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THIS IS DOWNTOWN HOUSTON, as seen from above, where Southern Baptists met June 4-7. "Good News For Today's World" was the theme during the four days the Convention met in the Coliseum, seen in upper left corner. (BP) Photo

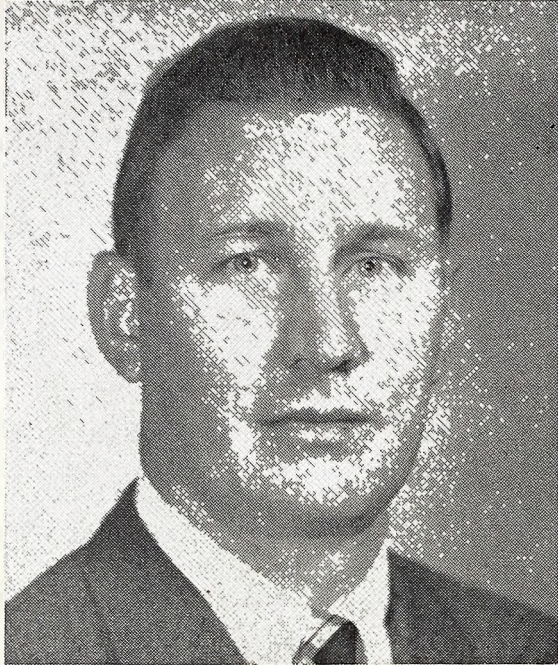


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WHAT KIND OF CHRIST?



By John B. Daley,
Brook Hollow Church, Nashville

Jesus came nearly 2,000 years ago. He is God's Son. He is the world's Saviour. Yet the world does not know God nor does it follow Jesus. Though he has been made known to much of the world, he is continually rejected. Even many who seek to be called by his name reject him as he is. Rather many seek to make him what he is not and so in reality reject him. Evidently Jesus is not the kind of Christ the world, and many who bear his name, wants.

John questioned, "If you are the one, why am I in prison?; why does Rome rule?; where is your vengeance?" The Pharisees questioned, "If you are the one why don't you keep the law; why do you befriend sinners?" The world questions, "If you are the one why do you allow the evil of the world, Vietnam, sickness, hunger, prejudice? Feed us and we will follow you! Come down from the cross and do something!" And many of us question, "Why don't you teach us plainly rather than in Bible riddles? Why is following you difficult?" Because this is the kind of Christ wanted, a sort of magician, father benefactor.

But he did not come to set up a political world kingdom. He did not come to establish a formal religious organization. He did not come to give security or a social utopia; not in this present hour.

Rather he came to provide redemption and life. And this is not in terms of the material, secular. Redemption is to be set free from the claims of sin and death. Life is to walk in freedom with God. And in this present world experience this does not preclude sickness, heart-ache, hardship, or trial. Rather it involves the realities of suffering, even as Jesus himself suffered, until God completes his work of salvation among men.

This is the only kind of Christ we have. Let us give ourselves to him to walk with him in selfless abandon.

Approves Record Budget

HOUSTON—The Southern Baptist Convention meeting here approved a record \$27,670,480 Cooperative Program world missions budget for 1969.

The budget is an increase of \$970,480 over this year of \$26.7 million.

The budget will support the work of 20 Southern Baptist Convention agencies and organizations through the Cooperative Program contributions from Baptist churches.

Biggest allocations and the biggest increases will go to foreign missions and to the six Southern Baptist seminaries.

The budget calls for \$13.8 million for the SBC Foreign Mission Board, an increase of \$700,000 over the 1968 seminary support.

Home missions will get \$4.98 million, an increase of \$384,000.

It is the first time in many years the six seminaries are allocated more than home missions, yet the seminaries would still get \$1 million less than they say they drastically need.

Other SBC agencies and amounts proposed for them in the 1969 budget are as follows:

Radio-Television Commission, Fort Worth, \$1¼ million, an increase of \$165,000; Christian Life Commission, Nashville, \$170,000, up \$45,000; Brotherhood Commission, Memphis, \$260,000, an increase of \$25,000; Education Commission, Nashville, \$125,000, up \$15,000; Annuity Board, Dallas, \$125,000, a decrease of \$100,000;

Historical Commission, Nashville, \$102,000, up \$7,000; Baptist Joint Committee on Public Affairs, \$111,400, same allocation as 1968 with permission to use interest from \$300,000 invested in reserves for operating funds; American Seminary Commission, Nashville, \$95,000, up \$4,400; Stewardship Commission, Nashville, \$83,000, same as 1968;

Southern Baptist Foundation, Nashville, \$80,000, an increase of \$13,000; Southern Baptist Hospitals, Inc., \$36,000, same as 1968; and Convention Operating budget, \$200,000, same as 1968.

Allocations to the six SBC seminaries were adopted on the basis of individual requests from the seminaries since the total necessary for the formula was not approved. The allocations were:

Southwestern Baptist Theological Seminary, Fort Worth, \$1.38 million, up \$202,619; Southern Baptist Theological Seminary, Louisville, \$1.14 million, up \$182,771; New Orleans Baptist Theological Seminary, New Orleans, \$875,000, up \$119,080; Southeastern Baptist Theological Seminary, Wake Forest, N. C., \$693,000, up \$79,797;

Golden Gate Baptist Theological Seminary, Mill Valley, California, \$525,000, up \$43,997; and Midwestern Baptist Theological Seminary, Kansas City, Mo., \$475,000, up \$71,736.

The Convention received reports which are briefed here:

Golden Gate

Golden Gate Seminary in Mill Valley, Calif., reported for a brief moment during 1967, it was debt free with repayment of loans incurred in building its present campus, but almost immediately contracted for additional loan funds to construct the first faculty/staff housing units. President Harold K. Graves explained this type of housing has been a priority item for more than ten years in order to assist faculty members overcome the extreme high cost of housing in the San Francisco Bay area. The ten units in the housing unit will cost about \$225,000.

Graves said the seminary is grateful for the capital grants proposed for years 1969-73, but is disappointed that no funds had

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ADMINISTRATIVE COMMITTEE: Charles Ausmus, Chairman; Lewis Bratcher, David Byrd, Eugene Cotey, Wade Darby, R. G. Elliott, Melvin Faulkner, Eugene Fleming, Jerry Glisson, J. E. Ledbetter, Raymond Lloyd, Ralph Murray, O. C. Nugent, Robert Sanders, and Henry West.

Good News for Today's World

By H. Franklin Paschall

News, good or bad, carries a tremendous impact. Fantastic sums of money and energy are spent every day by radio, television, newspapers, and magazines to gather news from all quarters of the world. People are more interested in news than in anything else. Communications media recognize this fact and give priority to news. Television programs in gorgeous colors and of dramatic appeal often are interrupted to let a black and white news release break through. When President John F. Kennedy was assassinated, all network programs were interrupted for three days that the nation might see and hear this dreadful news in every detail.

There is an avalanche of bad news in the world today. The monster of war stalks across the earth with plans to camp in Vietnam for a while. The cost of the present war in terms of dollars and human life is mounting at a frightening rate. The bad news of war is exceeded by the bad news of the failure of military, political and diplomatic efforts to end the war.

Crime is on the rampage throughout the world. In our own country crime is increasing five or six times faster than the population growth. We have learned to walk safely in space but not on our streets. Recently on a Sunday evening at the LaGuardia Airport in New York City, I had to wait several minutes for a taxi. Finally when it came, the driver apologized for delaying me. Then he explained why I had to wait. He said that drivers had been robbed and murdered and that many were afraid to work at night. Drug addicts, mostly young people, committed these crimes because they knew that each driver was good for twenty to twenty-five dollars which was enough to buy more dope.

Not long ago a crime committee of the United States Government observed that the place where one is most likely to be murdered is in his own house, in his own bed at 4 o'clock in the morning. It would seem in these frightening times there is no place to hide.

Then there is the bad news of racial strife and hatred, rioting and looting, alcoholism and drug addiction, hunger and poverty, unemployment and injustice, inhumanity and indignity, sin and shame.

Furthermore bad news has invaded churches and denominations. Who can fail to see heartless and opportunistic professionalism, dominating and deadening institutionalism, cold and meaningless formalism, frantic and frustrating activism, hopeless and despairing existentialism.

