

BAPTIST & REFLECTOR

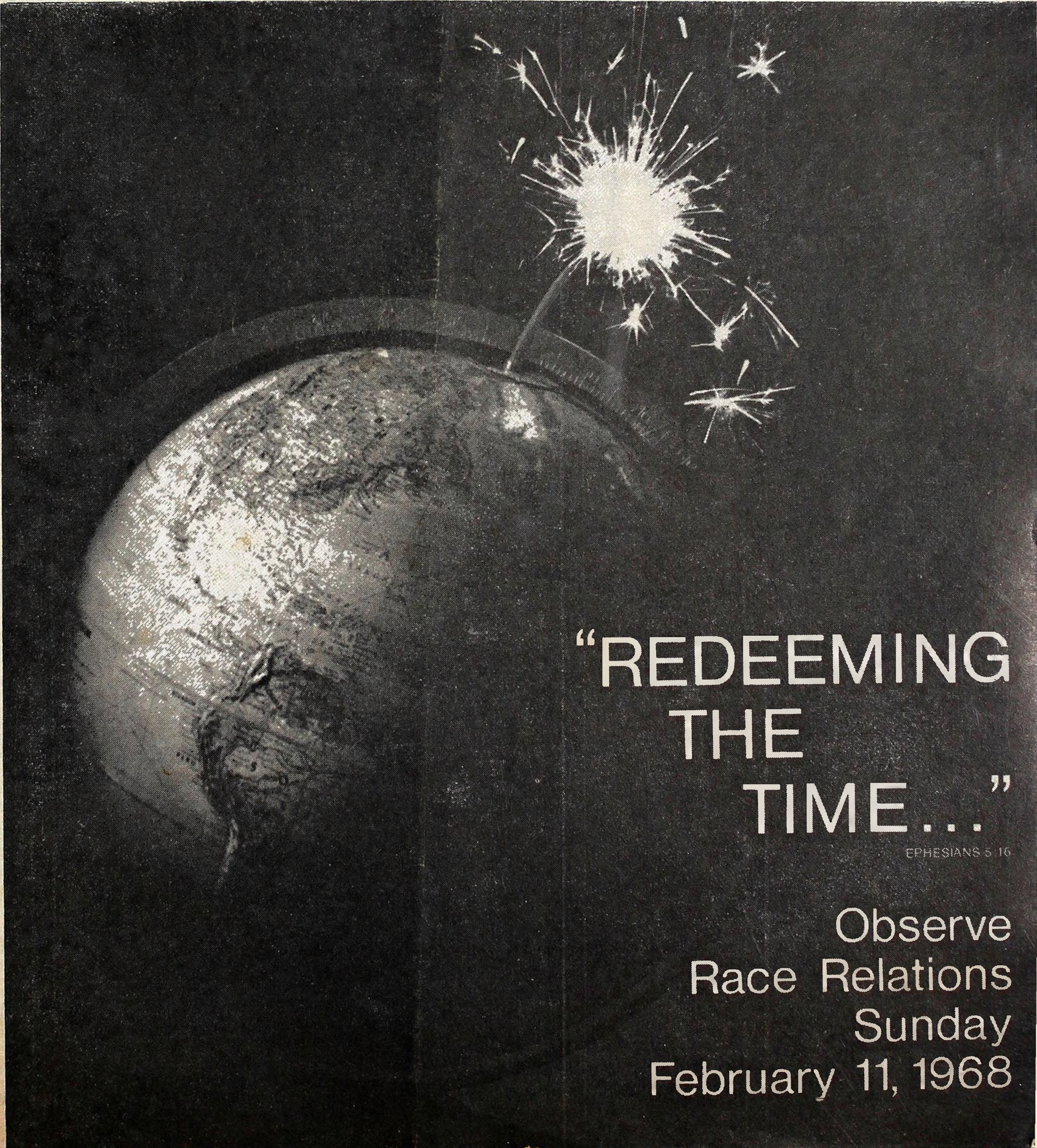
JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

67

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"REDEEMING
THE
TIME..."

EPHESIANS 5:16

Observe
Race Relations
Sunday
February 11, 1968

VOLUME 134

✱

THURSDAY
JAN. 25, 1968

✱

NUMBER 4

"It Is The Lord's Doing"



By Foy Phillips, Shop Springs

There are only two classes of people in the world: Lost and Saved. You are either in the one or the other, no if, and, or but about it. All men are born of the flesh into the first class, "We were by nature the children of wrath." (Eph.2:3) But God seeing our sinful state and total depravity of true holiness, sent His Son Jesus, born in the flesh. Begotten of God's Holy Ghost, through the virgin Mary, He came to be the atonement sacrifice for our sins. The Lord Jesus Christ, "Who gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father." (Gal.1:4)

Now if you choose to remain in the first class in unbelief throughout your abode on the earth, by wilful procrastination against God, (He is not willing that any should perish) you will die twice. First you will die the physical death for "It is appointed unto man once to die and after this the judgment." And because you died in your sins and in unbelief you will have no God-life and no God-spirit. And being dead in your trespasses and sins you will die the Second Death which is eternal separation from God, to be cast with the devil and his angels into the lake of fire God prepared for them. "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15)

To be saved from sin and eternal death, Jesus said you must be born again. To receive this new birth from God you must repent of your sins with Godly sorrow. (Mark 1:15; I Cor.7:10) Believe the Gospel, that is believe on Jesus Christ, (Acts 16:31) and thou shalt be saved, and thy house. (John 3:7; Acts 2:38; Rom. 10:8,9,10) "This is the Lord's doing and it is marvelous in our eyes" (Matt. 21:42).

Project 500 Keys On New England City

BY DALLAS LEE
For The Baptist Press

The old New England city of Worcester, Mass., was one of the first locations designated for Project 500 priority by the Southern Baptist Convention.

Work already is underway with a congregation of about 35 New Englanders, and the opportunities for a diverse ministry are enough to make a missionary's head spin—even the head that tops the six-foot-six frame of Bob Tremaine, pastor-director of Worcester Baptist Chapel.

Head--spinning opportunity, of course, is one major criteria for Project 500, the two-year effort to establish 500 new Southern Baptist churches and missions in particularly strategic locations.

Worcester also meets another major prerequisite as a Project 500 location: from this location a strong church is in position to influence a greater area than just its field, and to establish new missions work through "satellite" home fellowships and Bible studies.

The city has a population of 185,000—including three colleges—and is the hub of a county of more than 600,000 people and 78 separate communities.

In the downtown area of the old city, the Southern Baptist Home Mission Board last fall purchased an old church building and appointed former New Mexico pastor Bob Tremaine to direct a county-wide ministry.

The five-story apartment buildings adjacent to the chapel are reserved by the local housing authority for families with six children or more.

With no recreation areas nearby, children hang out on the parking lot of the old church building. Often they will wander into evening services just to see what's going on.

Tremaine, who at six-foot-six, 250-pounds must look like a smiling giant to the children, only has to walk down the alley to draw an interested crowd of youngsters.

He plans to subdivide the parking lot into basketball courts (not only a real need in the neighborhood, but his first love). When a Christian social ministries staff member arrives this spring he hopes to transform the basement of the 78-year-old building into a Baptist Center with weekday activities.

A high-rise apartment for the elderly, housing about 500 senior citizens, is across the street from the chapel and a similar structure is being planned for the area. Between the children and the oldsters are college students hitchhiking on almost every corner in search of something to do.

Aside from the local opportunities for the Worcester Baptist Chapel, Tremaine also

will be seeking to establish home fellowships in the homes of his people. The result, hopefully, will be a strong base church with satellite weekday Bible study groups, some of which eventually will lead into new missions.

This technique is one that will be pushed in all Project 500 locations, since it gives a new congregation the opportunity to broaden its ministry and influence without increasing its financial burdens.

The Worcester Chapel congregation itself grew out of a home fellowship established by the nearby Northboro Baptist Church.

One of the major contributions of Project 500 to the continuing effort to start new churches and missions (the 500 are to be above and beyond normal growth) will be that the priority in money and personnel means the best-trained missionaries can be assigned to locations where work has not even yet begun.

The 1968 and 1969 SBC Annie Armstrong Home Missions Offering goals include \$1 million and \$1½ million, respectively, designated specifically for pastoral aid in Project 500.

Such assistance for the missionary pas-

(Continued next column)



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37203
Phone 297-0951

RICHARD N. OWEN.....*Editor*

RICHARD DAVID KEEL*Circulation Manager*

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.25 each; Clubs of ten or more, \$1.75; Church budget rate to 50% or more of church homes, 3¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, *Exec.-Sec'y-Treasurer*

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Positive Actions In Race Relations Urged By Baptists

By the Baptist Press

Baptist leaders in 13 states and two Southern Baptist Convention agencies have simultaneously released statements urging Baptists to take positive actions to improve race relations and help prevent a rash of race riots in 1968.

The two statements urged Baptist churches to open their doors to people of all races, Southern Baptist Convention agencies to consider employment of qualified Negroes at every level, and Baptists to tackle the root causes of racial rioting— injustice, poverty, unemployment, crime and family breakdown.

The statements were timed for release just prior to observance of Race Relations Sunday, Feb. 11, in Southern Baptist churches.

They were issued by the executive secretary of the Southern Baptist Christian Life Commission in Nashville, and by the staff members of departments of work with National (Negro) Baptists in 13 states and at the Southern Baptist Home Mission Board, Atlanta.

An open letter to Southern Baptists from the workers with National Baptists which was published in the January issue of Home Missions magazine in Atlanta called on individual persons, all Baptist pastors, all SBC churches, all associations and state conventions, and all SBC agencies to take specific steps toward improved race relations.

On the individual level, the National Baptist workers asked all persons "to open heart and mind, home and church to all people" regardless of race; and to work in employment, education and housing "for the Negro to provide the same opportunities that you want for yourself and your children."

All Southern Baptist churches were asked "to be open to any person as a means of witnessing to him," and to "close your doors to no man, that your ministry not be a negative one, but . . . a positive one . . ."

Baptist associations were urged to create joint committees with National Baptists to work together on a community level. It was suggested that speakers from both Southern and Negro Baptist organizations be placed on the programs of the respective

tors, however, is contingent upon the goals being reached. The \$1 million for 1968, for example, represents the last \$1 million of the \$5.5 million offering goal. As far short as Baptists fall on the offering will be how far short they will fall on Project 500 objectives.

associational meetings.

Negro speakers were also suggested for state-wide Baptist meetings and assemblies. The National Baptist directors further proposed joint sessions of the Negro and Southern Baptist state conventions, conference sessions for discussion of relevant topics, or joint rallies on missions and evangelism.

On the national level, all educational institutions were urged to open their doors to qualified Negroes for study; and SBC agencies were asked to consider "employment of qualified Negroes at every level where it is feasible."

Both the workers with National Baptists and the executive secretary of the SBC Christian Life Commission urged Baptist churches to observe Race Relations Sunday on Feb. 11 as a step toward improved race relations.

