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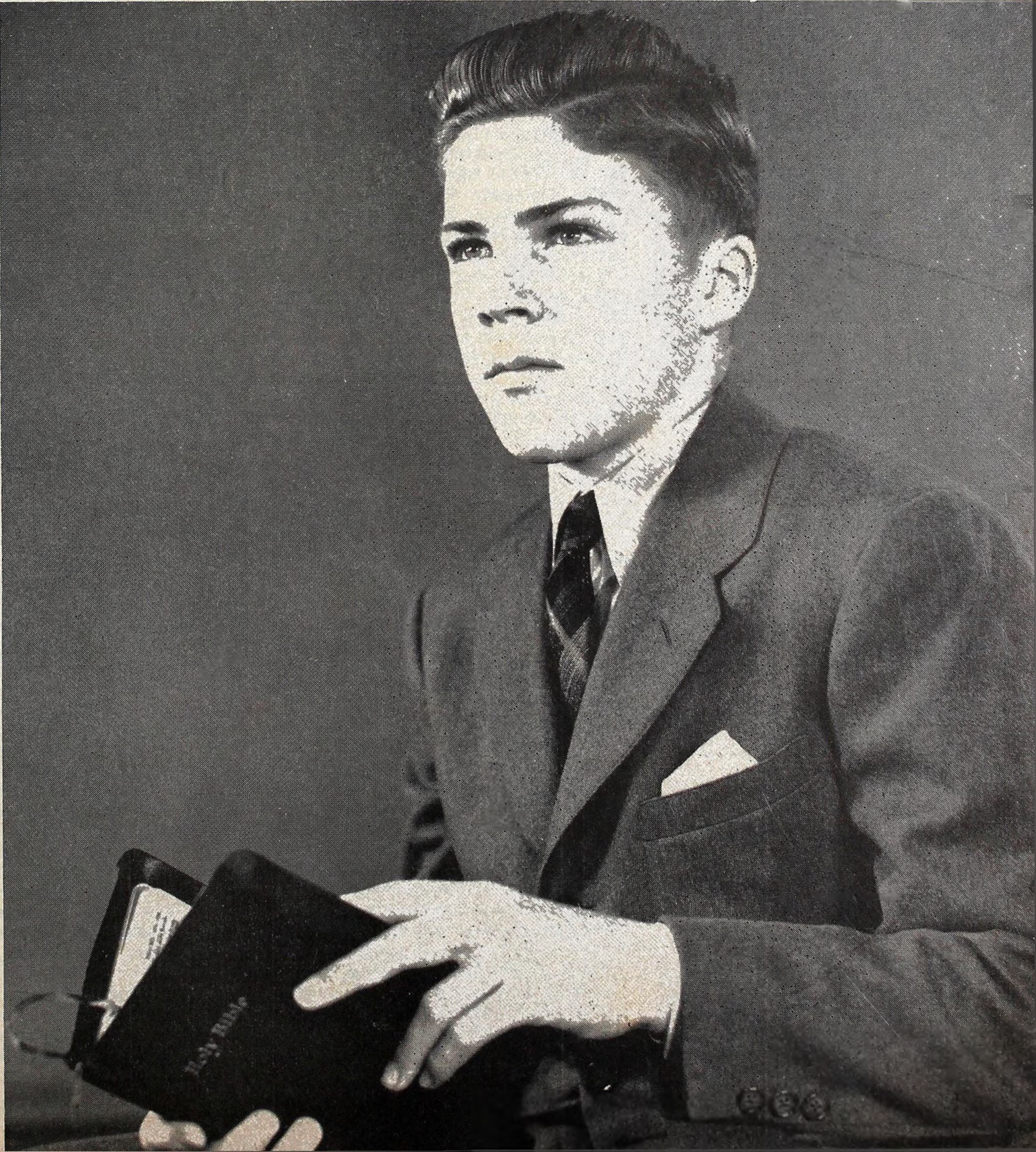
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THURSDAY

FEB. 1, 1968

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NUMBER 5



Major Church-State Issues Now Before Supreme Court

By W. Barry Garrett

WASHINGTON (BP)—The U. S. Supreme Court now has two major cases before it for "judicial review" of public policies on public aid to parochial schools.

The court has agreed to review another New York case involving the constitutionality of a state law requiring public school boards to provide textbooks on a loan basis to all school pupils, public or private, for grades 7-12.

Earlier the court agreed to review a New York case (Flast V. Gardner) on the question of "standing to sue" for citizens and taxpayers who challenge public expenditures on the grounds of violation of the First Amendment. This case will be argued before the court in March.

These developments could have significant effect on current efforts in Congress to enact a judicial review law that is being pushed by Sen. Sam J. Ervin, Jr. (D., N. C.). The effect could be to cause the House of Representatives to move even slower and more cautiously (if that were possible) than it has done on this matter.

There have been those all along who have argued that no new judicial review legislation is necessary if all the possibilities of court action now existing were pursued. This could prove to be true.

The latest New York case which the Supreme Court will now review is Board of Education of Central School District No. 1 V. James E. Allen, Jr., as commissioner of the State of New York.

At issue is the 1965 New York state law on Textbooks for school children. The question before the Supreme Court is whether or not the purchase of textbooks with public money for free loan to pupils in parochial schools violates the "establishment clause" and the "free exercise clause" of the First Amendment of the federal Constitution.

This amendment, which is now applicable to the states, says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The New York State Constitution prohibits public aid "directly" or "indirectly" to church schools.

The argument is whether or not such aid to school children is aid to the private school either directly or indirectly.

Those who oppose such aid to parochial school children say that this is an indirect aid to their schools that is prohibited by both the state and the federal Constitutions. They say that if this policy is upheld the same principle could then be applied to equipment and even to buildings and teachers in church schools.

The textbook case was taken to the courts by the school board of East Greenbush, a suburb of Albany, and by other local school officials in Rennselaer, Columbia and Nassau Counties.

They contended that the 1965 law forced them to violate both the state and federal Constitutions. They were placed in the position of obeying a law in violation of the Constitution or of disobeying a law which requires of them a certain course of action. They asked the courts to settle the problem.

Three court decisions have been handed down in New York:

(1) the State Supreme Court, Aug. 18, 1966, declared the state textbook law unconstitutional;

(2) The Appellate Division ruled in December 1966 that the local school district lacked jurisdiction to challenge the law and thus reversed the decision of the lower court.

(3) The Court of Appeals in June 1967 restored the local school district's right to file suit, but declared the law constitutional under both the state and federal constitutions.

The U. S. Supreme Court will now make a ruling on the federal question or questions that may be involved in the issue.

The decision of the court will affect much more than the New York law. Six other

(Continued on Page 16)

Devotional

Consider One Another



By Paul Woodford, First Church, Newbern

Have you ever unintentionally hurt the feelings of another person? And when made aware of your trespass, have you said, "I am so sorry, but I just was not thinking." If so, your analysis would be quite correct in light of Hebrews 10:24 "... let us consider one another to provoke unto love and to good works," because to "consider one another" is to think about one another or to take note of one another. Obviously things do not exist for us unless we "consider" them. Jesus queried, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" So let us consider others as prospective sons of God with the potential of doing God's will and becoming persons of worth.

A certain small rural church declared that no prospects existed for it to evangelize, yet a limited survey disclosed forty unchurched young adults living close by. Truly people do not exist unless we consider them.

To fail to think of people correctly is to forget that they have potential in God's good purposes. Many times we look at a derelict in the community and see a "sot," whereas God most assuredly sees not a "sot" but a potential "son."

But when we truly consider others they become persons of worth. To fail to consider them correctly is to treat them as things. Then it is but a short step to the attitude manifested by Hitler toward Jews. Certainly none of us would go to that extreme, but we can fall prey to using and manipulating people as things rather than as prospective "sons of God" who have the ultimate potential of doing God's will and becoming persons of worth. How do you consider people?



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Atlanta Association Okays Federal Aid For New College

By Jack U. Harwell

ATLANTA (BP)—In an historic reversal of Baptist position on separation of church and state here, the Atlanta Baptist Association has authorized trustees of the new Atlanta Baptist College to seek and accept federal funds.

Approval of the motion, adopted by a vote of 487-370, made no distinction between federal loans and federal grants.

Trustees of the new Baptist school, scheduled to open in September of 1968, will be allowed to use their own discretion to apply for and obtain federal funds for construction of buildings and purchase of equipment.

The motion, however, provides that accepting federal aid shall not "limit the freedom of the college in the conduct of the operation in respect to faculty, curriculum, or any other matters."

The decision came in a called associational meeting at Morningside Baptist Church in Atlanta. The noisy crowd, estimated at more than 1,000 persons, completely overflowed the sanctuary, adjoining hallways, and the church social hall.

The meeting lasted for two hours. Fourteen speakers debated the controversial proposal, and several others asked and answered specific questions.

The action finally taken by the association included stipulations designed to prevent undue federal control should the trustees accept any federal funds.

One clause said that the college should borrow from commercial sources or raise from the churches enough funds to pay back the government if the government ever passes new laws or interprets existing laws in such a way that the trustees feel their freedom is threatened.

A further clause added that should the trustees not be able to raise the necessary funds to pay back the government in such a situation, that the trustees should recommend to the association proposals to solve the problems.

The president of the Atlanta Baptist College board of trustees, Monroe Swilley, said after the action that "the trustees recognize the heavy responsibility resting upon them to carefully evaluate any application for federal assistance and to be convinced that such assistance will not involve any degree of federal control over administration, faculty, curriculum or other matters."

Swilley, pastor of the Second Ponce de Leon Baptist Church here, added that the college trustees "are not anxious to run to the federal treasury. We will scrutinize every program carefully. We might not ever get

any federal money. We will be prayerful and careful."

The day after the vote, the vice president in charge of development at Atlanta Baptist College, Dick H. Hall, Jr., resigned in protest of the association's action.

Hall had been vice president for two years, after retirement as pastor of First Baptist Church, Decatur, Ga. The college does not have a president or faculty members.

Hall said he found himself "in an untenable position." He said he has supported the principle of separation of church and state through all his ministry. "To be of further use to the college, I would be compelled to compromise very deep convictions," he said. "This I cannot do."

Hall has long been a national spokesman for separation of church and state, serving as vice president of Protestants and Other Americans United for Separation of Church and State since 1960.

Other reactions to the controversial decision were immediate throughout the Atlanta area.

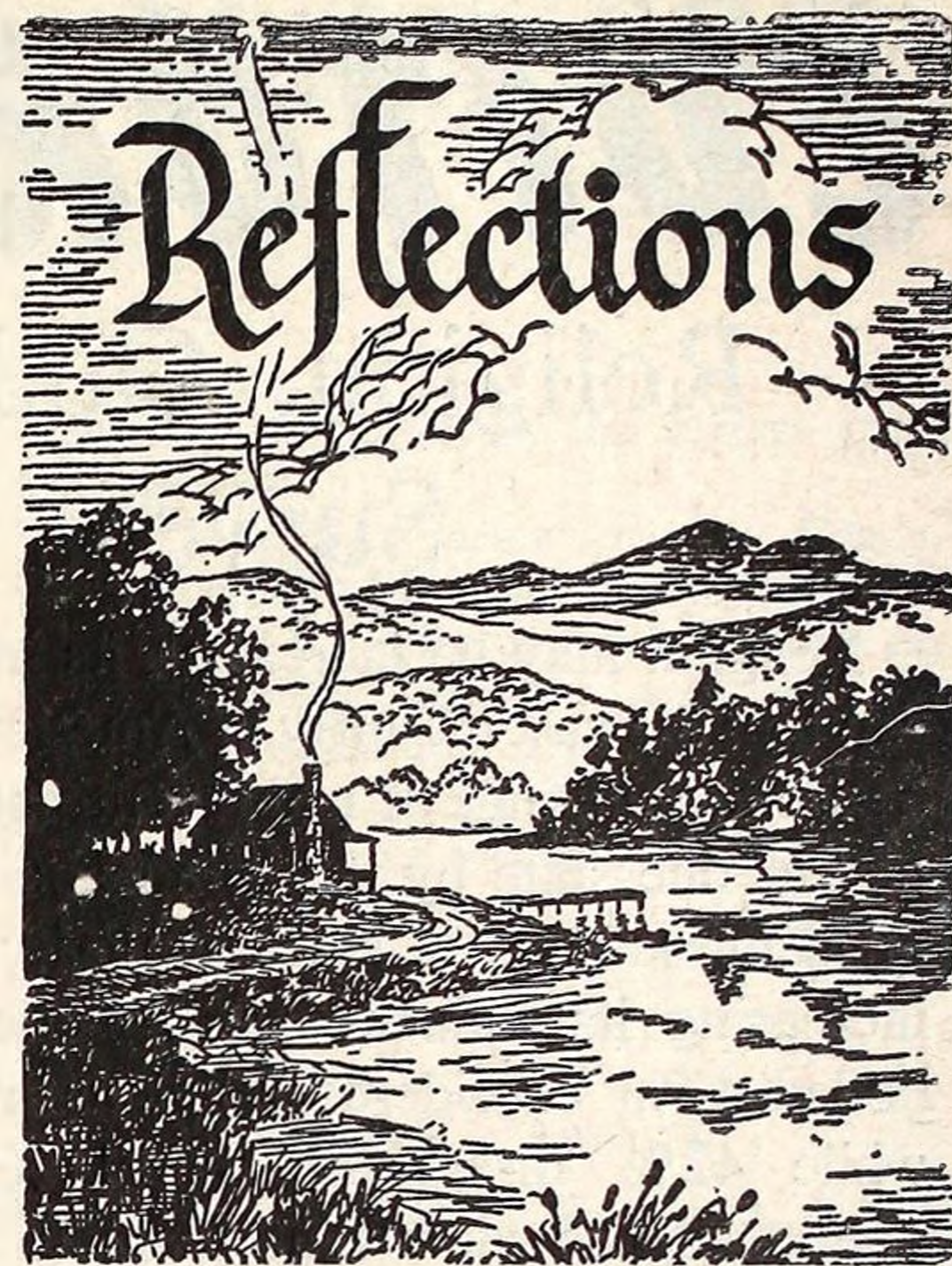
Several pastors announced decisions to lead their churches to withdraw from the association.

Hugh Brooks, pastor of West End Baptist Church here, told his congregation that he is personally forfeiting membership in the association because of the federal aid decision, and that if the church does not follow suit he will resign as pastor. The church was scheduled to vote on the matter in a called conference Jan. 24.

Brooks has been one of Georgia's most consistent opponents of federal funds. He made the motion at the 1965 Georgia Baptist Convention which forced Mercer University to finance its new science building through a commercial loan instead of a federal loan. That decision was repeated in 1966.

