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Rural Poverty Called A National Disgrace

By Beth Hayworth

WASHINGTON (BP)—A special blue-ribbon study commission has told President Lyndon B. Johnson that 14 million rural Americans are affected by poverty so widespread and so acute that it is a national disgrace.

While declaring that rural poverty in the United State has no geographical boundaries, the National Advisory Commission on Rural Poverty said: "It is acute in the South, but it is present in the East, the West and the North."

Entitling its report "The People Left Behind," the 25-member presidential commission claimed that rural poor folk have been shortchanged by anti-poverty efforts and, until the last few years, largely bypassed by the nation's major social and welfare legislation.

Churches, along with other community institutions, were indicted in the government report for failing to develop programs to meet the needs of people in poverty-stricken areas.

A Baptist minister, Carlyle Marney, former pastor of the Myers Park Baptist Church in Charlotte, N. C., was a member of the 25-man commission.

The commission said there is in America today "a serious and widespread failure"

to prepare the people for participating in a modern society. Schools, libraries, health facilities, churches and government units in rural areas were cited as failing to create programs to meet this need.

The 160-page publication charts the sections of the United States with the heaviest concentration of persons of low income and describes conditions in which they live. Specific recommendations are made for major changes in federal and local programs to attack the causes of their poverty.

Headed by former Kentucky Gov. Edward T. Breathitt, the commission said it was "convinced that the abolition of rural poverty perhaps for the first time in any nation, is completely feasible."

The study commission pointed out that the nation has the economic resources and the technical means to do this. "What it has lacked thus far, has been the will," it emphasized.

The commission obtained information from many sources, public and private, before assembling and analyzing the data. In the South, public hearings were held in Memphis, Tenn., and Berea, Ky.

In its opening statement, the report linked rural poverty conditions with the big city riots and charged that the consequences of rural poverty "have swept into our cities violently." It questioned the wisdom of massive public efforts to improve the lot of the poor in the inner city without comparable efforts to meet the needs of the poor in rural America.

There is more poverty in rural America, proportionately, than in the cities, according to the study. In metropolitan areas, one person in eight is poor, and in the suburbs, the ratio is one in 15. But in rural areas, one of every four persons is poor.

White persons outnumber nonwhites among the rural poor by a wide margin. Of the 14 million rural poor, 11 million are white. It is true that a higher proportion of Negroes than of whites are poor. Three out of five rural nonwhite families are classified as poor, according to commission findings.

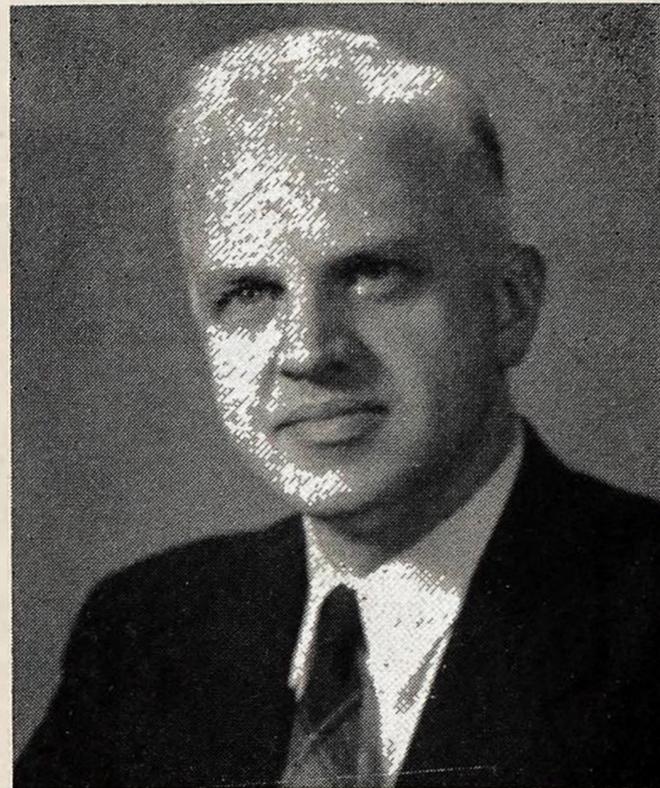
Also, most of the rural poor do not live on farms. They live in the open country, in rural villages and in small towns.

Within the South, Appalachia, the Coastal Plain to the East, the Ozarks to the West, the Black Belt of the Old South and the Mexican-American concentrations along the Southern border were distinguished as areas with the highest percentage of poor persons.

Of the poor families in these areas, more than 70 percent struggle along on less than \$2,000 a year, the study revealed. One

Devotional

MAKING MINISTRIES MEANINGFUL



By F. G. Schlafer, Fifth Avenue Church, Knoxville

"The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." . . . "As my Father hath sent me, even so send I you." Mark 10:45; John 20:21

Like her Lord, the church is sent to minister. The words of Jesus make this crystal clear.

The essential ministries of a church in modern times may be multiple. Methods and means used in ministering may need frequent modification, adaptation or updating. Otherwise they can become ineffective or outmoded in our rapidly changing times.

To fail to keep our ministries abreast of the times, in number, in kind, in emphasis and in approach, may be to offer people what they do not want. This is futile.

But, to proclaim an inadequate or mistaken message by means of "adequate" ministries is to offer people death instead of life. This is tragic and criminal.

It is desirable that medicine be pleasant to taste. It is urgent that the prescription be accurate and that the contents have quality and genuineness and be suited to the need of the patient.

Our's is a sick world, but not without hope. Our Lord is the Great Physician and His Gospel of redeeming love is the only cure.

To lead others to spiritual life and health, we, ourselves, must be alive in Christ and strong in the Word. Then, with compassion for others and open devotion to the Lord, we must offer to all God's remedy, as it is in the Bible.

While we seek to "keep up," let's be sure to "keep right!" Spiritual quality, Scriptural



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(Continued on Page 13)

Returned Journeymen Tell Horrors of War

By Bob Terry

LOUISVILLE (BP)—Vietnam, Israel, Jordan—three of the “hottest” spots on the face of the globe during 1967.

At The Southern Baptist Theological Seminary here, Missionary Journeymen who have just returned from these areas are bringing alive for their fellow students the horrors of war and its impact on the lives of individuals.

Fred Linkenhoker of Roanoke, Va., spent two years in Vietnam. Miss Jennie Mallow of Plainview, Tex., and Larry Keaton of Ft. Lauderdale, Fla., spent similar periods of time in Jordan and Israel, respectively.

These three former Journeymen are joined at Southern Seminary by six other students who were among the first group to be appointed under the Southern Baptist Foreign Mission Board program.

Linkenhoker taught English at the University of Dalat in Vietnam.

“In one of my classes,” he recalled, “there was a boy whose father ran for election to a village office. The Viet Cong warned that if he won the election, his days would be numbered. The boy’s father won, and two days later the VC came to the village and beheaded the man as an object lesson to the other villagers.

“Another of my students had a sister who taught school in Hue,” the Journeyman continued. “Teachers are high on the Viet Cong list of people to eliminate. They want the people kept ignorant and superstitious. One day the VC came into her elementary classroom and slit her open like one would slit open a hog, right in front of the students.

“This is how the VC operate—on the basis of terror,” the second year theology

accuracy and personal sincerity are indispensable—whatever the methods or ministries.

It is the heart of our task to offer men life and fulfillment through faith in Christ.

“Life” comes through trust in His vicarious sacrifice and victorious resurrection.

“Fulfillment” is found through commitment of self to Christ, expressed in ministry to others.

The secret of power, for true fruitfulness in Christian living and ministry, is Christ, Himself, living in us and working through us.

This is our God-given, constant, two-fold emphasis. It is the continuing purpose of the church.

Eagerly let us lay hold upon any new methods or ministries that will help us to better accomplish this Biblical objective. But let us be certain about the objective and sure of the desired results in Christ-centered living.

student emphasized. “They scare the villagers into cooperating with them.”

On the other side of the globe, a different conflict was raging, the five-day June War between Israel and her Arab neighbors.

Miss Jennie Mallow was preparing to leave Jordan when the war broke. She viewed the fighting there first hand.

“There were some reports about Israelis bombing and strafing civilian areas but I don’t know of this actually happening,” the first year religious education student said. “Mostly the Israelis knew what targets they wanted and went after them. They were more interested in radar sights and airstrips than in civilians.”

Miss Mallow continued, “The Jordanians were mostly scared. They were afraid of persecution like they experienced after the first war in 1948.

“In that war the Jordanians were driven from their homeland. That is a type of persecution which can not be overlooked,” she said.

She recalled Jordanians asked again and again, “Don’t you know how the Jews came

in and took our land and forced us out?” Miss Mallow added, “The Jordanians can not understand why the United States recognized Israel to begin with.”

The Israeli view of the war was presented by Larry Keaton. His two years were spent in a small village five miles from Tel-Aviv.

The first year theology student said, “The whole time I was there we were more or less expecting a war to start any day. It was really a relief to have the war over because tensions had been building for so long.”

When asked about his personal feelings during the conflict, Keaton said, “I found myself proud of the way Israel tactically fought the war. I’d say I felt a certain loyalty to the Israelis.”

He continued, “We had been told back at the Foreign Mission Board to avoid becoming emotionally involved with the nation and to concentrate our loyalties on people as individuals. I tried, but I couldn’t really do this,” Keaton said.

“I don’t think the war made me any less objective in my feelings toward the Jews; however.”

Miss Mallow commented that while she felt no loyalty to the Egyptians or Syrians, she too felt a growing loyalty to the people with whom she worked, the Jordanians.

“When you really live with people, you become involved with all that is important to them,” all the students agreed.