"What Southern Baptists do about the racial crisis in the summer of 1968 will be determined in large measure by what we do about Race Relations Sunday on Feb. 11," observed Foy Valentine, executive secretary of the SBC Christian Life Commission.

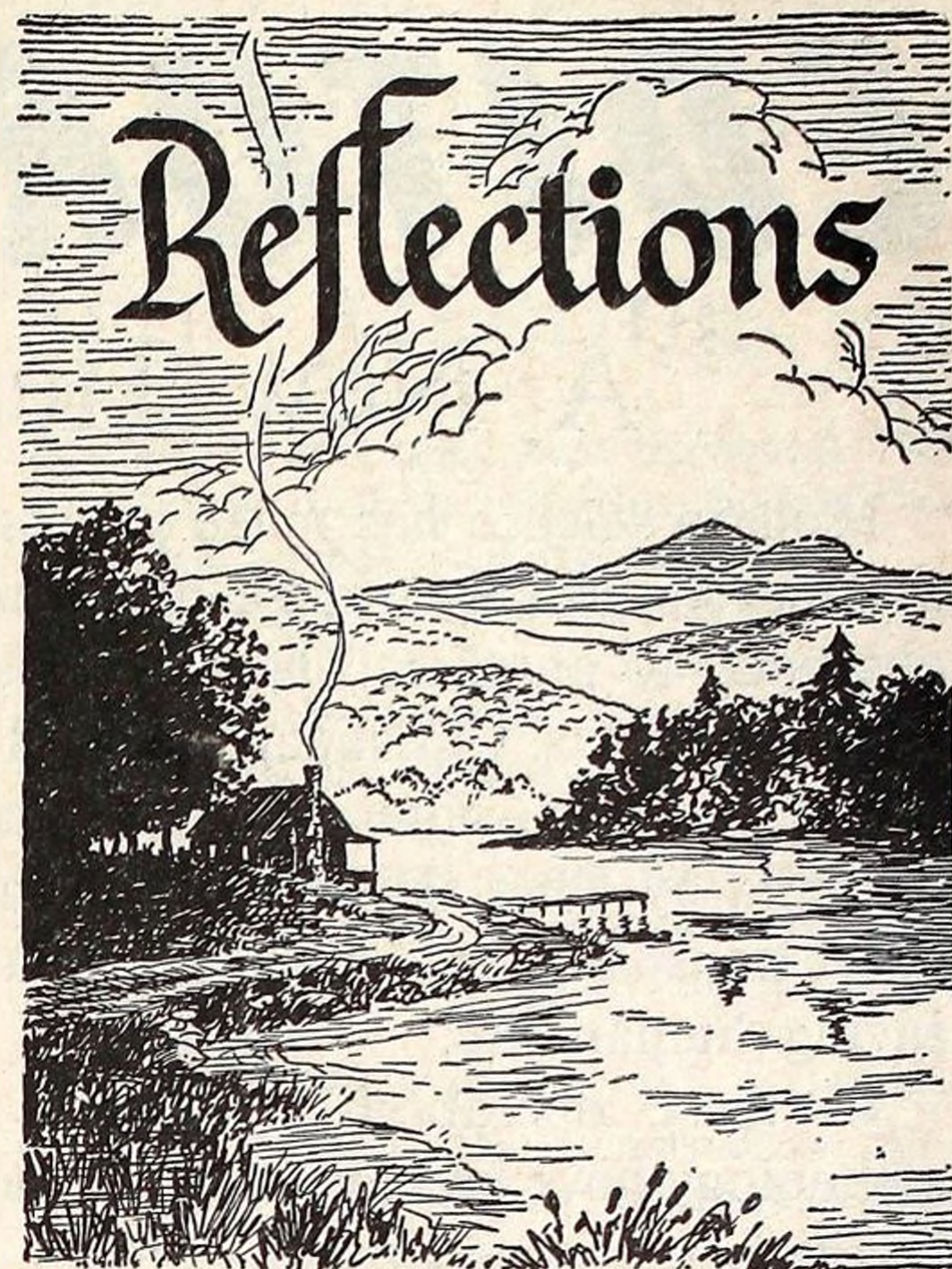
"The threat of a racially explosive summer in the months ahead could be significantly lessened if we as God's people would do to our Negro brothers as we would have them do to us in the remaining months of this winter and spring," he added.

Valentine issued a plea for Baptists "to get at the root causes of racial rioting— injustice, poverty, unemployment, crime, and family breakdown—with God's Good News in Christ.

"To do evil in the current racial crisis is unthinkable; to do nothing is not an honorable alternative; and to leave the initiative to others is hardly a live option for the people of God," Valentine added.

The January issue of Home Missions magazine which published the open letter to Southern Baptists from the SBC workers with National Baptists also included an editorial by Walker L. Knight who wrote that it may be time for a bold, corporate act on the part of all Southern Baptist ministers as they observe Race Relations Sunday.

"If we believe that the Gospel is for all men, including those who live in our city regardless of race or language or caste, then why not on the forthcoming Race Relations Sunday this February let everyone say so, publicly, in no uncertain terms," concluded the editorial. "With everyone saying it, there will be no one to whom those bound to the ties of culture can turn for a 'cheap', emasculated Gospel."



Dr. Michael DeBakey, the famous Houston, Texas, heart surgeon, received a letter from 7-year-old Linda Griggs, a Pittsburgh, Pa., second grader, asking, "Does a plastic heart have love in it?" Dr. DeBakey wrote back to Linda, saying, "Yes, a plastic heart does have love in it, a very great deal of love. The love in a plastic heart is the love of many people who love other people, and don't want them to die. So these people work all day and often all night to build a heart that will make people live longer."—Raymond C. Otto, *Catholic Digest*.

There are times when we can never meet the future with sufficient elasticity of mind, especially if we are locked in the contemporary systems of thought. We can do worse than remember a principle which both gives us a firm rock and leaves us the maximum elasticity for our minds. The principle: hold to Christ, and for the rest be totally uncommitted.—Herbert Butterfield, *Christianity and History* (Scribner).

The more we count the blessings we have, the less we crave the luxuries we haven't.—William Arthur Ward, *Ward's Words*.

Handling words is like painting in that one must be able to distinguish between shades of meaning in words, as shades of color in painting, if the work at hand is to represent any measure of success. To know and understand the denoted and the connoted meaning of words which we come upon in conversation and reading is to increase our ability to measure thought and improve our appreciation of man's greatest invention—speech.—*Gem Box*

EDITORIALS

A New Heart

Modern science has made it possible for man's life to be prolonged by transplanting human organs from one body to another. The world's attention has been captured by Dr. Christiaan Barnard and his associates at Capetown's Groottesuur Hospital. They have been followed by other skilled surgeons here in the USA in heart transplanting. This has been a significant step in saving human life.

In these operations dedicated skill and brilliant technology have had measures of success in transplanting human organs from a member of one race to another race; from one sex to the other sex; and from a younger to an older person. The heart of a colored man was given to a white man. The heart of a woman was transplanted to the body of a man. Less publicized has been the case of the kidney transplant from a white woman to a black person. Surgical success has given new life to a man whose days might otherwise have soon ended. When it comes to life itself, skin color has nothing to do with it. Racial barriers fall before medi-

cal science. It has been noted that since whites give far more blood to blood banks and transfusion service than non-whites it is more common that non-whites get blood from whites than whites get from non-whites. So the life of the colored is used to save the life of the white. The life of the white is used to save the life of the colored. Long ago the fact became evident that life is in the blood.

Modern science, however, can only prolong our present type of life through its skill and technology. This can be done through a heart transplant. But it is only possible when there is a donor whose good heart, at his death, goes into the body of another to prolong that one's life.

It is God in Christ who gives us a new heart that means not merely the prolongation of this present existence but the experience of new life from God Himself. This can only be because Christ died to give us this new heart.

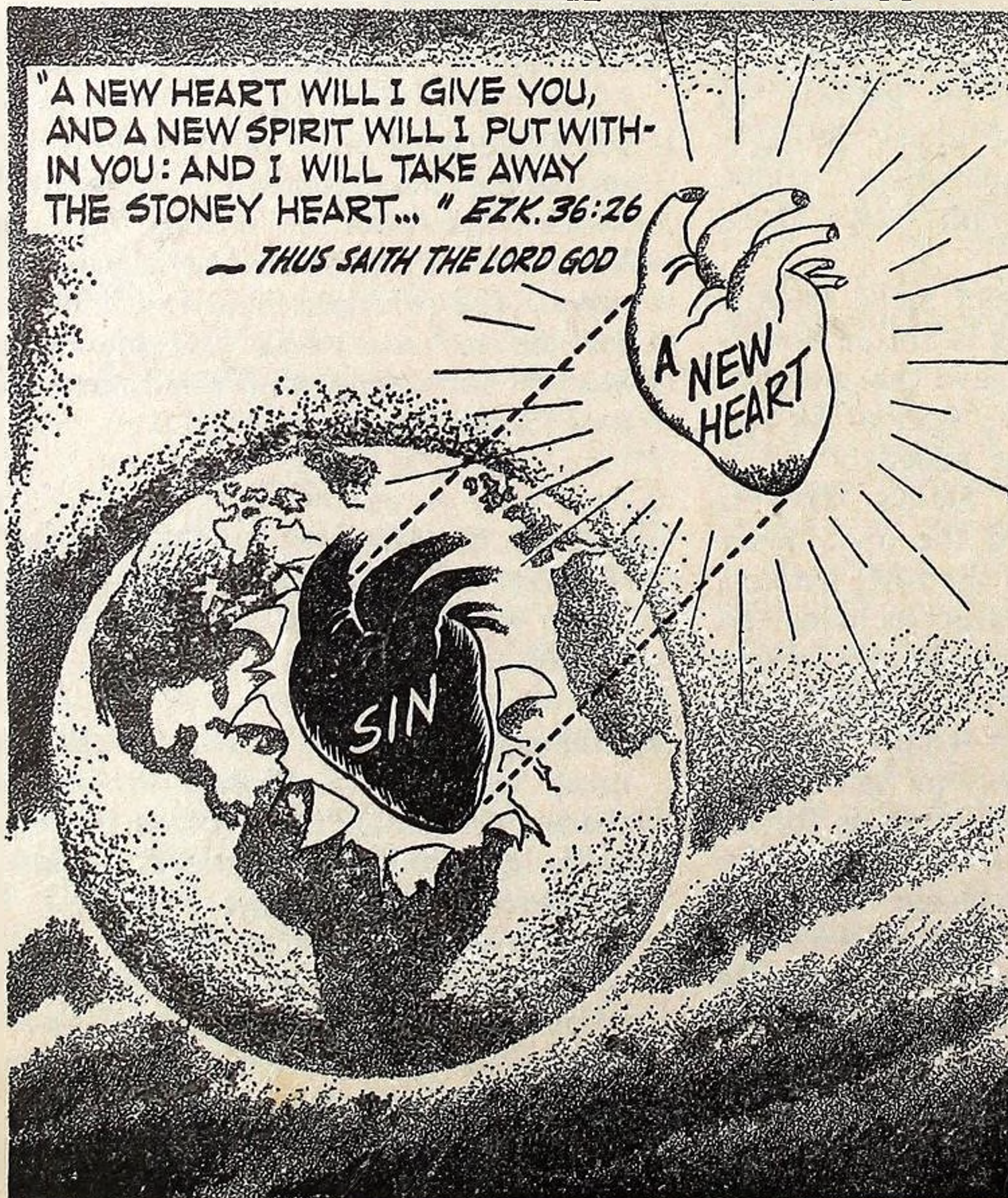
Pray and Prepare for Revival

Tennessee Baptists should have a very real part in the coming Crusade of the Americas. Pray now that spiritual renewal and awakening will come throughout this hemisphere. Tennessee Baptists are being encouraged to do this through the vigorous leadership of F. M. Dowell, secretary of the Evangelism Department of the Tennessee Baptist Convention.