The proposed Atlanta Baptist College, which hopes to open for classes in September of 1968 with about 500 students, is located on 600 acres of land on a major expressway 12 miles northeast of downtown Atlanta. Four buildings are expected to be completed about March 1, giving the school about \$6 million in property value, cash, and pledges. The property is paid for.

A fund drive to begin the new college has been underway since 1954, and about \$3 million has been raised in gifts and pledges. Swilley said an additional \$1½ million is needed between now and September to cover additional operating costs.



Books are the chief source of life's enrichment over the centuries. They push back the boundaries of our ignorance, and open wide vistas of thought and history that reach beyond the incomplete and narrow experience of the generation of which we are a part, and we become a part of the whole human community in all time and in all places.—**Gem Box.**

A lecturer in a course I recently audited spoke of ways toward professional and personal success. "To withhold praise when it is due," this business consultant said, "is worse than to steal a man's purse." Perhaps the secret lies in the four words **when it is due**. If the recipient of the praise knows it is justified, he will glow. If he squirms under the knowledge it is undeserved, he might grow to earn it.—Carol Amen, "Don't Just Stand There, Say Something Nice," **Science of Mind.**

A man must be prepared to labor for an end that may be realized only in another generation.—**Grit.**

If the life of a river depended only on the rain that falls within the confines of its own banks, it would soon be dry. If the life of an individual depended solely on his own resources, he would soon fall. Be grateful for your tributaries.—William Arthur Ward, **Ward's Words.**

Express gratitude generously and sincerely, receive gratitude humbly and graciously, expect gratitude rarely if ever.

Books are the best companions you can have. They are never obtrusive, they never bother you when you don't want them to, and the good ones enrich each shining hour.—Arlene Francis, **That Certain Something** (Messner).

EDITORIALS

Religion, God and Surveys

Religion may be increasing its influence on American life; the vast majority of Americans believe in God. These are findings of two recent polls. According to a poll of one state by the Minneapolis Tribune, people in Minnesota, by a slight majority, consider religion increasing its influence in American life. Of those polled 47% considered religious influence increasing while 42% disagreed, and 11% expressed other opinions. The view that religious influence was increasing was found slightly greater among Protestants than among Roman Catholics.

A recent nationwide Gallup survey indicated 97% of Americans interviewed believe in God. The poll was conducted not merely to find an answer to the question, "Is God dead?" but to explore the reason behind a person's belief in the Supreme Being. Here are the results obtained from that poll:

The Bible, or some aspect of the Bible such as the miracles of the life of Christ and an upbringing of

religious training in the home, church, or school was sighted by 36% as the basis for their belief;

Proof of the existence of God, in the wonders of nature, the order and laws of the universe, and the miracles of the human body were relied on by 28% polled;

Twelve per cent argued the existence of God because they "needed" something to believe in and something to look forward to after death;

There were 10% whose faith in God came because of personal experience, a deliverance from serious illness or even from death itself.

Mr. Gallup claims that belief in God is "much more widely held in the USA than in the other nations, particularly those countries with a high proportion of Protestants."

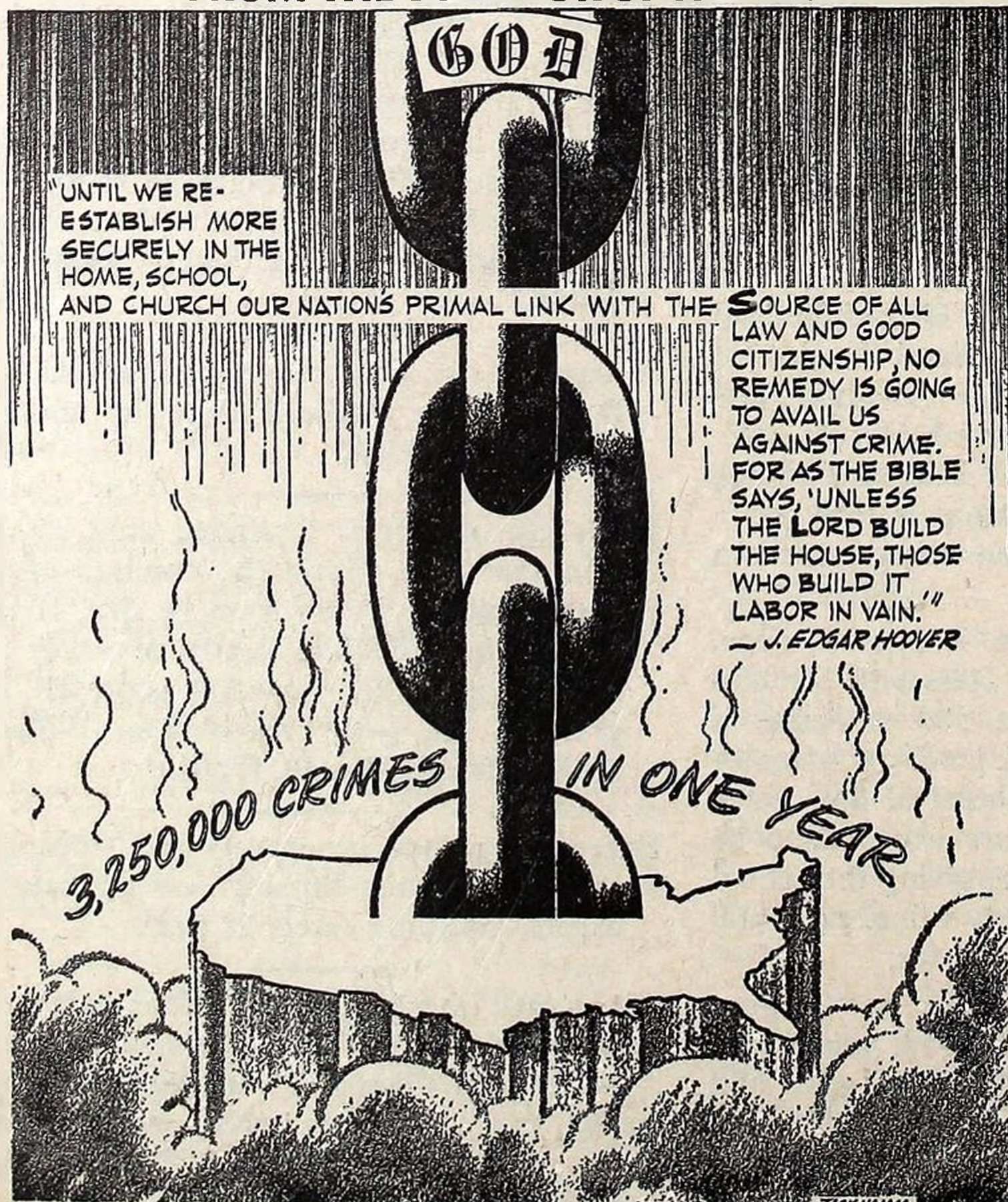
In the poll taken by the Minnesota paper 59 per cent agreed that church membership was the most important thing in their life. Seventy-four agreed that what a man personally believes was more important than what the church teaches. The statement that "religion cannot answer today's problems because it is old fashioned and out-of-date," was denied by 73 per cent while 21 per cent held it to be true and six per cent gave other answers. Sixty-eight per cent agreed that the churches are assisting social progress. The poll found that 43 per cent considered many church goers are using religion as an escape from their responsibilities to the world.

Findings of these polls are interesting. But we should always remember that the word "religion" is an umbrella under which many attitudes are gathered. Faith in "God" depends upon what kind of god one has in mind who claims faith. Not how many say they believe is so important as what manner of faith they have and whether or not it is faith in the God who is the Father of our Lord Jesus Christ. God's reality does not depend on the favor of human polls.

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FROM THE DIRECTOR OF THE F.B.I.



Billy Graham Scheduled As Major SBC Speaker

HOUSTON (BP)—Evangelist Billy Graham will be the headline speaker when the Southern Baptist Convention meets here for its 111th annual convention June 4-7.

Graham will deliver the closing address on Friday evening, June 7, according to the proposed program prepared by the convention's committee on order of business.

The completed program was released by the chairman of the committee, J. Norris Palmer, pastor of the First Baptist Church of Baton Rouge, La.

Palmer explained that the 1968 convention would devote an hour-and-half more time for business than the convention last year in Miami Beach, Fla.

The 1968 proposed convention program provides 4½ hours for conducting the business of the nation's largest Protestant denomination. The 1967 convention devoted two hours, 50 minutes to business.

Palmer pointed out two other changes this year, both relating to conducting convention business. The committee, he said, would seek to enforce a bylaw which provides that one-third of the time for reports from convention agencies be reserved for discussion from the floor.

He added that the convention's committee on boards will make its report by sections this year, with the election of new board members and trustees coming at the time when the report of that board or agency is presented to the convention.

The convention will open Tuesday evening, June 4, at Sam Houston Coliseum with the annual convention sermon as the major feature of the opening session. W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, Miss., will deliver the annual sermon, with John Newport, professor at Southwestern Baptist Theological Seminary, Fort Worth, as alternate.

The annual president's address, presented by SBC President H. Franklin Paschall, pastor of the First Baptist Church of Nashville,

Tenn., is scheduled Wednesday morning, June 5.

Carrying out a traditional pattern, the Wednesday evening program will emphasize home missions and the Thursday evening program will feature foreign missions.

Most of the program will be devoted to reports from the 21 agencies of the SBC, and time for business of the convention. Only four major sermon-type messages are

scheduled not including the reports from the agencies.

Joel Murphy, pastor of the Citadel Square Baptist Church in Charleston, S. C., is scheduled to bring a major address on Friday morning, June 7.

Theme for the four-day convention will be "Good News For Today's World," with sub-themes for each session carrying out the "Good News" theme.

Interpretation . . . By Herschel H. Hobbs

When Saul Became Paul

"Separate me Barnabas and Saul . . . Now when Paul and his company loosed from Paphos . . ." (Acts 13:2, 13).

At the outset of their missionary journey it was "Barnabas and Saul." When they left Cyprus, their first stop, it was "Paul and his company." Saul's (Paul's) dynamic leadership was already asserting itself (cf. Acts 13:7ff.).

But the matter of interest at this point is "Saul" and "Paul." "Then Saul, (who also is called Paul)." (v. 9). This suggests that he already had both names. Jerome held that Saul adopted the name Paul at this time because of the conversion of Sergius Paulus (Acts 13:12). But this is hardly a satisfactory explanation. Augustine suggested that he took this name because in Roman life it had a noble connotation. But this leaves much to be desired.

Noting that **Saul** already was known as **Paul**, how may we explain this? A. T. Robertson points out that it was common for a Jew then to have both a Hebrew and a Roman name (cf. John Mark).

The name "Saul" was probably after king Saul of Israel, for they were of the same

tribe of Benjamin (Rom. 11:1). And Saul of Tarsus was doubtless proud of this exalted name. Saul, his progenitor, was an unusually tall man (cf. I Sam. 9:2).

It was probably after Saul of Tarsus became a Christian that he took on the name of Paul. It is a Latin name meaning "little." This could reflect the fact that Paul himself was of short stature in contrast to king Saul. But it may more accurately reflect Paul's expression of Christian humility in contrast to his former Jewish pride.

Whatever the reason for assuming this name, why did he suddenly shift from **Saul** to **Paul** at this time? It was probably due to the fact that when he left Cyprus he was heading into Gentile territory (Asia Minor). He was to be the apostle to the Gentiles. Heretofore, his public ministry had largely been confined to Palestine and Syria. Now that he was launching out into his Gentile mission he began to use the name which would be more acceptable among them. So that henceforth he was known by his Gentile not his Hebrew name. This is one example of Paul becoming all things to all men that he might save some (I Cor. 9:22).

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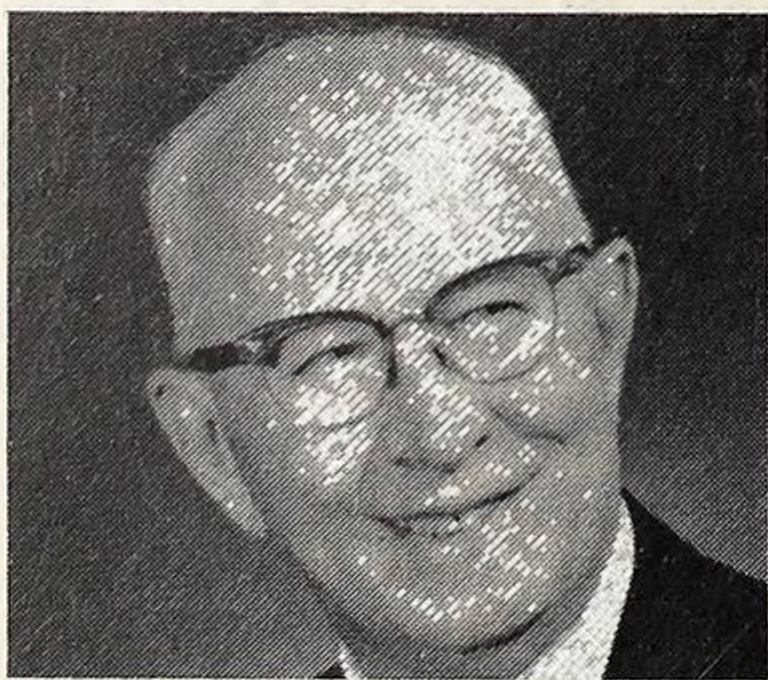
Tennessee Topics

Copies of the "Minister's Guide for 1967 Income Tax" are available on a limited supply basis from the Protection Plans office, Tennessee Baptist Convention.

Richard Ham, formerly minister of music at First Church, Pine Bluff, Ark., became children's music consultant in the church music department of the Southern Baptist Sunday School Board, Nashville, effective Jan. 15.

Joseph C. Clapp, 51, president of the University of Corpus Christi (Baptist), since December, 1965, died Jan. 10 after suffering an apparent heart attack. A native of Fulton, Ky., he was a graduate of Union University, Jackson, and New Orleans Seminary (La.), and also studied at Tulane University and Vanderbilt University Divinity school. Clapp served as vice president for development and public relations director at William Jewel College, Liberty, Mo., for four years before going to the University of Corpus Christi and had served as pastor of First Church, Greer, S. C., from 1956 to 1961. He also pastored rural churches in Ky., Tenn., Miss., La., and Mo.

Dobbins Book Meets Need For Leaders



Gaines S. Dobbins, who was before retirement distinguished professor of church administration at the Golden Gate Seminary, has written a new book to be released by Broadman Press February 1.

