he said. "I kept remembering that I had

bought the ticket myself to assure her a quick trip here with no waiting."

One of Kelley's other two daughters, Judy, 11, was riding with her father. "She heard the news and she knew," he explained.

"I really didn't know what to do," he continued. "I went to the Piedmont ticket window, just to check." There he was politely told that his daughter's reservation had not been cancelled, and that it appeared that she had been on the jet.

The receptionist made several calls, just in case, and Kelley and his daughter were taken aside and offered refreshments.

Routine checks to several airlines brought no relief. Margaret had boarded under the "available space" plan and had not been registered in advance.

Another call from the receptionist paged Margaret over the airport's loudspeaker system, just in case.

Kelley said he remembers the next mo-

ment distinctly. "The Piedmont receptionist's phone rang. She answered it and dropped the phone."

"Dr. Kelley, your daughter wasn't on the plane," she exclaimed.

At first he didn't know what the receptionist was saying. "I thought she meant that Margaret hadn't been on any other plane except the jet." She repeated her message, this time saying "She wasn't on our plane."

Then Margaret, in another part of the terminal, answered the page and talked to her father over a phone.

"I didn't know what was wrong," explained Margaret. "I was worried because I hadn't cancelled my ticket. I felt sort of funny when Dad said that the plane I should have been on had crashed."

Soon a call was made to Mrs. Kelley at Hood College, explaining there "had been a plane crash, but that Margaret was all right."

"I wasn't sure until she walked in the door. I thought they had prepared me for the worst," said Mrs. Kelley.

Margaret's little sisters, Judy, 11, and Mary, 7, added that "Later Daddy remembered it was his birthday and he said, 'What a birthday present!'"

Congressional Support Grows For Uniform Monday Holidays

WASHINGTON (BP)—A proposal to set five national holidays on Mondays, giving three-day long weekends is picking up support in the Congress.

Seven members of the House of Representatives and one member of the Senate have introduced bills to make the changes.

Although the bills are not identical, the most comprehensive one that includes most of the provisions of the others was introduced by Sen. George A. Smathers, (D., Fla.).

According to the Smathers bill the holidays and their dates would be:

1. Presidents' Day (replacing George Washington's birthday), the third Monday in February;
2. Memorial Day, the last Monday in May;
3. Independence Day, the first Monday in July;
4. Veterans Day, the last Monday in October;
5. Thanksgiving Day, the fourth Monday in November.

Hearings were scheduled on the Smathers bill for Aug. 2.

Congressmen who have introduced similar bills are: Robert McClory (R., Ill.), James Cleveland (R., N.H.), Louis C. Wyman (R., N.H.), Sam Gibbons (D., Fla.),

Samuel S. Stratton (D., N.Y.), E. S. Johnny Walker (D., N.M.) and Richard Fulton (D., Tenn.).

The chief advocate of the Monday national holiday idea is the U. S. Chamber of Commerce. Widespread support is claimed from a wide variety of business interests.

Two surveys report extensive popular support. In a national poll nearly 10,000 members of the U. S. Chamber of Commerce responded with 85 per cent approval, 14 per cent opposed and 1 per cent no opinion.

This Week magazine asked its readers to return a ballot indicating their views. In the returns 180,061 balloted in favor and 10,094 opposed, or a supporting vote of 95 per cent.

The chief argument in favor of Monday holidays is economic in nature. Businessmen seem to think that it would improve sales, especially in businesses that deal in travel, sports and related enterprises.

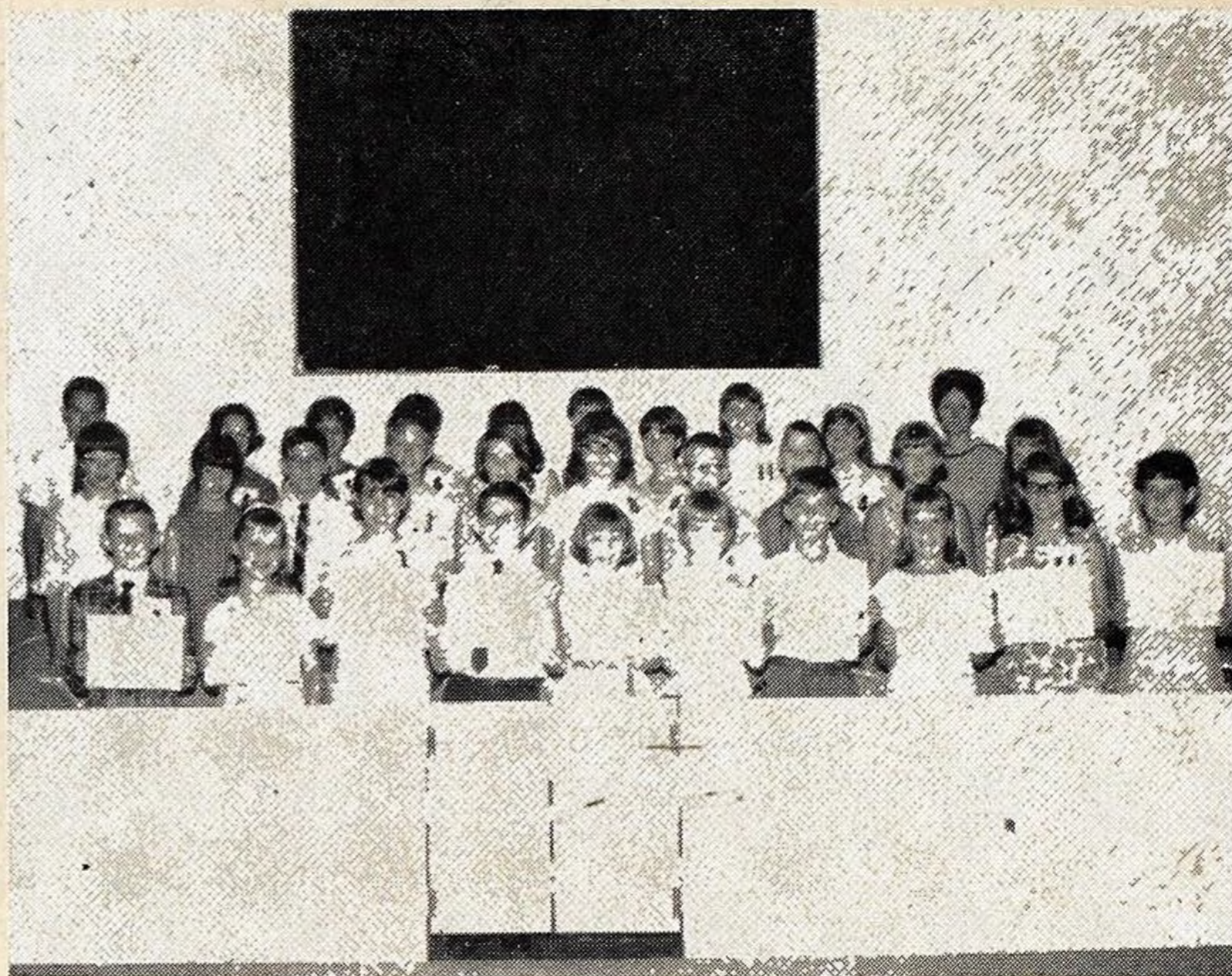
Then, too, many businessmen claim that it would reduce absenteeism that occurs when holidays come in the middle of the week. Many stores say they never recover from sales drops when holidays occur in the middle of the week, but that losses from Monday holidays can always be made up.