There are many prophets of gloom and doom in our day. They say the churches have failed and that Christianity has no future. Recently, a Lutheran layman, Dr. Peter L. Borger, in an address at Vanderbilt University, said that by the 21st century religious believers are likely to be found only in small sects, huddled together to resist a world-wide secular culture. He said they would be treated like a Tibetan astrologer on a prolonged visit to an American university. "The astrologer will be treated very politely but listened to only as an eccentric, exotic diversion. For basic psychological reasons, if he stays any length of time, and particularly because he has been treated so kindly, he is going to believe that maybe the stars don't control reality after all." In an aside, Dr. Borger said the ecumenical movement is "simply price-fixing" among similar religious packagers competing for a shrinking market.

Bad news gets better coverage than good news. The impact of bad news tends to make people negative and pessimistic. There is an extreme negativism in our day which could destroy us. Evil is in the world and even in the church. Paul said, "When I would do good evil is present with me." But there is also the good. When Elijah was under the juniper tree thinking he was the only one left of God's true servants, God told him he was 7,000 times wrong. Jeremiah's extreme negativism almost caused him to lose his prophetic credentials. God commanded Jeremiah to repent or get out of the ministry. Today a pastor is in serious trouble when he gets a briar in his tongue and knows nothing, sees nothing, and preaches nothing but the negative. A husband and wife, even though they love each other and have much good between them, can destroy

their home by constant nagging and nit-picking. Even so our nation and denomination, in which there is much good, can be destroyed by the pious mouthings of immature, frustrated and emotionally exhausted leaders.

Bad news is a reality. It will not go away by our ignoring it or pretending it does not exist. Let us face it honestly and confess that we as Christians have been responsible at least for some of the bad news in the world. It will be good for us to admit our mistakes, failures, sins and guilt. Only then can God help us out of our troubles. But let us refuse to be drowned in the sea of existential despair. We have good news for today's world.

The good news is that God was in Christ reconciling the world unto himself. God and man meet in Jesus Christ, the Mediator, and by him the middle wall of partition separating man from God, and man from man, is broken down bringing peace. The world today desperately needs to hear this word of reconciling grace.

There is a great cry today to break out beyond the church to witness in the world. I have joined in this cry. But we must distinguish between breaking out beyond the church and breaking away from the church. The church is in the world but the world is not the church. The church and government are mutually helpful but government is not the church. The Holy Spirit came unto the church in order that He through the church may convict the world of sin, righteousness and judgment.

And as we break out beyond ourselves we go with the gospel. Some have broken out beyond the church in order to minister in the world and have forgotten their responsibility and privilege to communicate the gospel to the poor and to all men. They feel that meeting the physical needs of man is the whole gospel, that social action is evangelism. Social action is good as the appropriate expression of the Christian faith and life and it may be an effective means to reach people for Christ but alone it is not evangelism. New Testament evangelism is the communication of God's good news in Jesus Christ—how He died for our sins according to the Scriptures, how He was buried and how He rose again on the third day according to the Scriptures and how this gospel is the power of God unto salvation to every one who believes in Him.

So evangelism and ethics go together. It is mandatory that man be personally converted, changed and that this changed man work for righteousness and social progress in all of his relationships. We must not be so committed to social action as to think that personal conversion is unimportant. And we must not be so committed to personal conversion as to forget the importance of good works in the Christian life and social action for the good of all people. Through the years Christians have greatly blessed mankind in such areas as social justice, education, hospitalization, and child care. It would be a tragedy for us to forget the gospel source of these and many other blessings. So let us draw inspiration from the past as we continue in the Christian ministry of meeting human needs today.

Our primary responsibility is to communicate the good news and our ultimate objective is to make people better. Our ministry is redemptive. Whatever we do or say should help man to know God's saving grace in Jesus Christ. We should be involved in many ministries but we have only one ministry—"this ministry" of reconciliation. God does not need to be reconciled (changed) but man does and he can be.

The good news we preach is the everlasting gospel. It is good news that never becomes bad news. It is good news that never becomes old news. No other news is like that. The discovery of America in 1492 was news then but not now. Today it is only a fact of history. The gospel is forever new.

The good news is unconditional. It is applicable to the rich and the poor, to the literate and the illiterate, to the well and to the sick. If it is not applicable to any one in any condition then it is not good news. We do not have to wait until the sinner is good be-

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EDITORIAL



We Take Our Stand

Do Southern Baptists have anything to say about the present situation in the USA? Yes! All have opinions, ideas, prayers, dreams, hopes. But not many are being heard in this time of tension, turmoil and tragedy amidst myriad voices clamoring to be heard. However, at Houston something was effected. In part it gave them a voice. We believe it is the voice of reason, compassion and loving concern.

What the large majority (72%) of messengers to the Southern Baptist Convention felt was finally clarified in a statement. It put down in black and white the position, which, we believe, largely spells out the heart and mind of members in Southern Baptist churches across America. Its words were wrested out of much conferring, praying, debating, revising and refining. It was hammered out against an anguished backdrop of reappraisal as messengers were shocked and grieved at the gunning down of Senator Robert F. Kennedy just hours before in Los Angeles.

The statement came in realization that no individual, nor any group, can assume to speak for all Southern Baptists. Each has his right in conscience to his own opinion in direct responsibility to God. It came also in awareness of the need to take a stand and also to stand together in united witness to the Lordship of Jesus Christ.

The statement which was finally approved was built upon one (printed in this paper May 30) originally drawn by a group of respected denominational leaders concerned about the crisis in our nation. This statement was painstakingly examined and debated Tuesday morning in the Executive Committee, and again that afternoon over a six hour period, clarifying its wording and aligning it in keeping with a still wider segment of thinking and intent evident in the Convention. This long and tedious process was essential to any hoped-for acceptance by the Convention itself.

When the revised statement was read to the Convention Wednesday morning there was spontaneous applause from all over the coliseum. Still there was opposition. A large part of this disappeared with adoption of an amendment to "urge all leaders and supporters of minority groups to encourage their followers to exercise Christian concern and respect for the per-

son and property of others and to manifest the responsible action commensurate with individual dignity and Christian citizenship."

The statement took note of and expressed appreciation for men of good will of all races and classes who have made efforts to create a Christian atmosphere to help meet and solve the problems now so devastating to our country. Rightly acknowledged is our failure to use to the full our resources to proclaim the gospel through which there is hope of a new day. It voiced humble confession before God of coming short of our privilege of expressing Christian brotherhood with those who share our faith but not our color.

The statement took a stand of commitment to the new spirit in Christ. This means respect for every individual as a person possessing inherent dignity and worth by virtue of his being created in the image of God. It pledges to try to secure opportunities for all, in matters of citizenship, public services, educational employment and personal habitation, so every man may achieve his highest potential as a person.

Appeal is made to all to join in self-examination and to accept the present national crisis as a challenge from God to strive for reconciliation by love.

The document said less than some intended and maybe more than some others. But by and large it was an expression that put into words the real feeling and intent of most present. (See next issue for statement)

Now it remains to put words into deeds. This statement must be implemented. Agencies of the Convention will bend their best thinking and efforts to do this. Southern Baptists across the nation will, we believe, conscientiously seek to make the words real through their individual commitment to Christ for the sake of a new day by the grace of God.

President Franklin Paschall was given a standing vote of tribute for his fair and wise filling of his responsibility. This came Wednesday morning. His consummate skill, fairness, patience and wisdom in bringing the highly controversial session that afternoon to a harmonious conclusion proved the tribute to him had been fully justified. He has proven to be one of the Convention's most effective Presidents. He is being followed by one of Southern Baptists most able pastors as the gavel is passed to Dr. W. A. Criswell of First Baptist Church, Dallas.

111th Southern Baptist Convention

By David Keel

HOUSTON—President H. Franklin Paschall (Tenn.) called the one hundred eleventh session of the Southern Baptist Convention to order here at 7 p.m. Tuesday evening, June 4 in the Sam Houston Coliseum. The Convention closed Friday night, June 7.

