

BAPTIST & REFLECTOR

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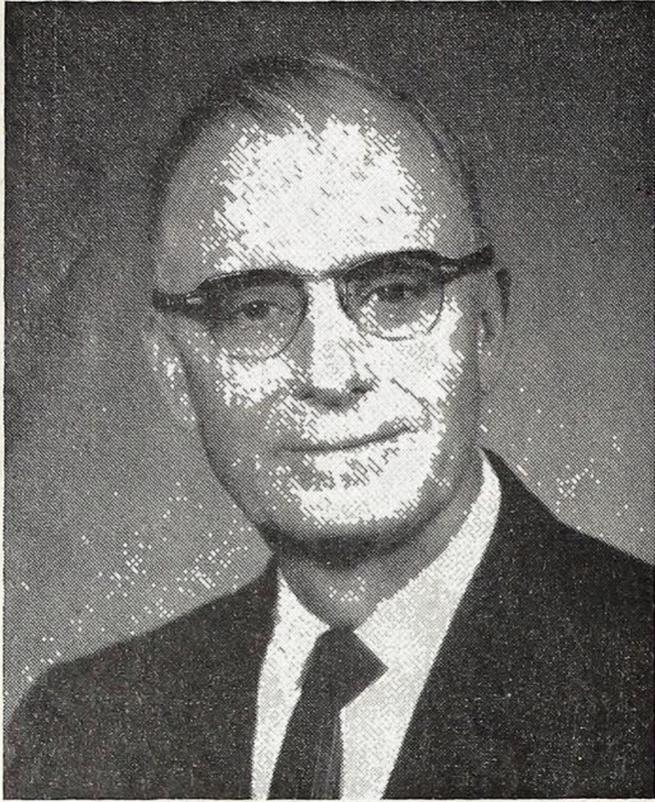
"SPEAKING THE TRUTH IN LOVE"



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THE ALTAR AND THE GIFT



By Ralph A. Herring

“Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift?” (Matt. 23:19).

There is something noble, something profoundly moving about sacrifice. Man's capacity freely to lay down that which is dearest to him, even life itself for the sake



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Airlines Fly Baptists Into Fairbanks Free

ATLANTA (BP)—Six U. S. airlines agreed to fly about 100 Southern Baptist construction specialists into the flood-ravaged Fairbanks, Alaska, area free of charge.

The special skilled workers were requested by Alaska Baptists to help repair nine damaged church buildings.

As of Aug. 31, the Home Mission Board here had signed up the needed number of

of a great cause mirrors the image of his Creator. Sacrifice speaks directly to the heart. No form of communication among men can so simply and so forcefully express the aspirations of the soul.

But the value of sacrifice can be and often is exaggerated. Because the cost is his own, cost-conscious man is prone to assign it a significance out of all proportion to its real worth. The self-centeredness of this tendency inevitably leads to hypocrisy. Among religious people that hypocrisy becomes conspicuously evident, as Jesus said about some who devoured widows' houses and then offered their long prayers for a pretense. Among the irreligious, under the broad blanket of humanitarianism, the moral inconsistencies of hypocrisy may be harder to detect but they are no less contemptible.

In the verse at the head of this article, Jesus, who reserved His most caustic words for hypocrites, makes it very clear that the value of any sacrifice is derived from the altar upon which it is placed. It is the altar that sanctifies (gives meaning and worth to) the gift and not otherwise as man in his blindness insists.

Jesus, who made the only truly supreme sacrifice, found the case stated for Him in prophecy. “Sacrifice and offering thou wouldst not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure: Then said I, Lo, I am come (In the roll of the book it is written of me) to do thy will, O God” (Heb. 10:5-7). The altar upon which Jesus placed His sacrifice is clearly that of full-orbed obedience to God. The free and total commitment of His will to the will of God was that which made His sacrifice effective.

By that will we are sanctified. The heavenly fires which burn upon his altar of obedience refine the mixed motives which mar man's noblest endeavors. When sacrifices are acceptable to God, they become effective among men and the whole of life takes on new meaning and worth.

Dr. Herring is Director of Seminary Extension, P.O. Box 1411, Nashville, Tenn. 37219

COVER PHOTO

The Bengali-speaking congregation of Immanuel Baptist Church, Dacca, East Pakistan, follow the Scripture reading in their Bibles.

furnace workers, carpenters, tile layers, plumbers and other specialists, and only standbys were being accepted.

This response was based on the idea of churches, associations or individuals paying the expenses.

The airlines' decision to make the trip expense free for the volunteers came after Home Mission Board assistant executive secretary Fred B. Moseley contacted Delta to ask about getting tools and equipment shipped free of charge.

Delta, in response, decided to fly both men and equipment free and checked Civil Aeronautic Board regulations for approval. Since then, Pan American, United, Western, Eastern, and Trans World Airlines agreed to the idea, creating a nationwide transportation network for the volunteers.

Two furnace workers arrived in Fairbanks on Thursday, Aug. 31. The other volunteers were due to arrive on Tuesday, Sept. 5 to begin the race against freezing weather, looming only weeks ahead.

The Home Mission Board made the appeal for volunteers jointly with the Brotherhood Commission on Aug. 20. Since then, Moseley said, people from all over the country have rallied in response.

Nearly every airline contacted responded as Delta did. A woman from Pan American expressed thanks for the opportunity to participate in the project. And IWA offered to arrange for a special plane if all the volunteers could gather in one place.

With response from so many airlines, however, the decision was made to use the whole network. Various airlines were to route the volunteers to Chicago or the West Coast and then Pan American was to fly them into Fairbanks.

The Baptist Sunday School Board, at the request of the Home Mission Board, sent architectural consultant Ernest B. Myers into Fairbanks with a structural engineer to sound out the church buildings. Myers reported that the buildings had suffered only minor structural damages and could be repaired.

On Aug. 25, the Home Mission Board authorized up to \$50,000 to guarantee pastors' salaries and to purchase construction materials. This included \$10,000 of emergency relief funds sent immediately.

The Home Mission Board also declared a moratorium on church loans interest and loan payments for six congregations in the area holding loans with the Board.

Magazine Defends Right Of Government To Define Church

WASHINGTON, D. C.—The courts of this land have made it clear that a church may not define itself; it is defined by the government.

This is the gist of an article in the current issue of "Church & State," a monthly magazine published in the nation's capital.

According to the article, titled "What Is A Church? Who Says So?", if a group could define itself as a church, ignoring the clear definition of the law, it "theoretically could define itself into many functions that are plainly within the province of the state."

Dangers exist by taking the opposite approach, too, the magazine points out. "Could not the civil authority define the church out of existence or at least reduce it to a mere shadow?"

Although such abuses have arisen in the past, according to the article, they have been characteristic of despotic regimes.

Such an event is more difficult where there is a free government. "When a free government of the people is involved with free churches of the people we have on both sides a built-in protection against such intrusions. While the balance between the two is never complete or easy, neither is apt to become preemptive of the other."

The article is an in-depth report of Editor C. Stanley Lowell on legal decisions involving the definition of a church. The most recent controversies in this area have involved Cassius Clay, "the Black Muslim prize fighter," who has refused to submit to the military draft on the ground that he is a minister of religion, and Dr. Timothy Leary, the high priest of psychedelic religion, who claims that the hallucinatory drug LSD is administered as a sacrament and that "his drug seances were the rites of a 'church'."

\$50,000 Set Aside For Alaska Baptists

ATLANTA (BP)—The Southern Baptist Home Mission Board here has set aside \$50,000 of an emergency relief fund to aid flood-racked Baptist churches in Fairbanks, Alaska.

The funds will be used to guarantee pastors' salaries for at least three months and to purchase construction materials needed to refurbish the nine Baptist churches in the area.

The ceiling of \$50,000 includes \$10,000 sent immediately into the area by the Home Mission Board, \$9,000 of which was used to evacuate pastors' families so that pastors could turn their attention to the community.

Earlier the Home Mission Board issued an appeal for at least 100 masons, carpenters, furnace workers and other specialists to volunteer at their own expense to help rebuild the damaged church buildings in Alaska.

Most church members are working frantically to clear water from homes and repair heating equipment before the onset of freezing weather around Oct. 1. Few have time to spend at the churches.

The Home Mission Board also declared a three-months moratorium on church loans interest and loan payments for six congregations in the area that hold loans with the Board.

The permanent relief fund of \$125,000 was established by the Home Mission Board in the spring of 1966 after Hurricane Betsy severely damaged Baptist church buildings and pastors' homes in south Louisiana.

Says Baptists Seek Action

GLORIETA, N.M. (BP)—Baptist churches are seeking the action, a Texas pastor said last week, but they don't seem to know where it is.

James Flamming, pastor of First Baptist Church of Abilene, said the churches are saying "Let's go where the action is." "But," he said, "what bothers me is that no one seems to know where the action is."

"I don't know where it is either," he continued. "All I know is that everyone . . . is quite sure he's not there and most are scrambling around to find where it is."