(Continued on Page 13)

STATE JUNIOR MEMORY WORK DRILL



North Central Region



Southeastern Region



Northeastern Region



Eastern Region

Musicians Plan Institute

LOUISVILLE, Ky.—Plans for the seventh annual Church Music Institute at The Southern Baptist Theological Seminary have been announced by Dr. Jay Wilkey, director.

Planned for Oct. 23-28, the themes for this year's Institute include "The Creative Use of Music in Evangelism" and "The Use of Psalmody in Baptist Churches."

Headlining the program personalities will be Julius Herford, well-known conductor and musicologist. Also known as the principal teacher of Robert Shaw, Herford will give eight hours of lecture and demonstration type instruction.

Others participating in the discussion groups include former Southern Baptist Convention president Wayne Dehoney, Southern Seminary professors Clyde Francisco, Kenneth Chafin, Wayne Ward, as well as the music faculty.

Each topic will be probed in depth by the seminars. The presence of the theologians and preachers will give a theological orientation to the Institute as well as a musical one.

Further information concerning the Institute may be obtained by writing the director of the Institute, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

Another First For Tennessee YWAs

For the first time Tennessee YWAs were selected to serve in a mission project.

The six Tennessee YWAs serving as camp counselors at Camp Smoky for three weeks of girls' camp in Sevier County under the direction of Bill Atchley, Associational Missionary, are pictured here. Left to right first row: Linda Hussung, Memphis and University of Tennessee, Martin branch; Paula Robinson, Clarksville, entering Austin Peay this fall; Beverly Davis, Georgia and Belmont College; Atchley; Judy Wagner, Morristown and East Tennessee State; Ruth Smith, Georgia and Belmont College; Janie Hopkins, Manchester, a graduate of Tennessee Tech, now teaching school in Nashville. She is a former state YWA president of Tennessee.

These young women were selected by the state YWA Director who also helped Atchley in a pretraining session before the first camp opened. Each young woman came to camp with a deep sense of dedication and appreciation for the opportunity to serve.

It is hoped that this may be just the beginning of channeling the energies of our young women into some badly needed places of service. Any opportunities of this type should be suggested to Miss Frances Sullivant, State YWA Director.

New Materials For 1967-68 Preparations

by Bob Patterson

New materials and equipment are invaluable in helping to make preparation for a new Sunday School year. Planning for Preparation Week and the year's program, and furnishing information to new workers necessitate the utilization of many specially prepared guidance materials.

Some of these materials may be purchased from Baptist Book Stores. Others are free upon request from your state Sunday School Department.

Among the purchase items available from Baptist Book Stores are:

1. **The Sunday School Program of a Church** is the new Sunday School "concept" book. It interprets the tasks of the Sunday School in keeping with the nature and functions of a New Testament church. This book should be studied by all Sunday School officers and teachers.

2. **The Sunday School at Work 1967-1968**, is the Sunday School program book suggesting task emphasis and implementation for the new Sunday School year. It should be used for reference and study before and during Preparation Week by all Sunday School workers.

3. **The Church Program Guidebook** is an annual planning guide for use of church staff and the church staff and the church council. It is especially helpful for more formalized planning of a correlated educational program. Its many resource references add to its usefulness.

4. "The Sunday School Superintendent's Package" contains specific guidance materials for general officers in planning, conducting, and evaluating the 1967-68 Sunday School work. Included are complete sug-

gestions for conducting Preparation Week along with conference materials for each age group. Many other resource items enrich this package.

Free leaflets of timely significance available from your state Sunday School Department are:

1. "Church Growth Plan, 1967-68" — a descriptive, updating of a continued emphasis upon reaching the unreached.

2. "General Officers and the Church Growth Plan" — specific suggestions for general officers' actions in carrying out the Church Growth Plan.

3. "Adults and the Church Growth Plan" — an up-to-date presentation of the involvement of Adults reaching Adults through use of focus groups.