Readers Write . . .

. . . If You Have a ‘Why’?

● Like animals they broke windows, burned cars, ravaged empty homes; and the following day the same group picketed for the privilege of their constitutional rights. Why? Simply because these people, these young men and women, are so mixed up in the chaotic differences between the rights and wrongs of today’s “in” crowd world that they follow any warped “happening”, groping to answer their question mark lives.

The above is not written to condone such acts nor to say that they are not wrong, but rather to illustrate that the youth is not rebelling simply for the wrong; it is trying to find the right. That they should be faced with such emptiness of meaning is horrifying but inescapable in today’s world of change and crisis. Man cannot sit and watch his meaning for existence disappear . . . he must grasp onto some purpose; involving, unconventional, even obscene. He pours himself into something that, in all its irony, is being used to fill the gap of emptiness in his life, while it is so meaningless itself.

Were this not so why would the hordes of healthy, normal young men and women in Detroit, Alabama, and across the South have ravaged the country that their ancestors fought for and loved so dearly. If they could be shown, instead, the need to face the challenge to change this land and realize that they were created in God’s image with

the right to accept this challenge, it would give them enough meaning so that they would never have to look past their own convictions for an answer. It would help them move up the rungs of life’s ladder out of this pandemonium pit.

Nietzsche once said “If a man has a why for his life, he can bear almost any how.” If a man has a “why”, his purpose for life is never farther than his back steps, as long as they can lead the path to a new door.—Suzanne Carole Henry, Route 2, Ooltewah, Tenn. 37363

. . . It Takes the Blood

● The devils in our Soul cannot be forgiven; they have to be cast out, but how?, is the most confusing question of the ages. A believer is the only one who can rejoice with Isa. 35:8, “The wayfaring men, though fools shall not err therein.” If men of science had not believed in God in the field of science, any more than we have in the plan of redemption, we still would not know how to make a wheel.

We can believe every thing about Christ, and all of the promises He made, and refuse to believe His BLOOD can cast every devil out of our Soul forever, makes it impossible for Him to make a Christian out of us, or send us anywhere, because we are still in the bondage of Satan. There is POWER, POWER in the BLOOD; there is no other GOSPEL unto Salvation.—Floyd Johnston, Route 3, Box 125, Crossville, Tenn. 38555.

EDITORIALS.....

To March, Or Not To March?

This is the question plaguing some Baptist leaders as they plan for the Continental Congress on Evangelism in Washington, D.C. next October. The occasion is to launch the Crusade of the Americas linking Baptists of the Western Hemisphere in a mighty evangelistic effort. The Crusade which found its inspiration in a remarkable campaign in Brazil three years ago hopes to take the Gospel to people where they are—outside the churches—and to do this will use parades, rallies, out-door-preaching, house-to-house witnessing which were significantly successful parts of the crusade in Brazil.

But now there are some Baptists who say, "Don't do this in our Capital City!" lest our cause be misunderstood in identification with the protest parades which have plagued Washington's streets.

There is such a thing as being too timid about our faith. It is time to take the Gospel to the streets and if necessary parade for Christ if that can catch the attention of a world that needs Him so desperately and

knows so little about Him and what He can do for men who receive Him. We do not think parades are an answer to human needs. But if they are big enough and honest enough they just might make some men stop and think.

The parade being contemplated would be an attempt to point men to "Christ The Only Hope" with thousands of Baptists marching under such banners. It would be a far cry from hate-filled protests and demonstrations bent on strong-arming others into action for the benefit of the marchers.

We favor anybody who marches with the intent of witnessing to "Christ The Only Hope".

Prevent The Trouble

The USA has been promised another hot summer of protests, demonstrations, and violence. If we are to believe the prophets of racial revolution, 1968 may bring the nation's most serious racial crisis. Some who have been talking darkly of the coming trouble are fomenters of disorder and agitators seeking the overthrow of the American system. Some are militant Black Power fanatics, irresponsible extremists. Discontent breeds violence; hate arouses hate.

On the other hand, some who warn of impending trouble, aware of the smoldering sense of resentment and frustration of the economically depressed, are sincerely anxious to effect a more just economic, educational, and social atmosphere so that Negroes' legitimate grievances will be understood and be remedied. Honest efforts must be made to rid ourselves of racial bigotry and rid every community of all unfairness and injustice. America has made progress. But more needs to be done so every person has a just opportunity for a better life. The better day that we hope for, however cannot be brought about unless, responsible Negro leaders show maturity and reject the violent tactics of the Stokely Carmichaels and the Rap Browns. This *Christianity Today* recently pointed out in an editorial. We should all try to prevent the trouble that is forecast.

We cannot foresee improvement of conditions in the USA coming out of the tactics of planned harassment of officials and the public in general projected by Martin Luther King this summer in Washington, even though he says his demonstration will begin in a peace-

The Dividing Decision



American Baptist President Urges SBC-ABC Unity, Merger

NASHVILLE (BP)—The president of the American Baptist Convention told a Southern Baptist audience here he would do anything within his power to bring about a merger between the American and Southern Baptist Conventions.

L. Doward McBain of Phoenix, Ariz., strongly urged all Baptist bodies in the nation to unite, but conceded later he did not think it would happen soon.

McBain, pastor of the First Baptist Church of Phoenix and president of the 1½ million-member ABC, spoke at the First Baptist Church here where H. Franklin Paschall, president of the Southern Baptist Convention, is pastor.

"We aren't very different when it gets right down to it," McBain told about 200 members of the church attending a Wednesday evening service.

"Let's unite," he declared. "Let's start it tonight. If my saying it would nudge it one inch closer, I would say it with whatever influence the office might have: 'Let's unite.'"

Paschall said in an interview that it would be great if all Baptists could get together, but he was more pessimistic about the reality of the possibilities. "There are too many structural and organizational difficulties," he said.

Both Paschall and McBain cited some cultural and theological differences between American and Southern Baptists, but added that within both conventions, there is probably as much divergency as there is between them.

Following his address, McBain threw the floor open for questions, answering why American Baptists are not part of the Crusade of the Americas on a national basis.

He pointed out, however, that many American Baptists on a local and state level will be participating in the hemispheric-wide effort, and announced that Paschall had been invited to Phoenix to speak at a Crusade of the Americas rally. McBain said American Baptists in Arizona are in the crusade.

A question by Clifton J. Allen, editorial secretary for the Southern Baptist Sunday School Board here, asked McBain to list what he considered to be the positive attitudes that should unify and deepen the bonds between the ABC and SBC.

ful, non-violent way next month. The attempt to coerce Congress into enacting appropriate laws through his planned series of disruptive protests could well get out of hand with militant elements taking over. His training of 3,000 volunteers from the economically poor to mobilize thousands and set them up in shanty towns in the midst of Washington to camp there through the spring and summer and if need be, tie up transporta-

Interpretation

By HERSCHEL H. HOBBS

Camels and Needles

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25).

This grew out of the discussion following the rich young ruler's failure to renounce wealth for Jesus. Jesus said, "How hardly [with difficulty] shall they that have riches enter into the kingdom of God" (Mk. 10:23)! The disciples were amazed at this saying, since they thought of wealth as a sign of God's pleasure toward one. Jesus then repeated His saying (v.24), and then spoke of the camel and the needle.

What did He mean by this figure? Some would interpret this in terms of a gate into Jerusalem by which a camel could enter only after being relieved of his burden. But there is no basis in fact for this position.

Jesus was probably quoting a current proverb for the impossible. The Talmud speaks of the impossibility of putting an elephant through the eye of a needle.

So Jesus was saying that it is humanly impossible for a rich man as such to enter into the kingdom of God. His wealth becomes a spiritual liability because a man trusts in it and not in God. Thus it is **with difficulty** that such a man can be saved.

Humanly impossible? Yes, but not divinely so. For Jesus concluded, "With men it is impossible, but not with God: for with God all things are possible" (v.27). The Holy Spirit can convict a rich man of his sin. He can show him how helpless he is before God. And if he will repent of sin and trust in God through Christ, he can save him. God does not necessarily ask a rich man to take a pauper's oath. But He does ask him to forsake trust in wealth and to turn to Him in faith. And by His grace

McBain listed two major factors in reply: first, because of the deep crying need of America, for no denomination can do the job alone.

Second, he said, Baptists should recognize the gifts they have and share them with others.

Seminary Names Center For President Naylor

FORT WORTH (BP)—The board of trustees for Southwestern Baptist Theological Seminary here, meeting in activities commemorating the seminary's 60th year and the current president's tenth year, voted to name the seminary's student center in honor of President Robert E. Naylor.

The \$1.2 million Robert E. Naylor Student Center was completed in March of 1965 and was designed to become "a seminary community center."

Naylor became acting president of the seminary in April of 1958 and president on Sept. 1 of that same year.

In other trustee action, a record \$2,357,045 budget for 1968-69 was adopted, and plans were presented for three building projects to be started, hopefully, in 1968—a children's building, a medical center, and a president's home.

The president of the Southern Baptist Convention, H. Franklin Paschall of Nashville, paid tribute to Naylor and the seminary for the "outstanding contribution" made by both in fulfilling the task of theological education.

"We are living in a time when a lot of people have their feet firmly fixed in the air," said Paschall, pastor of the First Church Nashville. "There is no stability.

"Yet if we have ever had a time when there was a need for something to be sure, it is now. That is, after all, the task of theological education—to give purpose and meaning to all else," Paschall said.

He demands that wealth shall be dedicated to His service.

Someone said that money is a great servant but a terrible master. How true! How true!

