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Feasibility Study Proposed For Baptist Computer Center

NASHVILLE (BP)—An executive of the Southern Baptist Convention proposed in a speech here that Southern Baptists explore the possibility of establishing a computer center with a network of consoles in every state convention and every SBC agency.

Albert McClellan, program planning secretary for the SBC Executive Committee here, made the suggestion during one of three presentations to the SBC Inter-Agency Council on the use of computers in society today and Southern Baptist life.

McClellan specifically proposed that a study group from the Inter-Agency Council Administrative Committee join with a group of state convention executives "to explore over a long period of time computer possibilities."

Almost immediately after his speech, a motion was made and passed unanimously by the Inter-Agency Council of the SBC asking its chairman, Merrill D. Moore, to appoint such a committee, and its administrative committee to set forth its duties and functions.

McClellan made it clear in his speech that he was not saying that such a Baptist computer center with console units at every SBC agency and state convention should be established, but rather that the possibility should be studied. "This is not a problem that can be faced in an afternoon of empty-headed

brainstorming," he said.

Earlier during the entire morning devoted to computer studies, a representative of Honneywell Corp., Kenneth Inman, showed films depicting creative uses of computers by industries, and a Baptist news editor, Jim Newton of Nashville, presented a report on what Southern Baptists are now doing in computer applications.

"Southern Baptist agencies seem to be at least five years, and perhaps in some cases as much as 10 years behind business and industry in computer useage," said Newton, assistant director of the Baptist Press, news service of the SBC.

He declared the Christian must not be blind to the new kind of world the computer is creating, but rather the Christian must help men being shaped by the computer to understand what is happening. "They (Christians) must show the new man the way to find himself."

McClellan listed perplexing problems that the computer forces man to face, including such things as destruction of past landmarks, disturbance people face when they have to retrain for two or three careers eliminated by computers, shifts in society, etc.

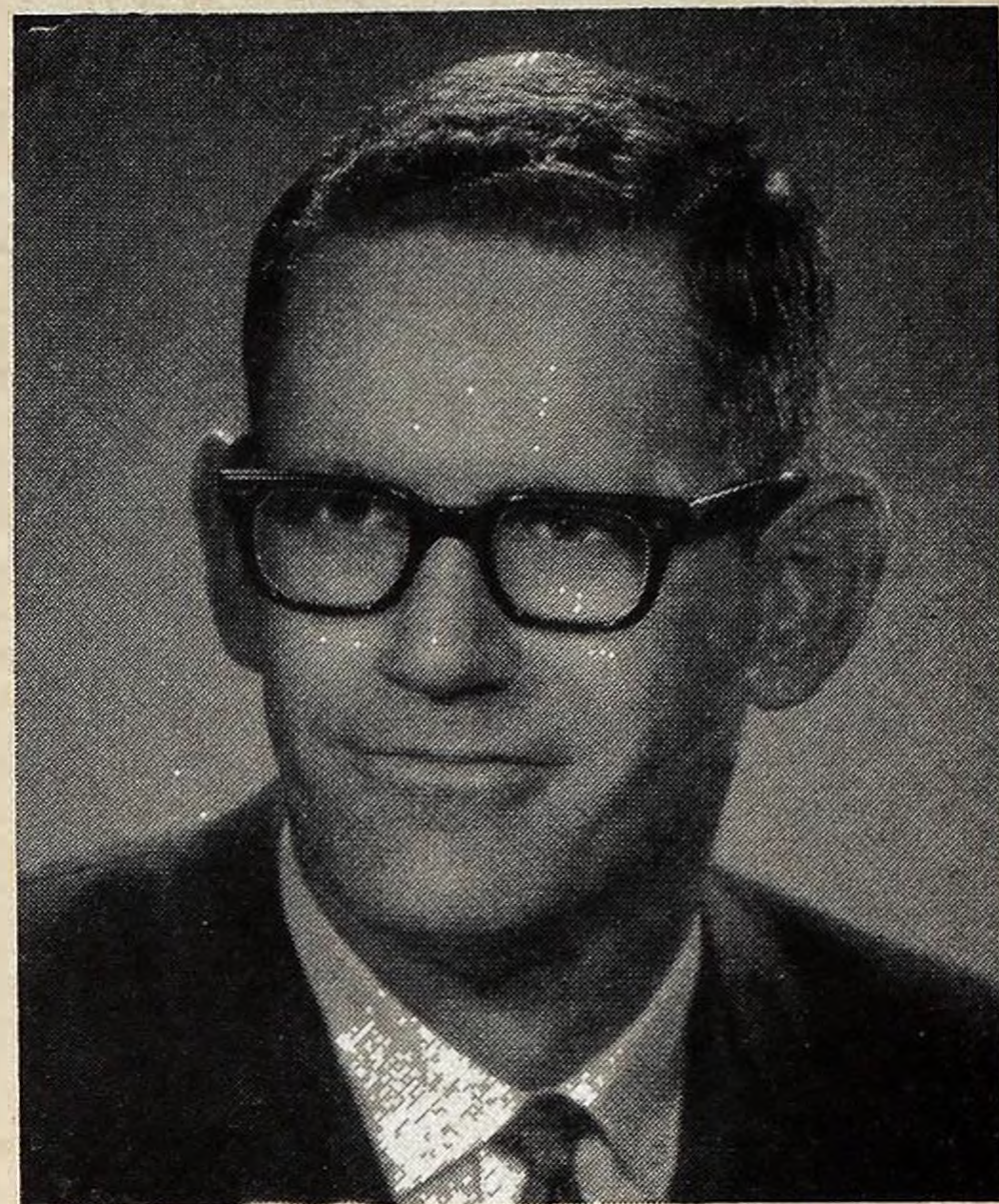
"Somehow," he observed, "Southern Baptists must come alive to these questions, not merely in the seminaries, but in these halls, and in the halls of the churches. Somehow our pastors must be pulled into the new times with all its computer-bred problems.

"We can't kick the computer, for it will kick back. We've got to realize that the computer world is here and get on with our job of spiritual understanding and spiritual leadership."

McClellan maintained that Baptists can better do this job with the help of the computer as a tool.

Devotional

Apostolic Christianity



By Dr. Bill Sherman, Woodmont Church, Nashville

In today's world, the word "Christian" has lost some of its punch. It virtually means all things to all men. This is a radical departure from apostolic Christianity. By the way, what are we talking about when we say apostolic Christianity?

One of the attributes of apostolic Christianity is that man will see God as God and serve him. This isn't as simple as it appears. Modern man has many gods. What are their names? Not Baal, Bacchus, or Dagon; rather, Mr. Hicks, Mr. Big, Mr. Moneybags, Mr. Brain, and Mr. Me. So we chuckle at the ancients in their polytheism? I suppose the ancients should chuckle at us. Modern man is quite pagan. He just calls his gods by different names. Apostolic Christianity declares that we shall see Jehovah as God and worship him.

Apostolic Christianity also means that we shall see man as man and love him. This is a big order. In American history, we have not always treated all human beings as men. For instance, there have been times when the Irish, the Negroes, the Latin Americans, and the Orientals have been placed in positions less than humane. The New Testament is unalterably opposed to such positions. We must see all men as men, made in the image of God with inestimable value, and love them.

Finally, apostolic Christianity means that we shall see the world as real and seek to change it. Isn't this what Jesus was talking about when he calls us light and salt? I think so. Does this mean that we shall leave our churches and simply carry on programs of social reform? Is it either the church or a social ministry? No, it is both ministry in the church and ministry to the social order.



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FRONT COVER PICTURE

THE HOUSTON SPAGHETTI BOWL, a portion of Houston's vast Freeway system, symbolically communicates the route that Southern Baptists will be taking to attend the Southern Baptist Convention here June 4-7. The Sam Houston Memorial Coliseum where the convention will be held is pictured at upper right, just East of the expressway complex, a part of Interstate Highway 45 where it intersects with Memorial Drive. (BP) Photo courtesy Texas Highway Department.

“Issues And Answers”

By T. B. Maston

Retired Professor of Christian Ethics Southwestern Baptist Theological Seminary

This is the title of a series of pamphlets by the Christian Life Commission of the Southern Baptist Convention. Ten were released in the fall of 1967. They are: Alcohol, Communism, Gambling, Honesty, Juvenile Delinquency, Mass Media, Peace, Pornography, Poverty, and Race Relations.

A single copy of each of these pamphlets may be secured free from The Christian Life Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tennessee 37219. Additional copies are 5 cents each.

These pamphlets are attractive in format and informative in content. An encouraging aspect of them is the fact that they not only set forth the issues, they also suggest answers. It is easier to analyze problems than to recommend solutions.

It is true, of course, that the first step toward a solution is an understanding of the issue or problem. This means that the portions of the pamphlets that outline the issues are really a part of the answer.

In some cases, the suggested answers or solutions are more strictly practical; in other cases, more idealistic. Whether primarily practical or idealistic or theoretical, they are challenging.

Some pamphlets are more sharply outlined than others. For example, the pamphlet on Communism includes the following suggested “answers”: “Take communism seriously”; “Beware of the conditions which contribute to Communism”; “Avoid panic”; “Take Christ seriously”; “Accept the social imperatives of the gospel”; “Demonstrate the superiority of the Christian way of life”; “Preach the whole gospel.” Each “answer”

is spelled out to a limited degree.

Some answers are more immediately applicable to individual Christians, others to groups of Christians or to churches. For instance, the pamphlet on race relations suggests answers “On the personal level,” “In the family,” “In your church,” and “In daily life.”