The day prior to the convening of the SBC about two dozen college students picketed the auxiliary meetings in an orderly fashion. "Maybe there is hope for our nation, our world," said Roger Sharpe, student from North Carolina State University and one of the organizers of the demonstrations. Sharpe continued, "Above the smoke of our burning cities, beyond the hate of our human hearts, across the chasm of our divided, disordered society, I do see hope, for I see a cross that still stands in the smoldering ruins of our generation".

Music for the Convention was under the direction of Robert L. Snead, of Tenn. who introduced Sharron Lyon, of Tenn. as the organist and Max Lyall, also of Tenn. as the pianist. Snead then led those assembled in opening the first session in song with "All Hail the Power of Jesus' Name," "The Solid Rock," and "How Firm a Foundation".

The president introduced E. Hermond Westmoreland, of Texas, who welcomed the Convention to Houston. Robert G. Lee, of Tenn., responded in behalf of the Convention.

W. Fred Kendall, of Tenn., registration secretary, reported a registration of 12,449 messengers Tuesday night and moved that these and other messengers from cooperating churches in the Convention who would be registered throughout the week constitute the convention as set forth in Article III of the Constitution. The motion passed. A later registration of 14,600 was reported.

Following proper recognitions by president Paschall E. Hermond Westmoreland, of Texas, a Houston pastor, introduced to the Convention Marvin Hurley, executive vice-president of the Houston Chamber of Commerce, who presented honorary citizenship plaques and books to president Paschall, Porter Routh, of Tenn., Mrs. Robert Fling, of New York and Miss Alma Hunt, of Ala. Houston Mayor Louie Welch later addressed the group.

The general theme of the Convention was "Good News For Today's World". W. Douglas Hudgins, of Jackson, Miss., using the Tuesday evening theme, "Good News Through Preaching", brought the Convention sermon to a packed auditorium.

Wednesday morning Landrum P. Leavell, vice-president (Texas), called the Convention to order.

Porter Routh, of Tenn., was recognized to bring the report of the Executive Com-

mittee. T. T. Crabtree, of Okla., presented a partial report from the Committee on Boards, nominating new members to the Executive Committee. The motion passed. Those from Tenn. serving on the various Boards are: H. Franklin Paschall, Executive Committee; Clifton W. Woolley (layman), Foreign Mission Board; Ramsey Pollard, Home Mission Board; Carl B. Allen, Annuity Board; W. Lanier Ferguson, DeVaughn Woods, Lewis E. Moore, Robert W. Bull, Ernest J. Moench (all laymen), Julius C. Thompson and Norris G. Hite, Sunday School Board; Carroll Owen, Southern Seminary; Fred Kendall, II, Golden Gate Seminary; Grant L. Jones, Southern Baptist Hospitals, Inc.; Stirton Oman, Clarence E. Walton, and John Ellis (all laymen), Southern Baptist Foundation; Fred Wright (layman), Agency Representative; John Fischer, William E. Crook (laymen) and Leslie Baumgartner, American Baptist Seminary; Charles A. Trentham, John Budlong, Bill Sherman, Val Sanford and Don Grant (both laymen), Christian Life Commission; Wm. A. Foote and Glen Rainey (layman), Brotherhood Commission; C. Winfield Rich, Radio and Television Commission; H. Eugene Cotey, Thomas A. Hinson, W. L. Baker, Gene Kerr and Frank C. Ingraham (layman), Historical Commission; William J. Purdue, Stewardship Commission; Porter W. Routh (layman), Baptist Joint Committee On Public Affairs and North American Fellowship; James L. Sullivan, North American Fellowship.

Wednesday also saw messengers to the Convention adopt a record \$27,670,480 budget for 1969, an increase of \$970,480. The allocations included \$26,561,019 for the Cooperative Program operating budget and \$1,109,461 for capital needs as well as \$5,000,000 for capital needs for years 1969-1973. Increases included the amount for capital needs, \$400,000 of which will go to the Home Mission Board, \$818,619 for the Foreign Mission Board and \$700,000 for the Conventions' six seminaries.

In other business, the messengers voted to hold their 1973 Convention in Portland, Ore., and to participate in a worldwide evangelistic crusade in 1972-1973. The matter of meeting in Portland caused some discussion, some objecting because of a distance problem to pastors in the east. Sites already set are New Orleans, 1969, Denver, 1970, St. Louis, 1971 and Philadelphia, 1972.

A straw vote (which carried no authority) on a possible name change for the Convention showed a desire on the part of the messengers to retain the name "Southern Baptist Convention". Other names recommended were United Baptist Convention and Baptist General Convention or any

other appropriate name. The vote is not binding on the SBC Executive Committee and a continuing study on a possible name change will be made. The vote was about five to three in favor of the present name.

H. Franklin Paschall, brought the Wednesday morning session which had been centered around the theme, "Good News Through the Churches" to a close, with his president's address. Departing from his prepared text which referred to the assassination of President John F. Kennedy, Paschall said, "How sad are our hearts today that the brother of the late president was nearly killed last night. It is appropriate for us to be aware of the meaning of this situation". On Thursday morning, upon learning of the Senator's passing, the Convention sent a message of sympathy to the Kennedy family. An earlier message expressing hope and prayer for his recovery had been sent.

Under the theme, "Good News of Christian Morality" Wednesday saw the election of officers begin as well as the adoption of a statement of concern on the current racial crisis. W. A. Criswell, pastor, First Baptist Church, Dallas, Tex., was elected president; Owen Cooper, a Yazoo City, Miss. industrialist, first vice president; Lee Porter, pastor, First Baptist Church, Bellaire, Tex. and chairman, local Convention Arrangements Committee, second vice president; Porter Routh, executive secretary, Executive Committee, SBC, Nashville, treasurer; W. Fred Kendall, executive secretary-treasurer, Tennessee Baptist Convention, Nashville, registration secretary and Clifton J. Allen, editorial secretary, BSSB, Nashville, recording secretary.

Concerning the statement of concern, the messengers, after lengthy discussion of the recommendation from the Executive Committee which was presented by Committee chairman James L. Pleitz, of Fla. endorsed the statement by computer ballot with 5,687 for and 2,119 against. The statement calls the denomination to far-reaching efforts to help the nation through its racial crisis and to "secure for every person equality of human and legal rights". Dr. Dorothy Brown, Negro physician and legislator from Nashville, previously addressed the WMU meeting and urged the group to act immediately in helping Negroes right grievous social, political and economic wrongs.

The Convention's messengers asked their Home Mission Board to take the lead in working with the denomination's agencies with the problems relating to the national crisis.

"Good News for the Homeland" was the theme for Wednesday evening and featured an address by Arthur B. Rutledge, executive secretary of the Home Mission Board. Rutledge presented Bob Tremaine, pastor, Worcester Baptist Chapel, Worcester, Mass., the first city of the Project 500 to be approved and have a man on the field; Thomas E. Sykes, Supt. of Missions, East Central Ind. and K. Medford Hutson, Mountain

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fore we preach the gospel to him. Likewise we do not have to wait until society is reformed by social action before we preach the gospel to the people. We must preach the everlasting gospel always beginning now.

The gospel is relevant to the problems of human relations. It says that God loves everyone; that He is concerned about all human beings; that He has a plan for every life; that everybody is somebody—more than an animal, a number, or a name—and that Christ tasted death for every man. The gospel gives dignity and worth to the individual. It can save him from loneliness, fear, frustration and hate.

When one believes in this gospel, he has a high view of man. The gospel is good news to me and about me and to you and about you. So if one takes seriously this good news concerning himself he must take it seriously concerning all others. How then can one believe in this gospel and hold any human being in contempt or seek evil for any man? Furthermore the gospel is good news for the world. The redemption of our Lord Jesus Christ is social and cosmic. The writer of Ephesians said that God will "gather together in one all things in Christ, both which are in heaven, and which are on earth" (Ephesians 1:10).

Many of our critical problems today stem from the age old problem of racial enmity. The tragic events in recent days surely convince us of the frightening proportions of the race problem in our country. In Biblical times there was cruel enmity between Jews and gentiles, and between Jews and Samaritans. Hatred of the Jews has continued throughout history. Today there is enmity between whites and blacks.

Man is a social being and needs other people to make his life complete and yet he has not learned to live in peace with his neighbor. His history is marred by envy, strife and division. Human relations compound man's sins. What kind of a sinner would one be if he were the only human being in the world? The problem of human relations must be seen in all of its enormity and ugliness.