LEARNING TO LEAD helps meet the need for willing, dependable, responsible leaders. It is more a book of principles than of methods, although efficient ways of leading are indicated. Dr. Dobbins gives practical guidelines that can be applied to actual situations.

This handy paperback, **LEARNING TO LEAD**, is available at your Baptist Book Store for \$1.95.



Broadman Press
Nashville, Tennessee

Carlton Vance is the new pastor of Glen Park Church, Memphis. He came to Tenn. from First Church, Wisner, La. A native of La. and a graduate of La. Baptist College and New Orleans Seminary, he is married and has three children, **Mary Elizabeth**, age 13, **Rockwell Carlton**, 12, and **Terri Lynne**, 8.

Hardeman County Association—Saulsbury's new pastor is **David J. Irby**, dean of students at Union University. **Jack Carver** is the new pastor of Parran's Chapel Church.

Morris Prince who has been pastor of Fowlkes Church, Dyer Association, the past 12 years is retiring. He will be available for supply and other work as needed. His address will be 131 East Park Street, Alamo, Tenn. 38001. Prince is a graduate of Union University and has pastored for 37 years. He held pastorates at Alamo, Ridgely, Princeton, Ky., Woodland Mills and Fowlkes.

I. A. (Hap) Worsham is the new minister of youth and recreation at Highland Heights Church, Memphis. He came to Tenn. from Parkway Church, Natchez, Miss., where he was minister of music and youth. A Virginian, Worsham has served in S. C., and for the past three and one-half years he has been active in youth and recreation work in Miss., directing camps and retreats as well as teaching in denominational training clinics throughout the SBC territory. Both Mr. Worsham and his wife, the former **Charlotte Griffin** of Natchez, are graduates of Miss. College, and both have done graduate work, his at Southwestern Seminary. Mrs. Worsham plans to teach in the Memphis School System. They have a son, **John Ryan**, nine years old.

Continued cancer research at Carson-Newman College, centered around the synthesis of compounds for chemotherapy study, has been assured for 1968. C-N President **Harley Fite** said the research program, headed by **Dr. Carl Tabb Bahner**, C-N's coordinator of research and an internationally known scientist, would receive \$36,861 this year from the National Institutes of

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Paschall Authors Book On Gospel's Relevancy



NASHVILLE—H. Franklin Paschall, president of the Southern Baptist Convention, shows his new book, "The Gospel for an Exploding World," to James L. Sullivan, executive secretary-treasurer of the Sunday School Board of the Southern Baptist Convention.

According to Paschall, the gospel is God's good news in Jesus Christ and is relevant to present-day explosions—population explosions, knowledge explosions, sex explosions, nuclear explosions.

"We cannot afford to drive pell-mell into the future looking at a rear view mirror," says Paschall.

He presents the gospel as the one unifying force that makes sense out of our rapidly accumulated knowledge.

Publication of the book by Broadman Press was marked with a coffee and autograph party for Paschall at the First Baptist Church, Nashville, where he is pastor.—BSSB PHOTO.

Health. The new money is an increase of \$6,600 over the 1967 figure.

Mrs. Ellie P. Young died Dec. 30, 1967, at the age 99. She had been a member of Trace Creek Church, Denver, for more than 60 years. However, at the time of her death she was a member of McLean Church, Memphis.

The Graydon B. Hardisters missionaries to Jordan, have a new son (their second), **David Lee**, born Dec. 27. (The Hardisters may be addressed at Baptist Hospital, Ajloun, Jordan.) An Arkansan, Hardister was born in Reydell, and grew up in Pine Bluff; Mrs. Hardister is the former **Betty Williams**, of Bauxite, Ark. Prior to their missionary appointment in 1965 he was pastor of Westmont Church, Memphis, Tenn.

Living Church In Dying Community

First Baptist Church of Cumberland Gap, Tennessee is an example of what can be done in a church which has only a few resident members, but it is a faithful few. There are 25 resident, active members, eight of whom are still in school and are not wage earners. Only three men in the membership are regular wage earners and one of these is the pastor, Herman D. Moore. The majority of the membership is made up of retired men and women, mostly widows and widowers. The potential for growth is certainly limited due to several factors, particularly "the age of progress." Recently the new four lane highway opened to traffic, by-passing the little town, leaving it virtually a "sleepy hollow." Once a thriving railroad center, Cumberland Gap has been reduced to a small residential section with very little business enterprise. Only the grocery store, post-office, garage, drug store (no pharmacist), and two filling stations remain. The Methodist church has been abandoned and its congregation travels to a neighboring village for services.

"Last year when the time for our Lottie Moon Christmas Offering programs (1967) began we were doubtful that we would reach our goal. But again, our faithful few rallied to the cause and we passed our goal, having a total offering of \$572.45," the pastor said. Total offerings for December were \$1,251.05. Only \$322.49 of this amount was used for operating expenses of the church, including the pastor's salary. The remainder, \$928.56, was given for missions, the Cooperative Program, and Christian education.

Parkway Village Church, Memphis, broke ground Jan. 21 for the congregation's new \$125,000 combination sanctuary and educational building. Seating capacity of the new building, to be completed within the year, will be more than 700. The nine-year-old church has 825 members. **Michael Champlin** is pastor.

Arthur Raines, age 73, retired minister, died Jan. 10 at LaFollette Community Hospital. He was a member of Clear Branch Church, Lake City.

Miss Josephine Sands, a 1962 graduate of Carson-Newman College, Jefferson City, has been named one of this nation's outstanding young women. Miss Sands, daughter of **Mr. and Mrs. Harvey Sands** of Lenoir City, was selected by a board of advisory editors on the basis of her achievements and her contributions to her family, community, state and country. She teaches at West Hill Elementary School and is assistant organist of First Church, Lenoir City.

Local Church Key To Ministerial Calling, Say Outstanding Seminarians

By Mike Dixon

LOUISVILLE, Ky.—"I credit my home church as the greatest influence upon my call to the ministry" is typical of the remarks made by a number of Tennessee students interviewed at Southern Seminary in Louisville, Ky. Besides parents, pastors and teachers, "just growing up in the church" was cited as the crucial factor in knowing and following God's will for their lives. As a result, the students indicated a strong sense of direction and commitment in their respective callings.

Both undergraduate and graduate students were interviewed. In every case they showed a high level of scholastic and leadership ability. All have had considerable experience in their special types of service.

Kenneth Clayton of Rockwood, in his third year in the School of Theology, is currently president of the Tennessee student group at the seminary. A 1965 graduate of Carson-Newman College, he played football during his first two years there and was elected to both the history and English national honor societies. His first pastorate came in his sophomore year. For two years he has been pastor of Kirkwood Church near Clarksville, and he will continue in the pastoral ministry after earning the Master of Divinity degree at Southern.

Richard Poe of Oak Ridge graduated from Carson-Newman in 1966 and spent 11 months in the US-2 program of the Home Mission Board, serving as a youth worker in language group churches in New York City. While a college student Richard preached in youth revivals. Now in the School of Religious Education at Southern, he is primarily interested in the area of church administration and looks forward to a ministry of education in the local church. He currently serves the Jeffersontown, Ky. church as minister of youth.

Alice Garrott calls Jefferson City "home," although, as the daughter of missionary parents, she spent 16 years in Japan. Her grandfather was W. O. Carver, for whom the Carver School of Missions and Social Work was named. Alice earned the B.A. degree in church music from Carson-Newman in 1967. For four years she sang in the choir of First church, Jefferson City, and for three years she played with the Knoxville Symphony Orchestra. While majoring in voice at Southern, she serves

as director of a junior choir in a Louisville church. She plans a ministry with graded choir programs after earning the Master of Church Music degree.

Carl Gadsey, a 1963 graduate of Middle Tennessee State University, is from Nashville, where he was a member of Inglewood Church. In college he was active in the BSU, the Block and Bridle Club, the band, and was pastor of Milton and, Hurricane Churches. For two years he was R.A. director at the Dalewood Church. Since coming to Southern he has served as interim pastor in a number of Tenn. churches. Last summer he participated in the hospital clinical training program at Vanderbilt Divinity School and has completed a similar program at the seminary. Carl plans a ministry in denominational hospital work.

Dallas Thompson of Chattanooga began taking courses from the University of Maryland while stationed with the Air Force in Alaska, completing the B.A. degree requirements in Maryland in 1966. Dallas preached to his fellow servicemen and pastored several different churches during his nearly five years in the Air Force. At Southern his main interests are biblical studies and pastoral care. He has served as pastor of a mission church in Ind. and currently does pastoral visitation for a Louisville congregation. He will continue in the pastorate after earning the Master of Divinity degree.

Next week, the second part of this article on Tenn. students at Southern Baptist Theological Seminary will focus on graduate students. More graduate-level degrees are sought by Tennesseans at Southern than from students of any other state.—The Editor

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Not A Slogan But A Learning Experience

By Dallas Lee

ATLANTA (BP)—One Southern Baptist leader has characterized the Baptist growth pattern as a vine that shoots out runners rooted ever so many feet.

Using this analogy, Loyd Corder of the Southern Baptist Home Mission Board describes Project 500 this way:

"This special effort is an attempt to plant new roots of the vine out in front of normal growth so that new bases for growth can be established. This, basically, is what makes Project 500 different.

Normal growth, in other words, is expected to continue in communities where Southern Baptist families get together and then ask for assistance in starting a mission.

But Project 500 reflects a new capability for the denomination to go beyond this type of growth and pinpoint particularly strategic locations for new churches regardless of whether Southern Baptists are there now or not.

The resulting churches will be considered "base" churches, so labeled because the nature of their locations will give them the opportunity to minister to a variety of geographic locations and reach a vast cross-section of people.

As far as Corder is concerned, Project 500 is a \$25 million pilot project in the context of his continuing program of establishing new churches and church-type missions.

As he puts it: "Project 500 is more than a slogan—it's got to be a learning experience. An evaluation of our success or failure will be whether or not we have learned to do it the next time."

To Corder, one major aim of the project is to explore methods for establishing churches in diverse circumstances.

"How do you start a church in the inner city, for example? We don't really know. In fact, for a period we were taking them out instead of putting them in.

"Or how do you start a church that really will appeal to the academic community?

"What I'm saying is that a program of starting churches needs to know how to start one wherever one is needed and not just in the places where we know how to start them."

Corder said new ways must be explored "Because we could multiply our giving 10 times and still not be able to do all that needs to be done if every new church has to be subsidized by the denomination.

"We must find a way that churches can be established by other churches without the direct financial participation of the state conventions or the Home Mission Board."

Project 500, of course, is a plan for subsidy, but in the long run it should build churches that will start other churches—that is part of the definition of strategic.

For the most part, however, church buildings are not being pushed for Project 500 locations either. In fact, Project 500 locations do not necessarily involve church sites at all, but areas of influence where the denomination feels a Southern Baptist witness is needed.

Thus in Lewiston, Maine, for example, missionary Gordon Thomas has rented space in a shopping center, in which he plans to establish chapel worship services, a reading room and a day care center, which will provide the base where central worship services can be held for people involved in satellite or home fellowship ministries.

Whatever the outcome of Project 500, Corder and other related program leaders in the denomination are determined to learn from the effort. If they do learn, then Project 500 may produce major breakthroughs in creative mission planning.

Texas Baptists Create New Men's Organization

DALLAS (BP)—A new organization for Baptist laymen, called Texas Baptist Men, has been officially constituted during its first meeting.

About 75 Baptist laymen and pastors from throughout the state approved the constitution and by-laws for the new organization in a called meeting here at First Baptist Church.

The new organization will replace the Texas Baptist Brotherhood organization, although convention officials said that the work of the two will be virtually the same.

In the past, however, the work of the Brotherhood organization has been coordinated by the Brotherhood department of the Baptist General Convention of Texas Executive Board.

The new organization provides for an Executive Board of Texas Baptist Men and an "auxiliary" relationship to the state convention, similar to that of Woman's Missionary Union. The Texas Baptist Men Executive Board will be composed of about 150 members.

Membership in Texas Baptist Men will

include the members of Baptist men's groups in churches affiliated with the state convention. The organization will continue to correlate work with the Brotherhood Commission of the Southern Baptist Convention.

Purpose of the organization, states its newly-approved constitution, is "to support the Baptist General Convention of Texas in its task of bringing men to God through Christ by fostering programs that will assist the churches and (Baptist) associations in their tasks of leading men, young men and boys to a deeper commitment to missions . . ."

The Executive Board of the organization was authorized to elect an executive secretary-treasurer and other professional staff members. W. L. Smith is currently serving as secretary of the convention's Brotherhood department, and most convention officials forecast that he will continue as executive secretary of the new organization.

Roy Akers, funeral home director and prominent Baptist layman in San Antonio, is president of Texas Baptist Men. In an address to the organizational meeting here, he challenged the men "to get off the bench and get into the game."

T. A. Patterson, executive secretary of the state convention, praised the new organization, saying "We have seen what laymen can do when they put their hearts into the work."

Patterson called for a "task force of laymen in Texas" who will go anywhere in the world to present the Christian message.

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Chaplain Chief Extols War Effort, Hits At Dissenters

WASHINGTON (BP)—The U. S. Navy Chief of Chaplains struck hard at dissenters against the Vietnam war and praised American fighting men and the South Vietnamese people at a press conference here.

Rear Admiral James W. Kelly, a Southern Baptist, Chief of Navy Chaplains since July 1, 1965, expressed optimism and encouragement as he reported on his third annual visit to Vietnam.

Hitting at the protestors and dissenters against the Vietnam war, Kelly said, "It is both unjust and immoral" to strike at American fighting men "by constantly questioning the propriety and morality of their involvement."

"The time for dissent and protest against free-world involvement in Vietnam is not now. Yesterday, yes; tomorrow, yes; but today, no!" he declared.

Kelly said that his previous visits to Vietnam were concerned primarily with the work of the chaplains there. This visit, however, he said, was to probe the fighting man himself as well as the Vietnamese people.

Four points of encouragement were pinpointed by the chaplain chief.

1. "Our military and civilian people in Vietnam reflected more confidence in winning our objectives than I was able to discern on my two previous Christmas visits," he said.

2. "The South Vietnamese now have something tangible to rally around," he continued. He reported 625,000 Vietnamese in

uniform dedicated to "driving out the Viet Cong and standing against Communistic aggression from the North." This attitude was unknown two years ago, he said.

3. "Our humanitarian outreach is making great strides," Kelly claimed. Specifically, he referred to the development of hospitals, orphanages, airfields, roads, bridges and useful skills that are being shared with the Vietnamese.

The technique "is to work not so much for the Vietnamese as with them," he declared. "There is elation in the hope that these same facilities will one day serve a peaceful purpose," he said.