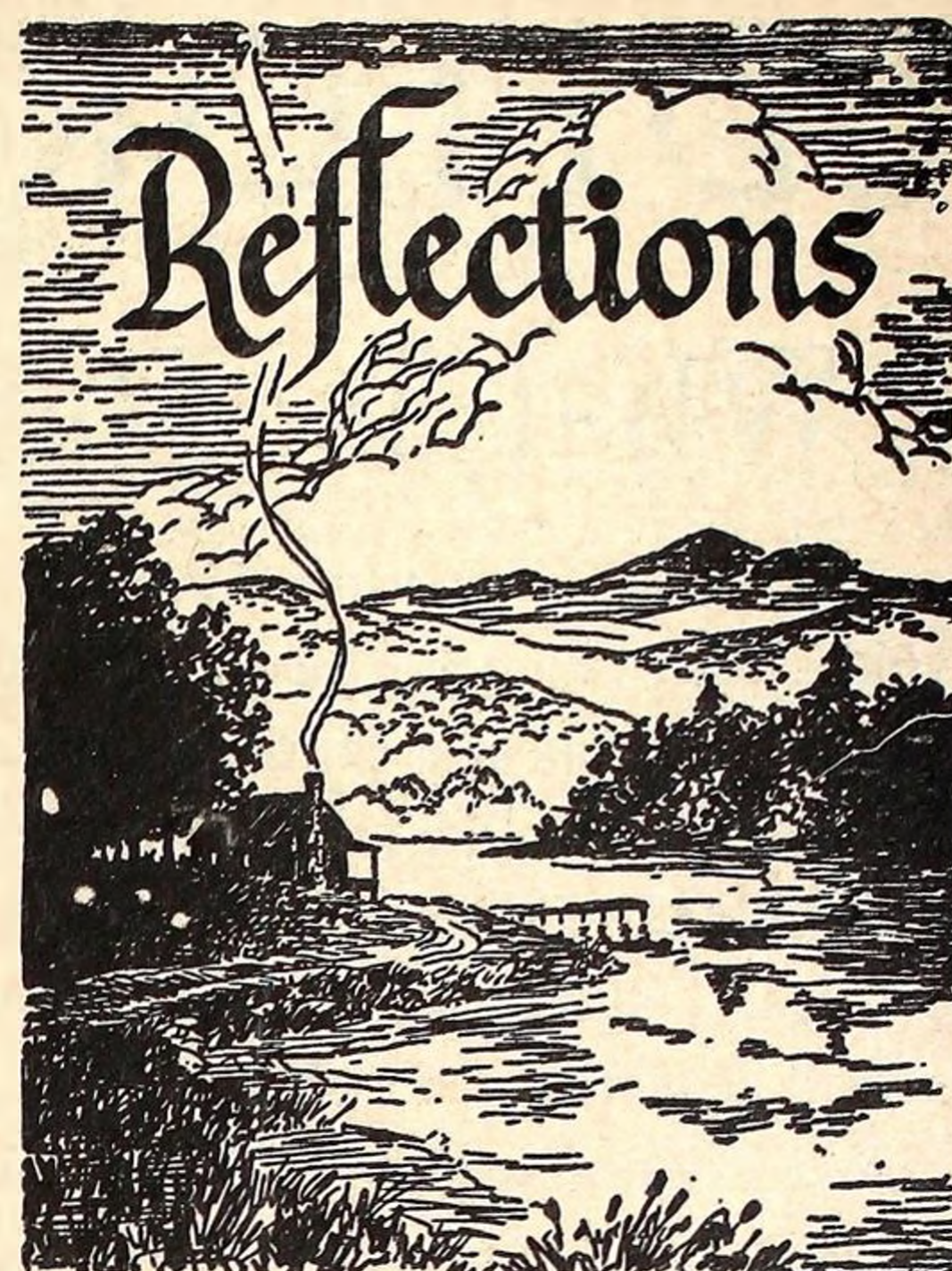
The Christian Life Commission also offers single copies of approximately fifty other pamphlets for one dollar (\$1.00). You can also secure from the Commission a list of all the pamphlets it has available.

Under the direction of Foy Valentine, the Christian Life Commission seeks to provide leadership for Southern Baptists in the area of applied Christianity. Many of us believe that our failure to apply consistently our Christian faith to social and moral issues is the weakest spot in Southern Baptist life. The Gospel we preach and teach is much better than the Gospel we practice or live.

The latter explains the fact that what the Christian Life Commission says to Southern Baptists is sometime resisted. Most of us do not like for our weaknesses and inconsistencies to be pointed out to us.

Increasingly, however, Southern Baptists have come to appreciate the contributions of the Commission to our Baptist life. Pamphlets such as the present series will add to the stature and ministry of the Commission.

Pastors, teachers, and workers in every phase of the work of our churches will find helpful material in these pamphlets.



Pearl Buck, Nobel and Pulitzer prize winning author: “If you want to understand today, you have to search yesterday.”

* * * *

Christian faith does not smooth out the difficulties of mental life but it makes them bearable and provides a means whereby men can establish enough order and law over the chaos of thinking and feeling to make significant living possible.—R.E.C. Browne, **The Ministry of the Word** (SCM Press).

* * * *

Today the four I's of education, involvement, inspiration, innovation, and ideas are important factors to promoting the three R's—Clifton Scott, “Aerospace Education,” **Hoosier Schoolmaster**.

* * * *

We come into this world head first and go out feet first; in between, it is all a matter of balance.—Paul Boese.

I believe that George Macleod makes sense when he writes: “I simply argue that the cross be raised again at the center of the marketplace, as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves . . . because that is where he died. And that is what he died about. And that is where churchmen ought to be, and what churchmen should be about.”

I believe that this is the kind of faith that the New Testament is talking about when it speaks of apostolic Christianity. Let's be about it.

Biracial Task Force Urged

COLUMBIA, S. C. (BP)—Concern over “the growing racial crisis in the state” has prompted the South Carolina Baptist Public Affairs and Christian Life Committee to urge establishment of a biracial task force in every South Carolina community.

The Baptist committee also endorsed the work of the State Task Force on Community Uplift in calling for “improved communication between the races on the local as well as the state-wide level.”

“We express our deep concern over the growing racial crisis in our state and nation,” declared the statement from the Baptist committee.

The committee urged Baptist people in the state “to support and provide leadership

in the efforts being made to establish a biracial task force in each community as a means of making sure that the communities:

“(1) recognize the needs of all segments of its population, (2) identify the trouble centers which might provoke racial disturbance, and (3) initiate the actions needed to show good faith towards the achievement of full opportunities for all citizens.”

The South Carolina Baptist Convention's Christian Life and Public Affairs committee also said it was arranging for a series of regional meetings for leaders of Baptist churches to implement this call and provide a forum for discussion of the issues.

EDITORIAL

What Is The Church Supposed To Do?

Why is the church here? What is its mission? Some voices today contend loudly that the church be relevant. They conceive of the church's reason for being as one of serving the humanly interpreted needs of this present age. This construes the church's mission as political activism in full tilt against contemporary, social, economic, and political evils.

We do not believe today's church can properly understand its mission without looking to the primitive church. We must study the New Testament account of its beginnings. The early church dealt with the immanent. But it did so in the light of the transcendent. Jesus affirmed, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

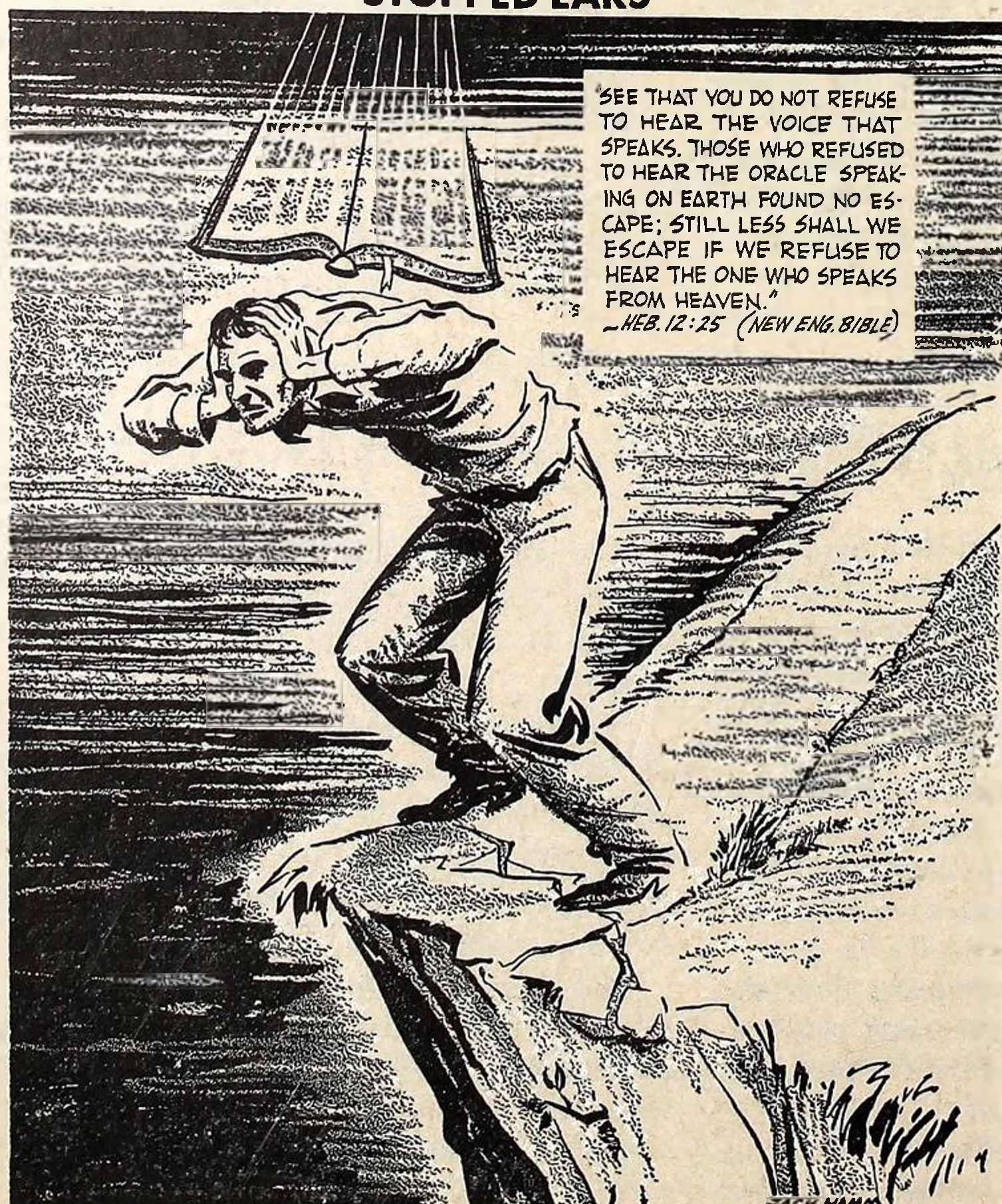
The message of the church is a spiritual one. It demands men get right with God. This necessitates repentance and faith. But this spiritual, inward change to be wrought in man through the power of the Holy

Spirit has its outward effects. The church is concerned with the seen as well as the unseen, the temporal as well as the eternal. It is concerned with man-to-man relations as well as man-to-God relations. The business of the church is justice as well as worship. It is alleviation of human misery as well as the voice of petition and supplication rising from a sanctuary. We must not overemphasize one at the expense of the other. Someone remarked, 'God gets nauseated with prayers as long as there is a beggar at the gate!'

The church has no true mission in the world unless it recognizes that it has a message from above and beyond this world. The church is never relevant to human need until it comes to men with the good news of redeeming love in Jesus Christ. A prominent Jewish rabbi, himself a liberal activist, recently remarked, "The nervous scurrying for relevance by politically active clergyman may represent the sickness not the health of American religion." This Jewish religious leader said Christians currently "trying to revitalize their religion by making it socially relevant should note the experience of Jews who started doing the same thing a hundred years ago." The rabbi offered the advice that trying to be socially relevant "doesn't work." The very moment the clerics become more worldly, the world goes to hell all the faster, he concluded.