4. "Witnessing to Focus Group Prospects" — an explanation of the Prospect Study Meeting as a means toward reaching focus group prospects.

5. "Leading Church Members to Minister" — a brief interpretation of the Sunday School's part in leading church members to minister to persons in need.

6. "A Sunday School Training Plan" — a brief setting forth of suggested training activities month by month.

7. "Establishing and Conducting New Sunday Schools" — a suggested procedure for utilizing many approaches in extending a church's Bible teaching ministry.

In a current mailing to all Sunday School superintendents, order blanks for free leaflets are being sent. It is the purpose of your Sunday School Department to furnish your needs in this area. Please let us have your requests in time to supply you adequately, allowing two weeks for mailing.



Attendance & Additions

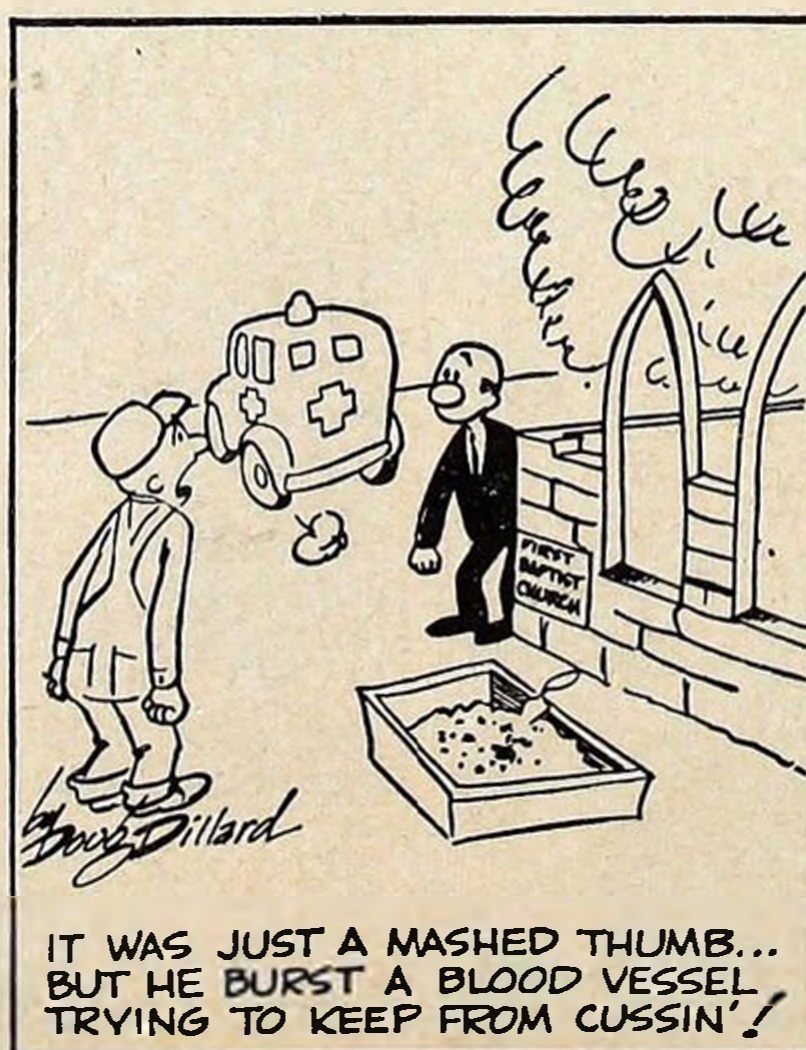
Churches S.S. T.U. Add.

July 23, 1967

Alamo, First	238	68	
Alcoa, Calvary	143		
First	405	154	
Athens, Central	155	75	1
East	341	145	3
First	503	187	
West End Mission	73	34	
Auburntown, Prosperity	145	74	
Baxter, First	102	58	
Bemis, First	247	65	
Brownsville	379	142	
Poplar Corner	111		1
Calhoun, First	151	68	
Charleston	115	33	
Chattanooga, Brainerd	840	263	4
Calvary	205	71	
Pinebreeze Mission	28		
Central	769	36	4
Meadowview	230	16	
Concord	440	165	4
East Brainerd	232	61	
Northside	311	98	
Oakwood	430	118	2
Ooltewah	156	61	3
Red Bank	977	215	1
Ridgedale	470	145	
St. Elmo	277	69	
South Seminole	219	63	
White Oak	417	149	5
Tremont	112	29	1
Woodland Park	248	86	1
Clarksville, First	871		11
Grace Avenue	235	115	1
Hillcrest	216	100	3
New Providence	181	71	
Pleasant View	268	77	
Ridgecrest	11		
Spring Creek	156	43	
Cleveland, Big Spring	264	120	
Blue Springs	75	39	
North	362	143	2
Valley View	67	53	
Westwood	276	125	3
Clinton, First	481	123	
Second	417	105	
Columbia, First	345	94	1
Highland Park	327	119	
Northside	118	43	
Concord, First	324	144	3
Cookeville, Bangham Heights	75	50	
First	433	80	
Washington Avenue	209	88	
Corryton	200	95	
Crossville, First	216		8
Daisy, First	283	80	
Dayton, First	251	70	
Denver, Trace Creek	119	43	1
Dickson, First	286	114	
Dresden, First	210	72	
Dunlap, First	136	63	
Dyersburg, Southside	165	84	1
Elizabethton, Calvary	138	48	
First	349	71	1
Immanuel	279	73	1
Siam	200	89	2
Etowah, First	310	63	2
Gladeville	145	68	
Goodlettsville, First	520	190	2
Madison Creek	130	82	1
Gordonsville, First	58	27	
Grand Junction, First	134	75	
Greeneville, First	320	56	2
Cross Anchor	20	16	
Second	123	32	
Greenbrier, Bethel	159	66	
First	318	134	
Jordonia	105		
Lights Chapel	48	39	
Harriman, Piney Grove	133	52	
South	421	117	
Trenton Street	308	94	
Hendersonville, First	724	123	2
Henry	96	43	
Hixson, Central	327	163	6
Humboldt, First	450	108	2
Huntland	90	30	
Jackson, Ararat	143	56	
Calvary	454	157	
First	767	204	
North	210	90	
Parkview	356	138	1
West	739	270	2
Johnson City, Antioch	122	60	
Central	530	122	1
North	180	48	3
Unaka Avenue	297	106	
Kenton, Macedonia	70	52	
Kingsport, First	745	152	5
Litz Manor	191	46	