Although the crusade does not open till 1969 much valuable preparation is underway this year. The crusade will be the largest united evangelistic effort Baptists have ever undertaken. Some twenty-five million Baptists in North, Central, and South America are being challenged to share in this mighty movement to lead men to Christ. Southern Baptists are only one among a number of conventions joining in this great crusade. All SBC organizations and agencies will be cooperating with the Department of Evangelism of the Home Mission Board and working with the state departments of evangelism. This already is a token of revival with such coordinated planning and effort being achieved.

"We are trying to get every church in Tennessee

SPEAKING OF AVAILABLE TRANSPLANTS



THE NEW MORALITY

By T. B. Maston

Retired Professor of Christian Ethics,
Southwestern Baptist Theological Seminary

The new morality has become a favorite top of conversation among many people, particularly among college young people.

It will be a mistake for ministers and particularly for workers with youth to ignore, ridicule, or discuss without special preparation the new morality. An abundance of materials in books and magazines by exponents and opponents of the movement are readily available in bookstores and libraries.

An examination of the writings of the originators and advocates of the new morality (Robinson, Fletcher, Pike, and others) may convince us that they provide some helpful insights and emphases.

Personally, I can appreciate their positive interpretation of the Christian life and the central place that is given to love. At the same time, I believe that they go too far when they insist that love is the only measure of what is right and good. For them nothing is inherently or intrinsically good except love.

Furthermore, I believe that their emphasis on love is not well balanced. Advocates of the new morality do not give proper attention to love for God, which, after all, is the first commandment. Many of us need to be reminded of the "second like it," but we would insist that love for God is basic.

The new morality is too largely man-centered. The biblical ethic and the Christian life in general is primarily God-centered.

Also, love can be made central in the Christian ethic without eliminating some place for rules and principles.

We can properly raise the question, "How can one know what love would dictate?" It needs to be informed or guided unless one would accept the position of (John A. T.) Robinson that love "has a built-in moral compass, enabling it to 'home' untuitively upon the deepest need of the other." Who would dare to claim, however, that this has

"Peter therefore was kept in prison: but prayer was made without ceasing unto God for him—Acts 12:5.

Herod Agrippa I ruled as king over Palestine A.D. 42-44 (cf. Acts 12:20-23), the last Herod to rule over Palestine as a whole. He put James, the brother of John, to death by the sword, the brother of John, to death Twelve to die a martyr's death. Seeing that this pleased the Jews, he arrested Peter who was probably destined for the same fate (12:3. But he kept him under guard in prison until after the Passover (vv. 3-4).

While Peter was in prison the church was in constant and earnest prayer for him (v. 5). Apparently they were praying for his release. On the night before he was scheduled to die an angel of the Lord delivered him from prison (vv.6-11). Peter went to the home of Mary the mother of John Mark where the prayer meeting was being held (v. 12). In response to Peter's knock on the door (a secret code knock?) a young lady named Rhoda came to the door. Recognizing Peter's voice she did not open the door. But joyfully she ran to tell the others that Peter was outside (vv. 13-14).

And then a strange thing happened. The disciples did not believe her. "Thou art mad," they said (v.15). But when she insisted they said, "It is his angel" (v.15). The Jews believed that each man had a guardian angel. No scripture actually teaches this. Luke does not necessarily agree with it. He

been true in his own personal experience?

Really, the new morality assumes a moral and spiritual maturity that is unrealistic. Its exponents like to quote Augustine's famous statement: "Love and do what you please." This may sound beautiful but whose love approaches closely enough to the divine ideal to make this statement an adequate and safe guide for daily conduct?

was merely reporting what happened. This could mean that the disciples thought that Peter had already been executed.

But as Peter "kept on knocking" the people heard it (v.16). The knocking suggested that more than an angel was at the door. "When they had opened" renders an aorist participle, "opening immediately." This suggests that with one accord they rushed to open the door. And seeing Peter they "were astonished." Literally, "they stood outside themselves."

A strange prayer meeting? It is not strange to pray under such circumstances. The strangeness lies in the fact that when their prayer was answered they did not believe it. They accused Rhoda of insanity. They sought to explain it away by a popular superstition. Even when with their own eyes they saw Peter in the flesh standing before them a free man, they were so amazed as to be outside themselves.

A strange prayer meeting, we say? Yes. But does this not remind us as to much of our own praying? We ask, but do not really expect things to happen thereby. We are promised that if we pray in faith things will happen. But here something happened not because of their faith but in spite of their lack of it. It took place because it was within God's benevolent and spiritual purpose. How wonderful that God works His will and purpose in spite of us. If that be true, how much moreso if we pray believing.

The results of the new morality have been especially unfortunate among some young people, particularly college students. "Love" for many of them cannot be separated from the romantic conceptions of love.

Also, unfortunately, the more popular proponents of the new morality have predominantly used sex relations to illustrate
(Continued on Page 9)

committed" to be in the crusade, Dowell said as he expressed himself encouraged over the response already being shown. Tennessee Baptists, of course, will be involved in this hemispheric crusade, first of all, within our own borders. Churches in the western half of Tennessee will be engaged in a simultaneous effort March 16-30, 1969, and those from Nashville eastward one week later in such an effort April 6-20. Every church will be urged to make a religious census and to know the prospects of its own area. "It's a great thrill,"

Dowell said, "It's the greatest challenge we have ever had."

Tennessee Baptists also will be sharing with Baptists in Southern Ohio in a united evangelistic effort centered in and around Cincinnati as a part of the Crusade of the Americas, Baptist churches from the Volunteer State will be providing preachers and singers for two Sundays in June, 1969. This will be on invitation of Ohio Baptists to help them in planning and carrying out their part of the crusade.

Tennessee Topics

Baptist Memorial Hospital, Memphis, will soon celebrate the completion of the largest expansion program in its history. In honor of this occasion there will be a Union-East Unit dedication breakfast for all Baptist ministers on Feb. 19. The speaker will be **Hays E. Owen, Jr.**, president of the hospital Board of Trustees. **R. Paul Caudill**, pastor of First Church, Memphis, will preside at a dedication ceremony following the breakfast in the Union-East lobby of the hospital.

The Shell Companies Foundation has made a \$1,500 grant to Carson-Newman College, Jefferson City. **Harley Fite**, C-N president, said that the grant was the fifth made to the college by the Shell Companies through the Shell Assists Program. The money was received from **Walter M. Upchurch, Jr.**, senior vice president of the Shell Companies Foundation, New York. Fite said that the money would be used for general support of the college, for faculty development, for professional development of individual faculty members.

McNairy Association—Good Hope Church has gone from half time to full time. **Huston Northcutt** is pastor. First Church, Selmer, ordained **W. C. Moore** and **Lamar Doss** as deacons. **Ralph Thomas** is the new pastor of First Church, Adamsville. He came from West Church, Hickman, Ky. **Reuben Trussell** is the new pastor of First Church, Counce, and a recent graduate of Southwestern Seminary. **Doug Jernigan** resigned as music director at First Church, Selmer, and plans to enter Memphis State University.

E. L. Williams of Chattanooga has accepted the pastorate of First Church, Fairmount, Ga. He is a former pastor of Woodland Park and Avondale Churches both of Chattanooga. Williams also served for a number of years as pastor of Bell Avenue Church, Knoxville, and led the church to relocate and build a new church plant costing over a million dollars.

Gibson Association—**Orville McMahon** resigned as pastor at New Bethlehem. **W. L. Thompson** resigned at Midway to accept Rock Hill Church, Lexington. **Bobby Parker**, formerly pastor of Chewalla Church, McNairy Association, has become pastor at Gibson Church. Bethel Church, Humboldt, called **Eugene Wright** from Mo. and he will move on the field by Feb. 1. Antioch Church voted to build a new home for its pastor. The present pastorium was sold to Missionary **Barney L. Flowers**.

George R. Blaylock, minister of music and youth of First Church, Elizabethton, has accepted a similar position at North Kannapolis Church, Kannapolis, N.C.

The **C. Robert Beards** new Southern Baptist missionary associates, left the States Jan. 12 for Taiwan, where their first assignment will be language study. (Their address is Box 427, Taipei, Taiwan, Republic of China.) He is a native of Memphis, she is the former **Saranell Head**, of Fairfield, Ala. Director of the Neighborhood Youth Corps for the Jefferson County Board of Education, Birmingham, Ala., at the time of their employment by the Foreign Mission Board in 1967, he was formerly pastor of Calvary Church, Bessemer, Ala.

The **Virgil H. Moorefield, Jr.**, missionaries to Switzerland recently returned to the States for a short furlough, and are now in Jefferson City, Tenn. (address: 15 Julianne Drive, Jefferson City, Tenn., 37660). A native of Hopkinsville, Ky. he formerly lived in Clarksville; she, the former **Jane Richardson**, lived in Lebanon and Jefferson City in this state. Prior to their missionary appointment in 1958 he was an instructor at Southeastern Seminary, Wake Forest, N.C.

Free Help Offered for Church Libraries

NASHVILLE—Every Southern Baptist church is eligible for free library help from the church library department of the Sunday School Board of the Southern Baptist Convention.

Included is a Free Library Offer consisting of books, audiovisuals, and vertical file materials. By completing outlined steps, any church which is beginning a library service may apply for these free materials. Cooperating with the Sunday School Board in the offer are the Home Mission Board, Woman's Missionary Union, and the Brotherhood Commission.

In addition, each new library is given one set of the Church Library Development Plan. This material, consisting of twelve lessons, is designed to guide a church library staff through a step-by-step process in organizing and operating the library.

Further information concerning these free materials may be obtained from the Church Library Department, Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

New Haven Church at Coopertown was destroyed by fire Jan. 7 as members of the congregation attended Sunday school at the nearby Black Oak Church. Loss was estimated by Pastor **Harold Dean Ross** at \$15,000. The church carried about \$3,000 in insurance.