The church in a secular age must be able to witness clearly to One who gives ultimate meaning to the secular. It is the business of the church to point to Jesus Christ who speaks to man's ultimate hungers and needs. The church must tell of one who is the bread of life, of one who answers the eternal thirst, of one who presents in himself the answer to the question, "If a man die shall he live again?" The church is to witness to one who shows us the face of the Heavenly Father. He cares for us and has proven the depths of His love in the cross to save us from guilt and fear.

STOPPED EARS



SEE THAT YOU DO NOT REFUSE TO HEAR THE VOICE THAT SPEAKS. THOSE WHO REFUSED TO HEAR THE ORACLE SPEAKING ON EARTH FOUND NO ESCAPE; STILL LESS SHALL WE ESCAPE IF WE REFUSE TO HEAR THE ONE WHO SPEAKS FROM HEAVEN."
—HEB. 12:25 (NEW ENG. BIBLE)

Seek To Combat Bad Influences Of TV And Movies

KNOXVILLE—A group of concerned citizens have started a movement here to stem undesirable influences in television and movies. They have taken the name CURE (Christians United for Responsible Entertainment). Although the movement was born in a Baptist church in Knoxville it crosses denominational lines and is seeking members in other churches and other interested citizens to join in a concerted movement to change the fare for the better in television and movies.

The group is communicating with presidents of Woman's Missionary Societies pastors of churches and others so as to combat the demoralizing and depressing effects of programs of the communication media that are considered morally harmful. Attention has been called by one of the group to a reprint from the **Reader's Digest** of an article "Sick Movies—A Menace to Children" by Sen. Margaret Chase Smith.

Interested parties are requested to write CURE, Box 9203, Knoxville, Tenn. 37920.

Another Award For "The Vine"

NORMAN, Okla. (BP)—"The Vine," Southern Baptists' Radio and Television Commission documentary on the life of Christ, was proclaimed a winner on photographic excellence at the recent 25th Annual Television Newsfilm Competition in Norman, Okla.

Joseph Vadala of the National Broadcasting Co., director of photography for the hour-long color production, will receive the third-place award. The presentation will be made by the National Press Photographers Association in June at its annual convention in Louisville, Ky.

A panel of five experts judged this year's newsfilm competition, which is sponsored jointly by the University of Oklahoma School of Journalism and the press photographers association. They sifted through 224 entries in all categories before coming up with "The Vine" and other winners.

"The Vine" climaxed a trilogy of color documentaries begun in 1960 for "The Baptist Hour," NBC's televised series produced in cooperation with the Radio-TV Commission, which is located in Fort Worth. A portrayal of the life of Christ through scenes filmed on the actual locations in Israel and Jordan, "The Vine" skillfully relates Christ's ministry 2,000 years ago to His present ministry to those who are committed to Him.

Interpretation . . . By HERSCHEL H. HOBBS

Surprises In Heaven

"But many that are first shall be last; and the last first" (Mark 10:31).

These words were spoken by Jesus within the context of rewards in the kingdom of God. No true service for Christ will go unrewarded. But the reward will be according to heavenly not earthly standards. And for this reason many will be surprised in the final judgment.

Literally Jesus said, "But many shall be first last, and the last first." Many who are first by earth's standards will be last by heaven's standards. And *visa versa*.

Yes, there will be surprises in heaven. Many who stand at the head of the line on earth will be sent to the foot of the line in heaven. Many who stand at the foot of the line by earth's standards will be sent to the head of the line by heaven's standards.

The world determines greatness by the number who serve a man (v.42). Heaven determines greatness by the number a man

serves (vv.43-44). The world rejected Jesus, but God exalted Him. Thus He is the prime example of this **surprise**. He came not to be ministered to but to minister, and to give His life a ransom for all who believe in Him (v.45). To most of His contemporaries Jesus was a peasant carpenter, an itinerant teacher, a threat to the **status quo**. But history has declared His to be the greatest life ever lived on earth. And heaven has exalted Him above and beyond every other glory (Phil. 2:9-11).

We are, therefore, to build life upon the foundation of Christ, using materials which abide (I Cor. 3:11ff.). And the judgment will declare with what materials we have built.

Surprises in heaven? Yes. It will be infinitely better to be surprised by being told to go from the foot of the line to the head than the opposite. Be sure that your surprise is a joyful one!

55 Messages Featured On Pastors Conference

HOUSTON (BP)—A total of 55 sermons, messages and devotionals will be packed into the two-day program of the Southern Baptist Pastors' Conference here at Sam Houston Memorial Coliseum, June 3-4.

The program for the conference was arranged and released by the president of the SBC Pastors' Conference, Gerald Martin, pastor of Poplar Avenue Church, Memphis.

Each of the four sessions of the conference will close with major addresses by five prominent Baptist ministers—Herschel H. Hobbs, pastor of First Church, Oklahoma City; W. A. Criswell, pastor of First Church, Dallas; Ramsey Pollard, pastor of Bellevue Church, Memphis; J. D. Grey, pastor of First Church, New Orleans, and R. G. Lee, pastor-emeritus of Bellevue Church, Memphis.

The opening session will also spotlight a special feature on the Crusade of the Americas, led by W. Wayne Dehoney of Louisville, North American Coordinator for the Crusade of the Americas; and Henry Earl Peacock, missionary to Brazil and coordinator for the Crusade that encompasses North, Central and South America.

Three messages will be brought by Clark Pinnock, professor at New Orleans Baptist

Theological Seminary, and the only person on the program to speak more than once.

Music throughout the conference will be led by William Ichter, Southern Baptist missionary to Brazil who wrote the hymn which is being used as the theme song for the Crusade of the Americas.

There are 106 persons listed on the program for the two-day meeting, including the 50 or more who bring addresses, plus those who make presentations, sing, lead in prayer, etc.

Themes for each of the sessions, Monday morning through Tuesday afternoon, will be (in order) "God's World," "God's Power," "God's Way," "God's Message," and "God's Son."

Speakers listed on the program from Memphis in addition to the above named and the session at which they speak, include:

Monday Afternoon: Ed Wilbanks, Post Office Employee; and Wallace E. Johnson, official of Holiday Inns of America.

Monday Night: Greer Garrott, pastor, Richland Church.

Tuesday Morning: Jerry Glisson, pastor, Leawood Church; and Clifton Woolley, physician.

Tennessee Topics

Wayne Ford, son of Mr. and Mrs. Felton Ford, Nashville, senior at Belmont College, was ordained to the ministry Mar. 24 at Tusculum Hills Church, Nashville. He has been called as pastor of Pleasant Hill Church, Pleasant Hill. Mrs. Ford is the former **Judy Tucker**, daughter of Mr. and Mrs. Oscar Tucker, Nashville, and also a senior at Belmont.

H. S. McKenzie, chairman of the Carson-Newman College Business Department, has received an appointment under the Fulbright Program to become a consultant in management to the Government of Cyprus. Dr. McKenzie and his family expect to leave the states in late August for their new post. He plans to return to C-N College next year.

After 10 years **Morris Lee** is returning to a former pastorate, Big Rock Church, Stewart County. He resigned as pastor of Fairfield Church, Centerville, Apr. 1.

W. Barker Hardison, native of Columbia, was honored the week of Mar. 24 by Westover Church, Arlington, Va., on his 25th anniversary as pastor of the church. Wednesday evening, Mar. 27, a dinner celebration featured a program on the theme "This Is Your Life", special music and a gift to the Hardisons. He is the son of Mr. and Mrs. L. E. Hardison of Columbia and a graduate of Carson-Newman College and Southern Seminary. Mrs. Hardison is the former **Lois Fielden** of Knoxville. They have two sons, **William B., Jr.** and **Richard E. William**, graduated from Carson-Newman in 1966 as an honor student and is now attending Southern Seminary. Richard is a sophomore at Wake Forest University. In 1962, C-N College presented Pastor Hardison with the distinguished Alumni Award.

Albert Madison Brinkley of 1968 Cowden, Memphis, died Mar. 19 after a heart attack. He was a deacon at Union Avenue Church for 50 years and a Sunday school teacher for 40 years.

Student Art Exhibit

JEFFERSON CITY—The Spring exhibit of student art at Carson-Newman College this year will be a competitive exhibit with cash awards for the first time. The festival is scheduled for Apr. 22-May 4.

Three awards of \$25 each will be offered for best works in the media of painting, drawing, printmaking, and ceramics. The festival will also offer a cash prize of \$25 for one-act plays, poetry, and short stories, as well as voice, chorus, solo band instruments, woodwind quintets, clarinet quartets, brass ensembles, band, piano, and organ. Any currently enrolled student at C-N College is eligible to participate.

Judges for the competition will be prominent artists, writers and musicians not associated with Carson-Newman.

To Receive Reader's Digest In Braille

JEFFERSON CITY—Carson-Newman freshman **Bruce Edwards**, totally blind since his early teens, will begin receiving complimentary copies of the **READER'S DIGEST** in Braille.

C-N Development Director **Stuart Watson** said today that he had received word from Miss Mary T. Stern, a Department Editor for **READER'S DIGEST**, that Bruce would start receiving the Braille edition soon.

Watson said that the Braille editions weigh six pounds and measure 11x13x1 inches each. It is prepared by the American Printing House for the Blind for the Reader's Digest Fund for the Blind. Financial support for the project is obtained from the general public.

A graduate of Harrison-Chilhowee Baptist Academy, Bruce did college preparatory work at the Southwestern Rehabilitation for the Blind Center in Little Rock, Ark., and attended Baptist Bible Institute in Graceville, Fla. He is the son of Mrs. Minnie Edwards, 807 Center Oak Drive, Knoxville.

Beech River Association—Mt. Gilead organized a Training Union and started mid week services. **James L. Spain** of Lavinia is pastor. **Bob Weiler** resigned at Union Church in Chesterfield. Beacon installed road signs on Highway 20 and Beacon Road. **David Walker** is pastor. Jack Creek's senior deacon, **Elbert Rhodes**, died Feb. 17. **Elvin Sego**, chairman of deacons at Sand Ridge died Feb. 21 following a recent cancer surgery. Sand Ridge Church has written a Resolution of Respect honoring his 30 years of service to the church. **E. L. Franks** accepted a call to become pastor at Bath Springs.

Seven professions of faith made recently in Calvary Church, Morristown, are credited to a recent youth week observance, according to Pastor **Carl Triplett**.

Dr. Wilford M. Lee, formerly pastor of First Church, Elizabethton, is now with First Church, Hilton Head Island, Hilton Head Island, S.C. He may be addressed at Kingfisher Lane, Hilton Head Island, S.C. 29928.