Lynn Garden	384	128	5
Kingston, Cedar Grove	244	129	2
First	382	219	
Knoxville, Beaver Dam	314	94	4
Broadway	669	164	1
Central (FT C)	1030	282	2
Cumberland	303	145	2
Fifth Avenue	541	129	
First	747	130	2
Grace	373	107	
Immanuel	298	86	
Lincoln Park	916	265	
McCalla Avenue	684	200	
Mount Carmel	154	60	1
Meridian	563	136	5
New Hopewell	237	96	
Sharon	181	73	
Smithwood	543	198	
Wallace Memorial	619	222	1
West Hills	290	110	
West Lonsdale	454	179	3
LaFollette, First	222	68	
Lawrenceburg, First	204	52	3
Highland Park	260	109	6
Meadow View	93	35	2
Lebanon, First	436	130	
Rocky Valley	130	49	
Lenoir City, Calvary	203	67	
Dixie Lee	160	71	
First	372	82	
Kingston Pike	112	60	
Lewisburg, First	280	75	
Liberty, Salem	84	81	1
Livingston, First	219	96	3
Loudon, Union Fork Creek	99	85	
Madison, Alta Loma	282	100	1
First	405	83	2
Manchester, First	301	91	1
Trinity	140	77	4
Martin, Central	279	78	
Southside	143	55	
Maryville, Armona	147		2
Everett Hills	424	155	
Mt. Lebanon	224	85	3
Stock Creek	176	87	
McEwen, First	89	25	
McKenzie, First	320	72	
McMinnville, Gath	136	58	
Magness Memorial	272	35	
Westside	42	20	5
Shellsford	171	83	2
Mt. Juliet	211	103	
Memphis, Ardmore	511	226	
Argonne Heights	80	39	2
Bartlett	406	173	2
Bellevue	1390	574	7
Boulevard	213	90	
Brunswick	76	53	
Calvary	257	107	2
Charjean	195	83	1
Cordova	118	46	

Dellwood	440	156	
Ellendale	179	73	
Elliston Avenue	362	172	6
First	1095	219	3
Glen Park	278	144	
Graceland	526	140	1
Highland Heights	998	448	8
Kennedy	434	208	1
LaBelle Haven	619	164	3
LeaClair	458	317	
Lucy	168	105	
Malcomb Avenue	115	54	
McLean	463	152	7
National Avenue	338	128	1
Peabody	178	110	3
Range Hills	170	70	1
Rugby Hills	240	106	
Scenic Hills	211	73	
Second	766	267	4
Sky View	427	204	
Speedway Terrace	547	262	1
Sunset	43	18	1
Temple	832	208	5
Trinity	667	279	8
Wells Station	568	178	
Westwood	457	138	9
Whitehaven	717	155	
Milan, First	465	165	
Northside	167	67	
Monterey, First	193	54	1
Morristown, Bethel	199	79	
Brown Springs	66	20	
Buffalo Trail	148	55	
Cherokee Hill	104	47	
Fairview	137	38	
First	579	113	1
Manley	207	90	1
Montvue	202		
Moscow, Oak Grove	70	33	
Murfreesboro, First	540	100	1
Calvary	105	39	
Southeast	203	91	
Third	244	60	
Nashville, Belmont Heights	831	213	3
Madison Street	84	32	
Dickerson Road	412	130	2
Eastland	424	129	1
Fairview	192	48	
First	1249	423	4
Carroll Street	121	44	
Cora Tibbs	45	19	
T.P.S.	185		
Gallatin Road	314	106	
Glenwood	292	69	1
Grace	620	186	
Grandview	314	64	
College Grove	24		
Haywood Hills	393	136	5
Hermitage Hills	333	132	1
Hillhurst	233	96	5
Inglewood	634	150	
Joelton	271	108	
Judson	367	73	
Benton Avenue	57	22	
Junior League	38		
Lincova Hills	221	39	
Lockeland	411	92	
Lyle Lane	75	34	
Maplewood	176	74	
Park Avenue	810	190	2
Riverside	267	57	
Rosedale	179	73	
Third	197	43	
Tusculum Hills	329	67	3
Una	318	131	
Woodbine	452	133	11
Oak Ridge, Robertsville	513	171	
Old Hickory, First	394	148	
Peytonville	30	20	
Rayon City	191	66	
Temple	274	135	
Oliver Springs, Beech Park	183	96	3
First	150	60	
Philadelphia, Cedar Fork	151		
Pigeon Forge, First	270	77	
Portland, First	352	116	4
Powell, Glenwood	298	117	
Pulaski, First	235	77	
Rockwood, Eureka	100	73	
First	388	108	
Rogersville, East	203	93	1
Henard's Chapel	130	92	
Hickory Cove	62	37	
Savannah, First	190	65	3
Sevierville, First	468	150	3
Shelbyville, First	313	69	
Flat Creek	39		
Hickory Hill	40		
Shelbyville Mills	183	56	
Somerville, First	270	103	2
Sparta, First	163	57	
Springfield	503	91	
Mission	30		
Extension	27		
Sweetwater, First	357	96	
Troy	189	91	
Union City, First	562	172	
Samburg	72		
Second	300	101	
Watertown, Round Lick	193	84	3
Waverly, First	173	49	
Waynesboro, Green River	157		
Whiteville, First	155	64	5
Winchester, First	227	39	1
Southside	88		



--From Bro. Blotz the Builder,
©1967 Broadman Press, coming Aug. 1

Book Review

The Indomitable Baptists by O. K. and Marjorie Moore Armstrong; Doubleday; 392 pp.; \$5.95. The first eight chapters (105 pages), as thrilling as good fiction, tell how Baptists struggled heroically and successfully to gain religious liberty, not only for themselves but for all religious groups and individuals in the United States, culminating in the guarantee of full religious liberty in the Constitution of the United States.