Fire started from an oil furnace which had gone on the blink and was being repaired by three members of the congregation. When church members appeared Sunday morning for Sunday school there was no heat and they decided to go on to Black Oak for the early service while three men stayed to start the furnace. Finally when the oil was lit, it burned with a roar and could not be extinguished. Flames spread and quickly enveloped the frame church building, destroying everything except the church records which had been taken home by the church clerk.

Plans are to continue attending services at Black Oak and other nearby churches until the New Haven Church building is rebuilt.

J. Howard Cobble recently became pastor of Tabernacle Church at Carrollton, Ga. A graduate of Carson-Newman College and Southern Seminary, he served as vice president in charge of Development at Carson Newman and was pastor of First Church, Andersonville when called to Carrollton. He is the son of the late **Rev. M. K. Cobble** and **Mrs. Cobble** who now resides at Andersonville. His wife is the former **Norma Brinkley** of Valdese, N. C., and they have one daughter, **Sandra**, age four years.

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Baptists and the Bible

By Robert G. Lee, D.D., Pastor Emeritus
Bellevue Church, Memphis, Tenn.

"Search the scriptures: for in them ye think ye have eternal life: and they are they that testify of me" (John 5:39).

Searching the Scriptures and fashioning our lives by the Bible, we will not get in scientific fog banks and lose sight of spiritual realities without which the material is of little moment. Binding the Bible to our eyes—seeing what is mirrored in the perfect law, binding the Bible to our lips—speaking always words of truth and soberness, binding the Bible to our feet—walking in paths of righteousness, binding the Bible to our hearts—making it our counselor, we will never hand down our blood-bequeathed legacies reduced in quality and in quantity.

Shall we go forward with our Bible or backward without it? Unless, by the Bible, our moral and spiritual influences multiply in more rapid ratio than the population, evil will lead our greatest graces to the grave and leave the world no copy.

Unless, by the Bible, we see past the dark material into the luminous spiritual, we will go the way of old Babylon, which became a vermin-infested, animal-filled jungle. Unless, by the Bible—we take our eyes off gold and put them on the treasures of spiritual reality, we will become, as did old Rome—a branchless tree, dishonourably fruitless. Unless, by the Bible, we see past passion to poise, past the glare of power to the abiding beauty of service, our fate will be as tragic as that of old Greece, which, with all her culture and education, became a crust in history's garbage lot. Unless, by the Bible, we see beyond greed to the luxury of giving, we will become what Nineveh, with all her winged lions symbolizing victory, became—a dirty door-mat for irreverent feet. Unless, by the Bible, we see past pride to spiritual humility, ours will be the shame of Syria, which became a broken hinge on the doorway of nations. Unless, by the Bible, we see past worldliness to spirituality, past party to patriotism, our nation will go as did old Egypt, which, with all her wealth, became a shabby sexton for splendid tombs. Unless, by the Bible, we see past materialistic gloom to spiritual glory, past the finite to the infinite, past men and things to God, we will, as did old Spain, whose piratical ships harassed all seas, become a drowsy beggar watching a broken clock. Unless, by bringing the Bible back, we stem the tides of materialism and silence those who "loose wild tongues that hold not God in awe," the pallbearers that carried other nations to their graves will do work for us.

Our country is one of the consummate fruits of the Bible. The great principles which underlie our government are Bible principles, so distinctly so that our welfare and our destiny are involved in our loyalty

to them. Without the Bible, there could have been no such nation as America. Without the Bible, America cannot exist.

The preamble of the Declaration of Independence, wherein every man is represented as being, by virtue of his divine birthright, the equal of his fellow men, was born of the Bible. "Proclaim liberty throughout the land unto all inhabitants thereof." That cry on the lips of Moses, when he faced the throne-bred monarch, Pharaoh of the oppression, whose baby lips had been nursed on the tiger's milk of cruelty, whose writing of his princely titles was with a pen of swords, was the genesis of our modern liberties, and gave birth to the American republic. That all men are created free and equal, a truth that rang from Independence Hall, was also an echo from Paul's manifesto on Mars Hill. Our nation has believed in government whose basis is law. The Bible stands for law, from the Bible has grown the jurisprudence of all civilized nations and the true history of social rights.

Our nation's greatness and might depend primarily on this great Book of God, which is the very foundation of its life and out of which have grown those elements of greatness which place our country in the very

forefront of the civilization of the world today. The Bible is the foundation of our life, the strength of our character, the basis of our integrity, the beckoning star of our advance.

If you know the history of human liberty, you know the place the Bible holds in it. If you know the history of education, you know that our forefathers built first the church and then the school, and that always from this humble beginning to the great university, the work was conceived and carried on by men who loved the Bible and whom the Bible inspired with love for learning. If you know the history of jurisprudence, you know the Bible is the foundation of law in all civilized nations of the earth. If you know the history of literature, you know, as Green declares, that "as a mere literary monument, the English version of the Bible remains the noblest example of the English tongue." If you know the history of music, you know that the great masterpieces which have thrilled the souls of millions cannot be appreciated apart from a knowledge of the Bible. If you know the history of art, you know that painting and sculpture stand mute in one's presence if he has no acquaintance with the Bible.

Let us take the old-time Book, the new-time Book, the all-time Book—and give it the throne, not the footstool, in our lives. We have the higher education, but it is

(Continued on Page 13)

A great, new hospital beckons the Christian nurse

Find personal reward in this healing ministry

Advance your career where you minister to the whole man for the glory of God. Find this challenge in High Plains Baptist Hospital, Amarillo, Texas.

We've openings for the professional nurse in all clinical divisions. We need you to implement new programs of nursing care with decisions made at the point of nursing need.

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The Road To Jericho

*

BY FRANCES FULLER

Dr. Naceem and Nurse Naceeme of the Baptist Hospital, Ajloun, Jordan, are relieved and grateful that their mother survived the Middle East war, though they have wondered at times if she would fully recover psychologically.

Um Naceem (mother of Naceem) has dreadful memories that do not fade as the days go by. They come back against her will in terrifying little snatches: the crash of bombs and the screams of fleeing people, the burned bodies, an arm lying incongruously alone, terror and tragedy on the road to Jericho.

The parents and three teen-age sisters of Naceem and Naceeme lived in Bethlehem, where their father was an evangelical minister with World-Wide Missions. On Sunday morning, June 4, Um Naceem went early to Jerusalem to visit her sister, Rahma Shadeed, who lived on the Mount of Olives near the no-man's-land between Israel and Jordan. She intended to return home on Monday morning.

Heavy firing erupted all along the border at about 10:00 a.m. on Monday, and Um Naceem discovered to her dismay there was no public or private transportation available to Bethlehem. The thunderous artillery battle was obviously not a minor border clash but full-scale war.

In the afternoon planes began bombing buildings on the Mount of Olives. Um Naceem watched, paralyzed with fear, as the top floor of the Augusta Victoria Hospital, 300 yards away, crumbled and burned from repeated direct hits. Many of the community's fine stone houses were hit, the sturdy

walls shuddering, the glass flying, and the occupants spilling into the streets.

There was no respite from fear in the night. In this city, uniquely charming under the stars, no one saw the stars, for the sky was lighted by the flash of explosions and the glare of fires. "So that I could have seen a needle on the floor," Um Naceem describes the harsh brilliance of that night.

In the Shadeed home the adults held the children and prayed. They seemed suspended somewhere between living and dying. Hunger, fatigue, and hope waited for the next bomb to fall.

Their house was spared until 9:00 p.m. on Tuesday, when a large bomb exploded near one end of the house. The wall fell away, part of the roof collapsed, and the rooms filled with an acrid smoke. Groping blindly, Um Naceem laid her hands upon her sandals before she ran, but all the others went shoeless, as the bomb had caught them. (In summer, many Arab families remove their shoes indoors to avoid soiling the floors.)

Three hundred yards away the family found shelter in a large cave with about 40 other people. All night bombs pelted the hillside, one striking the entrance to the cave and threatening to bury them alive. Little Dan, four years old, and John, only six, were ill and weak with panic; and Margaret, nine, clutched her Aunt Helen (Um Naceem) around the neck and whispered, "I am going to die."

Toward dawn, with the invasion of the city imminent, the battered stragglers on the Mount of Olives began to evacuate.

Um Naceem and her sister wrapped the children's feet with every piece of clothing that could be spared, and the family, already with empty stomachs and dry throats, undertook to walk, with no food or water for their journey, across the wilderness of Judaea.

Hardly a blade of grass grows between Jerusalem and Jericho. The hills are steep, rocky, and ashy white. The traveler must push on into an ever increasing heat, for he is descending into the valley of the Dead Sea.

A fine highway cuts through these barren hills, following a route that Jesus must have walked many times. He chose it for the setting of his story about the compassionate Samaritan. Because of the rugged and treacherous terrain most of the refugees from Jerusalem choose to travel on or near the highway. Their choice condemned many of them to die on that day distinctively lacking in compassion.

The thousands of refugees from Jerusalem became a flowing stream of humanity which met and mingled with another stream, a column of Jordanian army reinforcements coming up to Jerusalem. All day planes zoomed low over the frantic mob to drop explosives on the advancing military vehicles, turning the highway into a nightmare of devastation and pandemonium.

By the time Um Naceem walked down that road it was littered with human bodies and burning trucks. Thoughts of personal disaster shrank before the staggering realization of the sin and waste and immense tragedy of war. The epitome of all war was here on the road to Jericho: hundreds and hundreds of the young men of Jordan burned to death in their convoy on the way to Jerusalem.

Each time the sound of planes burst upon them the refugees would scatter wildly, but sometimes they were caught between cliffs and there was no hiding place. As the heat became more intense, and the panic grew, exhaustion overcame the weak and hysteria gripped the fainthearted. The strong stumbled along on swollen legs and bleeding feet, carrying their children on their backs.

In the afternoon the valley was out there before them. They could see the burning white sands and the blue but bitter sea and the green oasis of the Jordan.

On the final descent the Shadeeds became truly fearful that the children would not survive. Dehydrated from thirst and heat, faint from hunger and horror, the children were becoming limp and unresponsive, their dark eyes sunken and circled. About sundown near the Jericho turnoff the family decided to stop at a small house 200 yards from the road. Surely there would be water to refresh them; then they would continue their journey toward Amman.

Barely had they been admitted to the house when a column of Israeli tanks descended into the valley, and in their withering barrage of fire everyone in the highway was cut down, like grass before the wind. Planes joined the tanks, and between there and the Jordan River, four miles away, unarmed men, women, and children died with the retreating army. Later Um Naceem thought about how the refugees had come so far in so much pain only to die in sight of safety, with cease-fires already agreed to and the war nearly over. At the moment she nearly collapsed from relief, for the decision to turn aside had saved them from certain death.

In the providence of God, the house they had chosen belonged to an evangelical Christian. Already he had taken in another family, and the people rested leaning against one another in the floor of the tiny house.