Gibson Association—**Charles McCall** has resigned as pastor at Laneview, Kenton, to become pastor of Mt. Vernon Church near Dyersburg. **Billy Copeland** has moved to McMoresville where he has become pastor. He was pastor at White Hall. In addition to other improvements, Laneview, Trenton, has bought new carpet for the auditorium.

Broadman Books for Easter Reading

THE CROSSES AT ZARIN

Jean Bell Mosley. "A splendid portrayal of a man torn by hatred, suspicion and revenge, and finally touched by the love of God, has deep universal appeal." —Daniel A. Poling, *Christian Herald*

Mystery . . . love . . . adventure . . . religious fervor all are woven into this inspiring story of a family involved in the ministry, crucifixion, and resurrection of Christ. (26b) \$4.50

DAY OF RESURRECTION

Leslie B. Flynn. Eight meditations on the Easter-Day appearances of the risen Christ and their meaning for today. (26b) \$2.00

SEVEN FIRST WORDS OF JESUS

J. Winston Pearce. An interpretation of Jesus' sense of destiny for himself and others, taken from seven of his first statements about himself. (26b) \$2.75

THE OTHER DIMENSION

Ralph L. Murray. Nine meditations on the Lord's Prayer offer stimulating interpretation for today's needs. (26b) \$2.00

HIS GOOD AND PERFECT WILL

Newman R. McLarry. An interpretation of God's will in relation to evil and suffering. (26b) \$1.25

GOD AND HUMAN SUFFERING

James D. Bryden. A pastor and layman explore the problems of human suffering in an exchange of letters discussing the causes of suffering and God's relationship to adversity. (26b) \$1.95

THE DISTURBING CHRIST

Wilda Greene. A devotional study of the book of Hebrews to help the Christian find self-fulfilment and peace. (26b) \$1.50

WAKE TO THUNDER (Play)

Don Fearheiley. A one-act play telling what Easter means in the lives of individuals. One contemporary setting; 1 man, 4 women; 40 minutes. (26b) 50¢

I SAW HIM (Pageant)

Sarah Walton Miller. Eleven personified places or things connected with the death and resurrection of Jesus tell what they saw. (26b) 35¢

DEVOTIONAL DRAMAS FOR EASTER (Skits)

Sarah Walton Miller. Six short skits, each deal with the Easter story in a different way. The number of characters per skit varies, but each takes about 10 minutes to perform. (26b) 85¢



Order these
BROADMAN PRESS titles
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The Edifice Complex In Home Missions

By F. Russell Bennett, Jr.

Have you overheard comments such as these:

"People go to church like they go to work."

"The building must be conveniently located."

"People from a First Church in the South won't worship in a store."

They all have to do with the meeting place of the church. How important is the meeting place of the church to you?

Most Baptists recognize the importance of the form of the building for the functions of the program. For example, an effective Sunday School demands an adequate educational plant. An increase in attendance seems related to an increase in available meeting space. The arrangement of the pews affects the atmosphere of the worship service.

But has our concern for the physical plant of the church gotten out of control? We seem to be reasoning that, if adequate space is related to attendance, then some type of space is essential for beginning a church. This may be sound reasoning but it is hardly biblical thinking. To the contrary, the idea of a church is not dependent on a "sanctuary" or an educational building at all. The church is not—NOT—a building but a gathered fellowship. The place of meeting is incidental to the nature of the church. The church must come first.

What does this mean for home missions? It might serve as a warning against assuming that the purchase of a piece of ground or religious property is the embryo of the church. Too often the first question asked about the establishing of a new church is, "Where shall we buy a site?" rather than, "Who shall constitute the fellowship?"

Perhaps mission churches should rent their meeting places for a considerable length of time. For example, a new church on the west coast wanted to purchase a prime site for their struggling congregation. The price asked for three acres of land was \$50,000! Is it wise to tie up that much tithe money in dirt? That amount would field five to ten missionaries for a year. Adequate facilities could be rented for much less. The renting of facilities does not deny the existence of a fellowship nor limit the activity of the Holy Spirit. In fact, it might save considerably on the use of tithe money. In many situations it is more economical to lease or rent than to buy.

Some feel that the purchase of land and construction of a building is essential to the enthusiasm of the church. They note the pride that the members take in their building. This pride is in some circles used to justify lavish investment in church facili-

Notice

Subsequent to the printing of our "Baptist Diary" for 1968, the time and place of the Southern Baptist Convention has changed. The Convention will convene in Houston, Texas, June 4-7, 1968.

Wallace E. Anderson

Send Us Your Nickles And Dimes

By Roy J. Gilleland, Jr.

If someone asked you to give the price of one picture show to help a former Royal Ambassador complete his training to be appointed as a medical missionary by the Foreign Mission Board—WOULD YOU DO IT? Then send your nickels and dimes now to the Bill Wallace Memorial Scholarship Fund, Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tenn. 37203. NO FOLDING MONEY WANTED.

ties. Such reasoning sounds a bit hollow beside Paul's declaration: "God forbid that I should glory save in the cross of Jesus Christ. . . ."

The beginning of a church in a home is quite in keeping with the New Testament genius for growth and expansion. The Home Fellowship movement places the emphasis where it belongs—on the people rather than on the place. In the long run the most vital factor in the life of a church is personnel, not property. The use of tithe money for persons seems more in keeping with the Father of Jesus Christ who does not dwell in a house made by hands.

Completions are dependent on beginnings. If a mission is to grow into a good church, it needs a good beginning which in turn demands the right emphasis. We Baptists will do well to give more attention to the people of the church than we do to its place. If we tie our churches too closely to buildings, they tend to become more institutions of this world rather than fellowships of the world to come. What our age needs are congregations of the redeemed more than collections of the remodeled. Let our first mission be to people. If we seek His rule, then God surely will give us a place.

F. Russell Bennett, Jr. is Associate Secretary, Department of Metropolitan Missions, Home Mission Board, SBC.

Children's Homes

A Greater Cost For A Greater Ministry

By Lucius W. Hart, Supt., Franklin Home



Hart

Dr. Alan Keith-Lucas, leading authority in child care, made a statement in 1958 that "Probably no activity in social service in the church has developed and changed so radically in the last twenty years as that of the Church Home for children. Those who are in this work know it.

A few struggle vainly against it, trying to persuade themselves that things have not changed. The majority accept the challenge, ask themselves what new conditions demand of them. The first great change has been in the needs of the child served. He is more disturbed than he was in days gone by." Quoting further, "Then, you are going to get less visible results for your money and yet be asked to give more." A child separated from parents has more problems than the orphan ever had.

Consider a few cases where special treatment is required:

Child "A" seems not to be able to keep up in regular school. She has a fair I.Q., but has difficulty in reading. Recognition of letters is a problem. She memorizes well and when she does read, appears to be reciting from memory. She seems to have a mental block.

Child "B" demands a great deal of attention. Temper tantrums and destructiveness are possibly her way of getting attention. She wants to be first in every activity. She does not get along well with other children and often strikes out at them and is sometimes cruel toward them. She is above average in intelligence but has a short attention span.

To meet these needs? Specialized treatment is required. Special education and remedial teachers are essentials. Recreational facilities and supervision, and above all, spiritual guidance are necessary elements. All of this requires adequate financing. Your gift on Mother's Day will help us do a better job and render a greater ministry.



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—Off the press, into shipping rooms, and to Woman's Missionary Union officers and leaders are seven all-new manuals. The manuals reveal full details of the new WMU organization plan suggested for use beginning Oct. 1. Left to right are the authors, all members of the Field Services Department, WMU, SBC: Margaret Bruce, author of WMS Leader Manual; Mary Hines, Primary Sunbeam Band Leader Manual and Beginner Sunbeam Band Leader Manual; Billie Pate, WMU Manual; Majorie Jones, Junior GA Leader Manual and Intermediate GA Leader Manual; Betty Bock, YWA Leader Manual.

Children's Record

Peter Cottontail and other delightful story book favorites is RCA Camden CAL-1097 featuring the All-Toy Orchestra. How Peter Cottontail Got His Name is narrated by Emile Renan. Roy Rogers sings "Peter Cottontail." The flip side "Mother Goose's Party" on the Strawberry Side of Lollipop Lane introduces the storyland characters of Little Bo-Peep, Ol' King Cole, Humpty Dumpty and many more for an enchanted evening.

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t stand: 2for 1 Job 5:12
2 Ps 46: 7
Isa 9: 6
LORD spake thus to me
Actual type sample

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724 Cherry Street, Chattanooga, Tenn.
24 N. Second Street, Memphis, Tenn.

Baptist TV, Radio News Writers Form Association

FT. WORTH (BP)—Southern Baptist news editors and correspondents, at a recent meeting at the Southern Baptist Radio and Television Commission's International Communications Center in Fort Worth, formed a new organization designed to improve the flow of religious news.

Called the Television and Radio News Editors Association of the Southern Baptist Convention, the new organization's purpose will be to work with the radio staff of the Radio-TV Commission to assure that radio listeners receive complete and current news on religious matters.

The Commission's news department prepares and tape records news programs for the individual states and ships them out for

broadcast. More than 300 radio stations in 11 states now carry the programs.

Correspondents from the 11 states served—Texas, North Carolina, South Carolina, Arkansas, Kentucky, Tennessee, Louisiana, Mississippi, Georgia, Oklahoma, and Missouri—will serve in the new association.

Attending the organizational meeting and appointed to the association's advisory committee were: Erwin L. McDonald of Arkansas, Mrs. Evelyn Strickland of Tennessee, Miss Joan Harvison of Oklahoma, John Roberts of South Carolina, Jesse Stricker of Kentucky, Jim Lester of Georgia, Joe Abrams of Mississippi, Ross Edwards of Missouri, Jerry Pate of Texas, and officials of the Radio and Television Commission.

Seminar On Urban Studies

The second Seminar on Urban Studies will be held June 17-July 12 in Washington, D.C., and is sponsored jointly by Southeastern Baptist Theological Seminary, the Southern Baptist Home Mission Board, and the District of Columbia Baptist Convention. Five hours credit will be given toward the M. Div. degree at Southeastern for those completing the course.

Some scholarships are available for pastors, seminarians and others who desire to participate in this study. Those interested should write: Registrar, Southeastern Baptist Theological Seminary, Wake Forest, N. C. 27587.

Carter Takes Florida College Position

WEST PALM BEACH, Fla. (BP)—John Carter has resigned the presidency of Campbellsville (Baptist) College, Campbellsville, Ky., to become executive vice president of the new Florida Baptist College here.

The announcement of the appointment by Jess Moody, chairman of the new school's board of trustees, was accompanied by a statement that the first classes for Florida Baptist College will be held this fall in the facilities of the First Baptist Church, West Palm Beach.