Chapters 9 and 10, equally thrilling, tell how Baptists became involved in missions at home and throughout the world. The rest of the book (256 pages) tells briefly what they did in becoming by far the largest Protestant denomination in the country, their increase from a few score churches and less than a thousand people to twenty-seven distinctive groups with more than 23,000,000 members. This Cinderella story grips the reader and is a tribute to the authors for their skill in selecting their materials to make their book so interesting, and valuable.—Homer L. Grice, 3509 Pleasant Valley Rd., Nashville, Tenn. 37204

New Books

How to Study the Bible by Dwight L. Moody; Baker; Paper; 31 pp.; 50¢.

The Prophets in Outline by Roy Clark Maddux; Baker; 110 pp.; \$1.95. Another in the Minister's Handbook Series, ministers, teachers, and public speakers will find these outlines helpful in the preparation of sermons, talks, and lessons.

Topical Sermon Notes by Marvin M. Sherrick; Baker; Paper; 76 pp.; \$1.00.

(Continued from Page 9)

Some opposition has been expressed because of the fear that traffic accidents would climb if there were five "long weekends" in the year. But statistics from several sources indicate that the percentage of highway accidents on long weekends does not increase significantly. Some even claim that they are reduced because people are not in such a hurry.

Other opposition may be expressed by churchmen who fear what five long weekends a year will do to church attendance.

Since all the holidays involved are civic or national in nature, there seems to be no church-state issue raised by the proposals.

Those who are pushing the uniform Monday holiday idea recognize that the states determine what holidays they will observe and when. However, they say that federal legislation which controls the District of Columbia and federal employees, will set a pattern and will encourage the states to follow suit.

Is God Dead?

By Peggy Lightfoot

This question has constantly been thrown out and discussed by scientists and ministers alike in recent months. Perhaps the ones most confronted with and confused by it are our students.

They've sought for peace and satisfaction in every way—music (going from the Beatles to folk music); clothes (from short skirts to topless fashions); patriotism (from demonstrations to the Peace Corps); and morals (from sex to dope and alcohol)—and yet none of these have brought a **permanent** satisfaction. They may have brought a change for a little while, but it soon grew old and the restlessness and searching returned.

And then, in the midst of their searching, comes this question—brought up by adults—to add to their searching and begin another unrest. Is God dead? Every day they ask themselves the question and every day they get answers.

In the newspapers the first thing every morning they see in the headlines how many of our boys have been killed or wounded in Viet Nam. They receive letters from boys they've played with, gone to school with, fallen in love with—and each retells the horrors of this "hell." And then they receive the news that one of these bodies will be shipped home and buried with honors. Honors. Did he ever ask for honors? He was only twenty—or twenty-one—or twenty-two—just beginning to be a man, and then had his manhood, his whole life, taken by this war that doesn't even belong to him. If there is a God, why does He allow this to happen to innocent young people, who haven't even got a start in life yet? Is it fair?

He goes to class and here is taught the scientific theories—how each is an object of chance, how man is the descendant of a monkey. And then he says, "Why not? No one can prove the Bible, either."

He attends church—with his hundreds of fellow church members—because it's the socially accepted thing to do. But in his heart he thinks that maybe, just maybe, he can find his answer here. The choir sings its hymns, the minister talks to the congregation a few minutes about the morals of today's generation, and the benediction is recited. He's found no help here—no words telling of God's love and of faith. He has nothing to trust, to depend on. And so he leaves, still searching and ready to give up and admit that those adults were right.

The one person he envies is the one who has Jesus in his heart and shows Him in his life—who has this peace and is genuinely happy. He says it's because of God—per-

haps, then, there is a God after all. But when that person is crippled or has a disease, he is again forced to wonder, "If there is a God, then **why** did this happen to him, the one person who trusts in a God?"

Is God dead? Undoubtedly. He must be. And if God is dead, then there's nowhere else for him to search. God was his last chance.

And then comes a letter from that brother—or cousin—or fiancé in Viet Nam. "You know, sometimes this war seems so senseless when you see men getting killed all around you. And then you think of home and the many people you love, and you have to thank God that they're safe and pray that, even if it means your own life, this war will stay over here and not move to them. When you realize that because you're here fighting for their freedom, they're in peace and safety, then you know you'd fight the rest of your life for just that."

And then that young person begins to look around him. Those mountains and trees and rivers and sky—they're free from blood and war—and their beautiful. Those millions of stars and that moon could not be there by "chance"—it took the miracles of a God to put them so perfectly together. He sees a baby and its perfectness, hears the sound of rain and thunder, and looks out at his flag and knows it's his, because somewhere, there **must** be a God who gave it to him.

He picks up a Bible—which no one can prove. "In the beginning, God created . . ." "And God so loved the world . . ." "Come unto me, and I will give you rest . . ." "Let not your heart be troubled. Ye believe in God, believe also in me . . ." "And they that wait upon the Lord shall renew their strength . . ."