4. There is a "deep religious concern on the part of our people in Vietnam," the chaplain observed.

"In all my 26 years in the military community I have never before seen this concern so mature and expressed with such depth," he reported.

This religious concern that includes military personnel in all categories, according to Kelly, is expressed by (1) "A God-centered morality about our involvement," (2) A conviction that "we are in the right place to preserve the peace in the world," and (3) "the price we are paying for freedom is worth it."

The morale of American troops in Vietnam is "phenomenally high, stable and consistent," Kelly found. "The chief factor in consistently high morale is the fighting man's conviction that what he personally is doing is crucially important," he said.



**Rear Admiral James W. Kelly
Chief of Chaplain Corps, USN**

The American troops in Vietnam view demonstrations and dissent at home "as proceeding from ignorance and misinformation," he reported.

The chief of chaplains himself, however, had even stronger words about dissenters. He acknowledged that some "are informed persons who feel that we should not be at war in Vietnam."

The disapproval of the war by these persons, according to Kelly, "is genuinely sincere and their voices are powerful." But he said this gives "dignity and strength to militant dissent and lends its legitimacy to other groups whose motives are not so pure as their own."

Other dissenters were classified as "uninformed, misinformed and deformed." Kelly defended their right to dissent. But, he said, "I only question the judgment and the propriety of their dissent which does detriment to those young Americans who in good faith responded to the requirements of their homeland and who stand firmly upon the proposition that their sacrificial involvement is both essential and right."

In a supplementary statement to the press, Kelly said that "reports of the use of marijuana by Marines and bluejackets in Vietnam are grossly exaggerated."

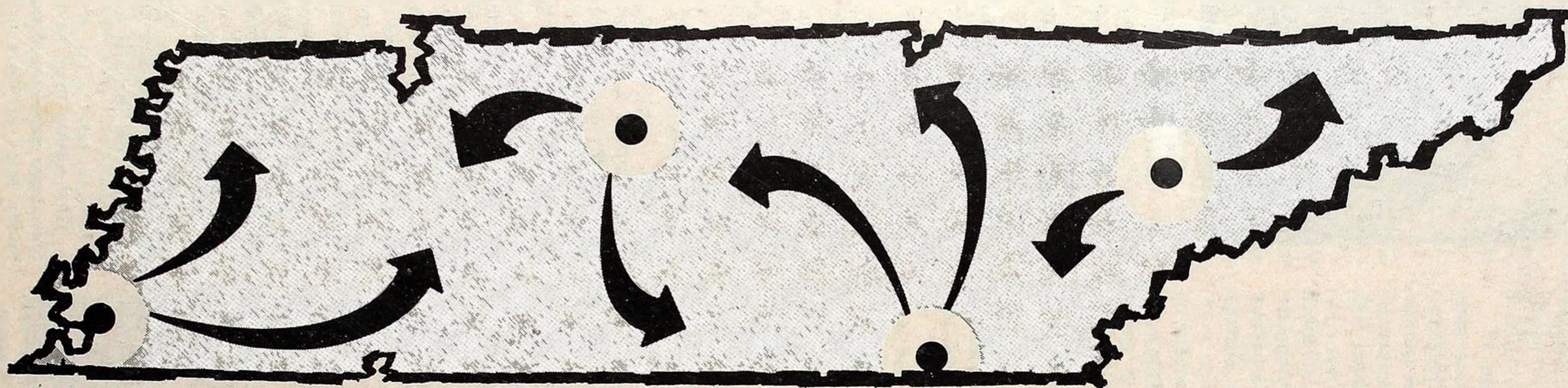
He reported that there is evidence that the Viet Cong and North Vietnamese have deliberately placed supplies of the drug, which grows freely there, "in the vicinity of our troops in an effort to subvert them."

"Needless to say," he continued, "once this was learned, and the troops warned, even the few inclined to try it sensed the danger."

"Our young men have sense enough to leave such narcotics alone . . . if only other booby traps in Vietnam could be handled so easily I would be most grateful," he concluded.



REPUBLIC OF VIETNAM—Vietnamese children in the Mekong Delta greet Rear Admiral James W. Kelly, Chief of the US Navy Chaplain Corps, as he arrives at the Naval Support Activity, SA Dec Detachment.



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Educators Ask Steep Rise In Federal Aid

By W. Barry Garrett

"If I Had 24 Hours To Live"

The following paragraphs were written by an Adult union member as a suggested follow-through activity, after a study in her Adult quarterly on facing the family crisis of death.

The universal appeal of these warm thoughts should bless all who read them with a renewed appreciation of true riches in life. Hopefully, they will also move small troubles and irritations to one side as we dedicate ourselves to appropriate enjoyment of some of God's "best" blessings.

"If I had only 24 hours to live I'd begin my day at 1:00 in the morning. Being a woman I'd want my house neat and clean so I'd put it in order quickly. I'd try to have a place for everything and have everything in its place so Ed and Vicki and Valerie could find what they needed without my help. You know how it is "Mother, where are my sox" and "Honey, what have you done with my hunting jacket."

"I'd also want to provide something good for my family to eat. So I'd bake a ham perhaps and fix the peach cobbler Ed's so crazy about. These preparations wouldn't take very long for I'd hurry. Every moment is precious you know.

"Then I'd put on a warm robe and go outside and curl up in a chair and watch the sunrise for the last time. I'd marvel at the beauty of the mist that always gathers in the hollow across the road, I'd hear the sleepy tweeting of a waking bird and I'd catch a glimpse of a fading star.

"Soon the eastern sky would become a kaleidoscope of color and the rising sun would drench the countryside in golden splendor and transform the dew upon the grass to glittering diamond drops. And I would find peace and joy in the magnificence of God's handiwork.

"But time is passing and I'd slip back into the quiet house and put the coffee on to perk and the ham and eggs in the skillet and the toast in the oven. And then I'd wake Ed. We'd eat breakfast as usual and before we finished Vicki would appear tousled headed and drowsy, and Valerie would tumble in too, all warm and rosy from sleep.

"Soon we'd pack a little lunch and go for a picnic in our own special place where years of falling leaves have carpeted the ground so thickly it feels like you are walking on a sponge.

"As the girls gathered flowers and chased butterflies I'd thank God for making them strong, for making them able to run and sing and for giving them a free country in which to live.

"But we musn't tarry long for the time is getting short. Back home I'd spend some

WASHINGTON (BP)—A new education proposal designed "to curb teacher revolt and stem summer riots" could stir up a hot religious controversy in the nation if the program is enacted into law by Congress.

The National Education Association (NEA) has asked Congress to approve a new \$6 billion education program to supplement, not replace, existing federal education programs.

The proposal which would affect 53 million school-age pupils would require at least half of the funds to be used "for increasing teacher salaries and attracting additional qualified persons into teaching."

The remainder of the funds would support new or expanded summer programs in riot-prone ghetto neighborhoods and other areas, pre-school offerings, post-high school programs and other vital educational undertakings, according to Braulio Alonso, president of the Education Association.

The church-state controversy could arise in at least two areas. In the first place, the proposals are for public school education. Supporters of private and parochial schools may either protest the legislation as discriminatory or fight to have pupils in their schools included.

The second area of controversy could develop in the various states, if the proposal is enacted into law. The NEA asks that the funds be disbursed in the form of grants to states to be administered by the state departments of education. This means that the

time alone with Vicki. We'd talk about personal things. Being a Mother I'd caution her to be good and to live a Christian life. I'd tell her how proud I was of her and how much I loved her. And then I'd just hold her close to me.

"I'd spend some time alone with Valerie too and because she is a baby we'd play. I'd read her Mother Goose book for the last time and I'd just love her and hold her because babies are so sweet to feel.

"Perhaps in the afternoon some friends would stop by and my Mother and Dad and we'd have a quiet happy time together.

"And I'd spend the remaining time with Ed. We'd talk about the girls and their future and about the good years we'd had together. There would be no tears or regrets. There'd be no time for that. We'd just be quiet and enjoy the comforting presence of each other. And as my last minutes drew to a close he would kiss me tenderly and tell me that he loved me and our parting words would be 'Until we meet again.'"—Mrs. Edward Bell, Whitesville, Kentucky.

church-state fight will be carried from the federal level to the state level.

The NEA statement points out that the federal government now provides about eight percent of the nation's school tax dollar. Many leaders in education and legislation believe the government's share must rise to at least 25 percent within a few years.

In announcing the new education thrust, Alonso asserted that "today's teachers are definitely determined that education, as the real cornerstone of our democracy, be measurably improved."

As evidence of this mood he pointed out that teacher strikes, sanctions against school boards, mayors, governors and other officials, mass resignations and other forms of vigorous protest have been gaining momentum.

The basic proposal of the NEA plan is to provide each state with \$100 per school age child. There would also be an equalization formula to give more assistance to states with lower educational resources.

The NEA in Minneapolis last July approved a resolution recommending an \$8,000 minimum for beginning teachers, with a maximum of at least \$16,000 for experienced staff.

The estimated average salary for classroom teachers this year is \$7,296.

Alonso noted that quality teachers are the prime factor in quality education. The new proposal would help to recruit and retain top-notch teachers, he said. This would be done by boosting salaries, reducing class size, freeing teachers for professional tasks and by expanding and enriching school programs.

Although the NEA is asking that the legislation become effective in fiscal year 1969, this is unlikely to be achieved because of the economy mood of the Congress, the normal time-consuming legislative process for new programs, and by possible controversy over public aid to parochial schools.

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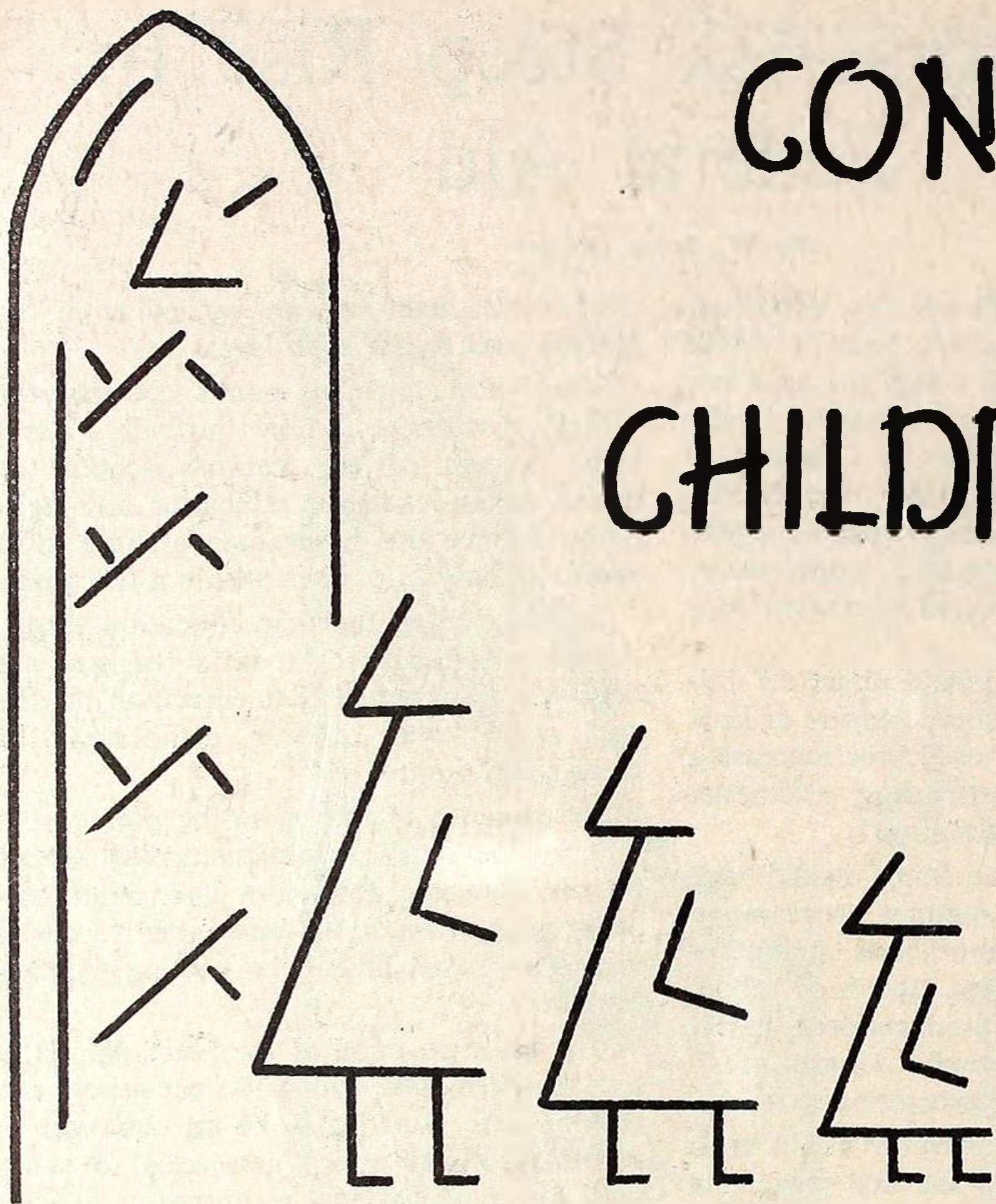
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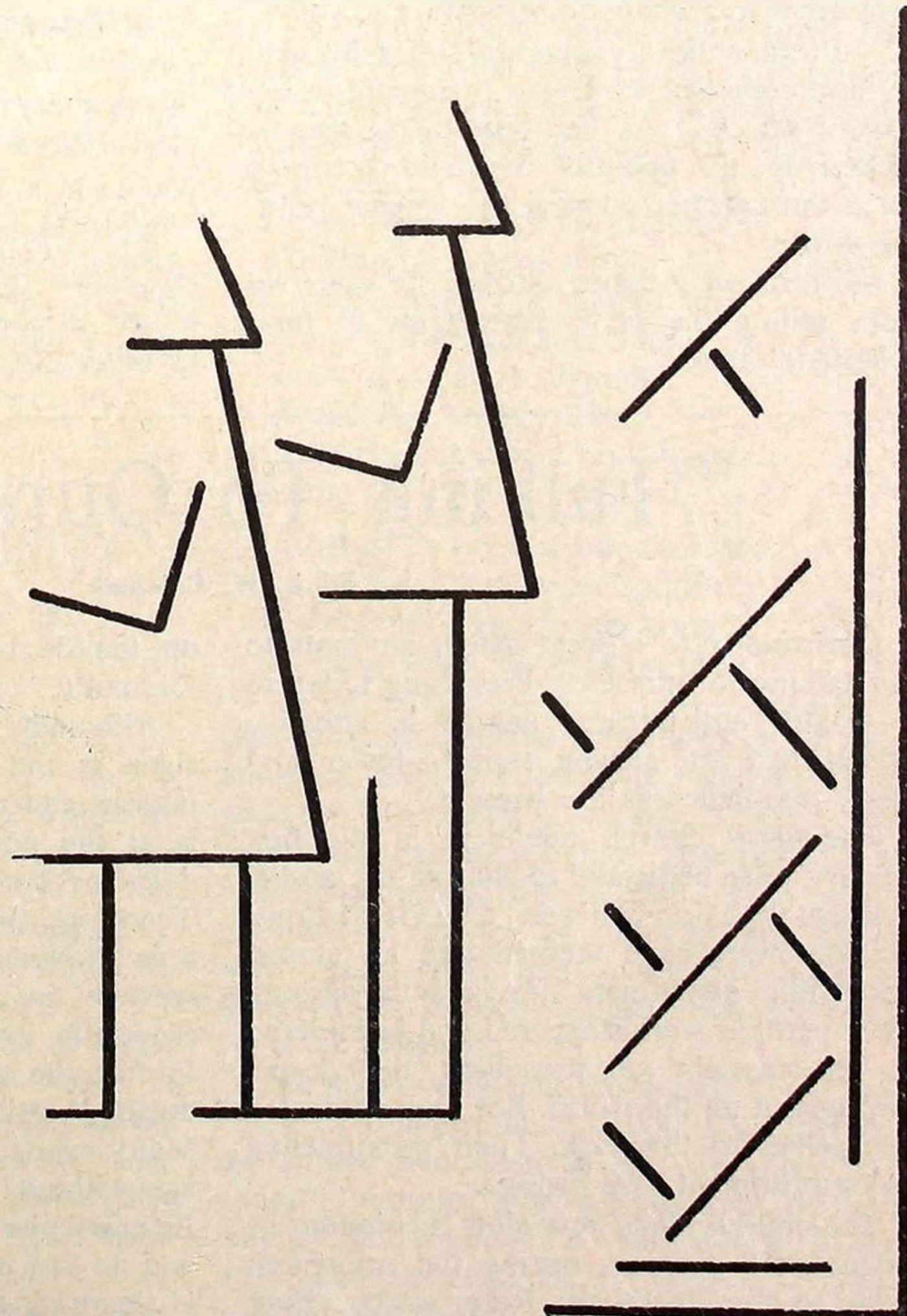
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Atlanta Bible Drive Closes Successfully