"Who can deny the evangelistic gifts of Southern Baptists?" he asked. "But things are happening in American Baptist churches on the cutting edge of the new frontiers of the sociological upheaval in our time. What if we ever got together, and you gave your gift to us, and we gave our gift to you?"

tion and blockage of the city's streets can only cost King and his followers further loss of sympathy for their cause and maybe stiffen opposition against further enactment of civil rights legislation. King says such groups as those headed by Carmichael will have no part in his mobilization. He nonetheless publically meets with Carmichael and welcomes his support. A man is known by the company he keeps.

Tennessee Topics

Kenneth Chapman, pastor of First Church, Concord, has resigned to accept a call to Faith Baptist Church, Saskatoon, Saskatchewan, Canada. This is a small Southern Baptist Church and the only one in a city of 125,000 population. It is located in a favorable position to establish a number of other churches in the city and other cities and villages in the province and neighboring provinces. During Chapman's almost four years at Concord there have been over 400 additions to the church, about 100 for baptism. The church recently completed a \$141,000 education unit. **Eldon Smith** has been called as interim pastor.

Western District Association—Central Point Church purchased new pews and also extra chairs for Sunday school use. **James Lanus** donated a new pulpit stand. Jones Chapel's new pastor is **C. E. Tudor**.

Miriam Shelton, daughter of Rev. and Mrs. **Ray E. Shelton**, missionaries, was a long-distance winner in the "Tell Me Why" contests sponsored by **The Nashville Banner**. Miriam sent in her question—"What were the first shoes?"—while she and her family were on furlough in Nashville. Before she was judged a winner, they returned to Uruguay. After a month-long search for her whereabouts, the newspaper has sent her the prize, a set of **The New Book of Knowledge**. Miriam will be 10 years old Apr. 13. (Her address is Carlos Maria de Pena 4309, Montevideo, Uruguay.)

H. B. Woodward, Bells, who has been pastor of Maple Springs Church, Mercer, for the past three and one half years is now interim pastor of China Grove and Bethpage Churches near Rutherford in Gibson County.

The State Farm Companies Foundation has included Carson-Newman College, Jefferson City, in its program of Exceptional Student Fellowships. The Foundation fellowships are designed to aid and encourage high potential young men and women in their development and to help them prepare themselves for leadership roles in industry and society. The Foundation provides fellowships for outstanding students in business, mathematics and pre-law.

Vacation Bible Schools Report 58,322 Converts

NASHVILLE (BP)—Vacation Bible Schools conducted in Southern Baptist churches during 1967 recorded 58,322 professions of faith and offerings of \$702,031, the SBC Sunday School Board reported here.

The number of professions showed a gain of 2,744 over 1966, and the offerings a gain of \$42,318.

The 30,601 schools (an increase of 253) had a total enrollment of 3,439,325 pupils, an increase of 50,401 over 1966.

Missouri showed the largest gain in both total schools and enrollment. An increase of 58 schools and an enrollment increase of 8,124 was reported over 1966 in Missouri.

THE PILGRIMAGE TO THE BIBLE LANDS

June 5-26, 1968

Dr. George K. Schweitzer of Knoxville, Tennessee, tour leader and Bible teacher. Visiting Jerusalem, Bethlehem, Jericho, Hebron, Galilee, Tyre, Sidon, Rome, Athens, Corinth, and more. For a free brochure write "Wheaton Travel, Box 804, Wheaton, Illinois 60187."

Tennessee Baptists Give Record Month Receipts



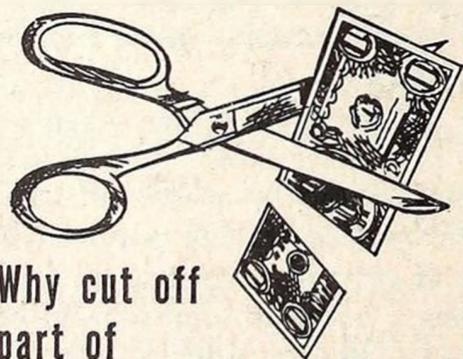
Dr. W. Fred Kendall, (left) executive secretary-treasurer for the Tennessee Baptist Convention is shown giving **Dr. Porter Routh**, executive secretary-treasurer for the Executive Committee for the Southern Baptist Convention, a check for the largest month's receipts in the history of the Convention.

NASHVILLE—During the month of January Baptists in Tennessee gave \$1,238,596.18 to mission causes. This was the largest month's receipts in the history of the Tennessee Baptist Convention. Sixty-five percent of the amount received went to support Southern Baptist Convention causes. According to Dr. W. Fred Kendall, executive secretary-treasurer, the check for \$809,886.33 was the most money to go from Tennessee to the Southern Baptist Convention in any one month.

Of the total receipts \$587,041.95 was for the Cooperative Program and \$595,574.27 for the Lottie Moon Foreign Missions offering. Two-thirds of the Cooperative Program receipts will be used in Tennessee to support the program of the convention which includes the missions departments, schools, children's homes, hospitals etc.

Stone Association—**Joe Case** and **Jimmy Medley** were ordained as deacons at Baxter Church, **Guy Farris**, pastor. Sand Springs plans to begin a building program which will enlarge the auditorium and increase Sunday school space. **S. T. Henry** is pastor.

Stuart Park Church, Cleveland, engaged in revival services Feb. 18-25 with **David Walker** as evangelist. There were 18 conversions, 10 by letter, one for full-time Christian service and 82 other decisions. Soul-winning teaching was conducted each morning. **Glenn E. Ford** is pastor.



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B&R

Trustees Approve New Salary Scale and Budget for Union

JACKSON—A new faculty salary scale and a record budget was adopted by Union University Board of Trustees, in semi-annual session on the campus here.

The new salary scale, raising the maximum salary possible approximately \$3,600 yearly will be gradually effected beginning with the fall semester of 1968. Union began last year a new year-round college calendar putting all teachers under a 12-months contract.

An operational budget of some \$1,600,000, was adopted by the trustees. The \$1,600,000 figure does not include all amounts to be spent on capital development.

At the recommendation of President Craig, contracts were renewed for all full-time faculty members. One resignation was accepted from a member of the Department of English, and one leave of absence to do doctoral study was granted to the Department of Health and Physical Education. A new doctorate, Dr. June White, has been added to the Department of Chemistry. According to President Craig, the present faculty-student ratio at Union will continue to be approximately the same and will be one of the best in Tennessee.

A resolution of appreciation for and confidence in President Robert E. Craig was unanimously adopted by the trustees.

Mrs. Sadie Abbett of 928 Brownlees, Memphis, died Mar. 3 at her home. She was the mother of **Mrs. R. B. Patterson** whose husband is secretary of the Sunday School Department of the TBC, Nashville. In addition to Mrs. Patterson she is survived by another daughter, **Miss Ruth Abbett** of the Brownlee address; and two sons, **K. R. Abbett** of Millington and **William C. Abbett** of the Brownlee address. Mrs. Abbett was 71. Services were held at Whitehaven Church, Mar. 4.

Miss Ruby May Owen of Columbia died Feb. 17. Services were held Feb. 18 with **William H. Delaney** and **James Pruitt** officiating. She was a member of Highland Park Church where she was director of youth activities and was active in other youth activities in Maury Association.

P. H. Hooker is retiring from the active pastorate after 48 years of service. He has served churches in North Carolina, Georgia and Tennessee, Zion Church near Benton being the last and longest pastorate Hooker has served. He has been pastor of this church twice, the first time for two years and now after 15 years he retires. During this time a new stone building was constructed, a pastor's home built and two acres of land purchased and added to the cemetery.



CHATTANOOGA—White Oak Church's Tremont Mission was constituted into Tremont Church Feb. 11. Program personnel included pastors and deacons of Hamilton Association, TBC Missions Dept. secretary, Leslie Baumgartner, Hamilton Association's Supt. of Missions, Pastor Ray Fowler, and Missions committee of the sponsoring church and Mission Pastor, Almon Hawkins. The mission last year had an enrollment of 198 with 109 average in Sunday School; and 35 average attendance in T. U. and a \$286 offering per Sunday. There have been 114 additions the past five years. The mortgage on the new building due in 1973 was paid off in 1967. The Church voted to begin giving 10% to missions (7% to Cooperative Program and 3% to Assn. Missions).

White Oak Church also sponsored and led another Mission to become Ridgecrest Church in 1956.

"Those Chosen Men" is a new 10 minute color filmstrip explaining all the benefits of the new Southern Baptist Protection Program. It is available free, and comes with either a 33 r.p.m. record or a magnetic tape. Write Paul Phelps, director, Protection Plans for TBC, 1812 Belmont Boulevard, Nashville, Tenn. 37203.

Rev. and Mrs. H. Jerold Palmer, Jr., missionaries to Nigeria, are now living in Kafanchan (address: P. O. Box 71, Kafanchan, Nigeria, West Africa). Palmer is a native of Dyer County, Tenn.; Mrs. Palmer, the former **Grace Powell**, was born in Tarboro, N.C., and moved to Portsmouth, Va., as a teenager. At the time of their missionary appointment in 1963 he was pastor of Phoebus Baptist Church, Hampton, Va.

The Ray E. Sheltons, missionaries to Uruguay, are now living in Conchillas (address: Conchillas, Colonia, Uruguay). Born in Cowan, Tenn., Shelton lived there and in Coalmont, Tenn., during childhood; Mrs. Shelton, the former **Mary McKee Fleming**, was born in Decatur, Ga., and lived in the Atlanta and Forsyth, Ga., areas while growing up. Prior to their missionary appointment in 1949 he was pastor of First Church, Tracy City, Tenn.