He knows then—in his heart—that there **must** be—there **is**—a God. And suddenly he finds that peace he's been searching for in every phase of the world and knows that only through God and faith does it come. But now he's faced with a new question and challenge—How to show those "wise" adults the Way, the Truth, and the Life.

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STEWARDSHIP OF EXAMPLE

Basic Passages: I Cor. 6:1-8; 10:23-33
Focal Passage: I Cor. 10:23-33

Some people say, "I am going to live my own life the way I want to live it." They usually mean that they are going to throw off restraints and live as they please. Often they take a "fling." In any case it means a very selfish course will be pursued.

If we could live in complete isolation it would be less tragic. This, of course, is impossible. What we are and do inevitably will influence others. Therefore our acts, decisions and attitudes must be properly directed and controlled.

In our lesson we have some delicate decisions to resolve. Should Christians adjudicate differences within their own group? Should we desist from doing something which does not harm us but where our example might hurt others?

Adjudicating Differences I Cor. 6:1-8

Paul had a feeling that Christians should not go to law against each other. He was disturbed by what he had heard about the congregation at Corinth.

It seemed so ridiculous for those who some day would judge the world and angels not to resolve differences between brethren. Christians are set for a high destiny. They should begin now to serve their apprenticeship.

Paul was concerned about Christians going before unrighteous or pagan judges. The word "unjust" carries more the idea of "unrighteous" or "worldly." He was afraid that it would damage the Christian witness.

Today we say that we should not wash our dirty linen in public. It is not a question of hiding something. It is a matter of discretion and common sense. Very rarely, if ever, should Christians or at least members of the same church go to courts with each other. In them, charges and counter charges become privileged matters for the press even if they are no more than unproved statements. A gainsaying world will take advantage of remarks and appearances unfairly.

In Matthew Chapter 18, Jesus gave a procedure which would resolve many differences. There should be some peacemaking procedures and people in each congregation. Christ has a blessing for such.

It is much better to suffer an injustice than to defraud some brother. There should be found constructive ways to resolve all differences among brethren. Evidently there was much litigation going on among the brethren in Corinth. To Paul it constituted a scandal that should be eliminated.

The Other Conscience I Cor. 10:28-30

In Paul's day where there were so many converts from paganism there arose a very prevalent and persistent problem. Should a Christian eat meat which had been previously offered to idols? Such type of meat was in the markets everywhere.

The Christian should not raise the question when buying or eating as a guest. If the host should announce that the meat on his table had been offered to idols then the disciple should refrain from eating. If the question was raised and the issue drawn, the Christian should respect the conscience of the weaker brother.

Highest Frame of Reference I Cor. 10:23-33

We are to think not of our own preference but of our fellowman and his highest good. Some things might be apparently profitable to us but are likely to hurt another. Then we are to desist.

In fact, we have an inescapable responsibility to make our decision in the light of the standard that will glorify God. Neither is there to be any offense to Jew, Gentile or the church of God.

Our great consuming purpose is to have a witness by example that will edify the weaker brother and win the lost. No higher purpose could motivate the Christian. No lower motive should actuate the disciple.

Regard and respect of the strong for the problems of the weak are a must for followers of Christ. No amount of charity will compensate for dereliction at this point. Many do not realize the serious responsibility involved in their example. They are too prone to think that their habits are a private matter. All are given an area of influence. Carelessness in small questionable matters can have fatal consequences in some lives. Indifference to the plight of the weak is fearful.

Christianity brought a new approach to the problems of the weak and underprivileged. There was nothing like it in the world. We must not neglect this great distinctive. The weak mentally, morally and spiritually are to have special, tender and unselfish care by deed and example.

Examples whether good or bad can start a chain reaction that continues down the corridors of time. In the Old Testament we have statements similar to these, "As his father did that which was evil in the sight of the Lord so did he." or, "As his father did that which was good in the sight of the Lord so did he." Usually the father referred to would have lived generations before the one to which reference is made but a predecessor in the direct line of descent.

The great surprise in an otherwise exemplary family called the black sheep is

ON MATTERS OF *Family Living*

By

Dr. B. David Edens
 319 E. Mulberry
 San Antonio 12, Texas



Director of Counseling, Trinity Baptist Church

Words Worth Weighing

"When I was a child and first heard my parents say that it is more blessed to give than to receive, I didn't believe them. I was afraid it might be an excuse for cutting down on my Christmas presents. But when I grew older, I realized it is literally true, even for a child, as you can see if you watch one laboring to make a present or bursting with excitement when he gives it. If we can bring up our children with a greater concern for others, they will have marriages that are more stable, they will live more harmoniously in their neighborhoods, in addition to having a much better chance of saving the world."

—Benjamin Spock, *Pageant*

Blessed The Merciful

(Continued from Page 5)

is to identify yourself with another so completely that his condition becomes yours, and so you act accordingly. This is what Christ did for you. So in turn you should act toward others.

And when you do you will "obtain mercy" in return. With the same measure that you mete, it shall be meted out to you. It is the law of sowing and reaping. You give another a bushel of mercy and he will give you one in return. Bruce calls this "the self-acting law of the moral world."

In such a relationship the Christian will be "blessed." Out of the God-given resources of his own spiritual life he will be able to live a rich, complete life in his relations with both God and man. This is the essence of **Christian service**.

often a "throwback" of an ancestor who was led astray by a bad example. The exceptionally good child in a very godless home is often the "throwback" of a very good ancestor influenced by a very excellent example.

We do not know what we are starting with just one example, good or bad. It therefore behooves all of us to watch our steps. May all of them be ordered by the Lord; otherwise we may start something we would like to stop and cannot.