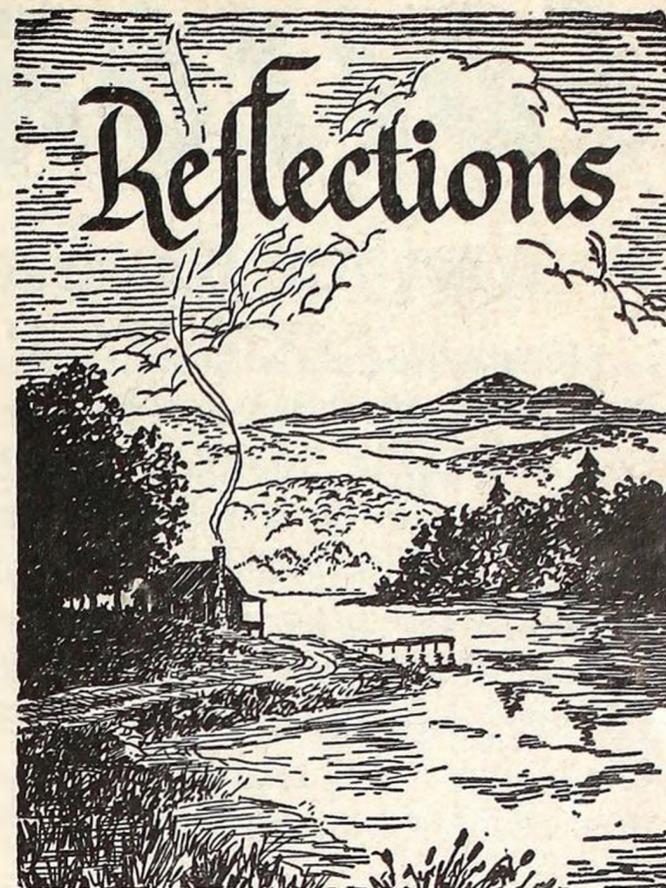
Flamming addressed a record 2,450 high school and college students at the 15th annual Glorieta Student Conference. The conference was held at Glorieta Baptist Assembly and was sponsored by the student department of the Baptist Sunday School Board, Nashville.

Flamming admonished conferees to stop scrambling around to find a center of action that didn't exist.

"If you're a Christian," he told the young people, "you're never going to be at the center of things. The Christian is always going to be on the peripheral. There is no center for the Christian but the Lord."

Flamming told the group there was no need to look for the action, because it had found them. He reminded them that Christ said the Kingdom of God was in them, and told them all they had to do was try.

"Go, do, speak, love, heal, clothe, feed, witness," Flamming urged. "All we have to do is be willing to fail. Act, because God gives you the right to fall flat."



Communicating the gospel is the greatest of all privileges that God gives to mortal man.—Faris D. Whitesell in *Power In Expository Preaching* (Fleming H. Revell Company).

* * * *

Running people down does not keep us free from a host of diseases of body and mind. The verbal expression of animosity toward others calls forth certain hormones from the pituitary, adrenal, thyroid, and other glands, an excess of which can cause disease in any part of the body. Many diseases can develop when we fatten our grudges by rehearsing them in the presence of others. The moment I start hating a man, I become his slave. I can't enjoy my work any more because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure. It may be a luxurious car that I drive along a lake fringed with the autumnal beauty of maple, oak and birch. As far as my experience of pleasure is concerned, I might as well be driving a wagon in mud and rain.—S. I. McMillen, M.D. in *None Of These Diseases* (Fleming H. Revell Company).

* * * *

It seems to be a general belief that the will of God is to make things distasteful for us, like taking bad-tasting medicine when we are sick, or going to the dentist. Somebody needs to tell us that sunrise is also God's will. There is the time of harvest, the harvest which will provide food and clothes for us, without which life could not be sustained on earth. God ordered the seasons, they are His will. In fact, the good things in life far outweigh the bad. **There are more sunrises than cyclones.**—Charles L. Allen in *The Lord's Prayer* (Fleming H. Revell Company)

EDITORIAL



What Are We Headed For?

Modern life may be headed toward the submergence of the individual through the loss of privacy. This prospect is quite disturbing. Man, the individual, may become lost in the anti-hill of human existence. The conditions that lend themselves to the expression of the individual can disappear in the type of life foreseen by the year 2000. By that time computers and robots in the home, virtually no privacy, and drastically changed family units will characterize Americans. This is a prediction growing out of the working papers and discussions of "The Commission of the Year 2000." These were published recently under sponsorship by the American Academy of Arts and Sciences with financial support of the Carnegie Corporation.

This Commission has been trying to anticipate problems in the coming years and design solutions. Here are some things that came out of the studies of this Commission:

"Man's technical inventiveness may, in terms of privacy, have turned the whole community into the equivalent of an army barracks." Such is the opinion

of a University of Chicago professor of law. He adds, "It may be a final ironic commentary on how bad things have become by 2000 when someone will make a fortune merely by providing, on a monthly, weekly, daily, or hourly basis, a room of one's own."

Margaret Mead, anthropologist, foresees many functions now expected of the family transferred to wider shifting groups. There will be a greater emphasis on very small families, a higher toleration of childless marriage, according to Miss Mead. A Harvard professor of sociology foresees growing pressures for personal achievement so severe with social tensions that by 2000 manners will further decline. The director of the Hudson Institute thinks the amount of leisure available to Americans by 2000 could be "catastrophic." "The American with leisure is a man at loose ends," he concludes. "It would take him a generation longer to adjust to leisure than it takes the European."

Technical innovations likely to appear in the next 33 years include a pocket telephone, home computers, "programmed dreams," and artificial moons for lighting large areas at night.

Almost half the population of the USA is foreseen as living in three huge supercities: "Boswash," the urban strip including Boston, New York, Washington; "Chipitts," the area from Chicago to Pittsburgh; and "Sansan," which would stretch from San Francisco to San Diego. Forecast is a gross national product of \$4-trillion, five times the amount of the present. Much money, but purchasing less and less.

What can be the quality of life in the kind of society envisioned by the end of this century?

What can be the value where the whole world becomes equivalent to an army barracks?

What appeal does life offer where all the protective influences of privacy are destroyed?

What attractiveness is there in a tomorrow where one can never be alone?

What appeal is there in multiplying hours of leisure when already leisure means only to be at loose ends?

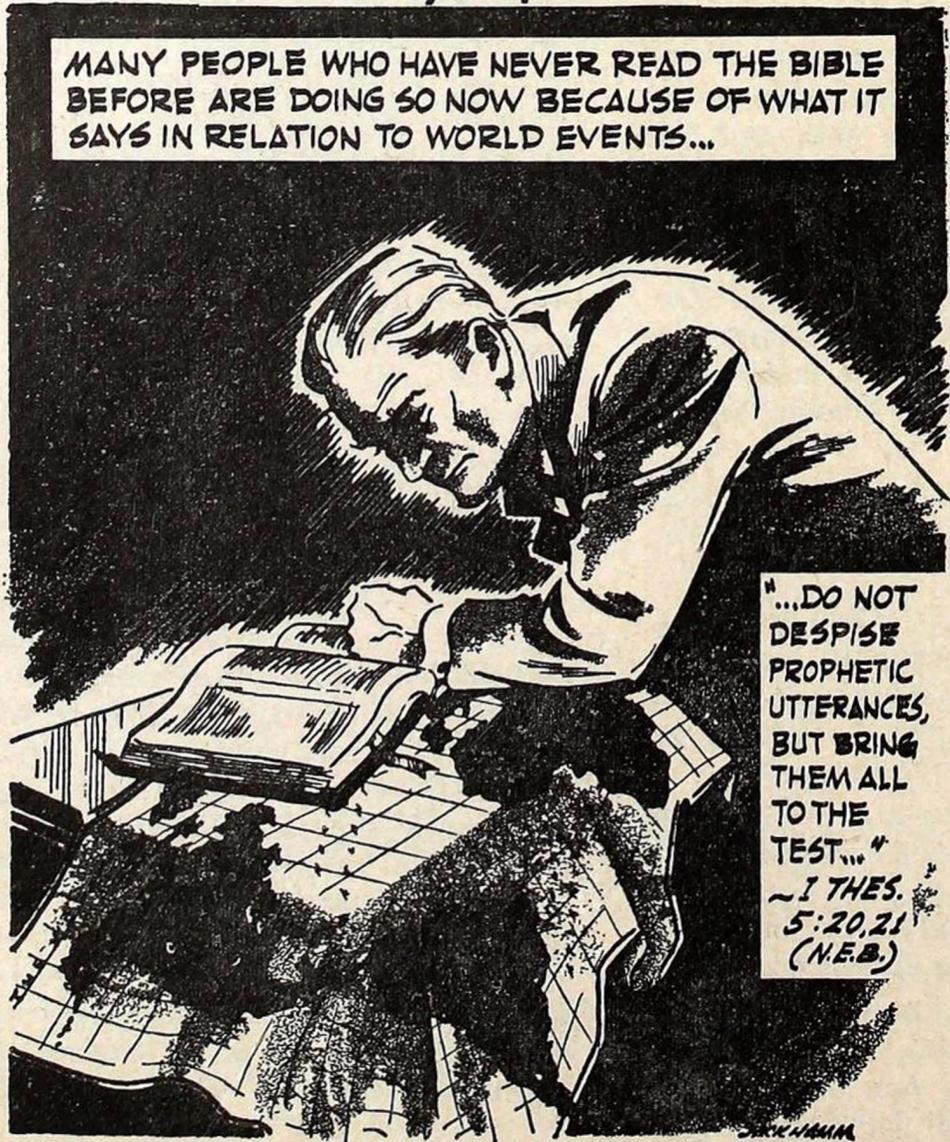
Life continues to change. The pace of change is stepped up with ever increasing tempo by new technical inventiveness. Change will be followed by still more change in the world around us.