In the current racial conflict our problem is not primarily legal or economic but spiritual. Many inside and outside the church are recognizing this fact. Good laws make a significant contribution to man's welfare but they cannot solve his basic problem. Economic reforms should be applauded. Big business is helping greatly as it moves into the Watts Community and other troubled spots to provide employment for despairing people. But economic reforms cannot meet man's greatest need.

The basic problem is spiritual. There are ghettos of the mind and heart before there are ghettos in our cities. This inner darkness must be eliminated before there can be light.

A patronizing hand-out will not solve the problem of inner darkness. It demoralizes and degrades man when he is allowed or forced to live on charity. Every person needs to feel that he is somebody and that he is doing something worthwhile, that he is making a contribution to the world.

The inner darkness of despair, frustration and rebellion can be dispelled by the love of God as demonstrated and proved in the cross of Christ and lived out by Christians. The writer of Ephesians said, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity—; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The enmity between the circumcision and the uncircumcision, between Jew and gentile, between white and black was slain on the cross. Christ is the only hope for the brotherhood of man, for peace among men.

Christians may differ on many subjects but they must agree that the enmity has been abolished in Christ. Christianity and racism are incompatible.

So, committed to this good news in Jesus Christ we can meet human needs where we find them and demonstrate convincingly that we genuinely love all men and respect them as persons under God.

The good news is relevant to the problems of the intellectual world where there are confusion and uncertainty. The knowledge explosion may be the most significant explosion of our time. The available information in the day of Jesus did not double until 1900. The available information of 1900 doubled by 1950. It doubled again by 1960. By 1966 it had doubled again. Books cannot be published fast enough and libraries cannot be enlarged quickly enough to compile and house the mounting data. The obviously inadequate memory



H. Franklin Paschall, elected president of the Southern Baptist Convention in 1966 at Detroit, has been pastor of First Church, Nashville, the past 12 years. A native of Kentucky, Paschall was pastor of First Church, Bowling Green, Ky., from 1951-55. Previously he was pastor of the Baptist Church in Hazel, Ky. He is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky., where he earned the Doctor of Theology Degree. Union University bestowed upon him an honorary Doctor of Divinity Degree in 1956.

recall system has given way to computers and other electronic devices. Radio and television has become a major factor in education and in shaping the lives of people. As Baptists we must make better and greater use of these media or lose a great God-given opportunity to communicate the gospel.

A mass of information has hit modern man and broken him. He is bemused and bewildered, fragmented and frustrated. Knowledge today is without organization or meaning.

Educators have recognized the need for some organizing principles and concepts. We have information without ideas and ideas are essential for meaning in the intellectual world.

Ours is an anti-intellectual age. We have made ideas secondary to appetites, passions, prejudices and habits. This persuasion gained momentum with Darwin if it did not begin with him. He recognized the validity of man's intellect but gave priority to physical prowess. He put instinct above intellect, passions above purity, might above morals.

Freud joined in the apostasy. He contended that man's actions are automatic responses to his unconscious or subconscious needs. To Freud life seemed to be more of an emotional fluttering than a rational action.

Existentialism also shares in the blame. It puts primary emphasis on the present. In doing so it tends to damn the past, deify the present and deny the future. This philosophy has helped to produce the "now generation". The gospel promises something for now but not everything. "Beloved, now are we the sons of God, but it doth not yet appear what we shall be", said John. The present is not all that matters for it is not total reality. My parents, my childhood, my early training, my boyhood church matter. I am a part of all I have met. And the future matters. I am linked inescapably with the past and with the future.

Modern man may think he needs a new car, a new house or some

other gift of our affluent society, but his greatest need is a reason for his existence.

The gospel is the grandest idea ever to dawn on man's mind. It tells man that he came from God, that he was made in the image of God and that though ruined by sin he can be redeemed by the grace of God and receive forgiveness and begin a new life in Christ. The gospel as God's good news is concerned with man's past, present, and future. It has to do with his origin and destiny and it gives meaning to life in the midst of the "ambiguous present."

Margaret Mead writes of horizontal and vertical learning. She says horizontal learning consists of factual information that goes out of date and pleads for vertical learning which will magnetize the fragments of knowledge and polarize them into meaningful patterns.

The gospel is vertical learning. It is an organizing, integrating, magnetizing center without which life breaks up. The gospel gives meaning to life.

The gospel is relevant to the problems of sex. In America there is a frightening trend toward sex clubs, wife swapping, sex orgies, drug addiction and sexually deviated behavior. Many want free love and unlimited freedom in sexual gratification. They are seeking happiness. Dr. Eric Fromm, famed psychiatrist, in an article entitled "Our Way of Life Makes Us Miserable" said our sexual freedoms in no way contribute to a sense of "aliveness" or "richness of experience."

The gospel is good news concerning happy, abundant, interesting, meaningful life. Jesus came to earth not to make us miserable, but to give happiness, blessedness. He said, "I am come that they might have life and that they might have it more abundantly."

Jesus offers forgiveness to those who have misused and abused their bodies and promises true happiness and freedom to those who

will trust him. He said, "If the son shall make you free you shall be free indeed." It is not freedom without responsibility or love without law. It is freedom and love to fulfill the law of God. A wonderful thing about the man in Christ is that he delights in the law of God. His greatest pleasure is in pleasing God. Jesus said, "take my yoke upon you". There are disciplines, but he also said, "My yoke is easy" (it fits well). The Christian is really happy and free in Christ, following and obeying him.

The gospel is relevant to the problems of nuclear power. The atomic explosion is an awesome thing. It has struck all nations with fear. There is a very real possibility that man may turn nuclear power into the destruction of the human race. The whole world could blow up any time. For several years the United States and Russia have had the nuclear capability of mass suicide and murder. Red China now has the bomb. In a few more years other nations will have it. The question is not, "Do we have the power to destroy ourselves?" but "Will we use it to destroy ourselves?" Do the people of the world have the character not to use nuclear power for wholesale destruction? At this point it seems that this character is lacking.

The gospel is the answer. All of man's problems are not solved instantaneously and automatically when he believes the good news, but his basic problem of sin is solved and he can go on from there to solve other problems. There is much more hope of eliminating enmity between races in areas where the gospel is taken seriously. It is imperative that we proclaim and live this gospel with confidence and hope. If the time ever comes when the gospel inspires the world's thinking and mobilizes the world's power, a new day of peace with justice will dawn for all men. If such a day does not come and the judgment of God falls on us and we die, the gospel is still relevant. We shall all die one way or another, sooner or later. The gospel is our only hope for light and life here and hereafter.

Approves Record Budget

(Continued from Page 2)

been approved for a permanent library. "The library is a learning center for an institution," he said. "It should be a priority in financing Southern Baptist seminary education and funds should be made available sooner than 1974," he added.

Preliminary studies are being planned to revise and augment the curriculum in church music and to offer a combination religious education and social work degree. A television recorder has also been authorized to assist in all areas of teaching, and a study of administrative procedures is being conducted, the report said.

Enrollment for the 1967-68 session totalled 279 students. This includes 207 in theological studies, 59 in religious education, seven in church music, and six special students. There were 27 faculty and administration officers.

Midwestern

Seminary President Millard J. Berquist said enrollment at the denomination's youngest seminary continued to climb last year,

with a total of 262 enrolled. An additional 160 were enrolled in special evening classes, primarily for student wives and laymen.

"Midwestern Seminary has entered her tenth year of history with every reason for encouragement and gratitude for the fine interest and loyal support of Southern Baptists from across our Convention," Berquist said.

In other highlights of the year, Berquist reported that the first Master of Theology (graduate level) degrees were awarded on May 4, and the new Master of Divinity degree the new name for the old Bachelor of Divinity degree, was awarded for the first time this year.

Southern

Southern Baptist Theological Seminary reported it has awarded its 10,000th diploma during 1967, and that enrollment had increased for the sixth straight year.

President Duke K. McCall said the Louisville seminary is the only SBC seminary to experience a steadily rising enrollment since 1961.

Trustee action in their most recent meeting made possible a change in the nomenclature of the doctor's degrees offered in the field of church music and religious education, McCall reported.