How long since they had eaten? Um Naceem could not remember, but she began to pray specifically for food for the children.

The next morning the dead lay in the roads, and the world fell silent. The isolated sound of a truck or the sight of a soldier made the heart stand still. But kindness still lived, for a neighbor appeared at the door with two small round loaves of bread and a sack of tomatoes.

The next day their host ventured out and borrowed flour to bake bread. Later the guests themselves trudged into Jericho to try to buy food. On the way they found the

highway caked with dried blood for a stretch of 100 yards. The shops were stripped of all merchandise.

For eight days Um Naceem and her sister's family rested while the swelling slowly decreased in their legs and feet. All this time the big question in Um Naceem's mind became more and more urgent. What had happened to her husband and daughters in Bethlehem? It was this question that took them, on foot, 20 uphill miles toward Jerusalem and 10 and a half miles south to Bethlehem, a trip which lasted two days and left them once again with bruised and crippled feet.

They had a joyous reunion with Abu Naceem and the girls and heard their story.

An artillery attack against Bethlehem had been aimed not at homes but at the large buildings, which in Bethlehem are hospitals, schools, and churches. The Arab army was already in retreat, so after several treasures, including the Church of the Nativity, were damaged, the community's religious leaders met and formed a plan. Together they rode out to meet the Israeli commander to de-

liver the message: "This is a holy city. Do not destroy it but enter in peace."

To test the sincerity of this proposal the officer sent two military vehicles to drive through the streets. When he saw that the cars were not attacked, troops advanced to occupy the city without firing another shot.

Abu Naceem had walked to Jerusalem as soon as the occupation army would permit him. Finding his sister-in-law's house partially destroyed and the family gone, he had maintained hope that they were alive somewhere.

Finally, Um Naceem and her family were among those who crossed the Jordan River to look for a new home. Of course, they found Naceem and Naceeme desperate for news of them.

For several weeks they were given refuge in the Baptist church of Irbid. During this period Dr. Naceem had to deny his mother visitors because she was too emotionally exhausted to retell her story. Four months after her ordeal, living in a small apartment, she said: "Ask me anything. I am not afraid now. Jesus heard my prayers. We must all



Um Naceem, Jordanian woman who refugeed afoot from Jerusalem to Jericho during the Middle East war last June, with her son, Dr. Naceem, of the Baptist Hospital, Ajloun, Jordan.

pray and maybe there will be peace."

NOTE: Frances (Mrs. J. Wayne) Fuller, of Walnut Creek, Calif., is a Southern Baptist missionary in Amman, Jordan.

U.S. Foreign Travel Limits Won't Affect BWA

WASHINGTON (BP)—The threat of restrictions on travel of United States citizens to Europe has not interrupted plans for the seventh Baptist Youth World Conference in Berne, Switzerland, July 22-28, 1968.

President Lyndon B. Johnson proposed on Jan. 1 that Americans be encouraged to stay at home the next two years in order to curtail a drain of dollars from the country.

Questions immediately poured into the Baptist World Alliance office here. Robert S. Denny, associate secretary of the Alliance and director of youth work, studied the President's statements, and talked at length

with government officials.

"I am convinced," Denny said, "that the president thinks too highly of experiential learning to discourage young people from attending an international meeting like the Baptist Youth World Conference in Berne."

He added that he believed Congressmen, who may be asked to enact restrictive travel legislation, are fully aware that American youth "must be trained as international citizens if they are to take their places in building a better world. To do this, they must be exposed to fellow students from other parts of the world."

An estimated 6,000 youth from more than 60 countries are expected to attend the international Baptist meeting in Berne. Approximately 3,000 of the total expected will probably come from North America, Denny said.

The Baptist World Alliance official said that he has no objection to a tax, or even a ban, on purchases by American tourists overseas, but he believes a ban on travel for learning would be "seriously self-defeating."

"Our age has presented us with an opportunity to get to know our neighbors on this planet," Denny said. "We need to encourage our youth to travel and to learn from people and experiences, rather than restrict their learning to provincial boundaries."

Donates \$1 Million For Baylor Medical Project

DALLAS (BP)—A gift of \$1 million to Baylor University Medical Center here has been made by Carr P. Collins Sr., prominent Texas Baptist layman.

Collins' gift will go toward the construction of a center for continuing care, said Dewey Presley, chairman of the Dallas board of trustees of Baylor University.

The project will cost about \$3 million and will be named the Carr P. Collins Center of Continuing Care. It will be built atop a 500-car self-parking garage. The \$1 million cost of the parking garage is to be self liquidating, said Presley.

The center will be a seven-story structure providing facilities for 250 medical and surgical patients and 50 psychiatric patients.

Presley said the construction on the new facility would probably begin next fall with completion tentatively slated 18 to 20 months later.

The New Morality

(Continued from Page 5)

that love is the only valid absolute in the area of moral conduct.

They contend that whatever love would approve is right. They further suggest that this may mean that premarital sex and adultery, under certain conditions, may be right.

One can easily understand how some immature young people and even mature adults would use such statements to justify or defend their own loose sexual practices.

There is considerable possibility that such individuals fail to understand what "love" really is, particularly love with a distinctly Christian flavor.

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Baptist Editors Pick Education as Top Story

BY THE BAPTIST PRESS

Problems relating to Baptist higher education and attempts to grapple with this issue was voted the top Southern Baptist story of 1967 by editors of 29 Baptist state papers.

At the top of the list in Baptist efforts to deal with the problems of education in 1967 was the conclusion of the Baptist Education Study Task (BEST), a two-year nationwide depth study of the issues and problems affecting Baptist higher education.

The BEST study offered no final solution on the problem of federal aid to Baptist schools, but emphasized the freedom of the trustees of each institution to make this decision; and emphasized establishing stated purposes of Christian higher education programs.

Nine of the 29 editors picked education problems and BEST as the number one Baptist story of the year. Another story regarding Baptist higher education was ranked the third most significant by the Baptist editors.

The top ten Southern Baptist stories of the year, as picked by the Baptist editors and listed on the ballot of the poll conducted by Baptist Press, news service of the SBC, were as follows:

1. Education problems, and the Baptist Education Study Task. 182 points.
2. Baptists in Fairbanks, Alaska, suffer from flood; more than 100 Baptist laymen rally to aid in the cleanup and reconstruction job. 135 points.
3. Baptists in two states reconsider school ties: Maryland Baptist College may be dissolved; Kentucky Southern ties dissolved, and merger with University of Louisville called off. New Baptist school in West Palm Beach, Fla., delayed until Billy Graham decides whether to build school on that site. 122 points.
4. Speeches at Southern Baptist Convention and related meetings in Miami Beach emphasize shift towards social action, ministry to human needs. 117 points.
5. Vietnam war issue concerns Baptists. Resolutions at SBC, many state conventions urge "just and honorable peace" in Vietnam. Two editors urge Congress to settle issue, or pull out troops. 106 points.
6. Southern Baptists make progress in race relations: first Negro foreign missionary appointed; Kentucky convention urges dual alignment with Negro convention; Nashville Baptists hold inter-racial rally to pray for end to race riots. 97 points.
7. Baptist Participation urged in ecumenical evangelism; Dialogue Cape Kennedy, Key Bridge meetings involve Baptists. 72 points.
8. SBC Home Mission Board changes plans to lead evangelistic crusade in South Africa over race restrictions; individual pas-

Training Union Department

Tennesseans Attend New Church Member Orientation Workshop



Forrest Watkins, Consultant, Training Union Department, Baptist Sunday School Board, discusses New Church Member Orientation with C. E. Marshall, St. Bethlehem, and Cloyd A. Adcox, First Church, Nashville.

Marshall and Adcox were among those attending the New Church Member Orientation Seminar this fall at the Baptist Sunday School Board.

This is a very vital area in the program of a church. A blessing awaits all who participate in this ministry either as a new member or leader.

tors, evangelists carry out crusade anyway. 65 points.

9. SBC in Miami rejects "reapportionment" proposal to limit representation of small state conventions on SBC boards. 64 points.

10. Baptists express concern in War on Poverty: Billy Graham says he's been converted on poverty war; Hubert Humphrey urges Baptist meeting in Washington to support poverty effort; three Baptist officials named to top War on Poverty posts during year (Bill Crook, VISTA director; Ralph Phelps, Atlanta OEO director; Ross Coggins, VISTA Atlanta administrator). 54 points.

The editors each picked the ten top stories of the year, and points were scored on the basis of their ranking. The ballot was prepared by the Baptist Press staff in Nashville and included a list of 25 stories from which to pick.

Other top stories according to ranking by the editors included: (11) North Carolina Baptist Association sets baptism rule, alien immersion issue raised in Arkansas and New Mexico; (12) Atlanta Bible project seeks to distribute 1 million copies of New Testament; (13) Two special studies conducted on urban crisis—seminar on urban studies in Washington and survey of 114 downtown Baptist churches; (14) Plans projected for Baptist work in the 1970's; (15) War in Middle East affects Baptist missions work on both sides.

(16) State convention, SBC agency leadership changes: new SBC Foundation head, four new state executive secretaries, three new editors; (17) tie: New (30th) state convention formed in Wyoming, Montana, North and South Dakota; and (17) New grading system proposed for SBC churches in 1970; (18) SBC approaches 11 million members; enrollments, baptisms decrease; (19) New religious liberty law passed in Spain; and (20) Detroit riots erupt blocks away from state Baptist offices, Michigan convention aids victims.

Baptist Press Staffer Named

NASHVILLE (BP)—Mrs. Sandra Bell of Lexington, Ky., has been named editorial assistant on the staff of the Baptist Press, news service of the Southern Baptist Convention here. She will work with the director and assistant director of the news service in the daily production of news stories which go to Baptist state papers and more than 150 religion editors of daily newspapers.

HELP WANTED at the Franklin Baptist Children's Home. Contact Lucius W. Hart, Telephone 794-6648. A lady with no dependent children and or a couple.

Conference On Children's Work, For Primary and Junior Teachers and Parents

Bellevue Baptist Church, Memphis, Tennessee will be the scene of the Conference on Children's Work, February 12-13, 1968. The Conference will consist of six sessions as follows:

Monday:

9:30 - 12:00 Noon

1:30 - 3:30 P.M.

Tuesday:

same as Monday

Both evening sessions will deal with the characteristics and needs of children. Dr. Ray Koonce, Professor at Carson Newman College in Jefferson City, Tennessee will lead these discussions, dealing with Nursery and Beginner children on Monday evening; Primary and Junior boys and girls on Tuesday evening. Each evening Dr. Koonce's discussion will be followed by Mr. David Prewett, Consultant in the Family Ministry Section of the Training Union Department, BSSB, who will lead a discussion relative to some ways in which these needs can be met,

both in the home and at church.

These discussions will be of interest both to parents and to those who are working with these children in the church.