Yet change as much as it will, it is not the world outside us but the world within us, that is man's biggest

Great Eye-Opener

MANY PEOPLE WHO HAVE NEVER READ THE BIBLE BEFORE ARE DOING SO NOW BECAUSE OF WHAT IT SAYS IN RELATION TO WORLD EVENTS...

"...DO NOT DESPISE PROPHETIC UTTERANCES, BUT BRING THEM ALL TO THE TEST..."
— I THESS. 5:20, 21 (N.E.B.)



Hiroshima, 22 Years Later

By Melvin J. Bradshaw
Missionary to Japan

It was early Sunday morning, August 6, hot and sunny. I was driving near my home in Hiroshima. Overhead I could hear a lone plane crossing the sky.

I remembered the beginning of the entry for August 6, 1945, in Michihiko Hachiya's Hiroshima Diary:

The hour was early; the morning still, warm, and beautiful. Shimmering leaves, reflecting sunlight from a cloudless sky, made a pleasant contrast with shadows in my garden . . . Suddenly, a strong flash of light startled me—and then another.

I drove on home. At 8:10 a.m. I began watching on television, as 35,000 people gathered at the Peace Park to commemorate those who died on that day 22 years ago and those who have since died from the effects of the first atom bomb.

At 8:15 there was a minute of silent prayer. Then the mayor of Hiroshima placed the names of 430 additional victims—making 62,423 known dead from the blast—in the A-bomb memorial monument, where the inscription reads: "Repose Thou In Peace. We Shall Never Make That Mistake Again."

The morning service at the Hiroshima Baptist Church was a memorial for members who died as a result of the atom bomb. Six died on August 6, 1945, and two on August 8. The mother of two victims—a girl who died in the blast and a boy who died of wounds—gave a testimony of radiant faith that those who die in the Lord are with the Lord. Afterward many went to the cemetery to take flowers and hold another brief service.

That afternoon the deacons had their

monthly meeting. They planned a new mission in Hiroshima.

Later in the week a group of women met in our home. One of them had lost her six brothers and sisters in the blast. She escaped only because she was not at home.

"They say we ought to forget it, but one cannot forget it," she said. "It seems as if it were just yesterday."

Hiroshima is known everywhere for the historical event of the bomb. To the citizens of Hiroshima, however, August 6, 1945, is not history but personal tragedy.

The Christians of Hiroshima remembered the day with a prayer for peace and with faith in him who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (That Scripture was quoted in a testimony and in the pastor's sermon on Sunday morning.)

They remembered the past. But in the afternoon, they planned for the future—a new church in Hiroshima.

This is Hiroshima 22 years later.

Interpretation . . . • By Herschel H. Hobbs

Police Brutality?

(Third in Series on Law and Order)

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same" (Rom. 13:3).

The charge of police brutality is often heard today. And strangely it comes from those who are defying the laws that the officers are sworn to uphold. Happily few such charges have stood up under investigation. Even the exceptions prove the rule that for the most part they show infinite patience, even facing personal danger, in an effort to preserve law and order.

Paul says that "rulers are not a terror [fear] to good works [work], but to the evil." And, of course, officers but enforce the laws made by the "rulers." The law-abiding citizen has nothing to fear from legal powers. They are a fear only to those who set themselves up in defiance of law. A police officer is a "copper" only to those

who live outside the law.

If you would live free from fear of the police power of the state, then live within the law. In so doing you will "have praise of the same." Not only praise but a sense of security. If you are breaking a law and a policeman appears—then you should be afraid. For he is an enemy of your evil ways. But if you are in danger from criminals, a policeman coming on the scene is a welcomed sight.

The difference, therefore, is not in the officer of the law. It is in you. If you abide by the law the officer is your ally. If you defy the law the officer becomes your antagonist. And he is under oath to oppose you to whatever degree that you make necessary in upholding the law and in protecting the rights of those who look to the law for protection. The policeman is your friend if you are a friend to the well-being of society.

Readers Write . . .

• • • Conscience and the "Liquor-by-the-Drink" Issue

• I intend to vote against "liquor-by-the-drink" on September 28 in Nashville because:

1. I could never vote for any law that encourages the use of any product that weakens a man's conscience and inhibits his judgement.
2. All of the arguments for, seem to be saying that the legal sale of "liquor-by-the-drink" in hotels, restaurants, clubs, and common carriers will be a vote for progress, prosperity and a better Nashville. It depends on what you mean by progress, prosperity, and a better Nashville.
 - A. I do not believe that more money or more conventions guarantee a better Nashville.
 - B. I do not believe the ability to buy alcoholic beverages in hotels, restaurants, clubs, and common carriers will guarantee more and better places for our families to eat, or ways for us to travel.

(Continued on page 9)

problem. Man will continue to need privacy even as he needs sunshine, water, food, and rest. To be a person he needs privacy. To be himself he needs time and place to pause and think. Tomorrow, even as yesterday and today, man will continue to need understanding of

himself, understanding of his neighbor, and most of all, awareness of and faith in his Creator. So it will continue to be essential to life itself to heed Him who said,"

"Be still and know that I am God!"

Tennessee Topics

Paul H. Shell is the new pastor at First Church, Parsons. He came to Tennessee from Georgiana, Ala., where he was pastor of Bushy Creek Church. A graduate of Howard College, Shell received his B.D. degree from New Orleans Seminary. The Shells have four daughters, **Linda, Mary Ann, Susan, and Leah.**

Kenneth L. Everett, an assistant editor at the Brotherhood Commission, Memphis, became director of public relations of East Texas Baptist College, Marshall, Tex., Sept. 1. During his five-year stint at the Brotherhood Commission Everett handled major editing assignments on Baptist Men's Journal and Guide.

Marcus Drake is the new pastor of West End Church, Newport. He was formerly pastor of the Baptist church in Dade City, Fla.

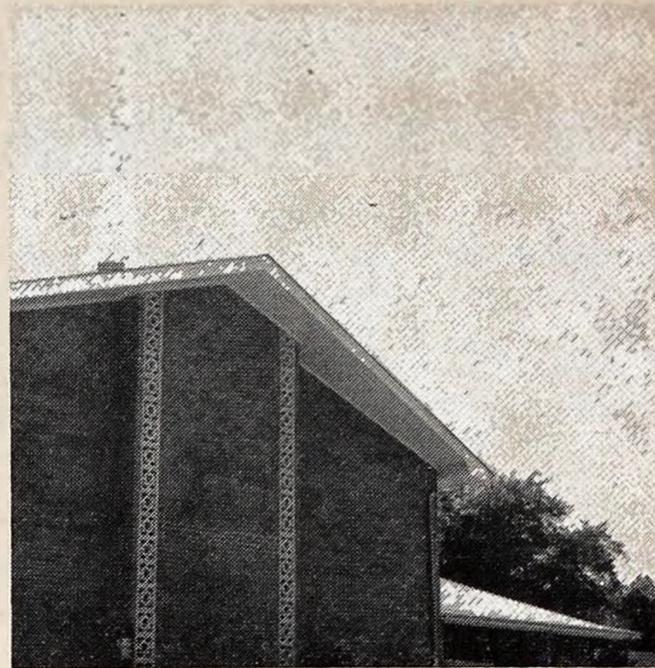
Albert W. Porter of Greenfield, a long-time pastor and organizer of Baptist churches in West Tennessee and Western Kentucky, died Aug. 16. He was 72. Services were held at Bethel Church with Pastor **Bill Davie** officiating.

Choir Visits Guyana: A nine-member Baptist Student Union choir from Tennessee, directed by **Jerry Buckner**, BSU director at Memphis State University, and **Mrs. Buckner**, recently spent several days witnessing for Christ through song in Guyana. A highlight of their tour was a formal concert where, flanked by palms and hibiscus, they were welcomed by the acting Lord Mayor of Georgetown, the capital. They also gave three open-air concerts (one on a lawn between the country's two largest department-grocery stores, in the heart of Georgetown), appeared on the regular Baptist radio program and taped another program at the request of the station manager, and sang in Central Baptist Church on Sunday morning.

Charles W. Burrows, assistant chaplain at East Tennessee Baptist Hospital, Knoxville, is serving as interim pastor at First Church, Madisonville, since the resignation of **Dillard A. Mynatt**. Mynatt is now pastor of First Church, Forest City, N. C. **Don Campbell**, music and education director at First Church, Madisonville, has resigned and is now at First Church, Sevierville.

Miss Elizabeth G. Cullen of Memphis died Aug. 31. She was a member of Union Avenue Church and was a former approved worker of the Baptist Sunday School Board, Nashville.

Services for **Mrs. Mae Ford Bateman** of Raleigh, N. C., formerly of Memphis, were held in the chapel of First Church, Memphis. She was 87. Mrs. Bateman lived in Memphis 13 years while her husband, the late **Dr. Robert J. Bateman**, was pastor of First Church. Burial was in Forest Hill Cemetery.