Replacing the doctor of church music degree is the doctor of musical arts degree. In religious education the doctor of education will replace the former doctor of religious education. This change brings Southern into line with new trends in education, he said.

In the area of theological curriculum, Southern is pioneering in the use of undergraduate seminars, newly developed courses on a basic and advanced level, and greater freedom among elective courses, McCall said.

"We are determined not to force men to conform to an established mold," stated McCall. "Our goal is to provide enough alternatives that each man can choose the course best suited for him in light of his academic preparation and vocational objectives."

In spite of the steadily rising enrollment, the seminary is holding down the size of the faculty in order to provide current professors with an adequate salary until increased funds are made available. McCall said the seminary student-faculty ratio of 18 to 1 must be reduced toward the university norm of 12 to 1 for graduate level instruction.

(Continued on Page 10)

Federal Aid To Higher Education

Dr. W. Fred Kendall,
Executive Secretary-Treasurer
Tennessee Baptist Convention

At the request of the recent Executive Board, Dr. W. Fred Kendall has prepared the following article of interpretation concerning the adopted recommendations of the Education Committee and the Public Affairs and Christian Life Committee.

The Executive Board of the Tennessee Baptist Convention has made an intensive study and has adopted a policy for its college trustees to follow in entering into programs where government assistance is offered to finance such programs. At the request of the trustees of Belmont College, the Education Committee and the Public Affairs and Christian Life Committee held a joint meeting with the trustees and the President of Belmont College. Every area of government aid was explored thoroughly. Principles of religious liberty and the separation of church and state were reviewed. An attempt was made to separate programs which violate these principles from other programs which do not.

Later, another joint meeting of the two committees was held and guidelines were worked out to present to the Executive Board. The committees sought to find the framework within which the colleges could utilize many programs of aid which are available without violating the principle of separation of church and state. They sought to follow an approach which would separate programs that would provide aid to the individual rather than to the institution. They rejected grants or loans for buildings which would limit the purpose and objectives of the colleges by placing severe restrictions on religious activities. They rejected grants or subsidies which would increase the college's capital worth. They felt that this violates the principle of religious liberty by taxing citizens to support religion.

The ultimate objective of the committees was to set up guidelines to enable the trustees of the colleges to exercise wisdom and care in safeguarding the Baptist principles of separation of church and state. They recommended rejection of any programs that would interfere with the administration of the colleges, or which in any manner would compromise or weaken the objectives and purposes of the colleges as distinctive Christian schools, owned and operated by Tennessee Baptists.

The Executive Board adopted the recommendations of the joint committees. This action gives approval for the institutions to participate in programs with the government where the aid goes to the individual student, faculty member, or staff member. It approves other programs where the government pays only for services rendered, such

as are essential to national defense. Approval was also given for government loans for dormitories which will be self-liquidating and which will contain no interest subsidies.

The Executive Board rejected all grants for buildings and equipment. Government grants place restrictions upon such buildings that forbid the teaching or exercising of religion in them. The Executive Board could not accept such restrictions for buildings on the campus of a religious school.

This action simply provides the guidelines for the trustees. It does not necessarily mean that the colleges will participate. They are already participating in some of the programs such as student loans under the National Defense Education Act. It will be the responsibility of the administration and trustees of the institution to evaluate what programs they will enter into before participating.

Tennessee Graduates At Southeastern

WAKE FOREST, N. C.—Two Tennessee students were among the 123 graduating from Southeastern Baptist Theological Seminary May 31.



Robert Jackson Burns (left) of Etowah and Joe Wesley Chandler of Erwin received Master of Divinity degrees from Southeastern.

Including this year's 123 graduates, Southeastern will have granted 2,223 degrees and certificates to 2,096 students during its 17 years.

Interpretation . . .

By Herschel H. Hobbs

A STRANGE PROPHECY

"But I tell you of a truth, there be some standing here, which shall not taste death, till they see the kingdom of God"—Luke 9:27

This prophecy came shortly after Peter had confessed Jesus as "the Christ of God" (v. 20). To what did it refer?

Some see it as referring to the second coming of Christ, and that Jesus expected it to happen in that generation. Thus they conclude that He was in error as to the time of the event. However, it should be noted that Jesus disclaimed any knowledge as to the time of His return (Mk. 13:32).

Furthermore, He never spoke of it in terms of time but of condition. "When" (*hotan*, cf. Matt. 25:31) refers primarily to condition. When the condition is right that is the time (Matt. 24:28,32-33). Jesus taught that His followers should live in a state of constant expectancy. But He never designated the time of His return.

Others regard this prophecy as referring to the transfiguration of Jesus (Lk. 9:28f.). They note that only Peter, John, and James saw it. But the words "some . . . shall not taste death" seems to rule out this event. Apparently some of the Twelve would die before its fulfillment. And all of them lived beyond the Transfiguration.

Still others view the prophecy as related to Jesus' death, burial, and resurrection. Judas did not live to see these events. How-

ever, "some" suggests that more than one would die before the prophecy's fulfillment.

What other event occurred while *some* but not all except Judas lived? It seems that the event under consideration was the destruction of Jerusalem in A.D. 70. Any great cataclysmic event was regarded as a coming of God into history. Prior to this event some of the apostles besides Judas saw death. James was slain by Herod Agrippa I early in A.D. 44 (Acts 12:1). Peter was martyred perhaps in A.D. 67. Various traditions tell of the death of others. But certainly John and possibly others lived beyond A.D. 70.

What significance may be attached to the fall of Jerusalem in connection with Jesus' prophecy? It was made within the context of Peter's objection to Jesus words about His coming death (cf. Matt. 16:21-28). Peter's and the other apostles' concept of a political-military Messiah was rooted in Judaism. Up until the fall of Jerusalem, and Judaism as a religious power, Christianity was regarded as a branch of Judaism. After its fall Christianity was loosed from such shackles. Thereafter it went forth entirely on its own to challenge the world, bereft of the hindrances of Jewish legalism and nationalism. It truly became a universal religion. Thus it was in this sense a coming of the kingdom of God. And those who lived beyond the fall of the Jewish nation (some) did "see the kingdom of God."

Tennessee Topics

Despite many obstacles of weather, riots and curfew during a period in Memphis, Leawood Church experienced a revival when **Charles Holland, Jr.**, pastor of Capitol View Church, Atlanta, Ga., assisted Pastor **Jerry Glisson**. "The church worked and God gave the increase," Glisson said. The church had 30 additions, 18 being by baptism.

James F. Atchley, 88, a charter member of Red Bank Church, where he served in many capacities, died May 28 in a Chattanooga hospital. Services were held May 30 at Red Bank Church with pastor **Ralph Norton** officiating.

A news item recently appeared in BAPTIST AND REFLECTOR concerning a church honoring **Branson C. Wiggins** and family with a reception on his 15th anniversary as pastor. The name of the church was omitted. **Trenton Street Church, Hariman**, was the one making this a joyful occasion for the Wiggins family.

Joe Strother, pastor of First Church, Jonesboro, died Monday night, May 27, while on a trip to visit his sisters, **Alma** and **Susie Strother**, in Cross Plains. He had served as pastor of the Jonesboro Church for seven years, and prior to that was pastor of Temple Church, Johnson City, for 12 years. Strother also served as pastor at Watertown and Alexandria Churches in Wilson County. **Mrs. Strother** died about three years ago. A son, **Don**, is pastor of White Hall Church near Washington, D. C. Funeral and burial were at Cross Plains, May 30.

C. A. Dabney, former pastor of Brainerd Church, Chattanooga, resigned as pastor of Applewood Church, Denver, Colo., after 5½ years to become superintendent of East Bay Baptist Association, Oakland, Calif. effective July 1. He is also president of the Colorado Baptist General Convention. The Dabneys have two sons, **Aleck**, a missionary in Santa Maria, Brazil, and **Wade**, a student at Hardin-Simmons University, Abilene, Tex.

Graceland Church, Whitehaven, licensed **David Glover** and **David Putman** to preach the gospel, May 26. **E. Lowell Adams** is pastor.