Carter, who has been president of the Kentucky college for more than twenty years said, "This is the most exciting challenge in higher education that I have ever seen and I want to be a part of it."

Moody stated that a campaign to raise \$400,000 for the college is now underway. "This money will be used for instruction, equipment and for remodeling the existing buildings at the interim campus," he said.

"The college will use the church campus until the new campus in Palm Beach Gardens is ready," Moody stated. "However, we won't build until we have sufficient funds for construction."

Moody told newsmen that the philosophy of the college will be centered around "the three w's"—world, work, witness.

He stated that students will be required to work at least 10 hours a week either on or off campus.

"We are interested in the co-ordination of the total person," Moody stated. "We will seek poverty pockets in the area and help refurbish these areas. We want to become a servant institution of our community."

New Books

The Gospel of Luke by Ralph Earle; Baker; 109 pp.; \$2.95. One of the New Testament books in the Proclaiming the New Testament series provides homiletic comments and ideas for the minister and student on key texts.

The New Testament from 26 Translations; Zondervan; 1237 pp.; \$12.50. The book contains the complete text of the King James Version plus alternate translations for clarity and understanding from 25 translations of the New Testament.

The Treasury of C. H. Spurgeon; Baker; 256 pp.; \$1.95; paper. One of the Treasury Series which offers nuggets of inspiration from the writings of outstanding spiritual leaders of the recent past.

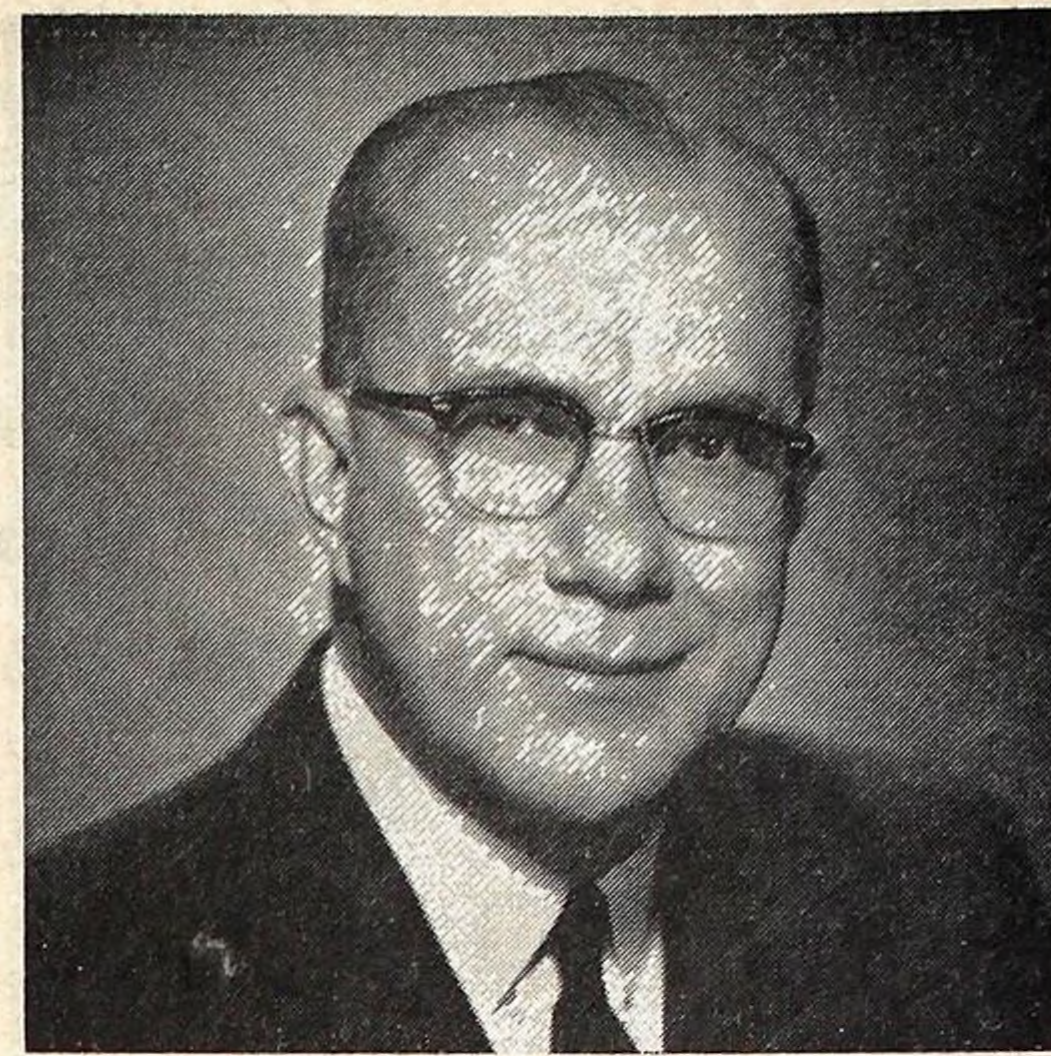
Tangled Threads by Sallie Lee Bell; Zondervan; 158 pp.; \$2.95. A fascinating story of young adults and adults.



Dr. Darby



Dr. Glisson



Dr. Kendall

Last week Dr. Owen made it known that on September 30, 1968 he would retire as Editor of the *Baptist and Reflector*.

The following statements are in response to this action and to the request of many Tennessee Baptists who wanted Dr. Owen to know he had done a good work and rendered a great service.

Dr. Richard N. Owen has given forty-five years of life to Tennessee Baptists. Twenty-seven years were spent in four pastorates. The last eighteen years have been given to the task of editing our state paper, *Baptist and Reflector*.

It is fitting that we take note of those years of distinguished ministry.

Dr. Owen, you understand the inadequacy of words. Please understand also, what we are attempting to express. We, as Tennessee Baptists, thank you for your effective and constructive ministry. We wish for you a rich and full retirement.

**Wade E. Darby, President
Tennessee Baptist Convention**

Congratulations to you, Dr. Owen, for these wonderful years that you have given to Tennessee Baptists and the Lord. You are to be commended for your loyalty and faithfulness. Thank you for the fine paper that you have edited and especially the many informative and challenging editorials that you have written.

The Executive Board is indeed grateful for the fine and fair treatment that you have

given to its meetings through the years. No one could have asked for a better presentation of the business as transacted.

May your days of retirement be as happy and enjoyable as they were in your work on the *Baptist and Reflector*.

**—Jerry L. Glisson, President
Executive Board,
Tennessee Baptist Convention**

The position of editor of a Baptist state paper is a most responsible one. It is difficult to overestimate the influence and the ministry of the state paper in denominational life. The editor largely determines what kind of paper it shall be. His editorial policies are very important in determining the services the paper will render. His writing will have great influence on the progress of the work and the reaction of the readers to the many currents in the whole religious world.

Dr. Richard N. Owen came to the editor's chair of the *Baptist and Reflector* eminently qualified for this position. He was born into a prominent and outstanding Tennessee Baptist family. Being a native Tennessean, he has a thorough knowledge of the state and of Tennessee Baptists. He had a very successful record as a pastor of some of the leading Tennessee Baptist churches. Owen came from the First Baptist Church at Clarksville to the editor's position. He had served at Elizabethton's First Church and the First Church of Paris prior to his Clarksville ministry. During these pastorates he had served his denomination well. It would be impossible to list all of the places in which he worked in his denomination. But, he was a member of the Executive Board and on the board of Trustees of both the Tennessee College for Women and Cumberland University. In 1946 he was President of the Tennessee Baptist Convention.

Dr. Owen has served well as editor. He has been an able writer and his editorials have often been used by other papers and quoted by their editors. He has served as President of the Editors Association. Dr.

Owen, an able scholar, has kept up with the current theological movements. He has been independent in his thinking and has been a constructive critic of the denomination and its programs when he felt such was needed. He has been loyal to the denomination and has given faithful support in the promotion of its programs of work. He has challenged and stimulated the people to greater commitment to Christ and to deeper faith in the power and promises of God.

As a personal word, Dr. Owen has been a loyal and devoted friend to me through the years. We first served as fellow pastors in the state. For the last twelve years we have served Tennessee Baptists in our denominational work. I regret to see the time come for his retirement, but he has earned some good years of more leisurely life after many strenuous years of service. We wish for him and Mrs. Owen many more years of useful service and many happy years of retirement. May they be blessed with good health and much happiness in doing the many things that these busy years have denied them.

**Dr. W. Fred Kendall,
Exec. Sec.-Treas., Executive Board,
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Helping the teenager to understand his world and to deal creatively with his problems, the relationships between teenagers and parents, the techniques of group counseling, and the nature of counseling are the central concerns of this book. Major emphasis is placed on the various levels of opportunity in church activities.

UNDERSTANDING AND HELPING THE NARCOTIC ADDICT

By Tommie L. Duncan

The pastor will find here a concise and informative survey of narcotic addiction. Included is a listing of drugs, their addictive properties, and their emotional and physical effects. The ways of drug procurement, resale, and methods of use are described. Especially helpful is the section devoted to popular misconceptions about drug addiction.

PREACHING AND PASTORAL CARE

By Arthur L. Teikmanis

Pastoral calling, counseling, and church group activities provide the pastor with valuable insights into the concerns and needs of his people. This book shows how these insights can be employed resourcefully in preaching.

PSYCHIATRY AND PASTORAL CARE

By Edgar Draper

In pastoral care, as in medicine, accurate diagnosis is a primary function. The author shows the pastor how to recognize the behavioral clues of various psychiatric disturbances. Working with disturbed persons, referral techniques, the use of self as a tool of help, and religion as a human resource are topics discussed in the context of pastoral care.

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Ridgecrest YWA Conference In June

The convention-wide YWA Conference rotates from Glorieta to Ridgecrest. This summer the YWAs will go to Ridgecrest June 20-26 for a week of missionary information and inspiration. Outstanding Christian leaders like Dr. Bill Pinson, Southwestern Baptist Seminary; Dr. Bill Sherman, Woodmont Church, Nashville; and missionaries from many lands will make the program interesting and appealing to young women 16-24 years of age. Young women will come from all states of the Convention to share in and grow through Christian experiences.

Charted buses will provide transportation for Tennessee YWAs. One will make up in Memphis and travel through the state, picking up as it goes. One will make up in Nashville and do the same.

COST: Round trip bus fare, registration, insurance, room and board for six days at Ridgecrest—

Memphis bus Total cost \$68.00
(\$20.00 payable now; \$48.00 balance due by June 1)

Nashville bus Total cost \$53.00
(\$20.00 payable now; \$33.00 balance due by June 1)

For those going by private transportation the cost of the conference is \$33.00 with the same provisions as those going by bus—\$20.00 payable now; \$13.00 balance due by June 1.