ATLANTA (BP)—The bold pilot project to distribute one million copies of paperback New Testaments in this metropolitan area of barely more than a million people met with some skepticism at its kickoff last fall.

But as the American Bible Society-sponsored campaign drew to a close in January, fewer than 75,000 of the "Good News For Modern Man" translations remained.

The initial door-to-door effort (co-approved by the Atlanta Christian Council) coincided with the National Bible Reading Week last fall, but the distribution through individuals, churches and other groups continued steadily into the new year.

As requests for the easy-to-read translation began to trail off, comments indicating the hidden impact of the distribution reached L. O. Griffith of the Southern Baptist Home Mission Board here, who headed up the organizing committee.

For example:

—From a woman in a state mental hospital: "If that Bible is as simple as the news releases say it is, it would be understood by me and would be a great comfort."

(Three churches in the city purchased the Testaments for wards of the hospital and sent them to a chaplain, Griffith said.)

—From a beauty operator: "I'd be glad to have copies of this New Testament in my beauty saloon." As her customers' interest picked up, the operator began to distribute them through her salon at the 25-cent printing cost.

—From an Atlanta citizen: "I saw two boys selling the New Testaments at their Kool-Aid stand."

The list could go on. At least 75 percent of the city's 1500 churches participated in the project, representing an estimated 50,000 volunteer workers.

Individuals purchased cartons of the Testaments to distribute to employees, many in the city ordered copies to mail out at Christmas, some grocery stores stacked copies at the checkout counters and one man bought 4,000 copies to distribute free to students at Georgia Tech here.

One pastor announced to his congregation that an official of the federal penitentiary in Atlanta had said the translation would mean much to the inmates. At the end of the service a man walked down the aisle and presented a check for 1500 copies of "Good News For Modern Man," which were delivered the next week.

The Bible distribution campaign also seemed to stimulate many of the churches to a renewed evangelical fervor.

One pastor told Griffith: "I started preaching the Word to my people after this Bible distribution project started. I have been amazed at the hunger and the response of my people to Bible-based messages."

"This project gives the one thing that Christian groups can all do together," Griffith said. "It provided opportunity to do the primary work of the church of getting God's Word to people—and it gave all the people in a church a way to do this."

As a result of this Atlanta pilot run, the American Bible Society is planning similar efforts in cooperation with Christian groups in other major metropolitan areas.

Debtless Denomination Day

NASHVILLE—Twenty-five years ago, February 14 was designated as Debtless Denomination Day, according to Merrill D. Moore, executive director-treasurer of the Southern Baptist Convention's Stewardship Commission.

"J. E. Dillard of the Cooperative Program promotion ministry in Nashville announced that the indebtedness of agencies and institutions of the SBC had been reduced from \$6,500,000 to about \$1,200,000," reported Moore. "The official denominational slogan for 1943 was Debt Free in '43."

"All outstanding debts were paid in 1943, and Southern Baptists came into an excellent position to extend a helping hand to others," Moore continued. "The Cooperative Program as a channel of giving provided stability and security for Baptist work. The period which followed the debt-payment period was one of enlarging vision and an increased desire on the part of Baptists to work together. The Cooperative Program was now in a position to answer the call for increased funds for missionary personnel and agency work."

"Tremendous progress in giving has been made during these past twenty-five years," Moore added. "During 1967, Southern Baptists gave through the Cooperative Program more than \$70 million for all causes sponsored by state conventions and the Southern Baptist Convention."

could be given such as involvement in so many community activities, more and more working mothers and other factors. But the simple truth is that there is a lack of interest in things spiritual. People usually do what they want to do, especially what they enjoy doing.

The church stands in need of revival. Christians today must recommit themselves to reaching those without Christ. The lost will come to the church if the church will go visit the lost. The lost are not easily won to Christ, but how can they be won unless we at least communicate with them? The lost will not be won through ignoring them.

America is becoming more pagan through the passing years rather than more Christian. America needs a Christian witness so desperately.

Let's begin by asking the lost to come with us to the house of God where Christ is preached.

Dr. Coleman is pastor of Immanuel Baptist Church, Pine Bluff, Ark.

"Talking To Ourselves"

By L. H. Coleman

Christianity to a great extent amounts to our talking to ourselves. Preaching today to a greater and greater degree is effective except for one glaring aspect—fewer and fewer non-believers are present.

The early church members in the first century were dedicated to sharing the gospel message with non-believers. The Great Commission must have seemed like an almost impossible assignment for a small group. They perhaps were staggered and bewildered at the thought of preaching the gospel throughout all the world. But they dedicated themselves to this task. Their monumental accomplishments are history.

The church made very slow missionary or evangelistic progress during the millenium prior to the Protestant Reformation. Four hundred and fifty years have elapsed since Martin Luther nailed his **Ninety-five Theses**

on the door of the chapel at Wittenberg, Germany.

Although there are some encouraging signs in the evangelistic endeavors of the present generation, today's glaring weakness is at the point of witnessing. So few are daily involved in spreading the gospel story. Therefore, there is such a low percentage of non-Christians in attendance at the church services in the average church. This is especially evident during revival meetings. In fact the church with a good attendance during week nights is a rare exception. Many evangelists report three of five nights are without any prospects in the service. Imagine pleading for the lost to be saved and no lost individuals are present! Yet, this is increasingly the rule rather than the exception. We are preaching to ourselves!

Many excuses for our ineffectiveness

Rwanda Pastor Baptizes 581 Converts In 6 Months

Baptist work in Rwanda is growing so fast, there are not enough pastors to serve all the people. A new school for pastors has been opened to help solve the shortage of preachers.

In 1962, there were 500 Baptists in Rwanda, reports the Danish Baptist weekly newspaper. Now there are more than 4,200. There are only two national pastors to serve them. One of these pastors baptized 581 converts in a 6-month period!

Six students are enrolled in the new pastors' school. The school has eight teachers, but only one who devotes full-time to teaching. A Danish Baptist missionary couple, Jorgen Larsen and his wife, Nina, are among the teachers.

A gift from the World Council of Churches bought the first books for the library of the pastors' school. The school is located in Runyombyi. (EBPS)

Broadcast Based On Romans

FORT WORTH (BP)—The dramatic cantata, *Romans By St. Paul*, was presented on the Columbia Broadcasting System television network on Sunday, Jan. 28, by the Everyman Players of Centenary College in Shreveport, La.

The half-hour color program, presented on the "Lamp Unto My Feet" series on CBS-TV, was produced with the cooperation of the Southern Baptist Radio-Television Commission here.

The Everyman Players which presented the dramatic sermon-cantata has gained national publicity for their creative and unusual productions of both *Romans By St. Paul*, and *The Book of Job*.

The drama group was directed by Orlin Corey, a Southern Baptist layman who organized the Everyman Players in 1959.

Corey said that *Romans By St. Paul* is a dramatic cantata of human redemption and the grace of God. Saints of the first century are pictured as tall, elongated figures inspired by Romanesque sculpture, Corey said. Music for the program was especially composed by Johan Franco for the Carillon, the oldest instrument of the church.

Romans By St. Paul was first presented at the First Baptist Church of Shreveport in 1959, and has since played in cathedrals in Britain and the United States, including the St. Pauls Cathedral in London and the National Cathedral in Washington.

Both *Romans* and *Job* have been dramatized by the group in annual outdoor theater productions in Pineville, Ky., each summer.

Church Sponsors Daily Radio News Program

JONESBORO, Ill. (BP)—The First Baptist Church here is sponsoring a news and weather summary over a local radio station at 4:00 p.m. daily in an effort to reach more people.

"The church has been overwhelmingly in support of the idea," said Pastor Boyd Preston. "It is a little expensive, but our people feel it has tremendous potential."

The church sponsors and pays for the five-minute news and weather summary. At the close of each program, Preston makes a one-minute comment, but he doesn't like to call it a commercial.

Preston gives four reasons for the church's deciding to use this approach for reaching people through radio:

1. Since the average church speaks to only a small minority of its community in any given week, the congregation needs to look for new outlets.

2. The usual "radio sermon" has a limited audience, primarily to shut-ins and those who are already Christians. "We are looking for a way to reach the modern-man-in-a-hurry" Preston noted.

3. Listeners need to understand that God is at work in today's news (which is the purpose of the pastor's one-minute comment at the end).

4. Each community must be reminded there is a church interested enough to try something new.

Preston gives a lot of the credit to station manager Don Mitchel, whom he describes as "a consecrated Methodist who refuses liquor, cigarette, and immoral films as advertisements."

Protection Ministry Makes Writing To Widow Easier

If you had the job of writing a widow whose preacher husband had just been killed, what would you say? Would words come easy, or would you be like the Annuity Board officer who prayed that the words he penned would bring some comfort?

It is never easy to frame words of comfort, but the job at the Annuity Board is made a little easier when the family can be told of coming benefits. Such a letter was written recently to a widow and three children after her 36-year old husband had been killed.

He had been in the Annuity Board's life and protection plans which entitled his widow and children to benefits amounting to \$42,000 cash from the Life Benefit Plan,



NASHVILLE—William H. Ichter, Southern Baptist missionary, Brazil, and W. Hines Sims, secretary, church music department, Sunday School Board of the Southern Baptist Convention, discuss the new English version of "Crusade of the Americas."

Ichter composed the music to the song. Words were first written by a Brazilian Baptist poet, Mario Barreto Franca. Sims was asked to write the English version of the Crusade song. The English version of the song is available in hymnal size song sheets at all Baptist Book Stores. Sims titled his version "Christ the Only Hope." The Portuguese title is "Campanha," meaning "campaign." The English version's first verse and chorus read:

From the slopes of the Atlantic,
To Pacific's rugged shore,
Comes a mighty proclamation,
Bringing hope for evermore.
'Tis a message of salvation,
Of redemption for all men,
'Tis a message that Christ Jesus
Brings salvation from all sin.

Christ is the hope of our salvation,
Jesus Christ who saves from sin;
If you trust Him as your Saviour,
You can know His peace within.

plus monthly benefits from Plan "A" of the Southern Baptist Protection Program. The widow will receive a widow benefit each month as long as she lives and remains a widow; each child will receive a child benefit until he reaches 18 years of age. And when each child gets ready for college, there will be \$2,400 awaiting him for four years of education.

The potential benefit this family could get amounts to more than \$71,000, even though the father had been in the Program for about 14 months. For these benefits, he had paid \$120 into Plan "A" and almost \$142 in the Life Benefit Plan.

Compassion and concern by the father and his church for such a time as this certainly made the job of writing his widow and children a little easier.

Week Of Prayer For Home Missions And Annie Armstrong Offering, March 3-10

Pray in one accord . . .

that His people may receive power
that His message may be proclaimed
that the bruised may be healed
that our land may know Him
that He may speak through us.

This past convention year Tennessee Baptists gave \$252,823.71 to the Annie Armstrong Offering as a result of prayerful concern for the lost of America. The total offering goal was \$4,500,000. This year the offering goal is \$5,500,000. What Tennessee Baptists give depends upon the degree to which they are made aware of the spiritual needs of our country to which the Home Mission Board seeks to minister and the depth of prayer involvement into which they are brought.

Listed below are the allocations for the 1968 Annie Armstrong Offering as given by Fred B. Moseley, Assistant Executive Secretary of the Home Mission Board.

I. For Operation of the Ongoing Programs of the Board		\$4,000,000
To provide regular support for all the missions work of the Board.		
II. For Special Missions Projects		500,000
1. <i>Missionary Salary Increases</i>	\$ 100,000	
In addition to this \$100,000 the Board has set aside \$300,000 from the 1966 Advance Section of the Co-operative Program receipts to provide for salary increases approved for all missionary personnel.		
2. <i>Missions Buildings</i>	300,000	
In addition to this \$300,000, the Board will allocate a like amount from the Co-operative Program receipts for missions buildings to be used by language churches and missions, Baptist centers, etc.		
3. <i>Disaster Relief</i>	25,000	
To provide assistance to churches and communities severely affected by major disasters (such as the flood disaster last year in Fairbanks, Alaska).		
4. <i>Crusade of the Americas</i>	60,000	
To provide special assistance in the promotion of the Crusade of the Americas.		
5. <i>National Baptist Scholarships</i>	15,000	
In addition to this \$15,000, the Board will allocate a like amount to provide much needed scholarships to dedicated Negro young people who express a desire to enter church vocations.		
III. Establishing New Churches and Church-Type Missions		1,000,000
To provide church pastor aid in Project 500, designed to establish five hundred strategically located new churches and church-type missions in the newer areas of the Convention.		