Children's Page

SUSAN'S SORRY TIME*

By Vera Saban

Susan and Nancy looked exactly alike except Nancy had a dimple in her chin. They were twins—six years old. They lived in the country.

One summer day, the twins ran to their mother. "Mamma, there just isn't anything to do!" said Nancy.

"Tell us something fun to do, please," said Susan.

Mamma put on her thinking look. At last she said, "Why don't you take these little jars that Baby's food comes in? You can find things to put in them for play vegetables and fruit."

Susan and Nancy laughed and jumped up and down.

"Oh, thank you, Mamma. That will be fun."

Outside, Susan found an old spoon and began to fill a jar with dirt. Nancy couldn't find a spoon. She ran to the house. Mamma gave her a good spoon and Nancy promised not to lose it.

When Susan saw the good spoon, she was sad. She wished she had a good spoon. She thought Nancy was lucky and always had the nice things.

Nancy filled a jar with dirt, too. But they didn't think it looked like something to eat. So they found other things to put in the jars.

It was a lot of fun. Susan almost forgot that she had been unhappy about the good spoon. They put exactly the same things in their jars.

They put green leaves in two jars. That was spinach.

They found enough round, green china-berries to fill two jars. That made good peas.

They put yellow flowers in four jars and called them carrots and peaches.

They broke up green stems and filled two jars. That was green beans.

They found little red clover flowers for cherries.

Then Nancy found enough dry, brown seeds to fill one jar. She said it was coffee. Susan looked and looked but she couldn't find any more of the brown seeds. The sad feeling was coming back.

"We don't drink coffee anyway," she told Nancy. "So I'm glad I don't have any brown seeds."

"You're just mad because you don't have any coffee," said Nancy.

Nancy was a little cross now, too. They were both hot and tired. Their red blouses and jeans were very dirty, and so were their hands and faces.

Nancy picked up the good spoon and began digging in the dirt. Susan watched her a minute. She felt sorry for herself.

"Nancy, it's my turn to have the good spoon for a while," she said.

"No!" answered Nancy. "Mamma gave it to me. I'm supposed to take good care of it."

Before they knew it, they were really quarreling. They said ugly things to each other. Then Susan did an awful thing. She was so angry she didn't think.

She grabbed a jar of dirt and threw the dirt right onto Nancy's head. The dirt ran down Nancy's neck and into her eyes and ears. She was a sight!

Nancy jumped up and ran crying to the house. She said she would tell Mamma what Susan had done.

Susan sat down in the dirt and felt angry and cross. Then she saw the good spoon Nancy had dropped.

"I'll take the good spoon to Mamma," she thought. "She'll scold Nancy for forgetting it. Then Nancy will be sorry she was so mean."

After a while Susan went to the back of the house. She was very quiet. Looking through the window, she saw Nancy and Mamma and the baby. Nancy had bathed and she was so clean her face was shiny. She had on her new blue blouse and jeans.

Susan was unhappy. It made her feel very much alone to see Nancy in the new clothes. It was as if Susan weren't a twin anymore. She went around the house and cried and cried.

Susan thought Nancy had the best of everything. Nancy had a dimple in her chin. Nancy got the good spoon to play with. Nancy found the nice brown seeds for coffee. Now Nancy had on her pretty blue outfit. It wasn't fair.

At last Susan decided it was more than she could take. She would tell that mean Nancy exactly what she thought of her.

Susan went stamping into the kitchen. Mamma just looked at Susan in a sad, tired way. Susan was a little bit ashamed. She put her hands behind her back, looked down at the floor, and kicked a couple of times at a chair leg. Her lower lip stuck out in a pout. There was a long silence.

Still looking at the floor, Susan mumbled, "Nancy, I'm sorry I threw dirt on you."

There was another silence. Then Nancy said, "That's all right."

"The old spoon is really just as good," said Susan, looking up at Nancy.

Nancy looked at Susan. They both smiled just a little.

Laughs . . .

An applicant for a driver's license in Mississippi came to the question: "How many feet are required to stop a car traveling 30 mph?" He answered straightforwardly: "Two feet, one for the clutch, one for the brake." He got his license.—**Road & Track.**

Many American homes nowadays seem to be on three shifts. Father is on the night shift, mother is on the day shift, and the children shift for themselves.—**The Uplift.**

The self-made storekeeper had little patience with formal education. When a young man applied for work in his store, the owner said, "Sure, I'll give you a job. Sweep up the store."

"But I'm a college graduate," protested the young man.

"Okay, I'll show you how."—**The Hubbarian, Albany, Oregon.**

A customer asked the manager of the delicatessen, "Do you remember that cheese you sold me yesterday?"

"Yes," said the manager.

"Please tell me again," the customer said. "Did you say it was imported or deported from that country?"—**Lion.**

LEAF PHOTOGRAPHS*

By Ellen Rebecca Fenn

From a photographic supplier, purchase an ounce of bichromate of potassium. Pour it into a pint of water. Stir until dissolved. Pour some of the solution in a shallow dish. Float an ordinary piece of writing paper until it is thoroughly moistened. Let it dry in a dark room. It should be bright yellow when dry.

Place a leaf on this paper. (A lacy leaf is best.) Place paper on a black cloth over several pieces of newspaper. Now place these between two pieces of glass which are the same size. Fasten together with spring-type clothespins. Expose to a bright sun, placing the leaf so that the sun's rays fall perpendicular to the leaf. It will take from one-half hour to two hours to produce a print (depending on the strength of sun). When your print is dark enough, remove it from the frame and place it in clear water. Change the water every few minutes until the yellow becomes white. You'll have a photo with the leaf veins quite distinct!

Mamma smiled and looked happy now.

Susan said, "I'll fold the baby's clothes."

"I'll help," said Nancy.