Deadline for making reservations is June 1. Send check or money order to Woman's Missionary Union, 1812 Belmont Blvd., Nashville, Tennessee 37203.

—Frances Sullivant

The Opportunity of A Youth Time

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State Sponsored and Conducted
Area WMU Interpretation Meetings, Apr. 3-19. Check March 7 issue Baptist and Reflector for schedule.

132 Standard Vacation Bible Schools In 1967

In the summer of 1967 there were 132 churches that had a Standard Vacation Bible School. They are listed below. We offer our sincere congratulations to these churches and their workers, and hope that they will be an inspiration to others this year.

Alpha	1st, Somerville
1st, Centerville	Gibson
Beech River	Northside
1st, Parsons	Grainger
Beulah	Blue Springs
1st, Troy	Hamilton
Big Emory	Chamberlain Avenue
Big Emory, Harriman	East Brainerd
Middle Creek	East Ridge
Piney Baptist	Morris Hill
Big Hatchie	Holston
Holly Grove	Antioch
Poplar Corner	Bloomington
Zion Baptist	1st, Blountville
Bledsoe	Colonial Heights
1st, Portland	Fort Robinson
Bradley	Glenwood
Big Spring	Grace
Macedonia	Gravelly
Maple St.	Litz Manor
North Cleveland	Lynn Garden
Waterville	New Salem
Campbell	Oak Grove
Alder Springs	Orebank
Indiana Avenue	Skyline Heights
Carroll-Benton	State Line
Republican Grove	Sulphur Springs
Chilhowee	West View
Armona	Hulen
Dotson Memorial	Holston Valley
Everett Hills	Big Creek
West Maryville	Choptack
Oak Street	1st, Church Hill
Clinton	East Rogersville
Calvary	Henards Chapel
New Salem	Howes
1st, Oliver Springs	McPheeters Bend
Royce Baptist	Indian Creek
Concord	Calvary
Southeast	Green River
Stones River	Jefferson
Woodbury	1st, Dandridge
1st, LaVergne	Dumplin
Cumberland	Bethel
Blooming Grove	Knox
Gracey Avenue	Black Oak
Cumberland County	Grace
Fairview	Grove City
Mountain View	Rocky Hill
Dyer	Valley Grove
Curve Baptist	Lawrence
1st, Trimble	Highland Park
Fayette	Immanuel
Morris Memorial	O.K.
Oak Grove	Loudon

Baptist Membership Drops Throughout British Isles

LONDON (RNS)—British Baptist churches sustained a total membership loss of 5,314 in the year 1966-67, compared with a loss of 4,334 in the previous year according to the Baptist Union Council.

The Union embraces all of Britain, including Scotland and Northern Ireland, and the Council's report showed that total membership in its 3,291 churches last year dropped to 284,999. Greatest declines were registered in Wales, which lost 2,891 members, and England which lost 2,399.

Kingston Pike
McMinn
Antioch
Clearwater
East Athens
Madison
Parkview
West Jackson
Westover
Nashville
1st, Donelson
Freeland
Grandview
New River
Winfield
Nolachucky
Beulah
Bethel
Cherokee Hills
Fairview
Fernwood
Kidwells Ridge
Robertson
North Springfield
Sevier
1st, Pigeon Forge
Red Bank
Shelby
Eudora
East Acres
Edison Avenue

Glen Park
Jackson Avenue
Kennedy
Lamar Heights
1st, Millington
Range Hills
White Station
Stone
1st, Algood
Sweetwater
Cedar Fork
Hopewell
Vonore
Westside
Watauga
Biltmore
Butler
Calvary
Dungan Chapel
1st, Elizabethton
Grace
Immanuel
Lynn-Valley
Rittertown
Stoney Creek
Weakley
Southside
Western District
West Paris
William Carey
1st, Flintville

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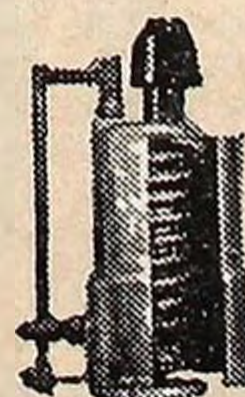
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Attendance & Additions

Churches S.S. T.U. Add.

March 24, 1968

Alamo, First	231	99	..
Alcoa, Calvary	208	72	..
First	500	221	..
Athens, Central	140	61	..
East	336	137	2
Mission	22	..	..
First	622	225	..
Baxter, First	105	62	2
Bean Station, First	109	49	..
Adriel	90	..	..
Barnards Grove	102	36	..
Brighton	234	121	..
Brownsville	536	150	..
Mission	87	..	4
Calhoun, First	175	97	..
Chattanooga, Bartlebaugh	134	46	2
Brainerd	971	325	2
Central	863	259	2
Meadowview	58	33	..
Concord	504	165	..
East Brainerd	305	111	5
East Lake	483	122	3
First	978	266	9
Morris Hill	278	86	..
Northside	351	103	..
Oakwood	512	147	..
Ooltewah	173	43	3
Red Bank	1139	259	1
Ridgedale	637	225	5
St. Elmo	301	89	..
Tremont	126	47	1
White Oak	513	145	5
Woodland Park	254	101	..
Clarksville, First	832	218	2
Gracey Avenue	209	128	..
Hillcrest	226	120	5
Pleasant View	256	87	..
Spring Creek	152	40	..
Cleveland, Big Spring	345	116	1
Blue Springs	84	51	1
First	570	232	..
North	415	145	..
Westwood	288	106	6
Clinton, First	577	181	2
Second	461	140	1
Collierville, First	287	88	..
Columbia, First	387	150	..
Highland Park	388	161	..
Northside	139	88	..
Concord, First	269	119	..
Cookeville, First	561	179	5
Washington Avenue	230	105	2
Corryton	246	116	..
Crossville, First	221	50	..
Homestead	220	95	2
Oak Hill	86	60	..
Daisy, First	255	105	..
Dayton, First	283	88	..
Denver, Trace Creek	123	63	..
Dresden, First	194	60	..
Dunlap, First	166	62	..
Dyersburg, Southside	222	112	4
Elizabethton, Calvary	148	67	..
First	339	145	2
Oak Street	200	82	..
Siam	163	61	..
Ethridge, Mt. Horeb	180	76	..
Etowah, First	289	65	..
Franklin, Walker Memorial	197	135	5
Goodlettsville, First	484	187	2
Greeneville, First	410	126	..
Cross Anchor	18	5	..
Hartshaw	37	35	..
Second	166	51	..
Greenbrier, Bethel	111	75	..
Harriman, South	175	..	..
Trenton Street	358	103	..
Henderson, First	243	..	..
Hendersonville, First	770	150	7
Henry	69	49	2
Hixson, First	379	90	..
Memorial	299	125	..
Humboldt, First	501	158	..
Jackson, Ararat	84	27	..
Calvary	416	205	..
First	833	221	4
Highland Park	217	90	..
North	208	117	..
Parkview	321	98	1
West	713	381	..
Johnson City, Antioch	136	64	..
Central	571	..	..
North	234	43	..
Pine Crest	196	94	..
Temple	359	101	1
Unaka Avenue	324	73	..
Kenton, First	199	74	..

Macedonia	83	69	..
Kingsport, Colonial Heights	503	162	4
First	920	305	5
Lynn Garden	436	123	3
State Line	341	168	1
Kingston, Cedar Grove	249	164	5
First	418	171	1
Knoxville, Beaver Dam	395	106	..
Black Oak Heights	249	81	1
Broadway	731	157	2
Central (Bearden)	879	260	3
Central (FT C)	1258	455	4
Cumberland	472	170	4
First	901	230	2
Grace	457	119	..
Immanuel	345	108	..
Lincoln Park	955	254	3
McCalla Avenue	672	245	..
Mount Carmel	157	56	..
Mount Harmony	198	123	2
Meridian	616	128	1
New Hopewell	270	116	..
Rocky Hill	311	83	..
Smithwood	640	168	6
Wallace Memorial	750	224	1
West Lonsdale	329	167	..
LaFollette, First	237	52	..
Lawrenceburg, Deerfield	131	100	1
First	194	74	..
Highland Park	315	125	..
Lebanon, First	531	171	6
Rocky Valley	119	66	4
Southside	180	102	8

BIBLE VERSE



Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. LUKE 6:42

Lenoir City, Beads Chapel	48	12	..
Calvary	207	83	2
First	398	100	..
Kingston Pike	143	63	..
Lewisburg, First	283	83	..
Loudon, Corinth	260	160	..
Union Fork Creek	76	67	..
Madison, Alta Loma	281	126	..
Madisonville, First	296	90	..
Malesus	260	112	6
Manchester, First	312	129	..
Trinity	121	71	..
Martin, Central	307	100	..
Maryville, Armona	191	134	..
Everett Hills	417	186	..
Stock Creek	200	84	..
McEwen, First	72	34	..
McKenzie, First	311	72	..
McMinnville, Gath	95	50	..
Magness Memorial	313	56	1
Westside	67	40	..
Mt. Juliet	267	122	..
Medon, New Union	69	62	..
Memphis, Ardmore	615	292	6
Bartlett	433	192	..
Bellevue	1346	663	2
Berclair	679	..	2
Boulevard	251	112	..
Calvary	221	148	..
Charjean	285	135	3
Dellwood	493	153	2
Ellendale	214	90	..