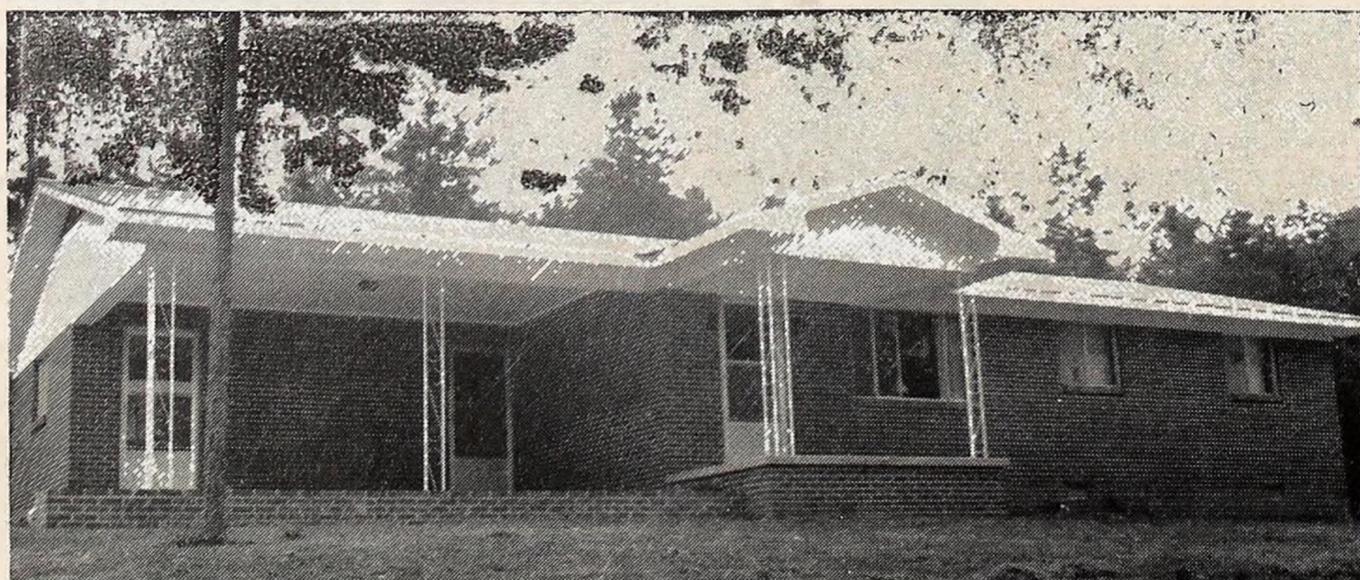
SUNBRIGHT—Members of First Church here recently occupied this new building, the interior of which is being completed with volunteer labor by men of the church. The building committee consists of Mrs. Wilma Hall, Mrs. Thelma Galloway, Russell Redman, Y. T. Johnson, Mrs. Carlyn Cromwell and Harold Sexton, chairman.

First Church, Nashville, will hold its last worship service in its present sanctuary, Seventh at Broad, Sunday, Sept. 24. This will be a historic occasion before the congregation leaves the structure which has been in use the past 83 years. Contract has been let for a new edifice to be built on the present site. The old structure will be removed for the new. However, the present church tower, long a landmark of the city, will be preserved and is to become a part of the new sanctuary construction of which will take from 18 to 24 months. First Church will conduct worship services in the Hume-Fogg High School building across Broad Street in the next block from the Church's present place of worship.

This will be the third year William Carey Association will have a witness booth at the Lincoln County Fair. Thousands of tracts and other literature have been distributed from the booth. Religious music will be played and **Boyd LeCroy**, associational missionary, is ready to explain any phase of our Baptist work as he greets the visitors. Last year the association also sponsored a free showing of the Billy Graham film, "Man in the Fifth Dimension." This year the latest Billy Graham film on the recent London Crusade will be shown. The film will be shown in a tent that has a favored spot on the mid-way.

WANTED

Caretaker for Camp Carson, Newport, Tennessee. Age between 45 and 55; good health; Baptist. Excellent salary; six room house and utilities furnished. Year around employment. Hospitalization and retirement furnished. Contact Joseph B. Kesler, Jr. Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville, Tennessee 37203



EVENSVILLE—Smyrna Church near here, in Tennessee Valley Association, held open house recently at the new home for their pastor shown above. The 7-room structure, including a pastor's study, is modern throughout with electric heat, and car-port. It was built at a cost of approximately \$14,000. Bobby Colvert who has been serving as a student pastor has offered his resignation and moves with his family to Louisville, Ky., so as to enrol in Southern Baptist Theological Seminary.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 6-1.

EXPOSITION, 386 Park Ave. S., N.Y. 16

Coffee Bar Provides Irish Youth with Bible Encounter

In Dublin's suburban holiday resort of Dun Laoghaire, a Religious Coffee Bar ran during the month of August in premises formerly used by a Baptist church.

Sponsored by the Irish Evangelistic Treks, which brings students into Southern Ireland for Bible distribution and an evangelical witness, the Coffee Bar was decorated in contemporary style and billed as "The Lighthouse." Gospel Beat Groups came from England especially to perform in the Coffee Bar.

Local Protestants helped as counsellors when the Coffee Bar opened nightly for three hours. From the opening night, teenagers were coming, and by mid-month from 100 to 150 people crowded in each evening.

In addition to three 20-minute "spots" by the musical groups, there were also three 5-minute talks aimed at presenting the gospel in clear and challenging language, according to the sponsors.

Counsellors found the majority of their conversations were with young Roman Catholics. Census forms were used to open up conversation and these forms indicated that most of those who came to the Coffee Bar believed in fundamental Christian doctrines but lacked any assurance of peace with God.

Around the small tables groups gathered every evening to discuss the Scripture with a Bible close by for reference. Many young people, the sponsors said, expressed a loss of confidence in the institutional church and revealed a personal religious void.

Others showed little signs of dissatisfaction with Catholicism but were willing to listen to the Bible discussions. Approved Roman Catholic translations were used by the counsellors. Some youths carried away portions of Scripture (which were available) to read for the first time.

Evangelical believers in and around Dublin said they considered "The Lighthouse" as the most satisfactory "Bridge" between the church and young people that they had yet seen. The local Brethren Assembly furnished one of the singing groups, as a token of its strong support, according to the sponsors. A Baptist minister in the area is local coordinator for the Irish Treks movement.—(EBPS)

Brotherhood Department

Men Who Care

By Roy J. Gilleland, Jr.

Only once did Jesus use the exact words, "Be born again," and to only one person did he say, "Except a man be born again he cannot see the Kingdom of God." (John 3:3) Of course, these words can be applied to all men, but it is significant that Jesus directed this challenge to Nicodemus—a wealthy man, a tither, a teacher, a church leader, a student of the Old Testament scriptures. If Nicodemus were to offer himself for church membership today in many Baptist churches in the Tennessee Baptist Convention, undoubtedly he would be voted in unanimously. And yet Jesus told Nicodemus if he would see the Kingdom of God he must be born again.

Now, Jesus was not using his conference with Nicodemus as a springboard to make a great theological statement to all men for all time. True—Jesus's words can be applied to all men of all ages. But Jesus was telling Nicodemus exactly what Nicodemus needed to know. Jesus was not talking to a publican, or harlot, or "drunk." He was talking to a very religious man. And so we believe that these words should have particular meaning to church people today.

What was Jesus saying to Nicodemus? Among other things, He was telling Nicodemus that what he was and what he was doing was not enough. If any group has learned this truth, we Baptist men have learned that all of our activities are not enough to meet the needs of this day in which we live. We can be as busy as we please. We can all be tithers. We can be 100% in Training Union and Sunday School and attend every meeting the church has—including Brotherhood. And though this is good it is not enough. What we need is an outpouring of the Holy Spirit. We must be born again. We must learn to love. If there is one thing which will make us different in this world of hate, it is to treat all men with compassion. If there is one thing that will bring us persecution—even in some of our churches—it is to have compassion enough to love all men. Surely to be born again is to be taught by God to love. For God is Love and Faith without Love is dead. (I Cor. 13)

The greatest contribution our Baptist Men's organization can make to our world today is to become **MEN WHO CARE**. Let others do the so called big things. Let us do the simple deeds of Christian compassion that men need—in homes—through our churches—in businesses. To do these simple things, let us enlist the many men in our churches who are not involved yet would be willing to do these simple deeds of kindnesses. Let us visit the shut-ins—the sick—the underprivileged. Let us serve our young people. Let us express our concern

"The Crosses at Zarin" Selected by Book Club

NASHVILLE (BP)—"The Crosses at Zarin" by Jean Bell Mosley, already in its second printing less than a month after its regular publication, has become the first Broadman Press fiction title ever chosen by a national book club.

Daniel A. Poling, advisory chairman of the Family Bookshelf, said the book will be distributed in October to the club's members.

Poling, chairman of the board and editorial consultant for "The Christian Herald," called the Broadman book "a splendid portrayal of a man torn by hatred, suspicion and revenge . . . finally touched by the love of God . . ." "The portrait of Zebedee," he said, "is strong and virile; so is the message this story leaves in the reader's mind."

William J. Fallis, manager of Broadman books, said Broadman was "especially happy to cooperate" with the club in making "The Crosses at Zarin" available to its readers.

"We consider the immediate response to this title by the public and the Family Bookshelf as an outstanding acceptance of our new Broadman 'fiction with a difference,'" Fallis said. He said the book's publication was in keeping with the Broadman objective of providing realistic and powerful Christian fiction.

Fallis said the book, which sold 40,000 copies before its August 1 publication, was the best Broadman seller since Jesse C. Fletcher's biographical "Bill Wallace of China."