The daytime sessions will be given over largely to separate age-group conferences. The Junior Conference will be led by Mrs. Phyllis Sapp of Oklahoma City, Oklahoma.



Mrs. Sapp has been a Junior worker for many years, both in the church and public schools. She has recently written a book that is destined to be of endless value to all those who deal with children. The book is **Creative Teaching in the Church School.**

Mrs. Sapp will be dealing in the area of Creativity with Juniors in her conference. No Junior worker will want to miss her conference.

Working with Mrs. Sapp in this conference will be Mrs. Paul Fox of Henderson, Kentucky. Mrs. Fox has served as an approved worker for the state of Alabama and has worked with Juniors for many years. She is at present a Consultant in Junior work of the state of Tennessee, Sunday School Department.

Miss Elsie Rives, Consultant in Primary Work, Sunday School Department, Baptist Sunday School Board, will be leading the Primary Workers. Miss Rives has served as Children's Worker on the local church level as well as Primary Sunbeam Director for The Woman's Missionary Union in Birmingham, Alabama. She will be helping both parents and workers to know how to plan with and guide primary boys and girls in creative experiences that will aid in the spiritual growth.

All Primary and Junior workers will want to be in these conferences beginning at 9:00 A.M. and 1:30 P.M. each day.

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FMB Gets \$646,536 Advance SBC Fund

By Ione Gray, Director of Press Relations

"We move into 1968 aware of the great opportunities throughout the world and of the continuing tensions and crises which complicate the world situation," said Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, in his report at its January meeting. "In the midst of this situation we are committed to an enlarging ministry, through spoken word and loving deed, to a world in need."

Dr. Cauthen announced that at the end of 1967 the Board received \$646,536 as its share of money received by the Executive Committee of the Southern Baptist Convention after the Convention's unified budget was met in mid-December. (This unified budget supports all SBC causes. Money received after this budget was met on Dec. 19 was divided between the Foreign and Home Mission Boards, with the Foreign Board getting two thirds.)

Dr. Cauthen said these funds are being earmarked for appropriation as follows: \$200,000 for Latin America, \$200,000 for the Orient, \$100,000 for Africa, \$100,000 for Europe and the Middle East, and \$46,536 for special projects in evangelism and church development.

"It is impossible to say how much this money will mean," Dr. Cauthen commented. "The way it is eagerly awaited is demonstrated by the fact that Dr. H. Cornell Goerner, secretary for Africa, is this month recommending the appropriation of more than \$84,000 for urgent needs in Africa."

"This money makes possible buildings and equipment and special projects in evangelism and church development. We are grateful that in the next three years such projects will take place in scores of countries."

Dr. Cauthen said that although it is too early to estimate the money received in the 1967 Lottie Moon Christmas Offering for foreign missions, individual reports have come to the Board of creative ways in which churches shared the message of missions during the emphasis.

Gaza Hospital Reinforced

The Board employed one new missionary nurse and reassigned two others to relieve the shortage of nurses at the Baptist Hospital in Gaza, a condition made critical by the June war in the Middle East. They are Miss Patricia Haile, of Espanola, N.M., employed for two years under the Board's special-project-nurse personnel category; Miss Anne Dwyer, of Sperryville, Va., career missionary transferred from Jordan to Gaza; and Miss Miriam Willis, of Dallas, Tex., career missionary reassigned from Paraguay to Gaza for two years.

They will be leaving the States almost immediately, along with two nurses assigned to Gaza during the Board's December meeting, Mrs. Walter M. Turner, of Pitkin, La., and Miss Bertha Jane Marshall, of Evansville, Ind. Mrs. Turner was employed for a four-year term as a missionary associate. Miss Marshall, a career missionary, was transferred from Japan to India and was asked to spend 18 months in Gaza before taking up her responsibilities in India, where a hospital is to be erected.

"We are particularly grateful to the Lord for answering our prayers for nurses for the hospital," Dr. Cauthen said, "and we thank all who have prayed and worked to meet this emergency." In November, Dr. Cauthen issued an urgent call for nurses for Gaza and appealed to Southern Baptists to pray that some would respond.

Southern Baptists have maintained a hospital in Gaza since 1954. It was damaged slightly during the June fighting (\$3,000 was appropriated by the Board for repairs), but the main problem facing the hospital since the war has been the personnel shortage. Dr. John D. Hughey, secretary for Europe and the Middle East, reported that the number of beds in the hospital has been temporarily reduced from 92 to 72, more nurses' aides have been employed, and six young men and nine young women from Gaza have been accepted for the new nursing class.

Rev. James W. Smith, missionary to Israel, is conducting the English-language services of the Baptist church in Gaza (now better attended than ever, says Dr. Hughey) and handling some of the other duties formerly carried by the missionary chaplain of the hospital, who is on furlough in the States. Mr. Smith and his family spend part of their time in Gaza and part in nearby Ashkelon, Israel.

"The Baptist witness—the only evangelical witness in Gaza—continues," Dr. Hughey said. "This is cause for thanksgiving and renewed dedication. Merrill D. Moore, Jr., missionary doctor, recently wrote: 'The work of the Lord in Gaza is not in shambles. There are scars of war on the church building and on the lives of many. At the same time there is a new horizon and new hope for the future.'"

Commitments Compared

Dr. Frank K. Means, secretary for Latin America, compared figures on U.S. Roman Catholics engaged in mission work overseas, Peace Corpsmen, and Southern Baptist foreign missionaries.

As of January, 1967, Dr. Means said, U.S. Catholic overseas personnel totaled about 9,500, of whom 5,369 were in Latin America (according to a report of the U.S. Bishops' Committee for Latin America, National Conference of Catholic Bishops). As of November 15, 12,325 Peace Corpsmen were at work in 58 countries, including 4,318 assigned to Latin America, the largest contingent to any distinctively separate part of the world.

As of January 11, 1968, Southern Baptists had 2,276 career missionaries, missionary associates, and missionary journeymen. Of these, 785 serve in the 23 Missions in Latin America. Dr. Means reported that in 1967 no new missionaries were appointed to 11 of these Missions: the Bahamas, Bermuda, Equatorial Brazil, North Brazil, the Dominican Republic, the French West Indies, Jamaica, Chile, Costa Rica, Honduras, and Venezuela.

"Those of us concerned for Latin America face 1968 with the earnest hope that Missions too long neglected can receive reinforcements and that the level of personnel for the entire area will experience a gratifying degree of growth," he said.

Dr. Winston Crawley, secretary for the Orient, declared this a day of "unprecedented missionary opportunity," as he summarized the developments of 1967 in Southern Baptist mission work in the Orient and looked ahead to the coming year.

\$300,000 Appropriated

During its January meeting the Board allocated nearly \$300,000 for its work around the world. Among the more interesting items were \$10,000 to provide a residence for the first Southern Baptist missionaries to Botswana (Rev. and Mrs. Marvin R. Reynolds, of Little Rock, Ark., scheduled to leave the States in January); \$22,000 for the publication of a Chinese-language hymnal by Baptist Press in Hong Kong; \$15,000 for three radio-television workshops in Latin America this year.

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Help Establish High School Ethics Courses

By George W. Knight
Associate Editor, Western Recorder

LOUISVILLE (BP)—Teen-agers in at least five Kentucky communities are now receiving instruction on ethics in their public high schools, thanks to the leadership of the pastor of Chapel Park Baptist Church here.

It all started three years ago when R. Harold Mincey of Louisville was serving as pastor of the Eminence (Ky.) Baptist Church. Concerned for the moral and ethical instruction of the local youth, he suggested that the Eminence Council of Churches consider establishing a course on ethics in the Eminence High School.

After the legality of such a course was cleared with the Kentucky Attorney General, it was structured by the local church council and offered to interested students of the high school.

Eminence ministers of all denominations, including Mincey, taught the course on a rotating basis. Strictly voluntary and non-credit, it was taught on a "released-time" basis at the First Presbyterian Church in the northern Kentucky town.

This course—which considered such things as dating, family relationships, responsible citizenship, habits, the problem of prejudice and one's own sense of moral values—has been the basis for at least four other similar classes established at other Kentucky communities during the past three years.

Baptists of Henry County Association in the Eminence area were impressed with the program and instituted a similar course in the county high school. Although the class is strictly Baptist-sponsored, it meets in a classroom at the school. Any students who have study hall or other free periods when the class meets can sign up for the special course.

A similar class, "principles of correct moral conduct," was initiated last September at Todd County General High School in Elkton, Ky. Sponsored by the local ministerial association, it, too, drew heavily from resource materials and suggestions made by Mincey.

The Eminence project also provided the inspiration for a course in morality and ethics at Shelby County High School in Shelbyville, Ky. Now in its second year, this project is sponsored by the Parent-Teacher Association of the Shelbyville school.

Teaching this class, by invitation of the P-TA, are local ministers of four denominations—Baptist, Catholic, Presbyterian and Christian.

Perhaps the most "sophisticated" program in ethical instruction to grow out of

Mincey's proposal three years ago is that course now being offered at two public high schools in Louisville.

When Mincey moved to Louisville in 1966 to become pastor of Chapel Park Baptist Church, he brought his ideas about morality instruction for public high school students with him. Just a year ago, he first suggested the possibility of such a course in Louisville to the Shively Pastors' Association. This interdenominational ministers' fellowship of which he is a member liked the idea and voted to proceed with plans to sponsor such a program.

Mincey was appointed chairman of a committee charged with contacting school officials and working out details of the project. The classes got underway this fall at Butler and Western High Schools in Louisville following approval by the Jefferson County School Board.

Since the course places emphasis on the free and open discussion of the students, it is called "dialogue in morality." Each class is conducted by a team of ministers, one serving as the discussion leader and the other as a resource person.

Mincey pointed out that no class is ever taught by two ministers of the same denomination. "We wanted to make sure that no one had grounds for calling this a course in sectarian doctrines," he explained.

The eight ministers who teach the classes at the two schools on a rotating basis represent six denominations—Baptist, Catholic, Christian, Methodist, Presbyterian and United Church of Christ.

The Baptist teachers involved are Lewis Twyman, pastor of Hillview Baptist Church, and R. T. Wilkins, pastor of 18th Street Baptist Church in Louisville. Although Mincey does not teach at either of the schools, he is serving as chairman of a committee which recruits local ministers to serve as instructors for the course.

In addition to providing much-needed morality instruction for youth, the Louisville class has been valuable in other ways, the Chapel Park pastor pointed out.

Mincey believes the concept of morality and ethics instruction for high school youth is now catching on widely and that churches of all denominations will be cooperating to establish such non-sectarian courses for many communities in the years ahead.

"In many small towns . . . it would be practical for such a non-sectarian course to be taught in a local church," he said. "In this case, the school 'releases' the pupils to the church for religious instruction. Since the students meet off the school property,

Seminary Music School Gains New Accreditation

LOUISVILLE (BP)—The School of Church Music at Southern Baptist Theological Seminary has been granted associate membership in the National Association of Schools of Music (NASM).