OLD BIBLES beautifully rebound

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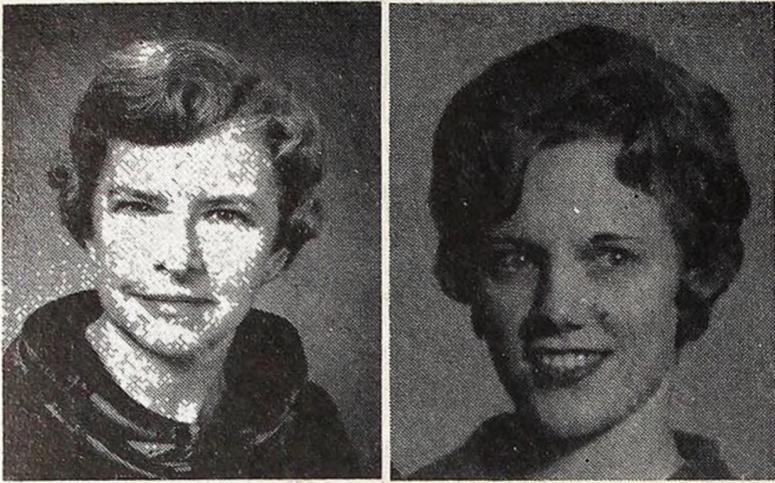
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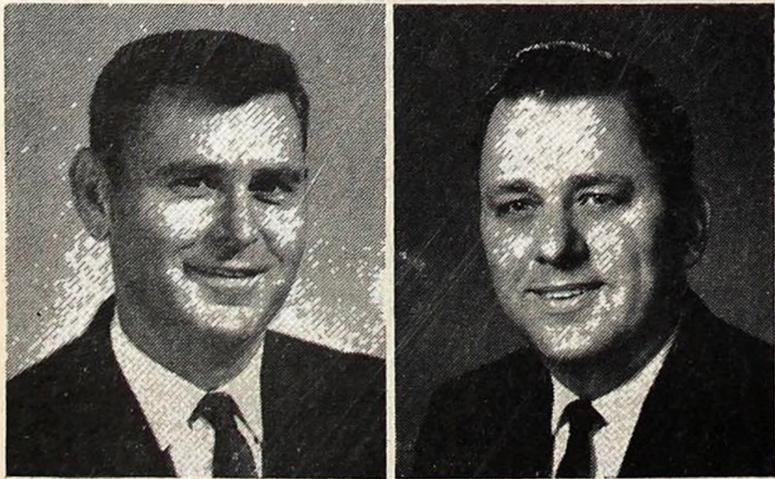
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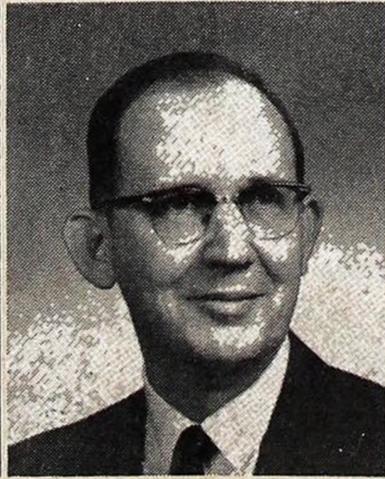


M



B. HOOD

HOWARD



JOHNSON



LOVE



MARSH



M

| Date | Association | Location | Association |
|---------|------------------|----------------------|---------------------|
| Mar. 18 | Holston | Cent., Johnson City | Chilhowee |
| 19 | Knox | Calvary | East Tenn. |
| 20 | Hamilton | Oakwood, Chatt. | Cumberland Gap |
| 21 | Nashville | Belmont Hgts. | Grainger |
| 22 | Shelby | Highland Hgts. | Jefferson |
| Mar. 25 | Watauga | Immanuel, Elizbtn. | Copper Basin |
| 26 | Sevier | Sevierville 1st. | Polk |
| 27 | Clinch, Mul Gap | Sneedville 1st. | Bradley |
| 28 | Holston Val. | Rogersville 1st. | Tennessee Val. |
| 29 | Nolachucky | Bethel, Morristown | Sequatchie Val. |
| Apr. 8 | William Carey | Fayetteville 1st. | Cumberland, Steward |
| 9 | Duck River | Highland, Tullahoma | Truett |
| 10 | Sweetwater | Madisonville 1st. | Beech River |
| 11 | McMinn | East Athens | Alpha, Judson |
| 12 | Loudon Co. | Calvary, Lenoir City | Maury |
| Apr. 15 | Fayette, Haywood | Somerville 1st. | Gibson |
| 16 | Madison-Chester | West Jackson | Dyer, Crockett |
| 17 | Carroll-Benton | Bruceston 1st. | Beulah |
| 18 | New Duck River | Edgemont, Shelbyv. | Weakley |
| 19 | Concord | Murfreesboro 1st. | Western District |

onal V B S Clinics

Location

Maryville 1st.
Newport 1st.
Pump Springs
Blue Springs, Rutl.
Jefferson City

Turtletown Bapt.
Benton 1st.
Cleveland 1st.
New Union, Dayton
Dunlap 1st.

Cumberland Dr.
McEwen 1st.
Parsons 1st.
Hohenwald 1st.
Columbia 1st.

Trenton 1st.,
Dyersburg 1st.

Troy 1st.
Dresden 1st.
Paris 1st.

Association

Campbell Co.
Clinton
Midland, Northern
New River
Big Emory, Hiwassee

Riverside
Stone
Union
Central
Salem

Robertson
New Salem
Bledsoe
Wilson Co.
Cumberland Co.

Hardeman
McNairy, Hardin &
Indian Crk.
Big Hatchie
Lawrence Co.
Giles Co.

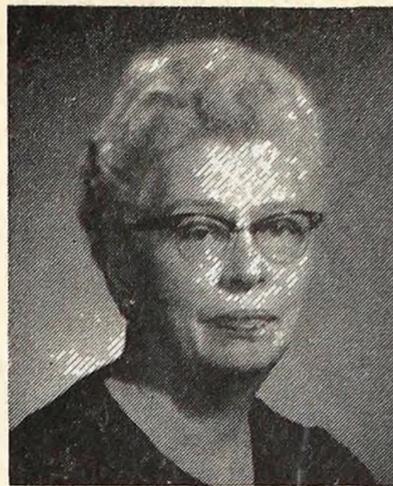
Location

Ind. Ave. Lafol.
Clinton 1st.
Union B. Ch.
Huntsville 1st.
Kingston 1st.

Livingston 1st.
Stevens St., C'vle.
Bear Cove, Sparta
Magness Memorial
Salem B. Church

Springfield B. Ch.
Carthage 1st.
Gallatin 1st.
Lebanon 1st.
Crossville 1st.

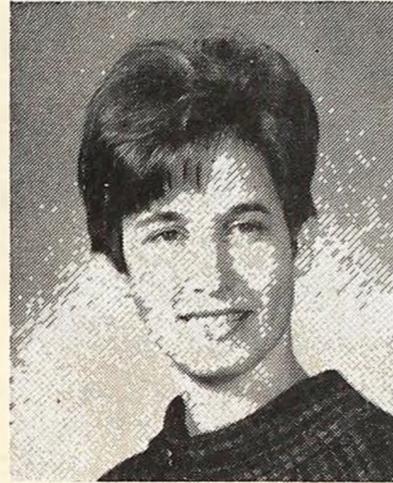
Bolivar 1st.
Savannah 1st.
Covington 1st.
Highland Prk., L'brg.
Highland, Pulaski



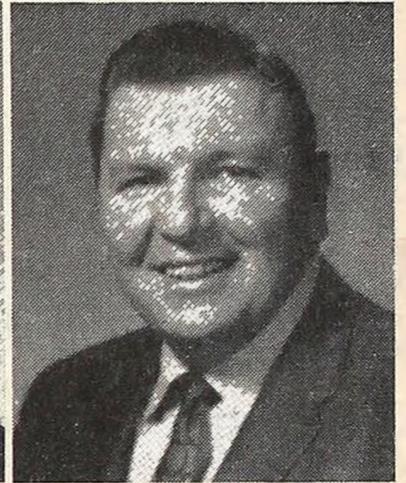
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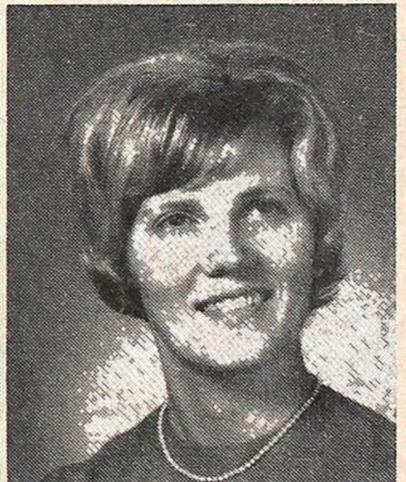
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1967-68

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Are you making plans now to promote the Junior Memory Work Drill in your church? It is very important that you begin right away this program for Juniors. The Juniors should be working now in getting ready for the church, associational and state drills. Find out when the associational drill will be held so you can put the date of your

church drill in your church calendar. Last year there were 294 Juniors participating in the State Drills. Will your church be represented this year? If you need copies of the Junior Memory Work Drill (each Junior will want one), write the Tennessee Training Union Department.

Conference on Science Open to 90 Ministers

OAK RIDGE, Tenn.—A conference for clergymen, "The Impact of Science on Society," will be held in Oak Ridge, Tenn., Aug. 5-16. The second of its type, the conference will be open to some 90 participants.

The conference is being presented by Oak Ridge Associated Universities (ORAU) in cooperation with Oak Ridge National Laboratory (ORNL), and is supported by the National Science Foundation and the Alfred P. Sloan Foundation.