Mrs. Mosley, author of the book, is also author of two previous books and over 200 stories and articles. Two of her articles have appeared this year in "Reader's Digest," including one in the current August issue.

to our boys in the military through our letters. Let us be known as **MEN WHO CARE**.

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Golden State Missions Day Of Prayer

September 27, 1967

Offering Goal: \$110,100

The theme for the state missions day of prayer is "Growing More Like Jesus". Every society and youth organization will want to study and pray about missions in Tennessee and make a worthy offering. Three areas of work benefiting from the offering have been chosen for more detailed study this year. These are: Mountain Missions, Student Aid at Harrison-Chilhowee Baptist Academy, and Camps. Program materials for societies have been mailed to presidents and directors of YWA, GA, and Sunbeam Band have received materials for the youth organizations. Societies are encouraged to plan a full day's observance.

We are indebted to the following people who have prepared excellent programs: Woman's Missionary Society—**Mrs. James G. Phelps**, Paris; Young Woman's Auxiliary—**Miss Frances Sullivant**, Nashville; Girls' Auxiliary—**Mrs. Robert H. Gay**, Lawrenceburg; and Sunbeam Band—**Miss Jannie Engelmann**, Nashville

As you make your offering you will be helping the causes listed below:

<i>Program of Work</i>	<i>1967 Goal</i>
Camps (Capital needs)	\$ 30,000.00
Church Lot Fund	5,000.00
Pastoral, Special Rural and Mountain Missions	15,000.00

Mission Center Ministries	2,500.00
Ministry to the Deaf	3,000.00
Summer Preachers Schools	5,000.00
International Student Retreat	3,000.00
Student Summer Missions	4,500.00
Mary Northington Scholarships	1,200.00
Medical Scholarship(s)	1,000.00
Harrison-Chilhowee Baptist Academy: Student Aid	3,000.00
Graduate Loan Fund	900.00
Burney Love Gifts	1,500.00
Gifts to Missionaries (\$5.00 for each native Tennessee woman missionary at Christmas)	500.00
Negro Work:	
Owen College, Memphis: Student Aid	3,000.00
Negro Scholarship for Southern Baptist Seminaries	1,000.00
American Baptist Theological Seminary:	
O. L. Hailey Student Aid and Scholarship Fund	3,000.00
Child Care Center	2,000.00
Baptist Student Center, Nashville (Program)	2,500.00
Baptist Student Center, Nashville (Building)	3,000.00
United Tennessee League, Inc.	15,000.00
Undesignated	4,500.00
TOTAL GOAL	\$110,100.00

Drinking In U. S. At Record High, WCTU Leader Reports

PHILADELPHIA—Drinking in the United States is at an alltime high, with consumption of all alcoholic beverages averaging out to almost a barrel a year for every person over 21, it was reported to the 93rd annual convention of the Woman's Christian Temperance Union here.

Mrs. Fred J. Tooze, of Evanston, Ill., the national president, said that although an estimated 35 million Americans are abstainers, that alcoholic beverage consumption has become "astronomical in cost as well as quantity," with drinkers spending nearly \$13 billion—an increase of \$2.1 billion over five years ago, and averaging nearly \$1.5 million an hour—for more than 3.5 billion gallons of whiskey, wine and beer.

The 1966 figures, she said, came from the U.S. Department of Commerce and the Internal Revenue Bureau.

She also quoted John W. Gardner, the U.S. Secretary of Health, Education and Welfare, as estimating that "as many as 25 million Americans" live with the problem of alcoholism, either as alcoholics or as members of families of alcoholics, and said that this branch of government needs to be encouraged in its efforts to prevent and control alcoholism.

WMU Retreat-Oct. 6-8

Each fall many women in Tennessee look forward to the WMU Retreat in Gatlinburg. Oct. 6-8 marks the date for the seventh Retreat, a time when women over the state will gather in the mountains for fellowship, information and inspiration. Each year they return to their homes with renewed dedication and determination to have a better organization in their own churches.

Program theme for the Retreat which will open at 7:30 p.m. EST Oct. 6 is "Chosen, Commissioned, Committed." The Saturday morning program beginning at 9:30 a.m. will feature generally the Mission Action Program in the church. Need and opportunities in specific areas will be discussed. Saturday afternoon will be free for browsing in the Book Store, seeing the beauty of the mountains, shopping for special gifts, or fellowship with friends. Saturday evening session will begin at 7:30 EST and the Retreat will close with the Sunday morning program ending at noon.

Each WMU president has been mailed a Directory of Motels and Hotels in Gatlinburg and information concerning reservations. Write your favorite motel or hotel now for room accommodations for your group.

Nashville First Church To Build New Sanctuary

NASHVILLE—First Church located here at Seventh and Broad has approved a contract for \$1,949,808 for a new sanctuary. Plans have been in the making the past several years for the new edifice to replace the present sanctuary used by the congregation for more than 80 years.

Edwin Keeble and Associates, Inc. are the architects. J. B. Regen is the general contractor.

Action was taken by the church in business session Aug. 30, approving the reports and recommendations of the building and financial committee headed by **Russell Brothers, Sr.** The contract is inclusive of an organ and the refinishing of the church's present tower, long a landmark of downtown Nashville.

Completion of the project is expected within two years. **H. Franklin Paschall** is pastor of the church. Two morning worship services have been held each Sunday during the 11 years of his pastorate. The new sanctuary will seat 1700.

Watch the **Baptist & Reflector** for further announcements concerning program personnel.

Crusade Leaders Meet Guatemalan President

By A. Clark Scanlon

GUATEMALA CITY, Guatemala—The Crusade of the Americas (Baptist hemispheric evangelistic campaign to culminate in 1969) took on national importance when Dr. Rubens Lopes, of Brazil, president of the Crusade's central coordinating committee, and Rev. Luis Quilo, Crusade chairman for Guatemala, had an interview with the president of the Republic of Guatemala, Julio Cesar Mendez Montenegro.

During the 15-minute interview, at the national palace, Dr. Lopes said that man's strife, rioting, and moral decay have their roots in his alienation from God. The only hope, Dr. Lopes asserted, is in Jesus Christ, who alone can bring peace, understanding, and friendship between men and nations.

Dr. Lopes presented President Mendez a New Testament with his name engraved in gold. The President expressed appreciation to the Baptist leaders for their interest in the spiritual and moral welfare of his people and offered to be of any service possible within the limitations of his high office. The three men bowed their heads as Dr. Lopes prayed for the President and for the welfare of Guatemala and of the Americas.

Later that day Dr. Lopes and Mr. Quilo had interviews with the vice-president and with the editors of several of the larger Guatemalan newspapers.

These events climaxed a three-day visit to Guatemala by the Crusade leader. On Sunday night, he preached to an overflow crowd of 500 in the First Baptist Church of Guatemala City. His arrival in Guatemala, the Sunday night rally, and the presidential visit were covered on national television.

Readers Write . . .

(Continued from page 5)

- C. I do not believe the people who turn away from Nashville because they can't buy "liquor-by-the-drink" would bring one thing when they visit us that would make Nashville a better place in which to live.
- D. I do not know one nation or community that the use of beverage alcohol has made strong.
- E. I do not know one family who will say that it kept them out of the divorce courts.
- F. I do not know one person who would claim that the use of beverage alcohol would lower the crime rate or make our highways safer.
- G. I know of no one who feels that a vote for "liquor-by-the-drink" will in anyway help the alcoholic, the down trodden, and the poor.—Roy J. Gilleland, Jr.



Dr. Rubens Lopes (left), president of the central coordinating committee of the Crusade of the Americas, presents a New Testament to the president of Guatemala, Julio Cesar Mendez Montenegro. (Photo by A. Clark Scanlon)

A Case For The Casual Witness

By Tal D. Bonham

I have been convinced for many years that a Christian should witness to every person at every opportunity. The seed of this conviction was planted by my soul-winning pastor, Dr. H.W. Stigler. It became my own personal conviction, however, during my days as a student at Southwestern Baptist Theological Seminary.

It was my privilege to return to Seminary hill for a chapel service recently. After the closing prayer, I enjoyed the fellowship of several faculty members and students before the next class. One student stood back until I had visited with the last one before he asked, "Do you remember me?"

The name, Bob Dale, was familiar but I could not remember the circumstances of our meeting. He was the high school senior who was saved on the last night of a revival meeting while I was a student at the seminary nine years ago. As we talked about that night, it all came back to me. The pastor had spoken about the great potentiality of this young man. He was soon to graduate at the head of his class but was not yet a Christian.

We tried in vain to enlist his attendance at the revival services. But, because of a basketball tournament, he had a good excuse for not attending. When Sunday came, he was without athletic alibi. He attended the morning service and sat on the back row so he could leave before anyone had a chance to invite him back. Much to our surprise, he was back for the last service of the revival that night. He started to leave after the invitation but couldn't be-

cause it was raining. It was my privilege to witness to him for a few minutes after the service. Then, Claude McFerron, his thoughtful pastor, invited him to ride to the depot with us where I was to catch a train back to the seminary.

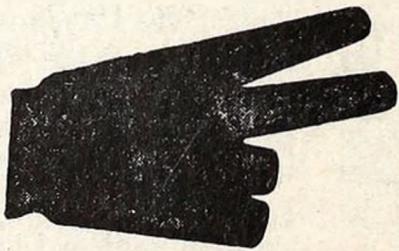
His pastor got into the front seat with the driver and left the back seat to us. During the fifteen-minute drive to the depot, we talked about his need for Christ. He recalls, "During that fifteen-minute drive to town the shell cracked, and I said, 'I give up. I have run eight years from the thing I desperately want. This foolishness has gone on long enough. Christ, I am yours!'"