Elliston Avenue	340	184	..
First	1110	243	2
Glen Park	345	184	1
Graceland	699	198	3
Kennedy	547	351	1
LeaClair	548	270	7
Leawood	784	270	5
Lucy	173	129	..
Merton Avenue	318	136	2
Mt. Terrace	351	168	2
Oakhaven	572	181	..
Peabody	240	143	1
Rugby Hills	283	141	1
Scenic Hills	258	132	4
Second	902	336	11
Sky View	412	227	..
Speedway Terrace	523	242	2
Summer Avenue	51	32	..
Temple	686	245	12
Thrifthaven	738	396	20
Trinity	770	210	6
Union Avenue	916	144	1
Wells Station	645	196	2
Westmont	198	105	3
Whitehaven	814	224	4
Milan, First	463	139	..
Monterey, First	179	79	..
Morristown, Brown Springs	75	30	..
Buffalo Trail	171	70	..
Bulls Gap	98	48	..
Calvary	358	182	1
Catherine Nenny	88	28	..
Cherokee Hill	125	48	..
Fairview	132	23	..
Fernwood	126	47	..
First	668	159	..
Moscow, Oak Grove	41	65	..
Murfreesboro, First	687	141	4
Calvary	108	62	..
Immanuel	90	46	..
Powell's Chapel	114	63	..
Southeast	230	90	..
Third	292	79	1
Nashville, Belmont Heights	873	216	10
Madison Street	72	48	..
Crievewood	682	171	..
Dalewood	376	129	1
Dickerson Road	406	149	..
Donelson, First	746	202	..
Donelson View	213	97	..
Eastland	525	138	..
Fairview	147	50	4
First	1165	468	36
Carroll Street	111	58	..
Cora Tibbs	41	21	..
T.P.S.	385	..	..
Gallatin Road	371	93	11
Glenwood	306	94	..
Grace	629	244	..
Hermitage Hills	379	166	1
Hillhurst	294	139	14
Ivy Memorial	232	99	..
Joelton	240	114	1
Judson	317	94	4
Benton Avenue	28	35	..
Junior League Home	28	..	..
Lincova Hills	222	51	..
Lockeland	362	85	1
Rosedale	138	47	..
Tusculum Hills	359	110	..
Two Rivers	329	157	2
Valley View	154	66	..
Woodbine	473	163	..
Woodmont	474	156	1
Oak Ridge, Robertsville	689	236	1
Old Hickory, First	434	252	..
Peytonville	8	8	..
Temple	265	105	5
Oliver Springs, Beech Park	201	114	..
First	185	61	..
Middle Creek	112	73	..
Parsons, First	215	111	5
Philadelphia, Cedar Fork	151	97	4
Pigeon Forge, First	331	106	2
Portland, First	304	113	1
Powell, First	305	61	..
Glenwood	351	154	..
Pulaski, Highland	122	43	2
Rockwood, Eureka	106	48	2
Rogersville, East	257	136	..
Henard's Chapel	113	82	..
Hickory Cove	63	28	..
Savannah, First	223	67	2
Sevierville, First	512	155	..
Seymour, Dupont	100	45	1
Shelbyville, First	379	113	..
Flat Creek	35	..	..
Hickory Hill	48	36	3
Shelbyville Mills	185	92	..
Smyrna, First	316	107	1
Sparta, First	212	72	..
Springfield, Oak Grove	170	69	..
Sweetwater, First	422	113	..
Oakland	61	37	..
Trimble, First	145	71	1
Tullahoma, First	687	141	23
Center Grove	61	18	..
Union City, First	611	148	23
Second	319	142	1
Watertown, Round Lick	160	87	1
Waverly, First	152	58	..
Waynesboro, Green River	108	75	..
White House, First	134	37	..
Winchester, First	233	52	4
Southside	102	..	..

LBJ Appeals To Nation For Change In Hearts

WASHINGTON (BP)—President Lyndon B. Johnson told 250 Baptist leaders here that “the only sure and lasting solution to frustration and discontent and disorder lies beyond government programs.”

“It will require a change in men’s hearts,” the President declared.

Then he issued a direct challenge to the religious leaders by saying “There, my friends, is where you come in.” He laid responsibility directly on the religious leadership of the nation to help change the way people see and treat their neighbors.

Johnson spoke to the Christian Citizenship Seminar sponsored by the Christian Life Commission of the Southern Baptist Convention of which Foy Valentine is executive secretary.

The meeting with the President took place in the Rose Garden of the White House, the same place he addressed a similar group four years ago.

After some light bantering with the Baptists about Disciples of Christ, Methodists, Presbyterians and Episcopalians, Johnson plunged directly into the problems confronting the nation. He described the issue in the Biblical question, “Who is my neighbor?”

He declared that man, regardless of where he lives, “is our neighbor, our responsibility.”

The President praised the Baptists for coming to the nation’s capital to study their citizenship responsibilities “in the face of change and upheaval and disorder.”

In an apparent reference to the Kerner Commission Report on civil disorders, the President agreed that the solution to joblessness is jobs, to ignorance is educational opportunity, to bad housing is better housing, and to a cure for crime is a sense of pride and participation in the community by every citizen.

But this is not enough, the President said, as he declared that the ultimate solution goes deeper and as he appealed for a change in the hearts of people.

“All of us believe, as George Washington believed,” Johnson concluded, “that the roots of public policy must lie in private morality.”

The President did not mention the problem of war in Vietnam as he spoke to the Christian Citizenship Seminar.

The only time he was interrupted by applause during his speech was when he declared that he was working as hard as he knows how for programs to provide jobs, education, housing and crime prevention.

Post Office Lists Steps To Cut Off ‘Erotic’ Mail

WASHINGTON, D.C. (RNS)—Step-by-step procedures have been established by the Post Office Department for administering the “pandering” provisions recently incorporated into the postal rate law.

Should the mail patron receive “pandering advertisements” which he considers “erotically arousing or sexually provocative” he is entitled to ask the Postmaster General to prohibit further mailings of such material.

The pandering provision was one of two major items enacted last year by Congress in an attempt to clamp down on pornographic materials. They also authorized a Presidential Commission on Pornography and Obscenity, which President Johnson appointed in January. Four clergymen are on the 18-member panel.

This is the procedure the complainant should follow in getting Post Office Department action. The resultant steps of the Department also are listed.

1. The complainant must submit the offending advertising, with the envelope or wrapper in which it was mailed, to his postmaster and sign a statement that he finds

the material to be “sexually erotic” and wishes no further mail of any kind from the mailer.

2. The complaint will be forwarded to a specialist in one of the 72 major post offices who will determine whether the request is in order.

3. The offending mailer will be served an order by the appropriate postmaster to discontinue any further mailing to the person.

4. The mailer has 15 days after receipt of the order in which to request a hearing.

5. If the mailer requests a hearing, it will be held before one of the department’s regional counsels.

6. If the complainant receives a second piece of mail after 30 days from the time the mailer was notified, the Postmaster General is authorized to ask the Justice Department to seek a court order permanently restraining the mailer from any further mailings to that person, his address, or any children less than 19 years old living at that address.

7. Should the mailer persist, he would be held in contempt of court.



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The Enduring Word

Basic Passages: Isa. 40:1-8; Matt. 5:17-20; 2 Pet. 1:19-21
Focal Passages: Isa. 40:6-8; Matt. 5:17-20; 2 Pet. 1:19-21

If we were to tell you that a ship made of white, soft pine was attacked by torpedoes from beneath, by bombs from above and by Navy guns on each side surrendered and made a successful journey across the Atlantic Ocean without the loss of a passenger that remained on board, you would laugh such claims out of court. You would be right. It would have to be made of much tougher material.

Men claim that the Bible is purely a human product. Yet, it has withstood every conceivable attack by the critics. It has weathered every storm that has beat upon it. It has survived and proudly floats today as the most loved and most trusted book in all history. There is something indestructible about it.

The Bible is a spiritual book and must be tried by spiritual tests. 2 Tim. 3:16 suggests one line of testing.

The Word of God Continues Isa. 40:6-8

Man and his civilizations rise to great glory and grandeur. His feats are fantastic. However, one culture after another comes and goes. He has not built one as yet that endures. He continues to basically make the same mistakes. He never learns permanently.

The Word of God describes him as grass and the flower of the grass. His wickedness repeatedly ripens him for destruction. God's judgment blows over his proud order like a hot wind on grass and flowers. History and archaeology disclose his withered glory.

The Word of God endures forever. It stands in judgment against the folly of man. It remains the unheralded guidebook for man's recovery and perpetuity.

Jesus Fulfills Matt. 5:17-20

Jesus made it plain that He did not come to destroy the law and the prophets but to fulfill. He kept the law perfectly as no one has ever done. In fact he gave the law much higher and fuller meaning and lived up to it.

He fulfilled many prophecies that had predicted the coming Messiah, His activities and character. There were other prophecies yet to be fulfilled. Since so many were fulfilled we have a right to expect the remainder to be enacted in time.

The law, that is, the moral law as exemplified by Jesus and applied by the rest

of the New Testament remains a standard for good behavior. Christ in His interpretation and example gave us an ideal. It is still a schoolmaster to lead us to Christ.

Those who break the least of these commandments and teach others to do so are considered least in the kingdom of God. Those who have a sacred regard for the least commandments and teach others to do so shall be great in the kingdom. God's law is a unit. Each and all represent the will of God.

To offend in one point is to violate the will of God. If we are faithful in that which is least we are faithful in much.

The scribes and Pharisees had a righteousness which did not reach high enough, did not go deep enough and did not extend far enough. It was too external, formal and shallow. It missed the real spirit and motivations which God intended. They had made void the Word of God by their traditions.

The law of God will not be reduced in the slightest. It will rather be heightened in its meaning as demonstrated by Christ. It will, in its purpose and work, outlast the present physical order of the universe.

A Light For Our Darkness 2 Pet 1:19-21

We have a word of prophecy that will illumine our darkness until we see the bright and morning star of that cloudless day. The Father and the Son will be the light of that new day. In the meantime God's word interpreted by the Holy Spirit will give us light for our path amid the world's darkness. It is a sure word.

No individual has the inside track or corner on the meaning of scripture not available to others who are illumined by the Holy Spirit. Its meaning is available to all spiritually minded people who follow the Spirit.

In fact men of old did not give us their own ideas but spoke as they were borne along by the Holy Spirit. They gave a divinely inspired message. The original was God's idea or word in its purity though expressed in a human vocabulary.

The same Spirit who inspired the Word, will interpret it to us. He will guide us into all things. We must be in the Spirit and He in us if we are to correctly understand the Scriptures. The Word of God will be the true light until the finish.

On Matters of FAMILY LIVING

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



Find Work-Shirkers Possibly Are Afraid To Tackle Tasks

Cocky kids who shirk work at home and school may actually be too unsure of themselves to tackle tasks in the opinion of Dr. Thomas Millar of Housatonic Psychiatric Center. Very often children who are shielded from all frustration during the early years, instead of being helped to overcome difficulties, never really develop a sense of mastery.

The important thing is to get the shirker working, the psychiatrist has found.

Start by showing the child that he'll be "grounded" on the weekend if his schoolwork isn't completed. Once he's experienced the satisfaction of finishing work and realizes that he's capable after all, he's likely to start growing up in other areas.

As Dr. Millar puts it, "His suspended or delayed ego maturation has been set in motion again."

Religious Records

Just Over the Rainbow is RCA Victor LPM-3824 in which Wendy Bagwell and the Sunliters give gospel music contemporary interpretation with freshness, joy and vitality. The record includes "Jesus Met the Woman at the Well," "He'll Hold to My Hand," "The Little Country Preacher," and nine other selections.

The Best of George Beverly Shea, Vol. II includes 12 beautiful selections carrying the message of God's love on the rich baritone voice which has inspired so many hearers—"This is My Fathers World," "Precious Memories," "He's Got the Whole World in His Hands," "The Lord is Near Me All the Time," are among the numbers included. This album is RCA Victor LPM-3904.

Children's Page

MEET MR. CICADA, THE SEVENTEEN-YEAR-OLD BABY*

By Ronald D. Schmitz



Do you know of an insect that remains a baby for seventeen years? Or, one that lives most of its life in a tunnel under the ground? How about an insect that jumps right out of its skin?