Purpose of the conference is to provide ministers with an understanding of the nature, scope, effects and trends of contemporary science.

Participants in the conference will be selected on a nationwide basis from applicants representing various religious bodies. As in 1967, the majority of the participants will be practicing clergy; a limited number of seminary educators, deans, heads of clergy in-service training and religious editors will be accepted as observers.

The conference program will include morning lectures presenting new developments in the physical and biological sciences; afternoon sessions devoted primarily to discussions of the ways in which traditional social value have been affected by recent developments in science; and evening sessions for special guest lectures, informal discussions, study and social events.

Deadline for receipt of applications is May 15, 1968. Full details about the conference and application forms may be obtained from W. W. Grigorieff, Director, Conference on Science for Clergymen, Oak Ridge Associated Universities, P. O. Box 117, Oak Ridge, Tenn. 37830.

Southwestern Church Moves Into New Building

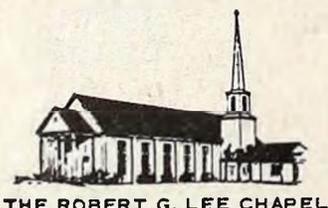
JOHNSON CITY—The congregation of Southwestern Church observed its second anniversary Feb. 4 by moving into its new building at 1112 Cherokee Road, from the Baptist Student Center. A former mission of Central Church, Southwestern was constituted into a church Feb. 19, 1967, with 116 charter members. There were 64 additions during its second year and 33 were by baptism.

Present building and grounds are evaluated at \$120,000. The first in a three unit building program, the sanctuary will seat approximately 300, with educational facilities for the same number.

James Cambron is pastor. All five of the choirs at Southwestern participated in the celebration. Mrs. Paul Wilson is music director.

Yes You Too Can Cut More Wood With A Sharp Axe

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THE ROBERT G. LEE CHAPEL

Mature Persons From 22 States Are Sharpening Their Axes Here During 1967-68

A Baptist Bible Institute Diploma represents 98 semester hours (three years) of resident study, with special emphasis in the pastoral ministry, church music, or religious education. The curriculum parallels that done in SBC seminaries, except we do not offer Hebrew or Greek. Also, we do not enroll college graduates, except in summer school.

1968 enrollment dates are: May 27, for summer school; Aug. 26, and Jan. 9, for first and second semesters.

For information Write The Dean
Baptist Bible Institute
Graceville, Fla. 32440

Joins Board Staff

NASHVILLE (BP)—A. Stuart Arnold, the first person to begin an all-age Sunday School in England, has begun his duties as a consultant in the Sunday School department of the Sunday School Board of the Southern Baptist Convention.

Born in England, Arnold came to the board from Guildford Baptist Church, Guildford, England, where he served as pastor since 1962. Under Arnold's leadership this was the first British Baptist church to introduce an all-age Sunday School and a fully coordinated financial plan.

During Arnold's ministry at Guildford, the membership increased by 30 per cent. Before he left Guildford, the church was packed to capacity with seats in the hall. During the last three months there were 50 persons converted at Guildford.

Arnold said he believes this increase in converts was due to the influence of all-age Sunday School. Among these conversions are included drug addicts, gamblers and youth who had strayed from home. He said about 80 per cent of these had never had any church connections.

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Eightieth Tennessee Annual WMU Meet

Local Committee Chairmen and Leaders



First Row: Mrs. W. A. Boston, Registration; Mrs. John C. Barlow, Ushers; Mrs. D. Isbell, President, Tennessee WMU; Mary Jane Nethery, Executive Secretary-Treasurer, Tennessee WMU; Mrs. O. V. Patton, President of Shelby County Association WMU and Chairman of Arrangements; Mrs. E. H. Crawford, Co-Chairman of Arrangements and President of Bellevue WMU; Mrs. Alfred Fel-

ley, First Aid; Velma Rhea Torbett, Publicity.

Second Row: Kathryn Price, Nursery; Mrs. Dodd Thompson, Ladies Parlor; Mrs. V. O. Sneed, Decorations; Virginia Martin, Book Store; Mrs. Charles Brown, Pages; Mrs. Warren Jordan, Parking; Mrs. Poston Cox, Executive Board Luncheon; Mrs. Clifford Epps, Check Room; Mrs. Solon G. Freeman, Hospitality.

Tennessee Woman's Missionary Union will convene May 2-3 at Bellevue Church, Memphis in its 80th annual session. The Crusade of the Americas will be the emphasis of the meeting with its theme, "Christ, the Only Hope," as the theme of the meeting. The opening session begins at 7:10 p.m., May 2, with music in prelude by the Memphis Baptist Hospital Nurses Choir.

The meeting will close Friday night, May 3. Among featured convention-wide guests are Mrs. Robert L. Fling, WMU, SBC, President and Dr. C. E. Autrey, Evangelism Division Director, Home Mission Board.

The Annual Meeting headquarters motels are:
Admiral Benbow Inn, Midtown
1220 Union Avenue

Memphis, Tenn. 38104

Holiday Inn, Midtown
1262 Union Avenue
Memphis, Tennessee 38104

Both these motels are within walking distance of the meeting place.

Please make reservations early.

Missionary Personnel For Junior Queens' Courts

March 16—Bell Avenue Church, Knoxville

Rev. Charles Morris, Malaysia

Mrs. Donald Frazier, Nigeria

Miss Evelyn Epps, Carroll Street Mission, Nashville

March 23—Highland Heights Baptist Church, Memphis

Mrs. Richard Walker, Brazil

Miss Mary Lou Hobart, Tanzania

Miss Evelyn Epps, Carroll Street Mission, Nashville

March 30—Springfield Church, Springfield

Mrs. Tucker Callaway, Japan

Miss Vivian Wilson, Good Will Center, Granite City, Illinois

—Beulah Peoples, GA Director



Callaway



Wilson



Morris



Frazier



Epps



Walker



Hobart

Attendance & Additions

Houston Hotels Nearly Full

HOUSTON (BP)—All downtown hotels have been filled for the period during the Southern Baptist Convention here, June 4-7, the SBC Housing Bureau has stated.

But there are still vacancies in the outlying Warick, Shamrock and Plaza Hotels, and the following motels: Holiday Inn, Southwest; Helena Tidlands, Towers, Sheraton Oaks, Ramada Inn, White Horse,

(Continued on Page 13)

Churches S.S. T.U. Add.