Upon graduation, he entered the University of Missouri on an engineering scholarship. About a year after his conversion, he was called to the ministry and transferred to a Baptist junior college where he met his wife. He later graduated from Oklahoma Baptist University and came to Southwestern where he is working toward the Doctor of Theology degree in the field of Christian Ethics and serving as pastor of a church in Oklahoma.

This contact with Bob Dale was the first since that evening nine years ago on the way to the depot. I came away from my experience of speaking at the seminary refreshed by the renewed fellowship with faculty and students. But I also came home with a renewed challenge—a challenge to witness to every person at every opportunity!

Tal D. Bonham is pastor of South Side Baptist Church, Pine Bluff, Ark.

Whee!



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September 16

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or

October 14

CAMP LINDEN

9:30 A.M. - 3:30 P.M.

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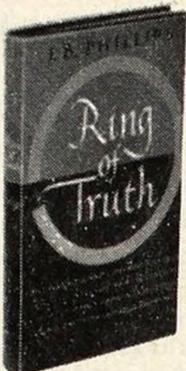
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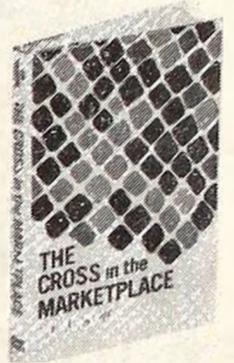
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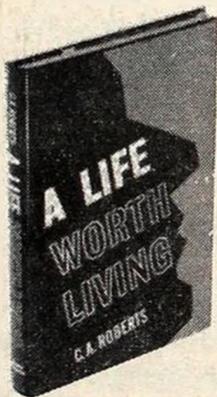
712. FELIPE ALOU... My Life and Baseball — with Herm Weiskopf. Published at \$3.95.



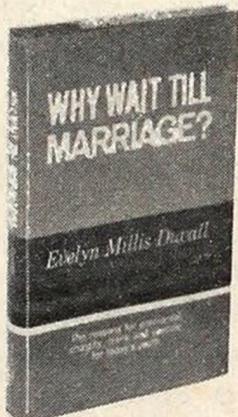
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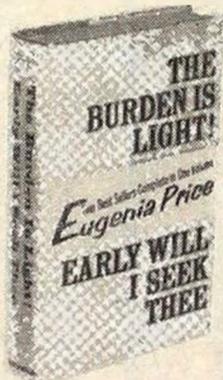
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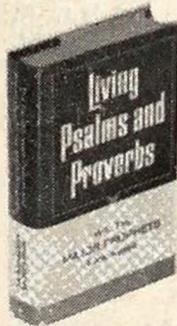
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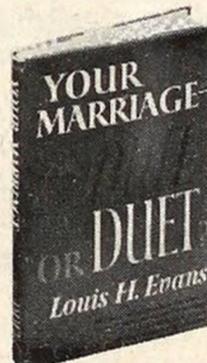
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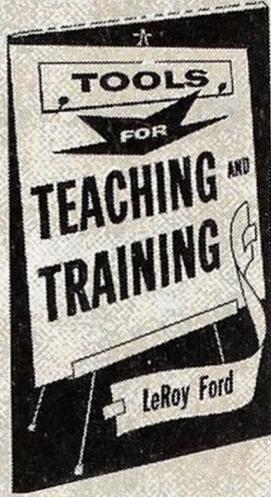
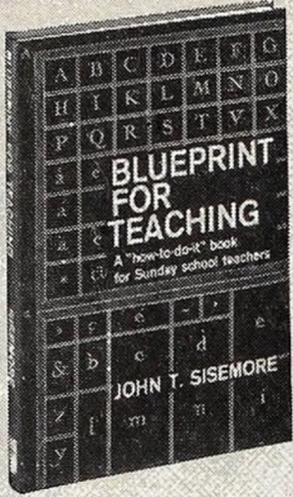
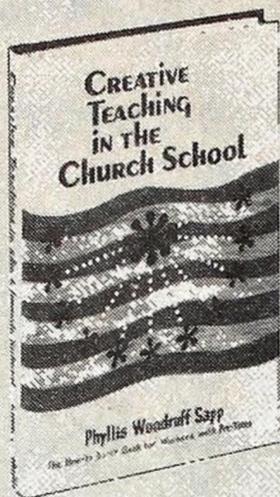
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NOTICE

We are not listing reports of attendances and additions usually featured on page 12. It has been necessary to omit these reports from the churches due to the Labor Day holiday and delay in the reports getting into our office.

Nor will we carry the reports of attendances and additions in next week's paper, September 21. That issue will be a special State Missions edition. Please do not send us Sunday, Sept. 10, reports of attendances and additions.—
The Editor

Growth Pattern Cited In Sunday Night Services

DALLAS (BP)—Pastor Neal T. Jones, who initiated a Sunday night "Summer in the Parks" program in Shiloh Terrace Church here, said this week "It brought new growth patterns to many people who had forsaken Sunday night services."

Summer in the Parks, a program started in June and ending Sunday evening, August 27, was designed to reach into the community. Formal Sunday evening worship services in the church's modern facilities were abandoned and informal services were moved to two local baseball diamonds.

Jones estimated a 30 per cent increase in Sunday night attendance during the three month period. And, since June 1, there have been 30 professions of faith and 58 additions by letter.

"We don't consider statistics as our sole criteria for success," added Jones, "but rather look upon this Christian venture as a leap in faith."

"The outdoor services caused our people to focus attention on those outside of the church rather than themselves. It made them realize it is not easy to reach people under any conditions."

In June, Jones opened the first service with the provoking question, "What in the world are we doing here?"

He closed the summer program with "Putting God in a Box."

Jones said, "One of the toys that has survived for generations is the Jack-in-the-box. You crank out a little tune and Jack pops his head out and everybody gets a laugh.

"But after you have done it two or three times you grow tired of it. You push him on the head and place him back into his box. You clamp the lid on it and place the box on a shelf where it stays until you want another laugh.

"This is what people are doing today with God. This is why we moved to the parks. We didn't want to put God in a box."

Jones feels certain the Shiloh Terrace congregation will take another "leap in faith" next summer by "doing this or something similar."

Preparations For 1967-68 Sunday School Work

By Bob Patterson

Sunday School work goes on all year long. Each Sunday moves on into the week following, and so on. Planning and preparation are endless. Throughout the week plans are in the making for the next Sunday. Preparations are also made monthly, and annually.

Since the new church year begins October 1, late summer and early fall are crucial preparation seasons for association and church. A church that will give priority time during July, August, and September to Sunday School preparation will reap the rewards of better provision for reaching people and for better Bible teaching through the Sunday School all year long.

In Tennessee, in the month of July, the State Sunday School Department conducted four Briefing Meetings for associational Sunday School superintendents, missionaries, and chairmen of evangelism. At these Briefing Meetings, associational Sunday School officers' manuals were distributed to be given to the officers in the associations. Also plans for getting associational Sunday School work into operation were discussed.

The next step in most associations was the conducting of the Officers' Planning Meeting. This is an annual planning session conducted by the missionary and the associational Sunday School superintendent for the associational Sunday School officers. They set goals for the year, planned ways to help the churches in Sunday School work,

and became familiar with materials available.

At ACTION NIGHT, around the middle of September, the associational Sunday School officers present to all the Sunday School workers from the churches (1) the associational Sunday School program for the year and (2) the church Sunday School program suggested for the year. Action Night helps Sunday School workers from the churches understand the theme emphasized for the year ("Ministering" in 1967-68), interpret new curriculum and other materials, and become aware of helps that will be available through the association in the year ahead.

Throughout the year, most associations conduct quarterly associational Sunday School meetings. The purpose of these meetings is to furnish training, information, and inspiration for Sunday School workers from the churches.

Many churches conduct SUNDAY SCHOOL LEADERSHIP PREPARATION WEEK the latter part of September. The purpose of "Preparation Week" is to help the Sunday School become properly organized, to make plans for reaching the full potential for the Sunday School in the community, and to provide training and interpretation of plans for all Sunday School workers in the church. "Preparation Week" is an indispensable factor for the best Sunday School work in a church.

The State Sunday School Department annually conducts 8 Regional Sunday School Leadership Conferences to supplement what the associations provide locally. The purpose of these Regional Conferences is to equip all church Sunday School workers to do their best during the new year by providing information, inspiration, and orientation.