Calvary Church, Memphis, ordained eight deacons May 26. Ordained were **Boyd Greene**, **Charles L. Harrison**, **Jack Iverson**, **Paul Shipe**, **Jerry Sowards**, **Delmas Terry**, **Sid Vaughn**, and **Howard Woody**. The pastor is **Harlan F. Reynolds**. **Billy Morgan**, missionary to Brazil, and former member of Calvary Church, led the ordination prayer.

Black Oak Heights Church, Knoxville, was led in revival services by **Walter H. St. Clair**, evangelist from Kingsport. Pastor **J. C. Parrott** states that there were many rededications, surrenders to full-time Christian service and other meaningful decisions. The church observed its 22nd anniversary and homecoming May 26.

P. B. Kinsolving resigned as pastor of Second Church, Dyersburg, May 19, to become effective June 2. He is retiring from the active pastorate after 40 years of service. Kinsolving was pastor of East Dyersburg Mission, sponsored by First Church, for six years. It was constituted into Second Church, Feb. 25, 1966, and he continued as pastor. Present membership is about 250. The Kinsolvings plan to spend their retirement years in Dyersburg and have a home at 1636 Schaffer Street.



Charles Norton (right), known to thousands of Tennesseans for his work as Secretary of the Training Union Department of the Tennessee Baptist Convention, has just been awarded the honorary degree of Doctor of Divinity by Carson-Newman College. With Dr. Norton, a 1934 graduate of C-N, is **Dr. Harley Fite**, President of Carson-Newman.

Stewart To Be Foundation's New Executive-Secretary



NASHVILLE — The Tennessee Baptist Foundation trustees here, May 30, elected **Dr. Jonas L. Stewart** of Huntingdon as Executive Secretary-Treasurer.

In that office he will succeed **Dr. Henry J. Huey**, who died Feb. 8.

Dr. Stewart has been pastor of First Church, Huntingdon since 1956. He previously served as pastor of First Church, Somerville, 1948-56.

Dr. Stewart was born Jan. 17, 1919, in Haywood County in this state. He received the AB degree at Union University, 1942; ThM at Southwestern Seminary, Fort Worth, Tex., 1946. Union conferred on him the honorary DD in 1966.

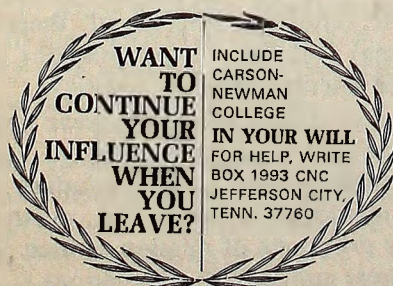
He has had wide denominational experience including being president of the Tennessee Baptist Convention in 1967, and service on its Executive Board for 11 years. He is a member of the Executive Committee of the Baptist Sunday School Board. He was Big Hatchie Associational Missionary, '46-'48, moderator of Fayette Association, moderator of Carroll-Benton Association, president of West Tennessee Pastor's Conference, member of the Union University Board of Trustees 18 years, and chairman of its long-range planning committee and director of a special committee to study its total program. He has conducted numerous revivals throughout the South. He is an honorary colonel on the Governor's staff.

His wife is the former **Emma Lee Simpson**. They have two sons, **Larry** and **Billy**.

Dr. Stewart is expected to assume his new duties in Nashville July 15.

WANTED

Church Hostess, by First Baptist Church, P. O. Box 12105, Memphis, Tenn., 38112. Pastor: **Dr. R. Paul Caudill**.



(Continued from Page 7)

Southwestern

President Robert Naylor told the Convention that the seminary's major thrust for 60 years has been evangelism and missions.

Enlargement of the campus from 75 to 130 acres has received priority in physical improvements during the year. A new medical clinical facility, a children's building, and a new president's home are three buildings on the drawing boards for construction in 1968 or 1969, the report indicated.

Enrollment for the year was 1,926, an increase of 67 over the previous year. This included 1,193 in the School of Theology, 564 in the School of Religious Education and 169 in the School of Church Music. Enrollment in the music school was the largest in the history of the school.

In his report to the Convention, Naylor noted, "Intensive study of the curriculum, the emphasis upon individual courses of study and inter-disciplinary teaching continues."

The addition of new courses in social work and the changing of the Doctor of Church Music degree to the Doctor of Musical Arts degree effective in the fall of 1968 was reported.

The seminary student center was named the Robert E. Naylor Student Center by the trustees in their spring meeting.

New Orleans

H. Leo Eddleman, told the Convention that the seminary recorded a three per cent increase in enrollment during the opening term of the anniversary year, and that completion is expected this year on a massive rehabilitation and improvement project on the seminary campus.

Specific items in the three-year rehabilitation project include waterproofing masonry buildings, installing air-conditioning, replacing sidewalks, streets and parking pavement, improving drainage, replacing water services, installing termite controls, grading and general repairs.

A major item in the Seminary's capital projects report was the new chapel organ in Leavell Chapel, estimated to cost \$140,000 when complete.

There were 716 students enrolled in the opening term of 1967-68, an increase of 3% over the previous year.

Of the total 467 were in the School of Theology, including 52 students in the doctoral program, 197 enrolled in the School of Religious Education, and in the School of Church Music 52 students enrolled. Of these three were enrolled in the school's first doctoral program in music.

Reporting on the physical plant needs,

Eddleman said the seminary direly needs a new library building.

The institution also has urgent need for a children's building to accommodate no fewer than 125-150 pre-school children of seminary students, Eddleman added.

By all means more student housing is needed, Eddleman emphasized. Such a project would cost \$1 million.

Long range plans call for a student building and completion of the gymnasium and recreational facilities.

Southeastern

Last year 145 students for the ministry were graduated: 107 with BD degrees, 14 with ThM and 24 received the Certificate in Theology. President Olin T. Binkley in the report said Southeastern devotes primary attention to the course of study leading to the basic theological degree in keeping with the needs of the churches. It is expected the course leading to the Master of Religious Education degree recently recommended by the faculty and approved by the trustees will add to the number of theologically educated directors of religious education in the churches.

The new student center houses the book store, campus store, commons room, carrels for fellows and graders, offices for student leaders, conference rooms, and a post office.

Trustees have authorized (in keeping with the Convention's business and financial plan) a long-range plan to secure more endowment for the book collection in the library and for a professorship in evangelism.

Enrollment (fall of 1967) was 547 with 448 candidates for the MDiv and MRE degrees; 44 candidates for ThM degree; and 55 candidates for the Certificate in Theology.

The instructional staff numbers 28.

American

In cooperation with National Baptists USA, Inc. this seminary on White's Creek Pike, Nashville, trains Negro ministers, aided by gifts from Southern Baptists through the Cooperative Program. Enrollment for 1967-68 increased from 60 to 69 over the previous year. More than 800 are enrolled in 40 extension centers. Funds from National Baptists do not come from that Convention itself, but from trustees who are National Baptists.

The Tennessee WMU continues to give \$3,000 a year for student scholarships pri-

marily for Tennessee students. Direct gifts from Southern Baptists to current operations of the Seminary have increased \$18,740 in the last three years, with \$90,600 allocated through the Cooperative Program this year.

Seminary Extension

Individual enrollments have reached a new high of 4,344. Course enrollments total 6,516; course completions, 4,580, Ralph A. Herring, director, reported. The report pointed out that, could all 28,741 graduates from all Southern Baptist seminaries over the years since 1859 be called back into service, there would still be 5,208 churches left pastorless.

Seminary Extension specializes in in-depth training for on-the-job leadership.

No significant changes in personnel were reported. Four associates work with the director in promotion of Seminary Extension with special references to study in various centers.

Foreign Missions

The Convention received the lengthy written report of its Foreign Mission Board and then gave its attention to a dramatic presentation on the theme, "Good News for the Nations."

The special program featured music by members of the orchestra from the Houston Symphony and by members from the choirs of Baptist churches in Houston, and two well-known Baptist leaders from abroad, Santiago Canclini of Argentina and Joseph Adegbeti of Nigeria.

Baker J. Cauthen, executive secretary, recognized the emeritus missionaries seated on the platform, and Jesse C. Fletcher, secretary for personnel, introduced newly appointed missionaries.

The Board began extended orientation in 1967 for new missionaries.

A computer has been installed at Board headquarters to strengthen administrative procedures and to develop new possibilities for research and analysis.