Items I and II would be provided in the order listed and are included in the 1968 operating budget of the Board. All funds beyond \$4,500,000 will be used for church pastoral aid in Project 500.

Program material for the observance is found in the WMU magazines. Packets containing supplementary information have been sent to WMU Presidents, YWA Directors, GA Directors, and Sunbeam Band Directors. Additional materials may be requested by the WMU President from the state WMU office.

May the theme of the observance, "Pray in One Accord," become a reality in all our churches and among all our people.

Make First Broadcast



On the day after Christmas, 1967, Portuguese Baptists broadcast the first radio service in their 59-year history. A musical program, it goes out over the facilities of the most powerful (150,000-watt, medium wave) commercial station in Portugal. Supervising the broadcast from Lisbon is the radio committee (pictured here) of the Portuguese Baptist Convention. From left: Chairman Antonio dos Santos, Orlando Caetano, and Daniel Machado. Farthest right is Grayson C. Tennison, of Lisbon, Southern Baptist Convention (USA) missionary who serves among Portuguese Baptists.—European Baptist Press Service Photo

MAJOR CHURCH-STATE ISSUES

(Continued from Page 2)

states—Louisiana, Mississippi, Rhode Island, Indiana, West Virginia and Kansas—have laws permitting textbooks to be loaned to children attending parochial schools.

In three other states—Oregon, New Mexico and South Dakota—such practice has been held to violate their respective constitutions.

In addition the federal government spends \$60 million annually to purchase textbooks and to provide specialized instruction to pupils in church-related schools.

If in the Flast Case the Supreme Court agrees that citizens and taxpayers have "standing to sue" in First Amendment cases, and if the New York law is declared to violate the federal Constitution: (1) many cases challenging federal and state practices can be expected to explode all over the nation, and (2) many government programs ranging from the Hill Burton Public Health Act to current welfare and education acts could be thrown out by the courts.

There is no sure way to predict at this stage the ways the Supreme Court may handle these cases or what their decisions might be. The arguments are strong on both sides and the national issues at stake are far-reaching. Much future public policy now hangs in the balance. Decisions will be announced within the year by the Supreme Court.

Lay Action Out In The World

By Roy Lyon

They left out a comma in the 1960 Revision of the Spanish (Valera) Version of the Bible, and they changed the whole direction of my ministry. Paul writes:

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints (,) for the work of the ministry, for the building up of the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the full measure of the stature of the fulness of Christ. (Eph. 4:11-13)

When I saw the comma was not there, I rushed to the Nestlé Text of the New Testament to find that it had been added to the text by some commentators, but there was no such comma in the most ancient manuscripts.

This was a frustrating bit of news. What difference could one little comma make? In this case, it could make a world of difference. If Baptists can get the idea of what a great difference the absence of that little comma makes, it will be like opening the gate and channeling the mighty waters behind the dam through a huge dynamo. Power can be released that has been stagnant for ages!

The difference that comma makes is the difference between an exclusive ministry of the clergy and a ministry for laymen in a secular world where the "church" and the "clergy" have been recently excluded. **The Oxford Annotated Bible**, which is an edition of the Revised Standard Version, says in its footnotes:

It is better to omit the comma after "saints"; all Christians are to be equipped **for the work** of actual spiritual service. (Page 1418)

To one who has spent years in a ministry which is tending more and more to the pulpit and the counsel room, and **not** to the pew (much less to the street), this idea is a shocking one. Consciously or unconsciously, the scholars who put that comma in the text were clergymen who felt that the ministry belonged to them, and not to the layman. For them, the clergy **was** the Church. The layman was a "layman" because he did not belong to the "Church"; he was only a communicant who could be excommunicated at any time. The New Testament

term "saint" had been appropriated for the eccentric and ascetic pietists who seemed to be gifted with some sort of special salvation.

Words corrode and lose value like monetary systems. By the Fifth Century, New Testament terminology was unintelligible. New meanings were read into New Testament terms to fit the contemporary needs of an ever developing clergy. Even in the Reformation, Luther, Calvin and Zwingli could not tear themselves away altogether from the episcopal organization of the Roman Catholic Church. The Anabaptists did not succeed in their insistence upon the ministry of the laity and a "gathered" church of believers only. As time passed on, even the Baptists began to organize and to emphasize "scholarship" until we created a ministry apart from the congregation, and spoke a language from the pulpit that could not be understood in the pew. Of course such a "gospel" could not and would not be taken to the street.

This writer was thrown into confusion when he first grasped the meaning of the biblical passage above. Where do I fit in? If the ministry belongs to the "saints" or the laymen, what about the ordained, full-time minister? Is he supposed to twiddle his thumbs? One would do well to go back and read the first part of Verse 12 in connection with Verse 11. The Apostle is saying that God makes a special call for some technical or professional specialists "for the equipment of the saints" so that the laymen may be prepared "for the work of the ministry."

One of the terrible frustrations of the Baptist pastor is that his time is so taken up with administration, visiting the sick, marriage counselling, and other similar chores among his members, that there is no time to reach a lost world in the midst of atomic fission, social ferment, and population explosion. If he evangelizes much, he must neglect the congregation and its spiritual needs. What shall he do? He can re-read Eph. 4:11-13 (with the comma left out) and take heart. God never called him to do the "work of the ministry" alone. God called him to equip laymen for the work of the ministry in a world into which they normally go every day. They contact one hundred times as many people as the pastor could ever evangelize. It is precisely here that the role of the full-time minister becomes an indispensable one.

The layman meets more temptation to

defect from the "Christian Witness Corps" in a half day than a pastor encounters in a month. Therefore, the pastor must strengthen the faith and build up the spiritual resistance of his laymen constantly. They must be able to present reasonable solutions to current problems based on the ethical and spiritual principles of Jesus. Unless he hears some down-to-earth preaching, and reads the right books, the layman will be no match for the mounting, malignant materialism all about him. He will not be able to defend himself, much less win others to the Kingdom of Heaven.

God meant for the layman to carry out a ministry of "light" in a world of darkness. He meant for the "saints" to "cure" the world of its corruption because they are "salt" itself with all its nutritive, curative, and sustaining power. **HERE IS THE PLACE OF THE CHURCH IN THE WORLD!** Laymen who have been recharged spiritually in the pew can do wonders in the workaday world because they possess a Power about which that world knows nothing.

The ministry of Jesus is the ministry of laymen in the Twentieth Century. If one examines the ministry of the Lord, he will find that Jesus healed thousands who never followed him. He fed thousands of others from whom he expected nothing in return. When Calvary was all over, one hundred and twenty of these people gathered in the Upper Room. If we status symbol, statistic minded Baptists can open our mind to ministry of our Lord, we may get a vision of serving a needy world just because the world needs us. We may begin to express the Mind and Spirit of Jesus in a world that only knows how to curse in His Name. We may fulfill the ministry He called us to do without checking the Church Roll every time we do a good turn in His Name.

"For God so loved the world that He gave . . ." Calvary and Pentecost so that people made in His Image might live—forever.

The Bible calls for "lay action" in the Kingdom of God—out in the world.

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Missionary Roy Lyon of Venezuela is Promoter for Lay Training in the Bolivarian Region.

Clergy Faces Questions About Social Security

By W. Barry Garrett

WASHINGTON (BP)—Clergymen are now included in the provisions of the Social Security, according to the new Public Law 90-248, unless they elect on grounds of conscience or religious principles to apply for exemption.

The new law raises many questions for ministers. We do not profess to know all the answers, for one reason because we do not know all the questions.

However, from the legislative record in Congress, from the wording of the law itself and from conversations with persons in the responsible governmental agencies, we do have some answers to some questions.

Question: What change did the new Social Security law make regarding coverage of ministers of religion?

Answer: Previously, ministers were exempt from Social Security unless they asked for coverage. Now clergymen are covered unless they ask for exemption.

Question: What are the grounds upon which a clergyman can stand in asking for exemption from Social Security?

Answer: The new law exempts a minister only on the grounds of conscientious objection, or religious principles, or if he has taken a vow of poverty as a member of a religious order.

Question: Is there a way a minister can obtain exclusion from Social Security other than to claim conscientious objection or to claim that his religious principles prohibit him from participation, or to take a vow of poverty as a member of a religious order?

Answer: No.

Question: What does the law mean by opposition by reason of conscience or religious principles?

Answer: As far as we know the regulations defining these terms have not yet been spelled out. We can be sure, however, that financial reasons or political reasons will not be accepted as conscience or religious reasons. If a person is simply disgruntled at the government, or if he thinks he has a better insurance or old age plan, or if he thinks he cannot afford to pay, he cannot thereby claim that he is a conscientious objector.

Question: When does the new law take effect for clergymen?

Answer: January, 1968.

Question: When does the clergyman have to pay?

Answer: At the same time he pays his income taxes. On or before April 15, 1968 the clergyman as a "self-employed" person pays his 1967 income tax and files his estimate for his 1968 taxes. On or before April 15, 1969 the clergyman pays his 1968 income tax and his Social Security tax for 1968.

Question: How does a clergyman obtain exclusion from Social Security?

Answer: He should file an application for exemption at the time he pays his income taxes.

Question: When should a clergyman file a claim for exemption on the ground of conscience or religious principles?

Answer: The Internal Revenue Service

probably will have forms to fill out and application blanks available on or before April 15, 1969. Those serving as ministers in 1968 or before have until April 15, 1970 to obtain exclusion from Social Security. Those beginning their ministerial duties in 1969 or later have two years to file for their exemption.

Question: If a minister is now participating in Social Security, can he withdraw on the grounds of conscience or religious principles?

Answer: No. If he is conscientiously opposed, why does he now participate?

Question: Will the churches be expected to pay one-half of the minister's Social Security tax as it does for other employees?

Answer: No. The church is not involved with the minister's coverage. Congress has placed him in the special category of "self-employed." He has to pay his own taxes. Of course, there could be no objection to a raise in salary for the minister to help him bear this additional expense.

Question: What effect does the new law have on the minister who is now a participant in Social Security?

Answer: None, except it rules him out as a conscientious objector.

Question: If a minister waives Social Security coverage on grounds of conscience or religious principles, can he later change his mind and elect to be covered?

Answer: No. The law plainly states that such an exemption shall be irrevocable.

Question: What authority do you have to give all these answers to questions about the minister and social security?

Answer: No authority whatsoever. If you want official, authoritative answers to your questions, you will have to get them from the Internal Revenue Service.

Question: What advice do you have for a minister who is considering non-participation in Social Security on the grounds of conscience or religious principles?

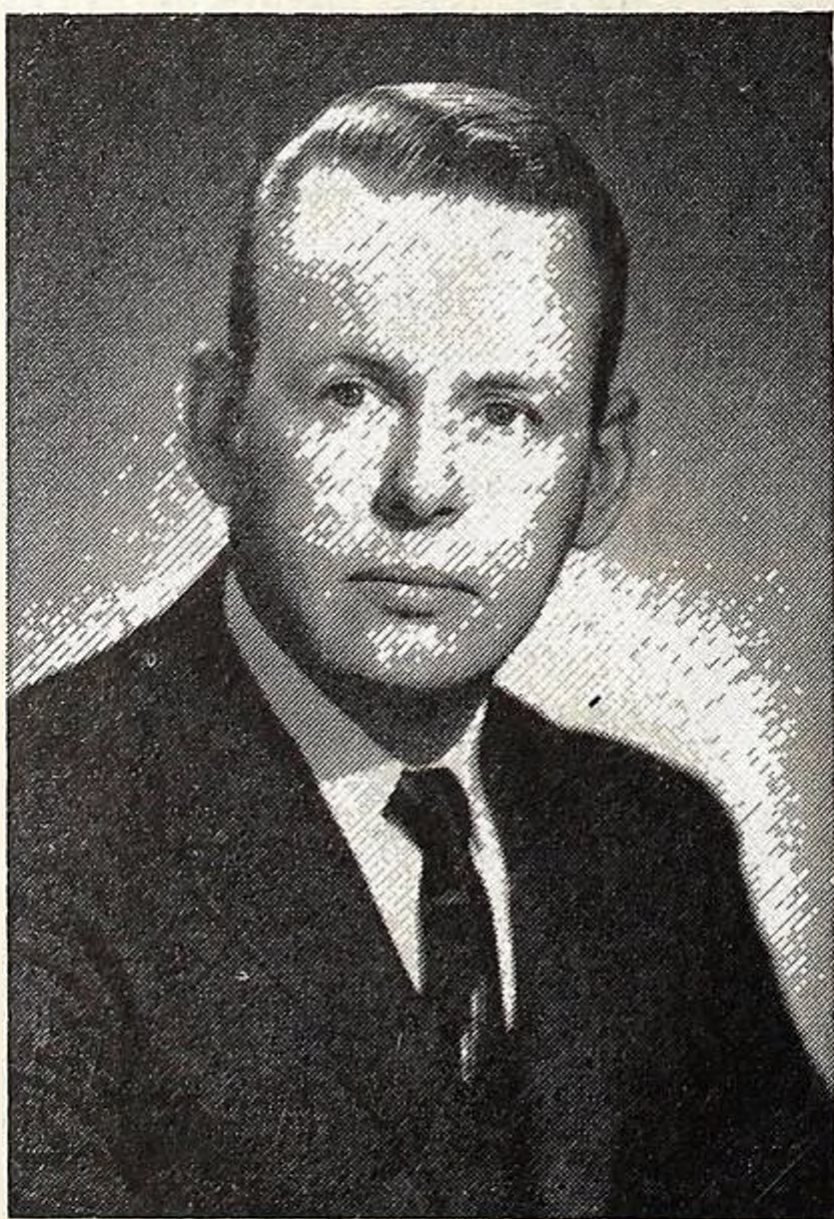
Answer: First, make sure that his objections are really on those grounds. At present the field of conscientious objection to Social Security is occupied by a very limited minority such as the Amish and a few others. Conscientious objection to Social Security may be hard to prove by a person who is not a genuine conscientious objector to military service or to other government benefits.

Remember, too, that once a minister signs himself as a conscientious objector to Social Security, he rules himself out of other government benefits for citizens such as medical care and possibly a wide range of other benefits.

Before signing as a conscientious objector to Social Security, get good legal advice and consult with the brethren about the real meaning of conscientious objection.

If a minister is a genuine conscientious objector and if his religious principles are violated by participation in Social Security, he should not hesitate to ask for exemption.