March 3, 1967

| Churches | S.S. | T.U. | Add. | Churches | S.S. | T.U. | Add. |
|-----------------------------|------|------|------|---------------------------|------|------|------|
| Alamo, First | 273 | 76 | | Kingston, Cedar Grove | 253 | 176 | |
| Alcoa, Calvary | 183 | 59 | | First | 422 | 144 | |
| First | 509 | 223 | | Knoxville, Beaver Dam | 375 | 157 | 1 |
| Athens, Central | 173 | 96 | | Black Oak Heights | 247 | 79 | 1 |
| First | 589 | 235 | | Broadway | 749 | 140 | |
| Baxter, First | 94 | 66 | | Central (Bearden) | 857 | 245 | |
| Bean Station, First | 91 | 33 | | Central (FT C) | 1155 | 437 | 3 |
| Adriel | 96 | | | Fifth Avenue | 577 | 143 | 1 |
| Barnards Grove | 100 | 26 | | First | 1022 | 246 | 3 |
| Brownsville | 574 | 150 | 1 | Grace | 419 | 135 | |
| Mission | 76 | | | Immanuel | 357 | 92 | |
| Calhoun, First | 168 | 75 | | Lincoln Park | 944 | 242 | |
| Chattanooga, Brainerd | 999 | 335 | | McCalla Avenue | 712 | 197 | |
| Calvary | 230 | 81 | 2 | Mount Carmel | 168 | 59 | |
| Central | 801 | 261 | 1 | Mount Harmony | 182 | 103 | 1 |
| Meadowview | 53 | 25 | | Meridian | 602 | 135 | 1 |
| Concord | 522 | 190 | | New Hopewell | 252 | 112 | |
| East Brainerd | 283 | 103 | | Smithwood | 619 | 175 | 4 |
| First | 980 | 271 | 2 | Wallace Memorial | 754 | 253 | 1 |
| Morris Hill | 268 | 84 | 5 | West Hills | 376 | 116 | 8 |
| Northside | 346 | 119 | | West Lonsdale | 378 | 192 | |
| Oakwood | 529 | 176 | 1 | LaFollette, First | 253 | 52 | |
| Ooltewah | 175 | 50 | | Lawrenceburg, Deerfield | 143 | 107 | |
| Red Bank | 1139 | 254 | | First | 193 | 51 | |
| Ridgedale | 508 | 180 | 1 | Highland Park | 282 | 104 | 3 |
| St. Elmo | 310 | 101 | | Meadow View | 109 | 61 | 1 |
| White Oak | 468 | 140 | 2 | Lebanon, First | 312 | 104 | 2 |
| Clarksville, First | 1012 | 218 | | Immanuel | 466 | 233 | 3 |
| Gracey Avenue | 233 | 108 | 1 | Rocky Valley | 154 | 66 | |
| Hillcrest | 301 | 142 | 3 | Southside | 202 | 114 | 3 |
| Pleasant View | 291 | 69 | | Lenoir City, Beads Chapel | 58 | 22 | |
| Spring Creek | 180 | 45 | | Calvary | 186 | 79 | |
| Cleveland, Big Spring | 324 | 132 | | Dixie Lee | 164 | 82 | 2 |
| Blue Springs | 84 | 50 | | First | 723 | 420 | |
| North | 426 | 171 | 6 | Kingston Pike | 146 | 80 | |
| Westwood | 264 | 90 | 3 | Pleasant Hill | 183 | 101 | 2 |
| Clinton, First | 581 | 204 | 2 | Shady Grove | 71 | | |
| Second | 416 | 112 | 3 | Lewisburg, First | 263 | 72 | |
| Collierville, First | 368 | 85 | 1 | Loudon, Corinth | 270 | 155 | 2 |
| Columbia, First | 403 | 100 | 2 | New Providence | 115 | 79 | |
| Highland Park | 396 | 158 | | Union Fork Creek | 84 | 83 | |
| Northside | 147 | 68 | | Madison, Alta Loma | 302 | 109 | |
| Concord, First | 324 | 114 | | First | 369 | 79 | 3 |
| Cookeville, Bangham Heights | 71 | 40 | | Madisonville, First | 295 | 90 | |
| First | 546 | 136 | | Malesus | 267 | 96 | |
| Washington Avenue | 216 | 86 | | Manchester, First | 328 | 126 | |
| Corryton | 226 | 97 | | Southside | 203 | 90 | 2 |
| Cottage Grove | 119 | 51 | 2 | Trinity | 155 | 78 | |
| Crossville, First | 216 | 58 | | Martin, Central | 309 | 84 | 2 |
| Homestead | 207 | 87 | | Maryville, Armona | 174 | 104 | 2 |
| Oak Hill | 105 | 54 | | Everett Hills | 446 | 172 | 2 |
| Daisy, First | 292 | 97 | | First | 748 | 229 | 2 |
| Dayton, First | 267 | 71 | | Grandview | 238 | 92 | |
| Denver, Trace Creek | 97 | 40 | | Madison Avenue | 169 | 68 | |
| Dickson, First | 343 | 121 | 3 | Mt. Lebanon | 247 | 127 | 3 |
| Dunlap, First | 151 | 65 | 2 | Monte Vista | 308 | 111 | |
| Dyersburg, Southside | 215 | 96 | | Old Piney | 130 | 73 | |
| Eagleville | 115 | 28 | 7 | Pleasant Grove | 155 | 66 | |
| Elizabethton, Calvary | 147 | 59 | | Salem | 164 | 94 | |
| First | 343 | 93 | 1 | Stock Creek | 183 | 93 | |
| Immanuel | 338 | 108 | 3 | McEwen, First | 86 | 28 | |
| Oak Street | 232 | 92 | 3 | McKenzie, First | 309 | 49 | |
| Siam | 185 | 72 | | McMinnville, Gath | 100 | 43 | |
| Ethridge, Mt. Horeb | 151 | 100 | | Magness Memorial | 297 | 61 | |
| Etowah, First | 265 | 69 | | Westside | 64 | 40 | |
| Franklin, Walker Memorial | 236 | 101 | 6 | Medon, New Union | 82 | 52 | |
| Gladeville | 160 | 60 | | Memphis, Ardmore | 637 | 245 | 2 |
| Goodlettsville, First | 555 | 169 | | Bartlett | 461 | 205 | 4 |
| Greeneville, First | 365 | 168 | | Bellevue | 1463 | 687 | 14 |
| Cross Anchor | 15 | 31 | | Beverly Hills | 563 | 161 | 3 |
| Hartshaw | 42 | 26 | | Boulevard | 267 | 92 | 1 |
| Second | 131 | 42 | 1 | Brunswick | 98 | 42 | |
| Greenbrier, Bethel | 140 | 84 | | Calvary | 241 | 135 | |
| First | 315 | 100 | | Charjean | 319 | 114 | 2 |
| Jordonia | 75 | | | Dellwood | 445 | 189 | 3 |
| Lights Chapel | 49 | 27 | | Ellendale | 212 | 92 | 2 |
| Harriman, Trenton Street | 322 | 93 | | Faith | 44 | 37 | |
| Henderson, First | 226 | 53 | | First | 1419 | 264 | 3 |
| Hendersonville, First | 971 | 156 | 8 | Glen Park | 358 | 185 | 2 |
| Henry | 109 | 43 | | Graceland | 615 | 200 | 2 |
| Hixson, Central | 402 | 195 | | Highland Heights | 1054 | 502 | 5 |
| First | 386 | 95 | | Kennedy | 524 | 219 | 2 |
| Memorial | 319 | 126 | | LeaClair | 510 | 242 | 1 |
| Humboldt, First | 513 | 152 | | Leawood | 810 | 251 | 1 |
| Jackson, Calvary | 470 | 191 | | Lucy | 181 | 119 | 3 |
| First | 900 | 226 | 1 | McLean | 473 | 168 | 2 |
| Highland Park | 229 | 75 | | Mountain Terrace | 327 | 183 | |
| North | 221 | 112 | | Peabody | 276 | 151 | |
| Parkview | 346 | 126 | 2 | Scenic Hills | 252 | 110 | 2 |
| West | 766 | 363 | 2 | Second | 945 | 355 | 3 |
| Johnson City, Antioch | 126 | 68 | 4 | Sky View | 458 | 210 | 3 |
| Central | 622 | 140 | 1 | Southern Avenue | 647 | 169 | |
| North | 197 | 43 | | Speedway Terrace | 577 | 240 | 7 |
| Temple | 373 | 113 | 2 | Temple | 852 | 228 | 1 |
| Unaka Avenue | 356 | 97 | | Trinity | 805 | 273 | 7 |
| Kenton, First | 212 | 62 | | Union Avenue | 919 | 123 | 3 |
| Macedonia | 91 | 72 | | Wells Station | 629 | 184 | 3 |
| Kingsport, Colonial Heights | 500 | 136 | 7 | Whitehaven | 814 | 243 | 7 |
| First | 888 | 284 | 1 | Milan, First | 474 | 124 | 5 |
| Lynn Garden | 442 | 113 | | Northside | 198 | 57 | |
| State Line | 300 | 184 | 9 | | | | |

| | | | |
|-------------------------------|------|-----|---|
| Monterey, First | 197 | 60 | 1 |
| Morristown, Alpha | 200 | 117 | |
| Bethel | 216 | 119 | |
| Beulah | 72 | 22 | |
| Buffalo Trail | 181 | 41 | 1 |
| Bulls Gap | 102 | 45 | |
| Calvary | 348 | 160 | 5 |
| Fairview | 132 | 27 | |
| Fernwood | 125 | 57 | |
| First | 663 | 141 | 2 |
| Lebanon | 91 | 41 | |
| Montvue | 217 | | |
| Pleasant View | 158 | 105 | |
| Murfreesboro, Belle Aire | 87 | 34 | |
| First | 605 | 167 | |
| Calvary | 110 | 47 | |
| Immanuel | 79 | 35 | |
| Powell's Chapel | 123 | 69 | |
| Southeast | 210 | 89 | |
| Third | 264 | 82 | 1 |
| Nashville, Belmont Heights | 1025 | 313 | 8 |
| Madison Street | 82 | 43 | |
| Brook Hollow | 408 | 121 | 2 |
| Criewood | 697 | 155 | 5 |
| Dalewood | 356 | 110 | 2 |
| Dickerson Road | 429 | 113 | |
| Donelson, First | 742 | 177 | 6 |
| Donelson View | 197 | 90 | |
| Eastland | 572 | 163 | |
| Fairview | 161 | 37 | 1 |
| First | 1342 | 473 | 1 |
| Carroll Street | 112 | 68 | |
| Cora Tibbs | 28 | 17 | |
| T.P.S. | 416 | | |
| Gallatin Road | 335 | 99 | |
| Glenwood | 273 | 94 | |
| Grace | 648 | 207 | |
| Grandview | 352 | 105 | |
| College Grove | 23 | 19 | |
| Hermitage Hills | 398 | 158 | |
| Hillhurst | 305 | 120 | 2 |
| Ivy Memorial | 232 | 81 | |
| Joelton | 282 | 120 | |
| Judson | 363 | 71 | |
| Benton Avenue | 69 | 29 | |
| Junior League | 37 | | |
| Lockeland | 425 | 82 | |
| Madison Creek | 141 | 89 | 3 |
| Park Avenue | 889 | 256 | 6 |
| Mission | 22 | | |
| Rosedale | 139 | 42 | |
| Two Rivers | 340 | 172 | 2 |
| Woodmont | 461 | 131 | |
| Oak Ridge, Robertsville | 646 | 196 | |
| Old Hickory, First | 421 | 165 | |
| Peytonville | 26 | 13 | |
| Oliver Springs, First | 179 | 59 | 2 |
| Middle Creek | 109 | 65 | |
| Parsons, First | 243 | 90 | |
| Philadelphia, Cedar Fork | 156 | 92 | |
| Portland, First | 307 | 114 | 5 |
| Powell, First | 247 | 56 | |
| Glenwood | 317 | 143 | |
| Pulaski, Highland | 134 | 34 | 1 |
| Rockwood, Eureka | 116 | 68 | |
| Rogersville, East | 242 | 110 | 1 |
| Henard's Chapel | 113 | 80 | |
| Hickory Cove | 64 | 32 | |
| Rutherford, First | 135 | | |
| Savannah, First | 204 | 71 | |
| Sevierville, First | 526 | 148 | |
| Seymour, Dupont | 120 | 41 | |
| First Chilhowee | 212 | 77 | |
| Shelbyville, First | 876 | 90 | |
| Flat Creek | 42 | | |
| Hickory Hill | 39 | 37 | |
| Smyrna, First | 342 | 112 | |
| Somerville, First | 237 | 111 | |
| Shady Grove | 31 | 22 | |
| Sparta, First | 203 | 68 | |
| Springfield, Eastland Heights | 254 | 94 | |
| Oak Grove | 205 | 82 | |
| Sweetwater, First | 518 | 130 | 2 |
| Oakland | 54 | 40 | |
| Townsend, Bethel | 151 | 41 | |
| Union City, First | 666 | 137 | 4 |
| Second | 303 | 84 | 1 |
| Watertown, Round Lick | 193 | 82 | 2 |
| Waverly, First | 208 | 60 | |
| Waynesboro, Green River | 164 | 69 | |
| White House, First | 182 | 40 | |
| Winchester, First | 233 | 60 | |
| Southside | 109 | | |

Child Care Executives Vote Cooperative Work

GATLINBURG, Tenn. (BP)—The Southern Baptist Child Care Executives meeting here voted to enter a cooperative relationship with the Southern Baptist Home Mission Board in appointment of a consultant in Southern Baptist child care and youth ministry.