Churches related to Southern Baptist mission work overseas baptized 46,275 new Christians in 1967. At the end of the year the 4,918 churches (3,211 of them self-supporting) and their 6,463 missions had a combined membership of 571,647.

A total of 222 missionaries were appointed in 1967, bringing the overseas staff as of December 31 to 2,277, including 2,081 career missionaries and 196 persons in auxiliary programs of mission service. (Currently there are 2,370 missionaries.)

During the year the Board extended its outreach with the assignment of its first missionaries to Ethiopia, Botswana, South West Africa, and Iran, making a total of 69 countries where SBC missionaries are appointed to serve.

Educational mission work included 1,295 schools (Kindergartens, primary and secondary schools, colleges and schools for training teachers and nurses, and theological seminaries and other institutions offering preparation for church-related work). Their 181,639 students were instructed by 399 missionaries and 6,469 nationals.

In 20 hospitals and 86 clinics and dispensaries, 47,580 inpatients and 597,711 outpatients were treated. Serving in these institutions were 58 missionary and 145 national doctors, 65 missionary and 367 national nurses, and 43 missionaries and 913 nationals in other jobs.

Twenty-four publication centers are staffed by 71 missionaries and 566 nationals.

In 15 children's homes 1,168 boys and girls were cared for by four missionaries and 113 nationals. Twenty-five community and good will centers, staffed by 31 missionaries and 112 nationals, enrolled 8,049 children and 1,981 adults.

Dr. Cauthen said of the printed report: "Statistics always tell only a partial story. It is impossible to relate fully what God has done through ministries of preaching, teaching and healing carried on in his name. We are privileged to see some of the fruitage, but much of what God does is beyond our measurement."

Historical

The Historical Commission reported it observed the 100th anniversary of the birth of Baptist historian and missionary statesman W. O. Carver during 1968, and began work on planning the 125th anniversary of the Southern Baptist Convention in 1970.

In its annual report to the convention, the denomination's Historical Commission called attention to the significance of the life and work of Carver, who led in the development of the Historical Commission and development of a department of missions at Southern Baptist Theological Seminary, Louisville, where he taught for 50 years.

As a part of the agency's report, the son-in-law of the late Dr. Carver, Maxfield Garrett, told the convention about the personal life and significance of Dr. Carver. Garrett and his wife Dorothy, daughter of Dr. Carver, are missionaries to Japan.

Davis C. Woolley, executive secretary of the commission, and Fred C. Schatz, chairman and dean at Belmont College in Nashville, presented the written summary of the commission to the Convention.

Their report indicated that the commission

is planning and preparing for the 125th anniversary of the Convention in 1970, working in cooperation with the public relations committee of the SBC Executive Committee.

The Commission is also helping to maintain and promote the Dargan-Carver Library (named for W. O. Carver and Edwin C. Dargan) at the Baptist Sunday School Board, which contains about 45,000 books, 60,000 copies of Convention Annuals and associational minutes, plus more than 8.4 million pages of microfilmed material.

Public Affairs

"Increasingly, the concerns of the churches and of the government are presenting overlapping programs that create problems affecting the proper role of churches and church agencies and the proper role of government in relation to these concerns," said the committee's report.

Specifically, during the past year such issues dealt with by the Public Affairs Committee included low-cost housing, Social Security for ministers, planned urban development, judicial review proposals, welfare, and revision of state constitutions.

The committee reported that the national legislature scene in 1967 had been "comparatively quiet on church-state issues." This was due, the report continued, to the national political situation, the fact that Congress following the 1964 elections dealt with the major controversial issues, and a shift to state and local responsibility in church-state decisions.

Southern Baptist members of the Public Affairs Committee, which merges into the Baptist Joint Committee, for 1967 were: C. R. Daley, Chairman, Theodore F. Adams, Baker J. Cauthen, Charles B. Deane, J. Conally Evans, Alma Hunt, Joe T. Odle, Ed. J. Packwood, H. Franklin Paschall, Ralph Phelps, Warner B. Ragsdale, Arthur B. Rutledge, Porter W. Routh, Foy Valentine, and J. Terry Young.

Canadian Baptist Cooperation

Representatives of five Baptist bodies in Canada and the United States have worked out a statement of guidelines concerning their relationships, the Committee on Canadian Baptist Cooperation told the Convention.

The six-point statement adopted May 1 by the 11 representatives recognized the autonomy and freedom of each Baptist group working in Canada, and encouraged "churches to seek affiliation with Baptist bodies indigenous to the territory in which such churches are located."

The statement recognized "inevitable

problems in communication, accentuated somewhat by our Baptist polity of freedom and autonomy and local initiative.

Arthur Rutledge, executive secretary of the SBC Home Mission Board who made the report on the Committee, reported on the statement adopted by the group, and also told about cooperative efforts by Baptist churches in Ohio, Michigan, and the Great Lakes of Canada to build up churches on both sides of Lake Erie.

SBC Chaplains

At the end of 1967, 666 Southern Baptists were on active duty as chaplains with U. S. armed forces.

Chaplains Commission Director George W. Cummins of the Home Mission Board, Atlanta gave the following breakdown: 312 in the Army, 184 in the Navy, and 170 in the Air Force.

Of this total serving with the Army, Navy and Air Force, 100 are assigned to posts in Vietnam, Cummins said.

A continuing effort was made to encourage and assist churches and associations to provide an effective ministry to their own military-related youth before, during and after their stints in the service, Cummins said.

In non-military areas, Cummins noted a growing interest in industrial chaplaincy, a relatively new area of concern. About 10 Southern Baptists are now listed with the Commission in this area of ministry.

About 300 other chaplains are serving in hospitals and other institutions.

Cummins said recent studies showed that Southern Baptists have more ministers employed as hospital chaplains than any other evangelical group. Seven were added during 1967.

Baptist State Papers

"In a denomination as large, widespread and diverse as the SBC, its unity of thought and action is little short of a modern miracle," said the Committee on Baptist State Papers.

Herschel H. Hobbs, chairman of the committee, said that the Baptist state papers play a major role in this unity with diversity.

Circulation of the 29 Baptist state papers increased to 1,587,776, about 25,000 during the past year, the committee reported.

Two new editors have assumed their posts during the past year: W. Ross Edwards of The Word and Way, Jefferson City, Mo.; and C. Eugene Whitlow of The Baptist New Mexican.

(Continued on Page 12)

(Continued from Page 11)

Stewardship

Southern Baptists spent \$35 million more last year on erection of church buildings than they gave to all missionary, educational and benevolent causes on a local, state, national and world-wide basis, the Convention was told.

In the annual report of the Stewardship Commission, Merrill D. Moore, executive director, said it is good to construct church buildings, but not to the detriment of missions support.

"We do not need to do less of the one (church construction)," he said. "But we do need to do more of the other (missions support)."

"We do need to be conscious of the relationship of what is done for one and for the other, and we need to improve that relationship," he added.

Moore referred to a statement he had made earlier this year to the SBC Executive Committee in which he cited a statistical summary that disclosed that Baptists spent \$155 million last year on church construction, compared to \$120 million for all mission causes—local, state, SBC and world-wide.

He also cited facts revealing that indebtedness of Southern Baptist churches in 1967 stood at \$830 million. Interest on this indebtedness figured at 6½ per cent (the rate has since gone up) would amount to \$53.9 million.

Thus, Moore concluded, Southern Baptists spent \$9 million more on interest on their building payments (\$53.9 million) than they contributed to all Southern Baptist Convention and world-wide mission causes (\$45.1 million).

The Commission director told the Convention that churches today are facing many calls, many of them good, to undertake so many very worthy things. But sometimes missions gets diluted, to the hurt of the world and ourselves, he added.

During the report of the Stewardship Commission, Moore was presented with an engraved plaque in honor of his 20th year of service in this area of work.

Southern Baptist Hospitals

Two hospitals owned and operated by the Southern Baptist Convention cared for 38,148 patients last year, and brought 6,383 babies into the world, the annual report disclosed.

Southern Baptist Hospital in New Orleans

and Baptist Memorial in Jacksonville, Fla., also provided these patients and babies a total of 293,020 patient days of service, and cared for 64,238 outpatients.

The two hospitals provided as much as \$375,000 in hospital care for patients who were unable to pay.