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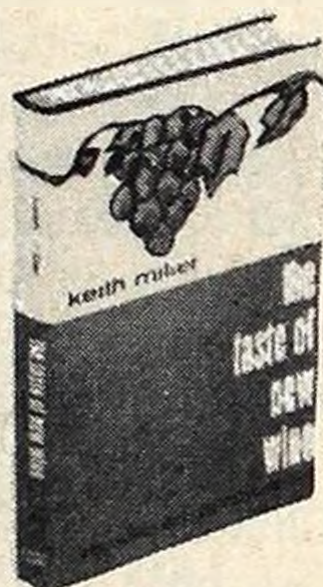
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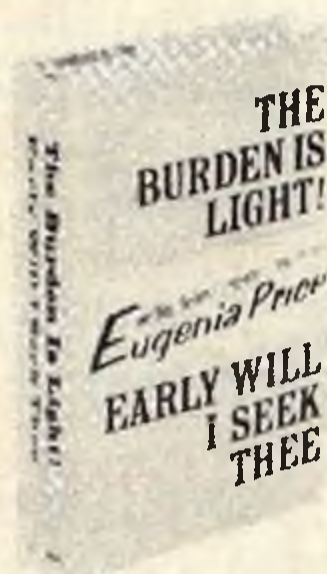
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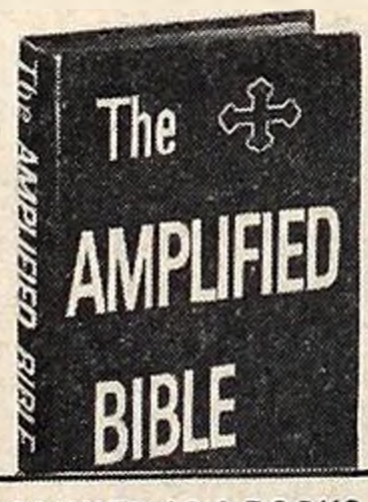
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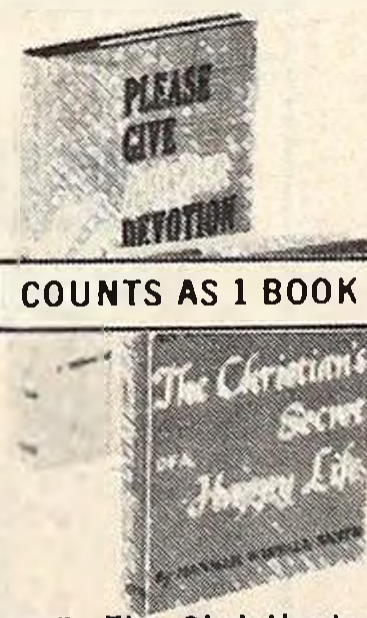


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Attendance & Additions

January 21, 1968

Churches

S.S.

T.U.

Add.

Alamo, First	252	79	1
Alcoa, Calvary	172	70	
First	500	227	
Athens, Central	146	68	
East	402	183	
First	635	250	
Baxter, First	94	58	
Bean Station, First	80	30	
Adriel	70		
Barnards Grove	112	25	
Brownsville	609	159	
Mission	57		
Calhoun, First	181	88	
Carthage, First	200	38	
Chattanooga, Brainerd	1019	331	1
Calvary	207	70	
Pinebreeze Mission	28		
Central	832	249	1
Meadowview	47	18	
Concord	553	190	
East Brainerd	268	99	2
East Lake	470	145	2
Morris Hill	256	90	2
Northside	357	116	
Oakwood	556	183	4
Ooltewah	162	66	
Red Bank	1091	238	2
Ridgedale	505	171	1
St. Elmo	377	83	
White Oak	469	115	
Tremont	104	17	
Woodland Park	240	95	5
Clarksville, First	1044	217	3
Gracey Avenue	277	112	
Hillcrest	262	101	2
New Providence	220	61	
Pleasant View	276	70	2
Spring Creek	169	49	
Cleveland, Big Spring	315	118	
Blue Springs	85	63	
First	466	164	
Westwood	251	97	3
Clinton, First	571	158	
Second	411	115	1
Collierville, First	321	73	2
Concord, First	324	116	1
Cookeville, Bangham Heights	73	51	
First	537	114	2
Washington Avenue	221	90	
Crossville, First	224	67	
Homestead	207	84	1
Oak Hill	104	54	3
Dayton, First	273	75	
Denver, Trace Creek	140	70	
Dickson, First	313	97	
Dresden, First	228	82	
Dunlap, First	149	57	
Dyersburg, Southside	181	88	
Elizabethton, First	348	54	1
Siam	166	62	
Gladeville	136	42	
Goodlettsville, First	593	198	4
Greeneville, First	382	116	1
Cross Anchor	27	25	
Hartshaw	41	30	
Second	154	35	
Greenbrier, Bethel	147	44	
First	339	104	
Jordonia	70		
Lights Chapel	45	24	
Harriman, Trenton Street	297	87	
Henderson, First	245	47	4
Hendersonville, First	971	168	2
Henry	97	36	
Hixson, Central	412	197	
First	397	103	4
Memorial	327	135	3
Humboldt, First	537	169	
Jackson, Ararat	101	20	
Calvary	465	134	1
First	786	269	
Highland Park	243	83	2
Parkview	397	108	1
West	862	320	
Woodland	134	49	3
Johnson City, Antioch	154	77	1
Central	641	143	
North	232	47	

Temple	387	88	7
Unaka Avenue	343	112	
Kenton, First	211	68	
Macedonia	96	74	
Kingsport, Colonial Heights	463	161	
First	881	189	2
Litz Manor	215	61	
Lynn Garden	415	98	5
State Line	263	153	2
Kingston, Cedar Grove	235	134	1
First	415	141	
Knoxville, Beaver Dam	384	126	
Black Oak Heights	276	91	2
Broadway	796	144	
Central (FT C)	1175	379	
Cumberland	449	166	3
Fifth Avenue	557	126	1
First	1097	248	6
Grace	455	145	
Immanuel	347	94	
Lincoln Park	1004	252	
McCalla Avenue	702	169	
Mount Carmel	183	65	
Meridian	650	142	
New Hopewell	273	129	
Rocky Hill	297	96	
Wallace Memorial	663	228	1
West Lonsdale	383	175	2
Lawrenceburg, Deerfield	132	104	
First	210	39	
Highland Park	317	107	
Meadow View	93	54	
Lebanon, Rocky Valley	129	48	
Southside	189	92	3

BIBLE VERSE



PSALM 31:3

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Lenoir City, Calvary	195	62	1
First	364	85	
Kingston Pike	151	75	
Lewisburg, First	341	72	
Livingston, First	225	85	2
Loudon, Union Fork Creek	80	74	
Madison, Alta Loma	261	119	
First	409	72	1
Madisonville, First	316	109	2
Malesus	252	102	4
Manchester, Trinity	120	67	
Martin, Central	318	101	
Southside	154	66	4
Maryville, Armona	177	97	2
Everett Hills	472	177	1
Stock Creek	194	72	
McEwen, First	91	34	
McKenzie, First	371	56	2
McMinnville, Gath	123	53	
Magness Memorial	286	55	
Westside	47	43	
Mt. Juliet	295	136	
Medon, New Union	79	47	
Memphis, Ardmore	602	213	
Bartlett	474	200	1
Bellevue	1582	677	5
Boulevard	268	102	14
Brunswick	87	45	
Calvary	262	126	
Charjean	250	85	3

CORRECTION

In our issue of Jan. 25, page 6, a news item was made concerning J. Howard Cobble who had gone to Carrollton, Ga. The item also stated that he was the son of the late Rev. M. K. Cobble and Mrs. Cobble who now reside at Andersonville. Please be advised that Rev. M. K. Cobble and Mrs. Cobble live at Andersonville where he is pastor of First Church. Howard was formerly vice president in charge of Development at Carson-Newman College, and then served as associate pastor of South Avondale Church, Birmingham, Ala. Last December he became pastor of Tabernacle Church, Carrollton, Ga.

Dellwood	468	150	
Ellendale	197	91	2
First	1237	293	7
Georgian Hills	499	186	
Glen Park	360	158	2
Kennedy	558	264	
LeaClair	494	231	1
Leawood	828	238	
Lucy	175	117	
Malcomb Avenue	137	49	4
McLean	474	115	1
Mountain Terrace	350	202	4
Peabody	239	148	2
Second	901	332	8
Sky View	412	185	
Speedway Terrace	555	239	
Temple	824	206	3
Union Avenue	906	151	
Wells Station	647	190	7
Whitehaven	803	204	10
Milan, First	486	128	
Moscow, Oak Grove	57	47	2
Murfreesboro, Belle Aire	139	43	
First	749	167	6
Calvary	117	38	
Immanuel	72	42	
Powell's Chapel	142	63	
Southeast	225	95	
Third	286	74	2
Woodbury Road	235		
Nashville, Belmont Heights	1115	330	6
Crievewood	797	180	2
Dalewood	442	97	2
Dickerson Road	491	142	
Donelson, First	857	174	5
Donelson View	212	101	1
Eastland	550	164	3
First	1466	515	4
Carroll Street	122	49	
Cora Tibbs	52	30	
T.P.S.	426		
Glenwood	342	58	
Grace	726	224	
Haywood Hills	483	178	1
Hermitage Hills	442	185	4
Inglewood	725	162	
Joelton	302	127	
Judson	367	74	
Benton Avenue	71	30	
Junior League Home	23		
Lincoya Hills	228	41	4
Maplewood	177	79	
New Hope	134	72	3
Park Avenue	990	265	7
Rosedale	151	60	
Two Rivers	375	179	4
Woodmont	587	146	
Oak Ridge, Robertsville	681	207	1
Old Hickory, First	463	178	
Peytonville	24	11	
Temple	279	105	2
Oliver Springs, Beech Park	165	92	
First	179	57	
Middle Creek	125	79	
Portland, First	366	113	
Powell, First	247	52	
Glenwood	356	141	
Rockwood, Eureka	111	62	
Rogersville, East	211	116	
Henard's Chapel	120	70	
Hickory Cove	60	84	
Savannah, First	240	85	
Sevierville, First	529	149	
Seymour, Dupont	123	50	
Shelbyville, First	384	114	
Flat Creek	47		
Hickory Hill	43	28	
Shelbyville Mills	210	76	
Smyrna, First	350	106	
Somerville, Shady Grove	34	12	
Sparta, First	177	78	2
Springfield, Oak Grove	201	75	
Sweetwater, First	425	118	
Union City, First	609	125	1
Watertown, Round Lick	196	67	2
Waverly, First	231	56	1
Winchester, First	204	100	
Southside	83		

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.

Additional Scholarship Money Voted By Union Trustees

An additional \$51,000 in scholarship money has been voted by Union University Board of Trustees.

Union's president, Dr. Robert E. Craig, in announcing the scholarships said that the additional money will bring student aid at the college to more than \$316,000 a year.

The new scholarships will be available for the 1968-69 academic year. Some are being offered in areas that have not previously been covered by grants. Called special talent scholarships, these will be offered to students skilled in photography, speech, art, etc.

Fifty scholarships will be offered for students graduating from an accredited high school in the upper 10 per cent of their class, and one hundred scholarships will be available to qualified graduates of junior colleges.

Persons interested in Union University's total financial aid program, which has more than 25 sources for grants, scholarships and loans, should contact the director of student procurement or the dean of students.

Doubts Christians Will Ever Unite In One Church

NEW YORK (RNS)—The general secretary of the American Baptist Convention said here he does not believe "that the Church of Jesus Christ will ever become structurally united."

"There will be death, re-birth, renewal and change in and among almost all church bodies," predicted Dr. Edwin H. Tuller, "but when all is said and done, I do not believe that we will ever come out with one organized church."

Dr. Tuller also said that he didn't mean to imply that "there will be no future church unions. There will be many," he said.

Speaking before the Institute for Religious and Social Studies of the Jewish Theological Seminary of America, Dr. Tuller said pluralism is a fact of human existence. "When you get specific," he observed, "you begin to feel the need of dividing into groups or even denominations."

Dr. Tuller has regularly made a distinction between "Christian unity" and organic union of the Churches.

More crucial than the concern for nominal unity, the American Baptist leader continued, is "sensitivity to change. Unless a church is willing to weed out the unessen-

... Thank You, Tennessee Baptists!

● Recently, Harrison-Chilhowee Baptist Academy received a check for \$8,087.69, which was our share of the Cooperative Program surplus funds for last year. Our trustees and school family are very grateful for the regular support we receive, and this additional allocation is most encouraging to us.

Our trustees have voted to use this extra money to establish scholarships for the children of pastors. The income available from the funds will be between \$400 and \$500 annually. Until the fund is increased, the scholarships will be limited to \$100 per student for each school year. Applications should be made for a scholarship before January 1 and July 1 by pastors for their children.

We hope to be able to add to this fund in the future in order to increase the number and the amount of the scholarships.—Charles C. Lemons, President, HCBA, Seymour, Tenn.

... College Youth Revival Teams

● Five young people on their knees, begging God to fill them with His Spirit and to move through them . . .

The leader, a young man in his late teens or early twenties, has an earnest appeal in his voice as he speaks to his Father. There is a clean-cut look about him—something different. He will be preaching a message about his Saviour in just a few minutes . . .

The girls next to him have a sweet, angelic appearance as they, too, seek God's favor, asking to be able to do their best as they play the instruments in praise to Him . . .

The other male member of the group—

tial and secondary programs to make room for new and more important priorities, its entire structure will become irrelevant."

Dr. Tuller cited the Roman Catholic Church's movement toward inclusion of laymen in formulating policies and programs as examples of a church's ability to change.

"Unless the laymen are more fully involved in these matters in all churches," he asserted, "the future of the church is to be questioned."

The Institute is a graduate school for clergymen conducted with the cooperation of Catholic, Jewish and Protestant scholars.

Readers Write

very masculine, very sincere, as he prays in his heart for the grace to sing what he feels, to be able to get his message of love across to the people before him . . .

The last member—a girl whose warmth and vitality seem to stand out even in her humbleness before her Maker. She too is praying for God's will, and that she may do her best as she gives her testimony and later leads that group of young people in Christian fellowship. If only she can show them that being a Christian can be a great joy and as much "fun" as any other thing . . .

There is an atmosphere of great reverence as they jointly pray their prayers, rise, and go forward on their mission—a service in a Baptist church.