Written exclusively for Southern Baptists

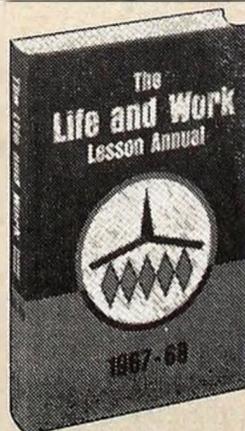
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Scottish Church Tries Drive-in Worship with Success

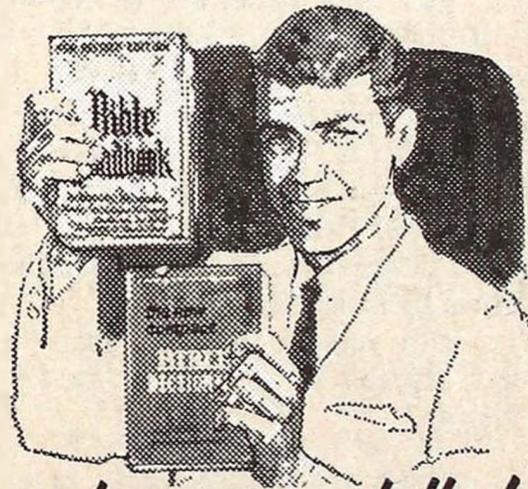
The Baptist church in East Kilbride, Scotland, has attracted so much local interest initially with its drive-in services in an auto park that it is considering the same thing again for next summer.

Over 400 people drove in for the first worship service, according to the British Baptist newspaper, Baptist Times. The worshippers sat in their automobiles through the service. Another 160 who came without cars stood through the meeting.

The Sunday evening service, conducted by Pastor Peter Barber, had no congregational hymns because of the difficulty involved in group singing under the circumstances. Instead music was furnished by soloists.

The drive-in services continued for six Sundays in all.—(EBPS)

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Two Churches Contrasted

Basic Passages: Rev. 1:4 to 2:7; 3:1-6
Focal Passages: Rev. 2:1-7; 3:1-6

The seven churches selected in Revelation were actual churches reflecting real conditions but likely they were selected because they were representative of various conditions in the body of Christ at the time.

It has been found that each local church reflects typical conditions in different periods of church history. That is, the main outline of prevailing conditions in subsequent eras may be seen.

No two churches were exactly alike. Yet all the problems described can be seen somewhere in Christendom today. Those letters are relevant to our time.

Lord of the Churches Rev. 1:18-19

Christ moves among the golden candlesticks. He knows them intimately. He holds the stars or angels or messengers in his hands. His eyes penetrate to the depths. Out of his mouth is a two-edged sword which is the word of God. It will dissect, reveal, expose, correct and comfort.

Christ who is the Lord of life and death and the master of the ages is the Lord of the churches. He holds the key to all history and destiny. He visits the churches and describes them as they are.

The 19th verse is used by many as the natural division or outline of the book of Revelation.

Correct But Compassionless Church Rev. 2:1-7

They could not countenance evil or heresy in the church. They believed in a pure and sound church.

They were a longsuffering, patient, hard working church. They did not waver, grow weary or faint. It was all out of loyalty to Christ.

They joined Christ in hating the deeds of the Nicolaitanes. Perhaps its was a practice by the ministers of lording it over or misleading the churches. We do not know.

With all these virtues, they had lost their first love. It had waxed cold. Passion or compassion is the very fire of the church. We heard a minister of a certain denomination that was once very evangelistic but had lost its fervor say, "We have the same stove but the fire has gone out." Love going out for the lost is the very life-blood of a church.

The Lord of the churches gave the church at Ephesus due notice that if it did not repent, its candlestick would be removed; that is, it would lose its witness or primary function as a church. That glowing, vivid, outgoing love poured into our hearts by the

Holy Spirit must be rekindled. It must be stirred into a flame again.

To those who overcome there will be given a greater capacity to appropriate and appreciate the rare riches of glory. Eternal life will have a higher and deeper meaning to them.

Active But Dead Rev. 3:1-6

Evidently this church was very active. It gave the appearance of being very much alive. In fact it had made a reputation of being a very vigorous congregation, but the Lord of the churches pronounced them dead to all practical purposes.

They obviously were doing much in the energy of the flesh. Perhaps they were consuming most of that energy in operating and fostering many organizations and gatherings that did not face out into the community. They were supposed to have been good but never reached the main objective of the church in the world.

They had some strength left. It was evidently a spiritual remnant that was being ignored largely. The majority were falling short of the true deeds of a real church. Nothing good that they were doing was perfected. The Lord of the churches wanted them to rally around and reinforce the faithful few who were true and undefiled.

He promised that the few who were in Sardis who had not soiled their garments would walk with Him in white for they were worthy of such distinction and honor. How this group must have been encouraged with this special word from the Lord of the churches! It costs dearly to live a separated life in such an environment. Perhaps it was the first kind word they had received in a long time, if ever.

We can be so easily deceived by a whirl of activities, many joining by letter and going beyond the budget. People may talk about our church's being so wide-awake and active. What does the Lord of the churches think? That is the crucial test.

Some may argue that we are concentrating on developing quality in those who are already members. How well are we succeeding? There were days when the churches were much more influential on the social order than now. Quality is always both powerful and productive. How do we measure up to that test?

Several years ago we heard a dear man of God say, "We have a sound remnant in all our churches who are like coals of fire covered with ashes." Here is the place to begin if we want our churches to recover their glow and glory.

We remember the old-fashioned fireplace

ON MATTERS OF

Family Living

By

Dr. B. David Edens
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Growing Old Gracefully

There is a humorous myth which says that when the Creator made man and other creatures, he gave forty years each to the man, the dog, the horse, and the monkey. The last three decided that they did not care to use all their allotted time, so each of them gave man ten years to add to his life. The dog gave enough to increase his life from forty to fifty years—that accounts for the fact that between forty and fifty man leads a dog's life. The horse gave him the next decade, and from fifty to sixty man must work like a horse. The monkey extended his span from sixty to "three score and ten," and in this decade all man is generally called upon to do is "monkey around."

Many of you, no doubt, see some truth in that myth; and some of us have felt a little bitter about the fact.

Old age is mainly a matter of attitude and I have two basic suggestions to help you improve your attitude in the aging process. First, **you must be spiritual.** To be spiritual means that you place an emphasis on handling yourself well inside. Often a man cannot change the attitude of his children, or the condition of his body, or the unfairness of society, but he can handle his attitudes.

My second word to those who are growing old is, **don't quit living.**

These are simple suggestions but oh how important. They determine whether you will be a grouchy Granddad or a gracious grownup.

in the country were we lived for a while. Our uncle covered the coals with ashes before retiring. Early in the morning he would remove the ashes, place on the coals some pine knots. They were saturated with resin by nature. He would fan the coals into a flame; then he would pile on the wood. Soon he had a glowing, warming fire. How congenial and inviting it appeared on a cold morning.

There are a few who have not let the fire go out, in all our churches. This is the strength that remains which we are to reinforce. This is the way to recover apostolic dynamism.

Children's Page

BUSTER WAS A NUISANCE*

By Irene Turnbow

Mike was visiting his grandfather, who lived alone on a farm. He made friends with Buster, the greedy rooster, by letting kernels of corn fall through a hole in his jeans pocket. Buster gobbled up the corn and became very tame.

Buster tagged almost everywhere after Mike and his grandfather. One morning when Grandfather was milking, Buster hopped right up on the cow's head, scaring her so badly she kicked over the bucket of milk. Then, that evening, he got in Grandfather's way when he was gathering eggs and caused him to drop the basket.

"Buster's a nuisance!" exclaimed Grandfather. "I think I'll sell him along with the other chickens I'm fattening for the market."

"Oh, please don't do that!" exclaimed Mike.

Grandfather looked anxiously at his grandson and said, "It's too bad you made such a pet out of him."

The next morning when Mike came downstairs, his grandfather was just setting the food on the table. "I'm a little late," he complained, "because Buster didn't crow for me."

"Oh, I hope nothing happened to him," said Mike. "He was all right yesterday evening."

"Yes, I remember how he followed me to the house," said Grandfather. "He kept pecking at the red handkerchief in my back pocket. He didn't stop until he had dragged it all the way out."

"I'm sorry Buster bothered you," said Mike. "I wonder what made him do it."

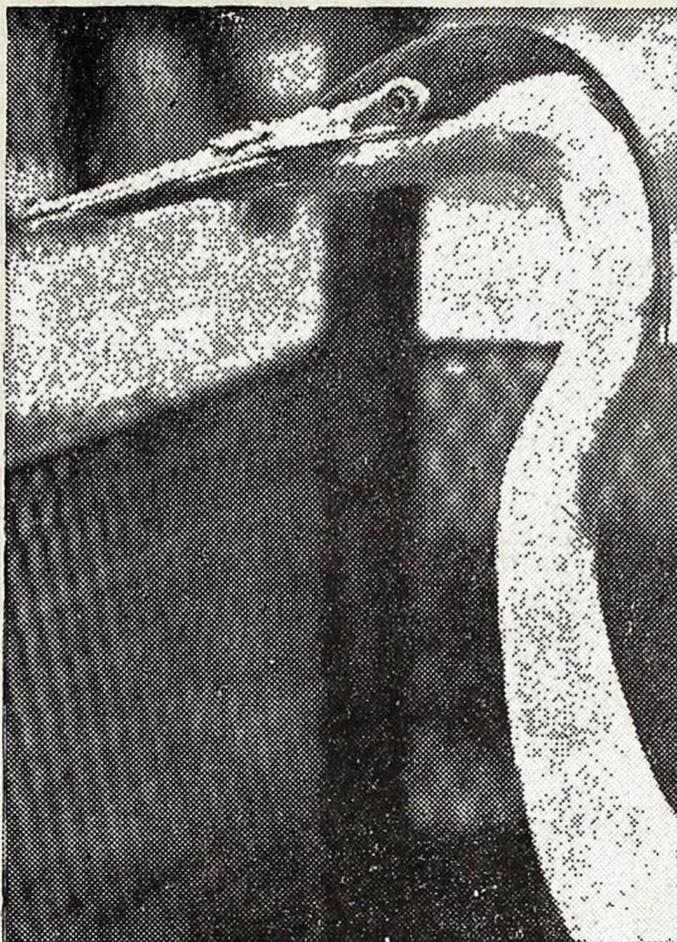
"Oh, he's just naturally pesky," grumbled Grandfather. "When I tried to get the handkerchief from him, he ran away with it and disappeared into the barn."