A cicada (pronounced **sih KAY dah**), or harvest fly, does all of these things and more!

A mother cicada lays a tiny egg in the twigs of a tree or shrub. In a few weeks, the heat of the sun hatches the egg. The baby which appears is called a nymph. Like all new nymphs, the baby is hungry. As soon as he is able, the nymph drops from the twig, burrows into the ground, and eats the tender roots of trees and bushes.

For years, the baby nymph lives under the ground and grows and grows. While searching for tender roots to nibble, he digs long tunnels. After seventeen years of tunneling, the nymph is a full-grown cicada. He pops up out of his tunnel into the bright, shiny world.

The grown-up cicada has a heavy, thick body about two inches long, with four thin wings that fold over his back. His head is short and wide. He has two short, stiff antennae. He peers out at the world through two large, black eyes.

First, Mr. Cicada must jump out of his old skin. He climbs up a tree or large rock and sheds his dusty, dry outer skin by simply stepping out of it through a hole which appears in his back.

After shedding his old skin, Mr. Cicada

is weak and pale. In a short time, he will be strong enough to begin flying from tree to tree. His wings unfold and his pale color changes to a bright red, brown, yellow, or green.

Now that Mr. Cicada is grown, he begins a hurried search for a wife. Once he leaves his tunnel, his life is almost over. In fact, he will become old and feeble in a few short weeks.

In addition to a colorful skin, Mr. Cicada has another aid for finding a wife. Nature has given him the ability to play a special song. He has a thin piece of skin on his stomach which he can vibrate rapidly. This vibration produces a loud, fast clicking sound, which is the cicada's song. Female cicadas who are looking for husbands like this song. Mr. Cicada's wife might come from as far away as three miles to listen to his song.

In spite of the fact that Mr. Cicada plays his loud song to attract attention, he doesn't like anyone but female cicades to bother him. If he is disturbed, he will make short protest noises and fly to another tree.

The next time it is warm outside, listen for the loud, fast clicking song of Mr. Cicada. When you hear it, look around carefully. You may see an insect that has been a baby for seventeen years.

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OLD DOG TRAY*

By Maxine Allen

Stephen Foster, our first and possibly greatest composer of American folk music, was Old Dog Tray's master. A folktale set to music has given this dog an everlasting place in American tradition.

According to Stephen Foster's brother, Morrison, Tray was a real dog. He was a handsome setter. He came to Foster as a present from his good friend, Colonel Matthew I. Stewart.

Can't you picture Foster walking about the countryside with his pet at his heels? During the walks, many tunes came to Foster's mind, and he whistled snatches of them. Dog Tray listened. When the melodies were pleasing, he rolled over and jumped for joy. When they proved bad, he whined with displeasure. Foster loved his faithful companion and put much stock in his antics.

Then a folktale story is told about the dog. There came a period when he disappeared every afternoon. Where did he go? It was unusual for him to desert his master in this way. A fine afternoon came when Foster, his wife, and little girl were taking a stroll through the village green. Suddenly they came upon a dog leading a blind soldier by means of a cane hooked through his collar. The blind soldier and the dog came to rest in the sun on a bench. The blind man unhooked his cane and patted the head of his canine friend in a kindly and loving way.

Foster recognized his pet and started to speak to him. Foster's wife hushed him, however. Recognition was in the dog's eyes. He pleaded silently with his master not to give him away. With curiosity, Foster engaged the old man in conversation.

"He is a fine friend. I call him Tray. He hasn't been my friend very long. He comes to visit about three o'clock each day, and that is the reason I have named him Tray. If it weren't for this smart fellow leading me, I couldn't get out in the sunshine," related the blind soldier. "Come, Tray, it is time to be getting back."

From then on, Foster tried to take his own walks early in the morning in order to leave the dog free to lead his blind charge.

One afternoon some time later, Foster heard what sounded like his dog barking frantically. This seemed strange as it was at the time he ordinarily was with his old soldier-friend. Following the barking sounds, Foster came to a clearing. Smoke was pouring out of a small hut. Rushing in, Foster was able to drag the aged, blind man to safety.

If it hadn't been for the dog's frantic actions, his blind pal might have perished in the fire. Foster felt a tribute should be paid to his clever pet. The natural way for Stephen Foster was to compose a folk tune. Thus, for evermore, the American people will relate in song the tale of Old Dog Tray.

Scoggin Given Study Award

WAKE FOREST—B. Elmo Scoggin, Professor of Old Testament at Southeastern Baptist Theological Seminary, has been awarded a post-doctoral fellowship for study at the Hebrew Union College Biblical and Archaeological School in Jerusalem for the academic year 1968-1969.

Valued at \$4,500, this award was made by the Hebrew Union College-Jewish Institute of Religion.

A native of Harris, N.C., and a graduate of Furman University and Southern Baptist Theological Seminary, Dr. Scoggin was recipient of an American Association Theological Schools fellowship in 1962-1963. At that time he studied at the Hebrew University of Jerusalem and participated in archaeological excavations. Last summer he and a group of Southeastern students worked with Professor Yohanan Aharoni of the Hebrew University, Jerusalem, and Professor Bernard Boyd of the University of North Carolina in excavations at Tel Arad.

The Hebrew Union College-Jewish Institute of Religion award will enable Dr. Scoggin to engage in two seasons of digging at Tel Gezer and one at Tel Lachish which will bring to a total of 14 the number of archaeological expeditions in which he has participated.

Firstfruits

By A. Clark Scanlon

During February and March the two Baptist churches of San Pedro, a Guatemalan village on Lake Atitlan, celebrated a firstfruits or thanksgiving offering.

Whether the custom springs from the Old Testament concept of firstfruits, from some ancient Indian custom, or simply from the spontaneous gratitude of Christian hearts, no one seems to know. But the custom is both beautiful and inspiring.

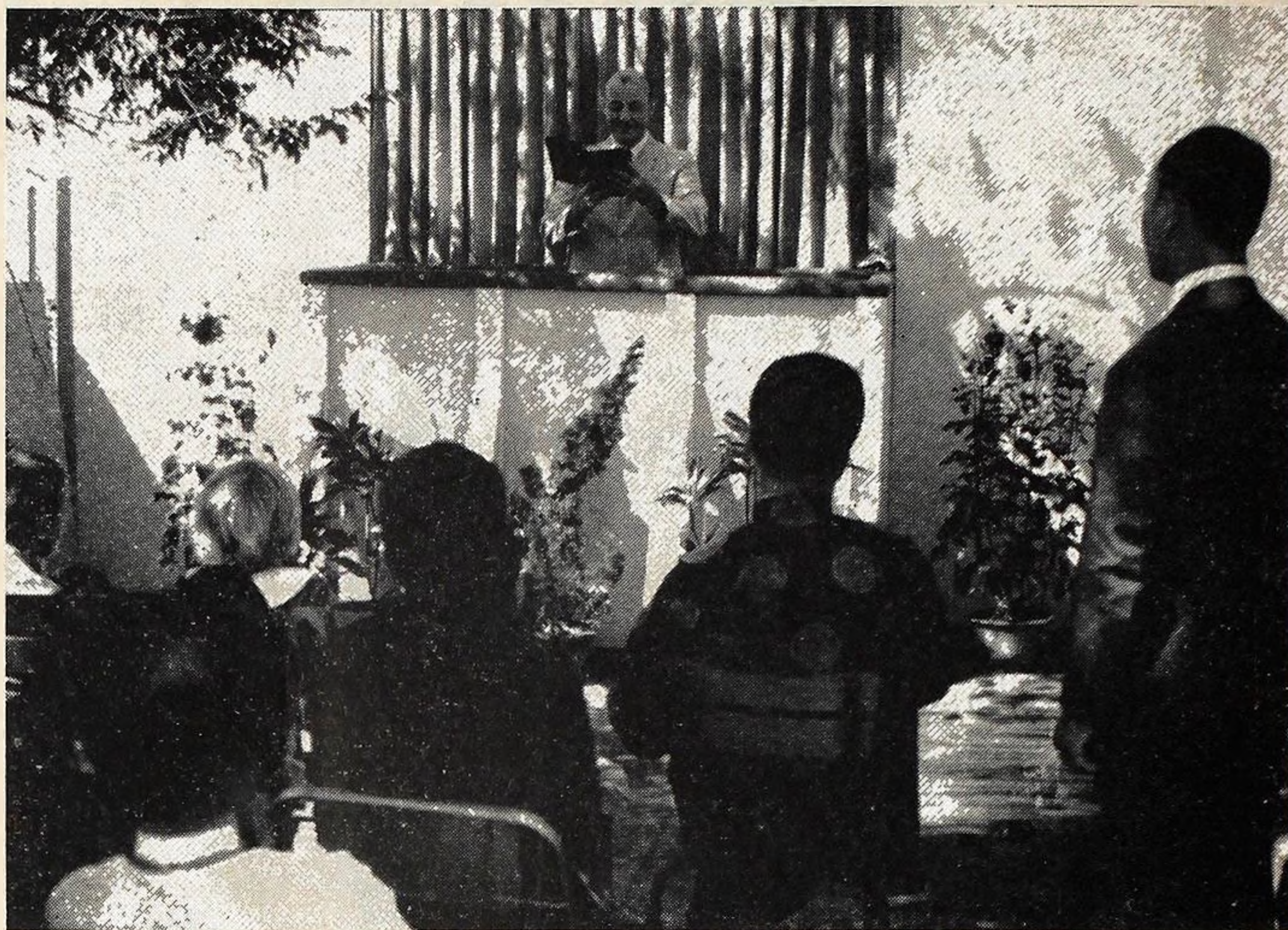
On Friday, Saturday, and Sunday during the weekend celebration, men, women, young people, and children bring dried corn in baskets and sacks that resemble tennis nets. Baskets of coffee, lengths of hand-woven cloth, eggs, live chickens, and flowers form part of the ceremony.

As each carries his heavy load to the altar two deacons help lay the gift on the platform. A youth choir sings, and preaching and Bible films complete the celebration.

Within a few weeks church members will gather to shell the corn and prepare it for sale. The funds will go to repair and beautify the church buildings and provide for general expenses.

In a village where the field hand earns 40 cents a day the church members gave \$140.

Baptizes 13 In Vietnam



In a tank specially built for the occasion, Rev. Lewis I. Myers, Jr., Southern Baptist missionary in Danang, Vietnam, baptized 13 persons (including his 10-year-old daughter Laura) just hours before the Communists began their big offensive in January. It was the first baptismal service he had conducted since moving to Danang two and a half years ago.

Bring Firstfruits Offerings



Baptist villagers in Guatemala bring ears of corn to church for firstfruits offerings. They will shell the corn and sell it to get money to repair their church building.