This is a revival team from Carson-Newman College, and their one desire and purpose is to serve Christ. They've taken time from their study and preparation for their life's work to be in God's service. The teams go forth for week-end revivals and can consist of as many members as the churches desire. (They can be obtained through Dr. Nat Bettis, C-N-C, Jefferson City, Tenn. 37760.)—Peggy Lightfoot

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On Matters of
FAMILY LIVING

By Dr. B. David Edens,
Director, Marriage and
Family Program

Stephens College
Columbia, Missouri 65201



Clues to Delinquency in Middle-Class Kids

It's hard to treat delinquency in middle-class youngsters because "the symptoms appear in the children but the pathology exists in the parents," points out Dr. David Elkind, prof. of psychology at Univ. of Rochester.

Adolescents who are repeated offenders and, usually, in open conflict with their parents make up the majority of middle-class delinquents, he suggests in a paper in **Mental Hygiene**.

He blames parental "exploitation" for the development of delinquency in many of these children. Middle-class parents are apt to:—

Use children for ego-bolstering, demanding academic, social and athletic achievement beyond the child's capacity, to boost their own self-esteem.

Use children for vicarious satisfaction of their own needs. The sexually frustrated mother, for example, may encourage her daughter to act out sexually; a father may subtly encourage his son to act out anti-social impulses.

Use children to assuage parental consciences. Divorced parents, in particular, may be living immorally and want a child to accept and even condone the situation to alleviate their own guilt.

Exploit youngsters as slave labor, shoving their own responsibilities for care of home, grounds and other children onto the shoulders of the adolescent.

Want children's behavior to proclaim their own moral rectitude. Seeing behavior only in terms of its reflection on their own social and professional standing, they may demand an unreasonable degree of conformity.

Children who feel used by their parents may "strike"—go to school but refuse to work, stay home but refuse to do chores; "sabotage" the parents—get pregnant, steal, vandalize, drink, take drugs; passively submit to exploitation in the hope of earning or retaining parents' love. The third reaction is "the saddest of all," says Dr. Elkind.

How can exploited middle-class children be helped? "In many cases all that one can do is either remove the child from the home or help him understand and deal with the exploitation in a more effective, less self-injurious way."

Life and Work Series

SUNDAY SCHOOL LESSON FOR FEBRUARY 4, 1968—By W. R. White

Greater Than Any Other Priest

Basic Passage: Heb. 4:14 to 5:11
Focal Passage: Heb. 4:14 to 5:5

The priesthood has been significant in many religions. It was most significant in the Jewish faith before the destruction of the temple. Some forms of Christianity give it great significance today.

In fact the purest forms of Christianity hold to the priesthood of Christ. This is the only official priesthood that survives according to the New Testament concept. The priestly functions find their fulfillment and continuing expression in Christ. The function of the New Testament minister is largely pastoral and prophetic or both. He is only a priest in the sense that every true believer is a priest.

We are obligated to make a confession of our sins to Christ. This is the only obligatory requirement as to confidential confessions. Of course we can confess to a minister or dedicated disciple in confidence if we so choose but are not obligated to do so. A public confession, one to another, of sins against others is required. That is to those against whom we have sinned or before whom we have sinned.

Our Exalted, Available High Priest Heb. 4:14-16

Our great High Priest has ascended into the heavens. He is not restricted but is superior to all limitations of space itself or spatial boundaries. Yet our High Priest, however great or exalted or superior, is touched understandingly with our frailties and weaknesses. Even though He is so sympathetic with our infirmities and is so distressed by them, there is no fault or sin in His experience. He identified Himself with us completely with this exception.

Therefore we are not to waver in our profession of Him but are to come boldly without misgivings into His very presence. He is not only highly exalted but He is the one who when He was in the likeness and form of God emptied Himself and took to Himself the likeness of man and the form of a servant.

The Functions of the High Priest Heb. 5:1-3

The priesthood was set up to give man a living approach to God with reference to his sin and needs. In that function he was to make gifts and sacrifices with intercessory appeals. The priest was to be understanding and sympathetic. He was to be the advocate of the ignorant, weak and sinful before God.

The human priests had two duties to perform. They were sinners themselves as well as the people. They had to first make an offering and a prayer for forgiveness for themselves and then for the people. Our Great High Priest did not need to make an

offering and prayer for the forgiveness of His sins for He had so sin. Therefore He was qualified to make an offering once for all of Himself for the people and to be their eternal advocate.

Our High Priest Divinely Selected Heb. 5:4-5

The priests of the Aaronic order did not select themselves. They were divinely chosen and appointed. Neither did Jesus bestow the glory of the priesthood on Himself. The One who said, "Thou art my Son, today have I begotten thee," is the One who bestowed the honor on Him.

Christ became a priest not from the order of Aaron but from the order of Melchizedek. He was both king and a priest. So was and is our blessed Lord.

This Jesus Christ who is our High Priest forever was perfected or made complete in His priestly ministry by what He suffered. It took Gethsemane and Calvary to achieve it. He came to know by experience the cost of His high priestly ministry through what He suffered. He came to know by experience the meaning of our eternal lostness that we might not have to know its meaning through our experience. What amazing grace and love this is toward us!

He became the ground and source of eternal salvation for those who obey Him. He came preaching repentance and faith. If we obey by responding in repentance and faith then this eternal salvation becomes ours. Salvation in Christ is good news. I must place myself, through God's enabling grace, in a position to accept this good news by committing myself to its Author by a trusting faith. Placing myself through God's enabling grace in a position to accept this good news is a reversal of man's natural posture which is repentance. Believing the good news by trusting or committing myself to the Author of eternal salvation is saving faith.

Obedience here does not apply to the ethics and ideals set up by Jesus. They are much higher than the ethics and standards of the Ten Commandments given through Moses. We are told that no man can keep them perfectly and that by the works of this law no flesh can be justified before God. How much more is it impossible to live perfectly the Sermon on the Mount. Neither the moral code nor the ethics of Jesus are means of salvation but standards and goals for man's upward climb and gradual sanctification. Before he can be successful in either he must experience the implanting of divine life through regeneration. In that experience his soul is flooded with divine love and endued with enabling power by the Holy Spirit.

Children's Page

OVERCOMING EVIL WITH GOOD*

By John E. Mason

Many pioneers who braved hardships and dangers of forest trails in the unbroken Canadian wilderness endured untold privations, hewing out homes for themselves and families. Many of them were God-fearing people.

Up in the Long Point country, bordering on Lake Erie, a story is told by old-timers of one pioneer. Traveling by boat, the last leg of his journey in search of a place to establish a home, he stepped ashore with a precious bundle under his arm. This bundle turned out to be the old family Bible, dear to him as the Word of the living God that taught him how to live.

This same old pioneer established a home that was noted for its Christian influence throughout the community. Nothing ever interfered with family religious exercises. Even the younger members were allowed to take part in this routine each day.

To show the character of this man who believed in the Christian principle of returning good for evil, the following incident is related.

One winter he discovered corn was disappearing from his crib faster than it should. Thinking some animal was responsible, he set a trap to catch the intruder. To his surprise one morning, he found a man with both hands caught fast in his trap. To his great surprise, the man was well known to him.

Should this have happened in modern times, it is likely that a police call would have landed the man in prison. The old pioneer, however, had a much more effective method of dealing with thieves.

Looking straight at the man he said, "Why, good morning, Mr. Nunn. How did you ever get caught this way? You should have called for help."

The man did not answer. After his hands were released, he was induced to enter the home of the pioneer to have his wounds dressed. Then he was asked to sit down, listen to a Scripture reading, and join the family in their morning prayer.

But the old pioneer was not through with his man. As soon as the prayer was over, a place was set for him at the table, and he joined the family at breakfast. The poor fellow had evidently lost his appetite, and what he did eat nearly choked him.

During the meal his host talked of many things, never once alluding to the unpleas-

BLACK IS FOR VALENTINE DAY*

By Jane A. Urick



Valentine Day was approaching fast. All the valentines had been placed on the card rack in Herman's Drug Store. As the days passed, the valentines were being bought one by one. There were funny and not-so-funny cards, happy cards, and sad cards. But the saddest card of all was a little black card. It was the last card left in the card rack on the night before Valentine Day.

Who ever heard of a black valentine?

Late that evening, when Mr. Herman was turning the key in the door, a boy ran up.

"Please, Mr. Herman, I've got to buy a valentine for my mother!"

"Come in, Timothy," said Mr. Herman. "I only reopen the store for emergencies, and this surely sounds like an emergency."

Timothy walked up to the barren rack and stood looking at the black valentine. Timothy hesitated, shifting from one foot to the other. Finally, in desperation, he reached up and picked the black valentine off the shelf.

"Who ever heard of a black valentine?" Timothy asked Mr. Herman, as he put his money on the counter and started for the door.

"Doesn't matter what color your valentine is, Timothy . . ." The front door of the store slammed shut before Mr. Herman finished the sentence. Timothy was on his way home.

ant circumstances that caused his neighbor to pay him the visit. The meal over, the host invited the man to come again and bade him good morning.

The pioneer had no more trouble about missing corn.

Laughs . . .

One burglar remained on lookout outside while the other broke into the house. When his pal re-emerged, he inquired, "How much did you get?"

"Nothing," was the reply, "a lawyer lives there!"

"Geel!" said the first burglar in alarm. "Did you lose anything?"—**The Eye Opener.**

A Scotsman was viewing a second-hand car, but all the eloquence of the salesman failed to bring him to the purchasing point.

"Look here, sir," the dealer said finally, "to prove what a good car it is, I'll throw in the clutch and . . ."

"I'll take it," said the Scot triumphantly. "I knew if I held out long enough I'd get something for nothing."

A famous public speaker gave the secret of his success as follows:

"First, you think up a good beginning. Then you think up a good ending and then you keep them as close together as possible."

As Timothy neared home, he tucked the valentine under his jacket and quickly dashed up the stairs to his room. He sat on his bed and stared at the black valentine.

"Who ever heard of a black valentine?" he thought to himself, as he lay back on the pillow and pondered what to do. Next year he wouldn't be so late getting to the store to get a valentine. Next year he would pick out the biggest and reddest valentine in the store.

Timothy sat up with a start. He ran to his dresser and got out his paint set. He painted some red spots all over the valentine. He put the valentine on some newspapers under his bed and settled back in the bed.

He peeked under the bed and took a long look at the valentine he had purchased. The paint glistened in the rays of the moon, sifting through the window.

The next morning, when he hopped out of bed and peeped at the card, he gasped! The paint had run! He had ruined the only card he had?

Sadly Timothy went down to breakfast and handed the card to his mother. He told her how he had been late and that the valentine was black and he wanted it to be pretty for her so he had painted it red but in the night the paint had run . . . There, the whole story was out and Timothy was glad he had told the truth.

Timothy watched as his mother looked at the card. Then she spoke to him, and there was no anger in her voice.

"It doesn't matter what color the card is, Timothy. It is a beautiful card. Thank you."

Timothy began to laugh and his mother began to laugh, and it was a very happy Valentine Day, after all.

* (Sunday School Board Syndicate, all rights reserved)

National Baptist Sees No Color Barrier In Churches

DALLAS (RNS)—An official of the National Baptist Convention of America, a Negro body, said here that he feels attitudes have improved to such a degree in churches that "there is no color barrier."

Dr. S. M. Lockridge, a statistician for his denomination and pastor of Calvary Baptist church in San Diego, was keynote speaker at the Texas Baptist Evangelism Conference sponsored by the Baptist General Convention of Texas.

Several thousand persons attended the three-day meeting.

The clergyman was critical of "Black Power" advocates and said that the movement does not effect church life. "I do not see where 'power' can be separated according to color," he said, adding that an estimated 70 per cent of the Negroes in San Diego do not hold to "Black Power."

The riots last Summer, especially the one in Detroit, were attributed by Dr. Lockridge to "our lack of getting the Gospel" to the people of the ghetto areas. He was of the opinion that riots would continue until "we realize that the Gospel is for everyone . . ."

The National Baptist leader said that he favored closer relations between the Southern Baptists and his denomination, and he projected "a dual alignment in the near future" but not merger.

He advocated cooperation in the areas of missions and evangelism, with each body maintaining autonomy.

Dr. Lockridge stated that churches are spending too much money and placing too much effort on "things outside the realm of church," emphasizes which, he said, sometimes disregard "the Gospel of salvation."

Churchmen, he added, should concentrate more on strengthening the church than on publicizing its weaknesses.

Nurses Briefed For Work In Gaza Hospital



Dr. John D. Hughey, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board, briefs two nurses newly assigned to the Baptist Hospital in Gaza, Miss Bertha Jane Marshall (center) and Miss Patricia Haile. Miss Haile was employed by the Board in January for a two-year term as a special project nurse. Miss Marshall, a career missionary, was transferred from Japan to India in December and was asked to spend 18 months in Gaza before taking up the India responsibilities. They and three other Southern Baptist nurses will be leaving for Gaza almost immediately to help relieve the shortage of nurses at the Baptist Hospital, a condition made critical by the June war in the Middle East.

—New Books—

How to Give a Devotion with Suggested Outlines by Muriel Larson; Baker; 107 pp.; \$2.50. This book was written with a triple purpose: (1) as an encouragement to hold devotional times in church groups, (2) as a guide for the devotionals, and (3) as an aid in bringing a devotional message.

A Functioning Faith by Billy Simmons; Word; 144 pp.; \$3.50. With rare understanding of human frailty the author relates the problem of the first-century church to the church of today, and illustrates his study with fresh and vivid (and usable) illustrations.

Beloved World by Eugenia Price; Zondervan; 473 pp.; \$1.95. The story of God's consistent behavior toward us—in spite of our behavior toward Him! It has been written with everyone in mind—as we are always in the mind of God.

Raps 'Long Weekends' Proposal

NEW YORK (RNS)—An official of the Lord's Day Alliance has called upon the U.S. Department of Commerce and the U.S. Chamber of Commerce to reconsider their positions on proposals that would fix Monday as the day to observe five national holidays.

Dr. Samuel A. Jeanes of Merchantville, N.J., chairman of the State and National Affairs Committee, made the appeal at the annual meeting of Alliance at the Inter-church Center here.

The Alliance is an interdenominational group which seeks to maintain Sunday as a day of rest, renewal and worship.

Bills submitted to the House of Represen-

tatives and the Senate would stabilize observance of Memorial Day, Veteran's Day, Washington's Birthday, Independence Day and Thanksgiving Day on Mondays.

The Commerce Department and the national Chamber of Commerce have voiced support of the "long weekend" proposal.

Dr. Jeanes said that "the tenor of the report of the Department of Commerce seemed to be tuned to the profits of commerce and industry and the substantial benefits that might accrue should we change to the long weekend."

He expressed disappointment at what he called "the absence of any serious reference to preserving our great historical traditions.

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