Recommendation for membership was made by the Commission on Graduate Studies of the music school accreditation agency after two of its members conducted a detailed examination of the school's academic and performance programs.

In its official report on the seminary the panel commended the high caliber of faculty, students, curriculum and library resources at the seminary here.

Dean Forrest Heeren of the seminary's School of Church Music said the new accreditation, which applies to both the masters and doctors degrees, will permit a more flexible curriculum and a wider exchange of credits with other institutions.

The school continues to be accredited by the American Association of Theological Schools (AATS), which is responsible for the evaluation of seminaries and divinity schools.

Last year, Southern Seminary was one of two seminaries in the United States invited to participate in a national conference on church music education sponsored by the AATS.

Southern Seminary has the only school of music in the United States in which every faculty member holds an earned doctors degree and is a performing soloist active in both concert and local church life, Heeren said.

Baptists and the Bible

(Continued from Page 7)

evidently not high enough to get us where we ought to be. We have the new chemistry and the new psychology, but they do not give us spiritual power.

The world never needed the Bible more that it does today. The Bible is as applicable to the life and problems of today as to those of the apostolic age. Robert Speer—years ago—said: "The best thing men can do is to spread the Bible and get it read and obeyed. This would be the end of hard times, of unemployment, of injustice, of wrong, of war."

this course can interpret ethics from the Christian perspective and still remain within the bounds of the constitution."

However, if the class meets in public school facilities, the teaching of overt religious principles is ruled out, Mincey emphasized. In this case, the course must major on general ethical principles based on the Judaeo-Christian tradition.

The Peril of Unbelief

Basic Passage: Heb. 3:7 to 4:13
Focal Passage: Heb. 4:1-11

Unbelief is the root cause of our basic problems. It is necessary to understand what we mean by unbelief.

It is imperative that we interpret the meaning of belief or faith in order to understand the meaning of unbelief. This is very important because there is so much confusion here.

There are two kinds of faith or belief under consideration. There is the idea of accepting a thing as true or accepting a fact as real. There is the idea of trusting one's self to a person or truth. The first conception is prior but not pivotal to action. The second form of faith expresses confidence by action. It is productive always. The devils believe in God but it results in no productive action. It does result in barren fear.

Unbelief is a lack of confidence or trustfulness in inaction. It often produces fear which paralyzes any disposition toward action. It often produces disobedience while saving faith produces obedience. In fact the word for unbelief is sometimes translated disobedience. It must mean in this instance, disobeying in the sense of refusing to believe.

Exhortation to Enter God's Rest Heb. 4:1-3

We can miss the glorious rest which God has prepared for us and has proclaimed to us in the gospels. It can happen to us as it did to those in the wilderness who knew it but did not accept it.

The failure in the wilderness to enter God's rest was due to lack of faith to accept that rest. They heard but did not heed.

Some of us have entered that rest which they failed to enter and enjoy. This rest is twofold. One is the rest we have here and now in Christ and the other is the eternal rest which awaits us in glory.

Such a tragedy that God should provide such rest at great cost to Him out of love and should offer it again and again to a people who refused it. They have sealed their own doom. God is not going to give them another chance for they have forfeited all rights through stubborn unbelief.

Nature of the Rest Heb. 4:4-11

On the seventh day God rested from His labors in creation. This forms the basis for Sabbath rest and for even more enduring rest. The disciples are very happy in the present rest from exacting toil and in inner peace. Its higher meaning is rest from the weariness of life particularly as covered by the effects and distresses of sin. The latter

has a future application in glory.

Time is the essence in the opportunity to enter this rest. There was a period of probation then and there is now. We must not harden our hearts and procrastinate.

The rest received in a temporary surcease from hardships and pressures in the wilderness and even the rest of the conquering experiences of entering the promise land were but imperfect foretastes of that rest reserved for the people of God in future ages. Joshua was not able to lead them into that rest.

A Staunch Warning Heb. 4:10-13

There is nothing so penetrating and so searching as the Word of God. The Word of God is inescapable as it exposes and pursues.

We are not to trifle with the Word of God as the Hebrews did in the wilderness journey. Most of their bodies were then scattered over the desert bleaching in the pitiless oriental sun as a mute monument to their folly.

In making the sacrifice of a lamb the sharp knife severed easily asunder every joint, sinew, bone and section of the body laying every part open to the scrutinizing eyes of the priest whose observation and operation was inescapable.

God's Word is vibrant with electrifying life. It has two edged sharpness and cutting skill. It lays open to divine inspection every part of our being, even our thoughts and motivations. It pursues us with a sense of the very presence of God with whom we have to do.

The wicked have no rest but are like the restless sea. Christ is calling on all who labor and are staggering under heavy burdens to come to Him for rest which He will freely give. He is also urging them to take upon themselves the yoke of His adventure and learn of Him. He is meek and lowly in spirit and guarantees that another and added rest will be discovered.

The first time we went to the Holy Land we saw so many people, men and women along with beasts, staggering under such heavy burdens. The burdens on their backs were not nearly so heavy as the burdens of pain and frustration on their souls.

Yet the spirit of affluent America is weighted down with cares, futilities, guilt and poignant emptiness. Yes, they are too full of too many things that do not satisfy. An awful emptiness bores them to desperation. They hurry hither and to, seeking from various sources that sweet satisfaction which they miss so terribly.

On Matters of FAMILY LIVING

By Dr. B. David Edens,
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Family's Table Talk Instills Long-Lasting Attitudes

Is the food for thought we serve at the family table as good for our children's growth as the meals we set before them? The results of several research studies indicate that the influence of family dinner table talk on children's attitudes and ideas is deep and long-lasting.

The biases and prejudices youngsters absorb through family conversations do not always disappear for good when, in later years, the children are exposed to reality and fact.

Research findings indicate that though many children react violently against their former attitudes during adolescence as a part of their revolt against family control, as they grow older—and especially when they become parents—they turn back more and more to their former feelings. If all this is true, it may be that what goes on at the family dinner table affects not only the children who are present, but even future generations of them!

Any parent who wants to see the process at work should buy, rent or borrow a tape recorder, then set it up in a hidden place and record the family dinner conversations over a period of time.

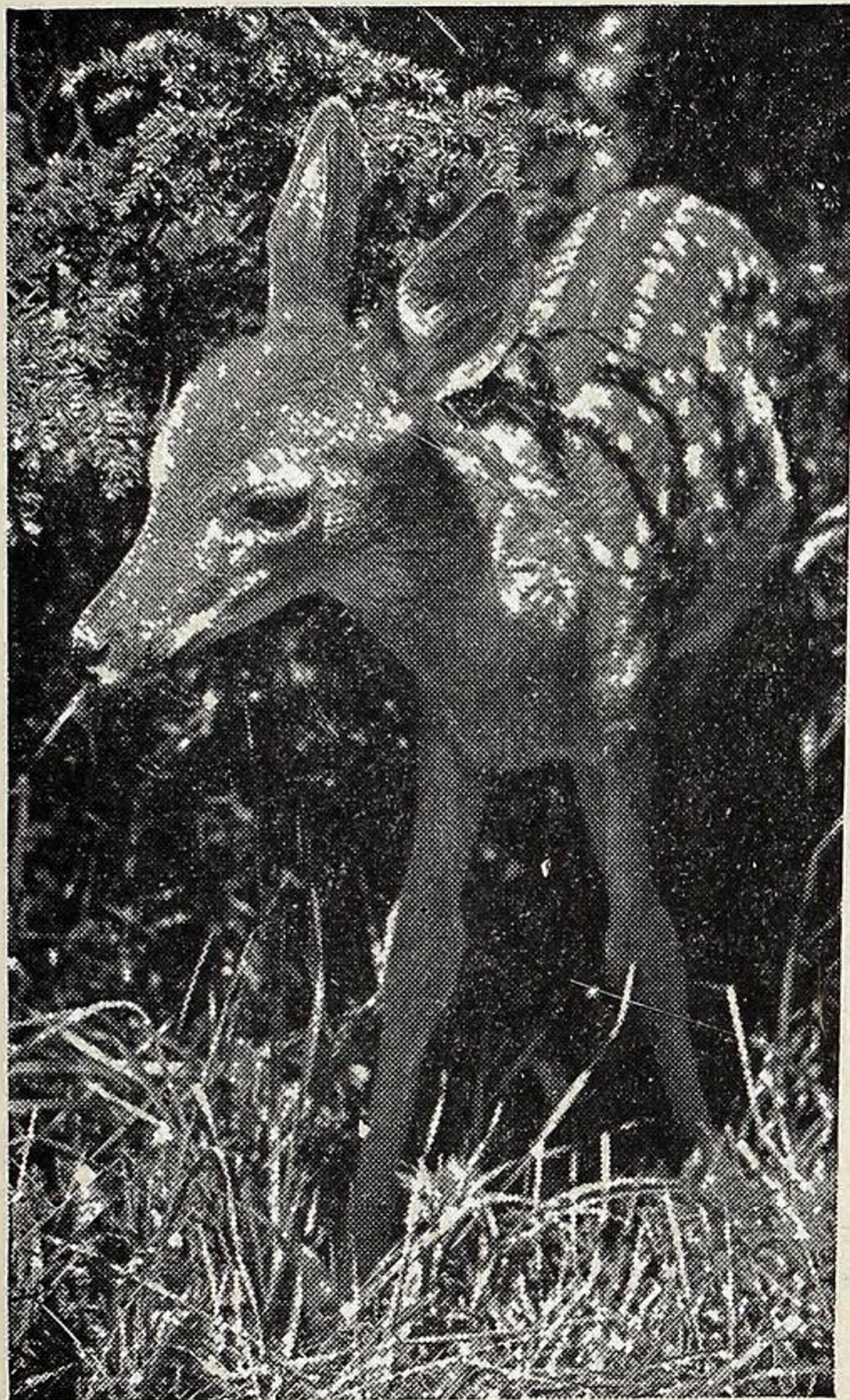
Most families feel that there are certain, important matters that should not be discussed in front of the children and so are guarded about these subjects. It is less easy to appreciate what is getting across to youngsters when there is conversation about the ordinary events that occur in daily living and which seem to be of interest mainly to adults. Perhaps only through hearing a recording of such conversation can it be seen fully to what extent biases and destructive attitudes of many kinds are "inhinted" in some families.

They let too many things either divert them from the Word of God or cause them to deny the veracity of it. In both instances they do not find rest and wonder why. When will they come to their senses, repent, arise and return to the Father's house.

Children's Page

NATURE'S SAFETY MEASURE*

By Brierly Ashour



We hear much about safety measures taken to help people. There are some safety measures in the animal world, too. You may wear light clothing at night because you want to be seen when walking by the roadside. But for animals, it is often safer not to be seen. So nature gives them fur and feathers the color of the trees and grasses in which they live. In this way they are protected from hunters, too.