"I'll try to find it for you," offered Mike. He didn't want his grandfather to start talking again about selling Buster.

"I really don't care about that old, red handkerchief," admitted Grandfather. "I suppose I'm just out of sorts because I can't

THE HERON*

By Grace Krogh Boller



Hérons have long necks and heads. This heron comes from South America. It is a big bird. It likes water. It wades and finds its food in the water. It likes to eat minnows, frogs, and little snakes. That is why it has such a long, sharp bill. This heron uses its bill to stab at the fish and frogs it needs for food. Perhaps sometime you may see a heron in a zoo.

find the wristwatch I lost a few days ago."

Mike dried the dishes for his grandfather and then went with him to the barn. When they got inside, they heard a faint crowing which seemed to come from the far side of the barn. They followed the sound to an old barrel. When they looked down into it, there was Buster!

"Aha," cried Grandfather, "you got yourself in a fix this time! You couldn't get out, could you?"

Mike lifted Buster out. When he did so, he saw a red handkerchief and a wristwatch! "Look in the barrel, Grandfather," he cried.

While Grandfather was getting his things, Mike petted Buster and said, "You're a good rooster after all!" Looking up at his grandfather, he asked, "You won't sell Buster now, will you?"

"No. Buster's a good fellow to have around," replied Grandfather, smiling at his grandson.

Laughs . . .

Two little boys were playing Indians, and accidentally one of the arrows sailed into the yard next door.

A small head bobbed over the fence and a meek little voice asked, "Please, Ma'am, may I have my arrow?"

"Certainly," replied the neighbor. "Where is it?"

"I think," he answered timidly "that it's stuck in your cat."

Young Son: "Dad, Mom just backed the car out of the garage and ran over my bicycle."

Dad: "Serves you right for leaving it on the front lawn."

GOD'S WONDROUS WORLD NEW ISLAND*

By Thelma C. Carter

"They that go down to the sea in ships . . . see the works of the Lord, and his wonders in the deep" (Psalm 107:23-24).

Imagine sailing in the midst of the Atlantic Ocean and suddenly seeing smoke and fire rising out of the sea. The sight would shock you, wouldn't it?

This actually happened one spring morning in 1963, about seventy-five miles from Iceland. The man who first saw the fire was the cook of a fishing vessel.

The sailors thought a ship was burning. Yet they couldn't understand the lightening flashes over the ship, the smoke rising so high into the skies, and the strong smell of sulphur fumes.

They brought their fishing boat closer, about a half mile from the fire. As the skipper trained his binoculars on the flaming mass, the fishing vessel began to roll. Then the skipper knew what was happening. A fiery volcano was rising out of the ocean. It was burning so hot that the seawater around it was boiling.

As the men watched, the volcano began spitting burning lava and rocks. The skipper called the coast guard of the nearby islands. A short while later, an airplane circled above the fire. The men in the plane were scientists taking pictures.

During the night the lava flow became a lake. As it reached the seawater, it hardened. Thus, a new island was formed.

Everything happened so quickly that the event was difficult to believe. For the first time, men had actually witnessed the beginning of an island. Before long, the whole world heard about the new island.

The new volcano was named Surtur after a mythical giant of the Norse people. The new island was called Surtsey. The first visitors to the new island were sea gulls.

Today Surtsey is about the size of Central Park in New York City. Lava has stopped flowing, and the island is filled with birds, insects, and animals.

*(Sunday School Board Syndicate, all rights reserved)

COUPLE NEEDED—Houseparents for older boys, Baptist Children's Home, Route 5, Franklin, Tenn. 37064. Write or call Lucius W. Hart, Superintendent, Phone 794-6648.

Bill Would End Federal 'Invasions Of Privacy'

WASHINGTON (BP)—Does the federal government have the right to question future employes on matters of religion?

Is it any business of the government whether or not an employe attends church regularly, believes in God, the devil, heaven, or hell and the Second Coming of Christ?

There are at least 55 senators on capitol hill who would sound a thunderous "no, the federal government has no right to pry into such things."

They maintain that a person's religious beliefs and practices are private matters, and government employes are entitled to silence on these and other personal attitudes and habits.

Led by Sen. Sam J. Ervin, Jr. (D., N. C.), this bi-partisan group is calling for the enactment of what they describe as a "bill of rights for federal employes."

The purpose of the measure is "to protect civilian employes in the employment of their constitutional rights and to prevent unwarranted governmental invasions of their privacy."

In addition to forbidding both oral and written questions on religious beliefs, the bill would prohibit government agencies from asking questions about race, national origin, finances, sex, family relationships and off-duty activities.

The bill would also prohibit pressure tactics aimed at coercing federal workers to donate time and money to projects and fund drives and to support political candidates.

The concern for such legislation has gained momentum during the last few years because of complaints from government employes and job applicants regarding personal procedures.

During the 89th Congress, the subcommittee on constitutional rights held extensive hearings on the complaints and investigated personnel practices within the various government agencies.

The 966-page record of these hearings, Ervin told the senate, "shows the necessity for the bill."

"I venture the assertion," the North Carolina senator said, "that if each senator read this voluminous record there would not be a single dissenting vote on the final passage of the bill."

The judiciary committee has reported the bill unanimously to the Senate where debate is scheduled for September 19. A staff member of the committee said that "without a doubt the bill would pass the Senate by an overwhelming vote."

The report issued by the committee states that each section of the bill is based on evidence from hundreds of cases and complaints. Ervin said the committee had received "literally thousands of letters" con-

taining evidence that validates the bill's provisions.

In a speech on the Senate floor, Sen. Roman L. Hruska (R., Neb.) accused government agencies of "epitomizing the concept of big brotherism" in some of their personnel practices.

The provisions of the bill, Hruska continued, affirm the simple truth that the government employe, as much as any citizen, has the right to privacy in his thoughts and personal life and the right to privacy in his off-duty activities.

The committee report states that the legislation is needed particularly because of the extended use of computers in gathering and storing data.

The Federal Bureau of Investigation (FBI) is the only agency that would be

excluded from the bill.

The Central Intelligence Agency (CIA) and the National Security Agency (NSA) have asked to be excluded, but at this point their request has not been heeded.

The measure does contain a provision that would permit personal questions to be asked by the CIA and NSA if it is necessary to do so to promote and protect national security.

The request for these two agencies was criticized by Sen. Ervin who said the exemption written into the bill was sufficient for them to do their work.

Apparently, Ervin said, "What they want is to stand above the law."

In a strong speech on the Senate floor, Ervin said that the idea that any government agency is entitled to the "total man" and to knowledge and control of all the details of his personal and community life unrelated to his employment or to law enforcement "is more appropriate for totalitarian countries than for a society of free men."

Social Security Status Of Clergy May Be Changed

By Beth Hayworth

WASHINGTON (BP)—The House of Representatives has passed a bill that would reverse the Social Security status of ministers.

The new bill would make coverage automatic for all ministers as self-employed persons unless the minister objects on grounds of conscience.

Under the present Social Security law, clergymen are exempt unless they irrevocably choose to participate. The new proposal would make coverage automatic unless the minister chooses not to participate on grounds of conscience.

For ministers not presently covered by the program and for those persons ordained or employed as ministers in the future, there would be a two-year period in which they could apply for exemption.

The new bill states that the application for exemption would be allowed only if ". . . he is conscientiously opposed to the acceptance of any public insurance which makes payments in the event of death, disability, old age, or retirement or makes payments toward the cost of, or provides services for, medical care."

The proposed bill appears to meet the requirements of resolutions passed over a decade ago by both the Southern and the American Baptist Conventions.

In 1954, a Southern Baptist Convention resolution asked that any Social Security coverage be "a contract between the federal government and the individual, without, in any, sense involving the churches."

A resolution passed by the American

Baptist Convention in 1953 asked that Social Security legislation allow a clergyman exemption on grounds of conscience.

When this bill was introduced in Congress earlier this year by Rep. George M. Rhodes (D., Pa.), the Baptist Joint Committee on Public Affairs issued a report in which they said that the bill should not be opposed for any reasons related to religious liberty or church-state relations when compared to the present Social Security program.

Since the proposal leaves the minister in the self-employed status, the Baptist Joint Committee staff report continued, the suggested change does not directly affect churches or church agencies.

As self-employed persons, the ministers themselves are now responsible, and would continue to be if this bill becomes law, for the full amount of the Social Security tax.

This distinguishes self-employed coverage from regular coverage where the employer and employee pay equal amounts. The self-employed tax is two-thirds that of the regular tax.

The Baptist Joint Committee staff observed that if the change is approved, more churches would "feel obliged to supplement their ministers' salaries to help them bear the additional expense, but this would not be mandatory."

Under the present program 75 per cent of all ministers have chosen to be under Social Security. Ninety-five per cent of older ministers are covered. Sixty per cent of younger ministers are covered.