"That will be good girls," said Mamma. "First, Susan, you must have a bath and put on your new blue jeans and blouse."

Now Susan didn't feel a bit angry or sad or sorry for herself. She had just a warm, happy feeling inside.

Baptist Editor Attacks New Ecumenical Plan

WASHINGTON (BP)—A Baptist editor here has strongly objected to a proposed new conservative evangelical ecumenical organization.

James O. Duncan, in an editorial in the Capital Baptist, District of Columbia Baptist Convention publication, urges for the idea, "Let it die now, quietly."

The conservative evangelical ecumenical move is spearheaded by Christianity Today, an independent nondenominational publication edited by Carl F. H. Henry.

At the Miami Beach meeting of the Southern Baptist Convention a motion was made by Alastair C. Walker, pastor from Griffin, Ga., that the president appoint a study committee to discuss areas of cooperation with other evangelical groups. The matter was referred to the Executive Committee of the convention.

Earlier at the Pastors' Conference, Jess Moody, pastor of the First Baptist Church, West Palm Beach, Fla., appealed for Southern Baptist participation in "evangelical ecumenicalism" in cooperation with those "who have nothing to do with liberal Christianity or the present ecumenical movement."

The Duncan editorial said, "It does not seem wise for all 'conservatives' or all 'liberals' to be encouraged to gather in their own individual groups . . . The worst thing that could happen to Protestantism is for

it to be divided along theological lines, conservatives and liberals, rather than each denomination having both viewpoints represented in their own ranks.

"What the proposal seems to do is put the conservative evangelicals into one camp over against the National Council of Churches," Duncan said.

"In fact," he continued, "in one issue of Christianity Today they even have this diagrammed and even estimate that in the 'new evangelical formation' 13,000,000 conservatives would come from the National Council of Churches.

"This is sheep stealing in a big way," he charged.

In his study of the new proposed evangelical ecumenical organization Duncan said: "We find that there are no new reasons given for the proposed togetherness of conservative evangelicals than were given for the formation of the National Council of Churches."

He observed that "most conservative evangelicals objected to these reasons for forming the council and now are expected to accept them for forming a different group."

The Christianity Today plan envisions a massive 45,000,000 member organization with possible programs of a weekly magazine, an evangelical book program, insurance and pension plans for independents,

financial pools for new building construction, and other projects.

The new organization might appeal for "church-by-church identification" rather than membership by denominations as is now done in the conciliar movement, according to an editorial in Christianity Today.

The Baptist editorial attacked this approach to cooperation. "To suggest that this togetherness is to be done in a 'church-by-church' alignment is to place almost absolute authority in the hands of a few," Duncan said.

"Here lies a far greater danger than is present in the National Council of Churches where denominations come together for cooperation," he continued. "At least, in the council a denomination can bring to bear its influence and power, but in a gathering of churches, can you imagine what influence one single church would have in an organization of 45,000,000?" he asked.

Duncan predicted a serious breach in Baptist fellowship if much time is given to the new proposal. "For Southern Baptists to depart from their traditional past of not affiliating with any group other than with their fellow Baptists, would widen the breach between American and Southern Baptists and perhaps the Negro Baptists as well," he said.

Solon Hits "Subsidized" Church Postal Rates

WASHINGTON (BP)—Postal subsidies for churches and other nonprofit organizations came under heavy attack in the U. S. House of Representatives here.

"Sympathy for a worthy cause is a good old American trait, but it has gone hogwild in the setting of ridiculously low postal rates for churches, charities and other nonprofit organizations," declared Rep. Ken Hechler (D., W. Va.).

In a 15-minute speech on the House floor, the congressman appealed for an increase in both commercial and nonprofit postal rates. He said that the annual deficit for such mail now exceeds \$200 million.

Hechler quoted favorably a 1965 statement by the advisory panel on postal rates. The panel at that time questioned the intermingling of subsidies to nonprofit organizations with postal rates.

"If there is merit in these subsidies, they should be identified and included as direct payments from the budgets of the federal agencies charged with overseeing public welfare activities," the panel said.

The congressman reported the kinds of

criticisms he gets when he asks for "a more rational approach to postal rates." He said he is besieged with arguments like this:

"Would you penalize your poor country churches, struggling to mail out their weekly church bulletins? How can the little church in the wildwood possibly survive if its fund drive is crippled by higher postal rates? Would you slap the crippled children in the face?"

On the other hand, Hechler said that there is a rising protest by taxpayers who feel that they are "taxed to subsidize someone else's religion."

He said that subsidized postal rates for nonprofit organizations means "that the general taxpayer is forced to pay to make up the postal deficit caused by causes in which he may not believe."

Hechler pointed out that in the past 39 years, the bulk rate for nonprofit organizations has gone up only 1/4 of a cent to 1 1/4 cents, while first-class rates in the same period have risen from 2 cents to 5 cents.

This means, he said, that first-class mail rates have risen 150 per cent while third-

class nonprofit rates have risen only 25 per cent.

Further, he pointed out that in 1952 nonprofit organizations accounted for only eight per cent of third-class bulk rate mail, while now it is 17 per cent. In the same period the amount of mail in this class has risen 250 per cent from 800 million pieces to nearly 2.9 billion pieces, he said.

Hechler has introduced a bill in the House of Representatives to provide for a bulk rate of 2 1/2 cents a piece for nonprofit organizations and 4 1/2 cents a piece for commercial bulk mailings.

He cited the Postal Policy Act of 1958 that provides that nonprofit rates should be 50 per cent of the commercial rates. However, he said that in the postal rate rise in 1962 this scale was not followed and that third-class bulk rates were frozen at 1 1/4 cents.

He expressed the hope that when the postal rate bill is considered the Congress would raise the rates for both commercial and nonprofit mailings.