Animals who live in the Arctic regions wear white all year. It is hard to see a snowy owl or a polar bear in the part of the world where they live, for they are white like the snow that covers the ground.

Some animals change color with the season. In winter they wear white. When the snow melts, they become brown, like the ground over which they run.

The baby deer has white spots on his back so that he looks like blots of sunshine and shadow as he hides in the forest waiting for his mother.

Many birds have feathers the color of the grass in which they build their nests. The prairie chicken and the grouse both build open nests in the grass, but their color hides them.

Some insects are green. You have to look closely to see them on the stems and leaves

WORK FIRST, THEN PLAY*

By Bobbie Jo Williams

"Bob, go down to the mailbox and get the mail, please," said Mother.

Bob tied his shoes and ran out the door. He jumped off the front porch. Gypsy, his dog, pricked up her ears and started chasing him. Down the steep hill they ran until they came to the hard-surfaced road, where the mailbox stood.

Yep, the little metal flag was down. The postman had come. There was only one letter.

Bob said, "Gypsy, we ran down that hill for nothing. Well, almost nothing. Just one little letter."

Then he noticed the name on the envelope—Bob Davis.

"Hey! That's me!" he shouted to the whole world. "Come on, Gypsy, let's see what it says!" They charged up the hill, down the driveway, and over three steps onto the porch.

"Mother, Mother! I got a letter. Read it to me."

Mother smiled and took the letter. She read:

Dear Bob,

When my father goes on a business trip, he will be in your town for a few minutes. If you can come to the hotel for me, I can stay with you over the weekend. I hope it will be all right. I will be there Sunday afternoon.

Love,
Steve

"Oh, boy! Oh, boy!" Bob was jumping up and down. That's tomorrow!

"You'd better give your room an extra good cleaning this morning," said Mother. "Give Gypsy her breakfast first. After you clean your room, take my grocery list to the store. It's on the cabinet."

"OK, Mom," said Bob.

But he went straight to his toy box. He pulled out the highway set with all the cars and road signals.

of plants. Aphids—or plant lice, as we sometimes call them—cling closely together on the stems of the plants upon which they feed. Their green color protects them.

The measuring worm stretches flat on a brown twig to keep out of sight. Other caterpillars hide on the under side of leaves, where their yellow and green color keeps them from being seen.

This is one of nature's best safety measures for protecting creatures. We call this safety measure protective coloration.

Laughs . . .

"To what do you owe your extra-ordinary success as house-to-house salesman? a friend asked the successful salesman.

"To the first 5 words I utter when a woman opens the door: 'Miss, is your mother in?'"—General Features.

In the village post office a stranger saw the local patriarch sitting on a flour barrel, whistling. A bystander informed him that the old fellow already had passed his hundredth birthday. Impressed, the man exclaimed, "That's amazing!"

"We don't see nothing amazing about it around here," was the laconic reply. "All he's done is grow old—and he took longer to do that than most people would!"—Jim Kelly.

"We can play cars with this," he planned to himself. "And with this Indian headdress and my cowboy suit, we can play Indians and Cowboys. This football and helmet will come in handy—and this ball and bat. Here is my catcher's mitt, too."

For an hour Bob sat in the middle of what became a big pile of toys on the floor. His room was not cleaned. Gypsy was not fed. The grocery list was still on the cabinet when the telephone rang.

Mother talked on the phone a few minutes, then called, "Bob, that was Steve's father. He changed his plans."

Bob jumped out of the toy pile and ran into the hall.

"Aw, Mother, isn't Steve coming tomorrow?"

"No," said Mother. Then she laughed. "He's already here."

Bob's face brightened. "When is he coming?"

"We will go for him right now. Since you have already fed Gypsy and cleaned your room, we will pick up the groceries on our way home."

Bob dropped his head.

"What's wrong, Bob. Don't you want to go with me to meet Steve?"

"Yes, Mother, but my work isn't done. Gypsy isn't fed, and my room isn't cleaned. I will have to stay here and clean my room."

"I'm sorry, Bob, but you are right. We can't bring a guest to a dirty room."

Mother left without Bob.

As he cleaned his room he thought, "Why didn't I do my work first? I could have been with Steve by now."

When Mother and Steve returned, Gypsy was happily curled under a shade tree, full of a good breakfast. Bob came running out to take Steve's suitcase. He proudly led Steve into a nice clean room.

Bob thought, "Work first, then play, that's the way to start a day."

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Baptist Airman Leaves Six Children To Go To Vietnam

COLUMBUS, Miss. (BP)—An Air Force sergeant who is leaving his six motherless children behind to go to Vietnam said here that he didn't realize there were so many good-hearted people in this world until telephone calls by the hundreds came offering to care for his children.

S. Sgt. John L. Wolfe, who is an ordained Baptist minister, is leaving the three oldest children in the Spring Meadow Children's Home in Middletown, Ky., an institution of the Kentucky Baptist Convention, while he spends a year in Vietnam.

Since the death of Mrs. Wolfe in 1966, the Air Force sergeant has washed and cooked for five of the six children, ages four through ten.

Sgt. Wolfe said that he had received hundreds of calls from concerned individuals since the nation's press reported he was having to leave the children behind to go to Vietnam.

In California, the editor of the California Southern Baptist sent a telegram to President Lyndon Johnson urging him as Commander in Chief of the armed forces to countermand the orders sending Sgt. Wolfe to Vietnam.

"I beg you in the name of human compassion to keep this man at home," said Editor J. Terry Young in the telegram to President Johnson.

Sgt. Wolfe must report to Phu Cat, Vietnam, on Feb. 25. Since his wife's death of a brain hemorrhage 22 months ago, he has been eligible for a hardship discharge from the service, but Wolfe has decided he wants to make a career of military service and does not want the discharge. He has been in the service for 13 years.

An ordained Baptist minister, Wolfe served until about a year ago as pastor of a small rural church near the Columbus Air Force Base where he is stationed, the Mt. Carmel Baptist Church.

A supervisor for the sentry dog handlers used for guard duty at the Columbus Air Force Base here, Wolfe made an appeal to Mississippi Congressmen to change his orders to go to Vietnam so he would not have to leave his children.

Sen. John C. Stennis and Sen. James O. Eastland, intervened on Sgt. Wolfe's behalf, but the Air Force position was that there are so many other servicemen with similar situations, it would be unfair to them to change Sgt. Wolfe's orders.

They said, however, a hardship discharge would probably be granted if requested. Sgt. Wolfe, in reply, said that he was willing to serve in Vietnam, but felt an obligation to care for his children at home if there was some way to get his orders changed.

He said that his three oldest children,

Wanda, 10, David, 9, and Johnathan, 7, have already gone to the Kentucky Baptist children's home in Middletown.

His mother lives in Valley Station, Ky., only about 15 miles from the children's home near Louisville, and she will keep George, 5, and Ralph, 4, while Wolfe is in Vietnam.

His brother, Richard Wolfe who also lives in Valley Station, adopted the sixth child who was born one week before Mrs. Wolfe's death in 1966.

Sgt. Wolfe praised the Spring Meadow Children's Home in Middletown, calling it "a real nice set-up, with bungalow-type cottages—no more of those big dormitories where they herd you in."

Sgt. Wolfe is now a very active member of the Antioch Baptist Church near Columbus. The pastor of the church, Banks W. Hardy, said he was a "fine man" who felt a great sense of responsibility to his children.

Home Mission Board Names 8 Missionaries

ATLANTA (BP)—Eight homeland missionaries were appointed in the January meeting of the directors of the Southern Baptist Home Mission Board, including one to the U. S. Air Force Academy in Colorado Springs.

The appointees are Donald Gene Gurney of Watonga, Okla.; George Ernest Ray, Sr., of Norton, Tex.; Mary Evelyn Wigger of Bentonville, Ark.; Robert Clifton Jones of Wilmington, Del.; Mr. and Mrs. Audley G. Hamrick of Boiling Springs, N.C., and Knoxville, Tenn., respectively; Jerreal Boyd Buchanan of Person County, N.C.; and James Theodore Burdine, Jr., of Cleveland, Ohio.

Gurney, former pastor of Trinity Baptist Church in Moscow, Idaho, will serve as director of Baptist military personnel and student ministries at the Air Force Academy.

Appointed as superintendents of missions were Ray, former pastor of Circle Drive Baptist Church in Colorado Springs, who will serve the western slope area of the Colorado Baptist General Convention; and Burdine, former pastor of University Baptist Church in Fairbanks, Alaska, for the newly-established Northern Plains Convention.

A 1967 graduate of Southwestern Baptist Theological Seminary in Fort Worth, Miss Wigger will undergo a training period at Clark Howell Techwood Center in Atlanta before transfer to Salt Lake City where she

New Books

Hudson Taylor and Maria by J. C. Pollock; Zondervan; 207 pp.; \$1.95; paper. It is strange since Hudson Taylor is one of the most memorable of Christianity's heroes and founder of the world-famous China Inland Mission, that neither his incredible early adventures as a missionary, nor the story of his great love for the heroic Maria Dyer, had never before been told with the vividness and drama they deserve.

Groups that Work; Zondervan; 142 pp.; 95¢; paper. Increased activity by laymen in the church has led to a skyrocketing increase in the number—and responsibilities—of group and committee actions. To help these "groups" achieve their goals, stories and articles by 24 outstanding leaders have been assembled in *Groups That Work*.

Moody by John Pollock; Zondervan; 336 pp.; 95¢; paper. A biographical portrait of Dwight L. Moody, the pacesetter in modern mass evangelism.

Our Risen Lord by Marcus Loane; Zondervan; 119 pp.; \$2.95.

Make Love Your Aim by Eugenia Price; Zondervan; 191 pp.; \$3.95. With a sense of human adventure, the author suggests in this new book that anyone can be "an expert on love" if he will dare to discover for himself the love God offers.

The Women of the Bible by Herbert Lockyer; Zondervan; 321 pp. A sourcebook of facts and events in the lives of Bible women.

How to Stay Alive All Your Life by C. W. Franke; Zondervan; 135 pp.; \$3.95. For the person in search of faith, interested in psychology, one looking for the more abundant life, the downhearted and the fearful will find a helpful message.

Why Wait Till Marriage? by Evelyn Millis Duvall; Association Press; 128 pp.; 75¢; paper. This book brings relevant findings from such fields as anthropology, human development, medicine, psychiatry, psychology, religion, sociology, and related areas to bear upon your concerns.

will serve with the department of Christian social ministries.

Jones, who has been serving as superintendent of missions of the Pike Association in Shelbyville, Ky., was appointed director of mountain missions for the Kentucky Baptist Convention.

Mr. and Mrs. Hamrick will be missionaries to the Indians in Cubero, N.M., coming from Gaffney, S.C., where he was pastor of Camp's Creek Baptist Church.

Buchanan leaves a pastorate at Heights Baptist Church in Albuquerque, N.M. to become pastor-director in Brooklyn, N.Y.