An outgrowth of a two-year study by a committee of child care executives for Southern Baptist children's homes, the cooperative venture would seek to better interpret Baptist child care work among Southern Baptists.

The Southern Baptist Home Mission Board would later this year employ the consultant as part of its department of Christian social services, headed by Paul Adkins.

The proposed consultant would "provide counsel to Southern Baptist state convention child care agencies and other state and Southern Baptist agencies, and promote the child care ministry through effective communication."

During the meeting of the executives for Baptist children's homes and other child care workers, Adkins and Fred Moseley, assistant executive secretary of the SBC Home Mission Board, outlined responsibilities and qualifications of the new consultant.

Later, the group adopted a resolution calling for appointment of a committee of five from the Child Care Executive organizations to meet regularly with leaders of the SBC Home Mission Board to coordinate their efforts.

Elected new president of the Child Care Executives was James Browning, superintendent of the Baptist Children's Homes of Oklahoma City.

In a major address, renown child-care authority Alan Keith-Lucas, professor at the University of North Carolina, praised the wide vision and courage in imaginative experiments in child care by Southern Baptists.

The organization elected as first vice president, Hobson Shirey of Alabama; as second vice president, Paul Nunnery of Mississippi; and as secretary-treasurer, Erba A. Butler of Tennessee. The 1968 meeting will be at Jekyll Island, Ga., and the 1970 meeting in Jackson, Miss.

(Continued from Page 12)

Grant and Vagabond, the committee said.

Southern Baptists Planning to attend the convention who have not yet made hotel reservations were urged by the local committee to immediately write to the SBC Housing Bureau, Suite 1101, 1006 Main, Houston, Tex., 77002.

The committee asked that all such inquiries state the type of accommodation desired, three hotel or motel choices, arrival and departure dates, and return for confirmation.

Rural Poverty

(Continued from Page 2)

family in every four exists on less than \$1,000 a year.

The commission report criticized some federal farm and vocational programs designed to help these people as "woefully out of date." Instead of combating low incomes of rural people, these "relics of the past" have helped to create wealthy landowners while largely bypassing the rural poor, it charged.

In addition to low family incomes, these other poverty symptoms were cited:

- A low level of formal schooling among adults. Three million rural adults are classified as illiterates.

- Unemployment and underemployment. The unemployment rate in rural areas averages about 18 percent. The national average is about four percent.

- Poor educational facilities and opportunities. There are still about 10,000 one-room schools in this country—mostly in rural America.

- Inadequate health and medical care. Health service among low income persons in rural areas was described as "seriously deficient in quality . . . badly organized, underfinanced . . . too often discriminatory in terms of race and income and heedless of the dignity of the individual."

- Large families. Among white rural farm families with incomes under \$2,000 the average number of births per woman is 48 percent higher than for the nation as a whole. Among nonwhites the average is 156 percent higher.

- Poor housing. In 1960, 27 percent of occupied rural housing was classified as substandard—deteriorated or delapidated—compared with 14 percent for urban areas. A disproportionate number of the elderly occupy substandard housing in rural areas.

In order to correct these conditions which the commission said the nation has been "largely oblivious to," sweeping, detailed recommendations were made calling for action by all branches of government on the federal, state and local level as well as by private individuals and groups.

In addition to urging a re-examination of present farm programs and recommending changes in the administering of certain programs, the commission asked that present government units be redrawn to create multi-county districts, cutting across urban and rural boundaries.

Other recommendations include major policies and programs to enact full employment and manpower development program, extensive changes in the rural educational system, public housing and expansion of health services, food distribution and family planning programs.

Phelps Resigns OEO, May Seek Governorship

ATLANTA (BP)—With plans to return to his former position as president of Ouachita Baptist University in Arkadelphia, Ark., coupled with possible designs on the governorship of Arkansas, Ralph A. Phelps, Jr., has resigned as regional director of the Office of Economic Opportunity (OEO) here.

The well-known Southern Baptist said there is an "outside possibility" that he may run as a Democratic candidate against Republican Gov. Winthrop Rockefeller of Arkansas this year.

He said he has been urged to enter the governor's race, but that there "are no firm plans at this time." The ticket closes March 30.

He told the Baptist Press, "After six months work with the OEO, I am more convinced than ever before of the importance of Christian education and our church-related colleges.

Phelps was quoted by the Atlanta Constitution as saying that "anybody who works in the anti-poverty program feels frustrated."

He added that the basic idea of the poverty program—helping people to help themselves—is a good idea. But implementation of that idea has sometimes been somewhat less than "a howling success."

"If a government bureaucracy is the hope of the world," he said, "then the world is without hope, in my judgment.

"Our sick society has no chance of getting well apart from the moral and spiritual values taught by our churches and by a school like Ouachita," he added. "I am eager to resume my work in our Baptist school."

Phelps became regional director of the Southeast Region of the OEO on Sept. 1, 1967. He was responsible for coordinating all War on Poverty programs in the six state region including Tennessee, Georgia, Alabama, South Carolina, Mississippi and Florida.

Even if he decides to enter the governor's race, he said, he still will serve the remainder of this school year as Ouachita president.

Sargent Shriver, director of the Office of Economic Opportunity in Washington, accepted his resignation "with regret," saying that Phelps had brought "a high degree of integrity and dedication" to the Southeast regional office. Shriver said no successor had been named, but Phelps indicated an acting director would be appointed.

Another prominent Southern Baptist, Ross Coggins, regional director of Volunteers in Service to America (VISTA—the Domestic Peace Corps), has been serving as an acting deputy director since the illness of the current deputy director, Jesse M. Merrell, Jr., late last fall. Coggins is former director of communications for the Southern Baptist Christian Life Commission, Nashville.

The Achievements of Faith

Basic Passage: Heb. 11
Focal Passage: Heb. 11:1-7, 39-40

True faith is not a blind acceptance of a supposed reality as valid. It is not wishful thinking. It is not superstitious credulity.

There is no simple definition of faith that covers all of its meaning. It is trusting a promise. It is an acceptance of the veracity of a word. It is committal to a reality or a person. It is a receptive response to an inner impact of an unseen reality. Trust in its reality is justified when confident adventure on its validity produces expected results. In other words, we have a strong inner conviction of the reality of a spiritual experience. Then we act as if it is true and find it satisfyingly productive in life.

There is a big difference in accepting something as genuine and venturing forth on the assumption of its trustworthiness.

Faith is a positive energetic force which is quite productive in life. The greatest faith is the one which works or energizes by love.

The Meaning of Faith Heb. 11:1-3

Faith is the undergirding or assurance of our hope for good things in the future. Otherwise our looking forward to favorable events in the future would be pure wishful thinking. Much wishful thinking of man has been justified by encouraging realization. Witness such phenomena as the aeroplane, television and the cure of diseases which were so stubbornly incurable for so long. These seemed impossible at one period in man's development. Yet, there was some basis for hope in fact and in intuition for such an achievement. Spiritual faith moves along the line of some basis in fact and a strong impression advancing in the direction they indicate. It is not a blind plunge.

Faith generates a conviction of the reality of the unseen. This faith is a spiritual sensitivity to the impact of the unseen. Faith

verified by experience teaches us that that which is seen is temporal and that which is unseen is enduring.

The dynamism or productive power of faith is seen in the achievements of the heroes of faith.

Faith has its understanding of the validity of the claim that the worlds were framed by the word of God and that the seen was made out of the unseen. We know now that in a sense the visible is made up of the invisible. The visible is made up of invisible atoms and the atoms are composed of electrical activities and units which, of course, are also invisible. Those who first believed God's revelation about creation did not have this illustration that now encourages our faith but it, in a measure, vindicates their faith in God's word after many centuries.

Faith Appropriates Insight of Revelation Heb. 11:4-5

Both Abel and Cain brought the fruits of their labors as a sacrificial offering to God. Abel was a righteous, spiritual man. Cain was materialistic, selfish and envious. No doubt that there was some measure of revelation to guide them. Abel reacted to this revelation correctly. Cain was sensuous not spiritual. Therefore he reacted incorrectly. The outcome was that Abel offered a more excellent sacrifice than Cain. As a consequence he is saying something to all mankind even to our generation.

The faith in revelation which Enoch evidently possessed caused him to walk very close to God and very consistently in the direction God was moving. Therefore God translated him so that he could walk right into glory without dying.

Two Phases of Acceptable Faith Heb. 11:6

The faith that pleases God is twofold. It accredits the reality and existence of God. It exercises trust in the promises and nature of God, that is, that He is a rewarder of them that diligently seek Him. We must believe in God's existence and trust in His loving mercy as we come in search of Him.

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On Matters of FAMILY LIVING

By Dr. B. David Edens,
 Director, Marriage and
 Family Program
 Stephens College
 Columbia, Missouri 65201



Child Is Joint Responsibility of Home, School and Church

The child is being passed like a hot potato from home to school to church and back.

While it is generally accepted that home is no longer the center of a child's world, there is not enough compensatory cooperation between parents, school and church to assure youngsters' optimum development.

School and church each try to educate and socialize youngsters without knowing what the other is doing, while many parents don't seem to care who's doing what as long as their children have a full activities schedule.

Great Adventures of Faith Heb. 11:7-11

Noah took God at His word and prepared adequately for a great crisis and catastrophe. The world would not believe God's warning in Noah's testimony. Therefore by his action growing out of his faith he condemned his generation and became an heir of righteousness.

Abraham made a great adventure away from his homeland to an area unknown to him. He took God at His word and moved out. He traveled over the land which his heirs would possess some day. Isaac and Jacob were with him.

Both Abraham and Sarah lived and acted by faith when it seemed that they were going against the impossible. Their faith was so great that they journeyed with a conviction that they were headed toward a city whose builder and maker is God.

Faith of Ancients Complimented By Ours Heb. 11:40-41

These ancient heroes of faith made a great record in their day but did not live to realize all the blessings to which their faith entitled them. An unfinished work with richer and more immediate returns was reserved for us.

We stand on their shoulders and view everything with a larger perspective because of their recorded insight and achievement. They laid the solid foundations of God's great spiritual building. Those who have and will succeed them have the glorious privilege of laboring with our Lord in building the superstructure.

THIS SUMMER

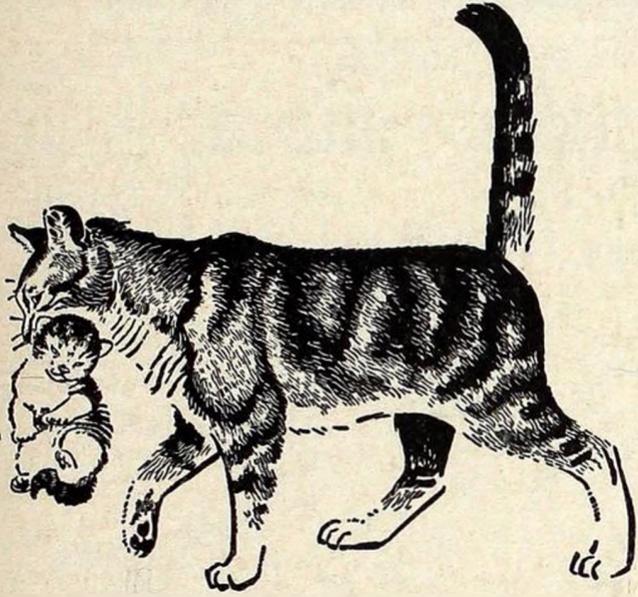
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Children's Page

SPOT'S NAP*

By Barbara Denbrook



Mother Cat had three baby kittens. One was white, so its name was White Kitty. One was black. Its name was Black Kitty. One was black with white spots. Its name was Spot.

One day Mother Cat said, "I am going to find a mouse for dinner. I want all of you to take a nap while I am gone."

Mother Cat placed each kitten in its bed. White Kitty shut her eyes. Black Kitty shut his eyes. Spot shut his eyes. But as soon as Mother Cat was gone, Spot's eyes opened.

Spot said, "I don't want to take a nap. I want to play. I'll find a friend to play with."

Spot climbed out of his bed. He walked off the porch into the yard. Soon he saw something sleeping by a little house.

Spot poked the something with his paw. "Will you play with me?" he asked.

The something opened its eyes. The something opened its mouth. "Bowwow, bowwow," it said.

Spot ran fast. He did not think the bowwow wanted to play.

Soon he saw something that said, "Cluck, cluck."

"Will you play with me?" Spot asked.

"No," said the cluck-cluck. "I cannot play with you. I must find a worm for my babies. I don't have time to play."

Spot walked and walked. Soon he saw something big with horns on its head.

"Will you play with me?" he asked the big thing.

The big thing said, "Moo, moo," in a loud voice.

Spot was afraid of the moo-moo. He ran fast. He ran and ran. Then he saw the porch where he lived.

KIRTLAND'S WARBLER—A RARE AND UNUSUAL BIRD*

By Sonia A. Randall

This spring, in one small area of the United States, the melodious trill of a rare warbler will ring through the pine. And almost no one else will hear it. As Kirtland's warbler goes about his springtime activities of courting and nest-building, he sings his ditty almost constantly, sometimes two thousand times in a day. His song carries almost a quarter of a mile.

A small area of Michigan's Lower Peninsula is the only place in the world where this warbler will nest. Each year he makes a sixteen hundred-mile trip from his winter home in the Bahama Islands to this preferred habitat in Michigan. It is a desolate, sun-scorched, windswept plain where he is almost the only inhabitant.

No one knows yet why this lovely little bird is so particular about his nesting ground. He will build only under jack pine which is between six and eighteen feet tall. Anything over or under this height is simply not acceptable to him. He will often refrain from raising a family rather than choose a substitute nesting ground. This is the reason there are so few of these warblers—scarcely a thousand in the world.

To keep this fussy little bird in existence, it is necessary literally to set forest fires. Here is why.

Jack pinecones stay tightly closed on the tree until intense heat makes them pop open and release their seed. Then in five or ten years, these seed produce trees of a size suitable for warbler nesting. For a long time, wild fires performed the reseeding service for the jack pine. However, as fire control methods improved, there were fewer fires and less jack pine reproduction. Then Kirtland's warbler—or the jack pine warbler, as he is often called—became almost extinct. Now several conservation organiza-

never run away again."

"Oh, I'm glad to be home," he said. I'll Spot climbed into his box. He shut his eyes. He went to sleep.

Just then Mother Cat came home.

"Wake up, children," she said. "It's time to eat dinner."

After dinner, White Kitty and Black Kitty played with a toy mouse. Spot wanted to play, too, but his eyes would not stay open. Mother Cat washed him and put him to bed.

"I wonder why Spot is sleepy," she said. "He had such a long nap today."

Laughs . . .

A local secretary was hospitalized and one of the others in the office went to visit her. During the visit, the visitor told her to relax, not worry about the office, and get well.

"We are sharing your work," she said. "Mary is making the coffee, Ruth does the knitting and I am working the crossword puzzles."

* * * *

How do you keep your children out of the cookie jar?"

"I lock the pantry door and hide the key under the cake of soap in the bathroom."

* * * *

Taxes and taxes and taxes and taxes!

Pay them we cannot refuse to,

Although they are why

Our dollar won't buy

Near half as much as it used to.—S. Omar Barker.

* * * *

Bride to grocer: "That flour you sold me last week was tough."

Startled grocer: "The flour was tough?"

Bride: "Yes, I made biscuits with it and my husband couldn't eat them."—Nuggets.

tions are setting fires to aid nature. They have set aside certain areas for warbler nesting grounds. They burn a different one each year. This controlled burning allows the area to reseed itself.

Kirtland's warbler, named for Dr. Jared P. Kirtland, who discovered him in 1851, is a tiny bird weighing scarcely half an ounce. He builds a compact little nest, two inches deep and two inches wide. He uses dead grass, pine needles, and a tuft or two of deer hair. The eggs are pinkish-white with a wreath of brown speckles at one end.

The mature warbler has a bright lemon-colored breast and striped bluish-gray back. The dashing male has a black "mask" across his eyes and even "wags" his tail. The warblers eat insects and huckleberries, but need little water. Usually morning dew is enough for their needs.

The warbler is an unusually trusting bird. A person moving quietly can come within an arm's length of him. Sometimes this unsuspecting little creature will even perch on a human being.

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BAPTISTRIES — SPIRES



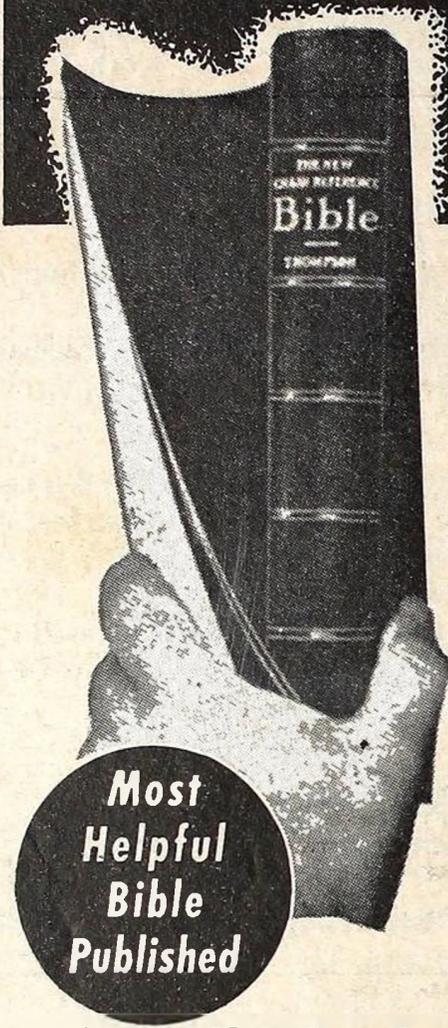
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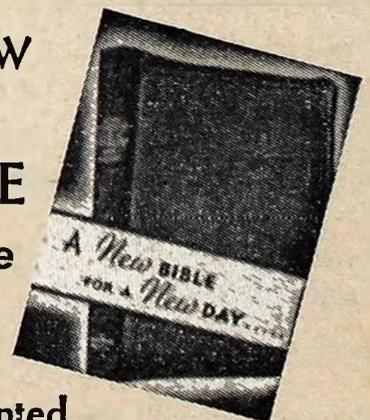
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