The hospitals treated more than 4,100 under-privileged outpatients with 500 of these admitted to the hospital as "bed" patients. Physicians at the two hospitals gave time and skill valued at \$250,000 to the charity programs in these two hospitals.

No visitor walking through the hospital corridors would know who these patients are, because their accommodations are the same as other patients, said Hardy M. Harrell, executive secretary-treasurer of the Southern Baptist Hospitals, Inc.

In the report Harrell also indicated both hospitals are treating patients regardless of race or economic status. The New Orleans hospital admitted its first Negro patients this year.

Much progress has also been made in the equal employment policy in both hospitals, Harrell said. Negro employees fill positions of responsibility in the business and professional offices, in nursing services, and as supervisors in other departments.

The hospitals have also initiated programs enabling present employees to receive on-the-job training and thereby advance to higher level positions, the report indicated.

The report emphasized specialized patient care, and the educational programs at the two hospitals.

Although there are approximately 45 Baptist hospitals in the nation, most of them are owned and operated by state conventions or district associations, only two are owned and operated by the nation-wide Southern Baptist Convention.

Southern Baptist Foundation

Kendall Berry, who became executive secretary of the Foundation in August, 1967, following the retirement of J. W. Storer, told the Convention that growth would have been even more substantial

were it not for a change in the Foundation's fiscal year.

Books on 1967 business closed on Sept. 30 instead of Dec. 31. In spite of the short nine-month fiscal year, the trust corpus held by the Foundation increased more than half-a-million dollars. Funds held in trust for Southern Baptist causes totaled \$9,121,101 on Sept. 30, Berry reported.

The Foundation, established in 1947, provides services to both individual Southern Baptists and to SBC agencies in fund management, estate planning, and consultation on establishment of trusts and endowments to benefit Baptist causes.

Income collections and disbursements to Southern Baptist causes amounted to \$318,350 during the nine-month fiscal year, with the Foundation's general fund showing a rate of return of 5.42 per cent. The annuity fund return rate was 5.80 per cent, Berry reported.

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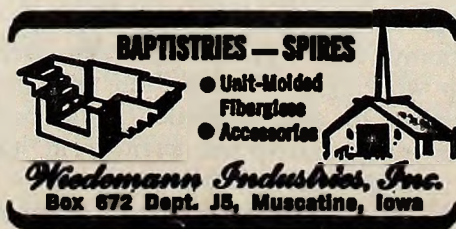
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My Faith Reaches Out

Theme for YWA Conference

For the past few YWA Conferences at Ridgecrest (alternating each year with Gorieta) Tennessee has been second in attendance, topped only by North Carolina. Charter buses under the direction of Miss Frances Sullivan, state YWA Director, will carry YWAs and leadership to the assembly grounds for a week of missionary education and information, June 20-26, 1968. Knox County will have a charter under the direction of Miss Mary Hutson, associational YWA Director. Many others will be going by automobile. Some will be going "over the mountain" for the weekend or just one day.

Among the program personnel for the conference will be a number of present and former Tennesseans. Dr. Bill Sherman will be a featured speaker for each day. Mr. Bob Oldenburg, Sunday School Board, will

direct the theme interpretations and lead some conferences. Miss Frances Sullivan, Tennessee YWA Director, will lead a conference as will the following former Tennesseans: Miss Sydney Portis (Jackson), Kentucky YWA Director; Miss Linda Warren (UT Martin Branch), North Carolina YWA Director; Miss Katharine Bryan (Nashville), Texas YWA-GA Director; Miss Russell Drinnen (Knoxville), YWA-Sunbeam Director in Illinois; Miss Virginia Johnson (Carson-Newman), YWA Director in Mississippi; and Miss Ruth Cantrell, WMS-YWA Director in Maryland. Tennesseans assisting with the program production will be Miss Betty Jo Corum and Miss Billie Pate of the WMU staff in Birmingham.

The state YWA officers will be assisting with the Tennessee state meetings and recreational sports. —Miss Frances Sullivan

Tennessee Topics

Nashville Association—Judson Memorial Church called **William S. Davies** as minister of education. A native of Ky., he is a graduate of Union College and received the MRE from Southern Seminary. **Dewey R. Jones** is serving as interim minister of music at Woodbine Church. He was formerly a minister of education and associate pastor in Ky. Presently he is coaching at Belmont College.

Pastor **Robert Hammer** reports a revival at Wards Grove Church, Concord Association, in which **Tommy Mosley** of Madison Heights Church, Madison, did the preaching and **Ken Jones** of Belmont College led the singing. There were 15 additions by baptism, 14 by letter, also a number of rededications and other decisions.

Riverside Association—Falling Springs Church is installing two new restrooms. **Dewey Todd** is pastor. Fellowship put a new roof on its building, installed storm doors and windows and remounted the church bell. Plans are to redecorate the auditorium. **Frank Shoemaker** is pastor. Love Joy Church is building two new classrooms with the work being done on Saturdays by members of the congregation. **Foster Harris** is pastor. Pastor **Kermit Garrett** reports a revival with four coming by profession of faith and 10 rededications. Vines Ridge Church will observe homecoming Aug. 11. **E. C. Phillips** is pastor. Congratulations to **Rev. and Mrs. Oscar Davis** who will observe their 50th wedding anniversary June 22. He is pastor of Memorial Church, Livingston.

111th Baptist Convention

(Continued from page 5)

Area Missionary, So. Utah, both of Project 500. All three gave reports of their work.

Thursday morning and evening heard emphasis on BSSB by executive secretary James Sullivan and on education with reports from the six Convention seminaries. A major address by Baker J. Cauthen, executive secretary, Foreign Mission Board, Richmond, Va. outlined Southern Baptist work in 69 foreign countries. A total of 222 new missionaries were appointed during the past twelve months, bringing foreign missionary strength to 2,370.

One thousand singing youths presented GOOD NEWS at the beginning of the Friday evening session which highlighted an address by evangelist Billy Graham.

Central Association — Forrest Park Church, McMinnville, ordained **Robert Owens**, **Frank Simons**, and **Turner Hailey** as deacons. Welchland Church, **William Sullivan**, pastor, was led in revival services by **James D. Powers**, evangelist, and **Lester McCoy**, song leader. There were six for baptism, one profession of faith, not joining the church, and 12 rededications. Providence Church will soon begin the erection of a new building. **C. E. Hall**, pastor, underwent surgery May 27 at Baptist Hospital, Nashville. Gath Church is building a new education building.

WANTED: Retired Baptist pastor and wife to live in fishing and tourist village, in southwest Florida and pastor a small church. Home and small weekly remuneration provided. Must be in good health and have own transportation. If interested, please write Rev. John A. Parker, P.O. Box 2171, Port Charlotte, Fla. 33950.

Ridgecrest

By Wendell Price

Do your Sunday School workers need fresh motivation, inspiration, fellowship, information, boldness to witness, challenge to adapt to changes, dedication to grow in Christlikeness? RIDGECREST offers help in each of these areas of Christian leadership.

Three weeks of this year's Ridgecrest Assembly are devoted to Sunday School emphasis. They are July 18-24, July 25-31, and August 1-7.

Each church could send the Sunday School Superintendent, or one of the workers who realizes his church should be more effective in its teaching and reaching ministries.

Each year for the past three years each Sunday School in the state, on the average, has lost two adults from its enrolment. The U. S. population adds a net of three million people per year. We are not reaching these new people. We are losing some of those previously enlisted. We must face up to our task of reaching the masses of people with the message of Jesus Christ.

In order to do this we must learn the principles by which churches reach persons, how to create an atmosphere of concern for others, how to do personal witnessing, the place of the teacher and other officers in leading all church members to involvement in reaching unsaved and unenlisted persons.

Ridgecrest offers a daily schedule similar to this:

MORNING

- (1) Sectional conferences—8:30 to 10:45
- (2) Assembly in auditorium—Bible Study
- (3) Lunch

AFTERNOON

Special conferences offered and chosen according to interest and needs, plus recreation and rest.

EVENING

- (1) Assemble in auditorium
- (2) A special feature
- (3) Special music
- (4) Special message
- (5) Extras—drama, films, etc.

The first week personnel feature Dr. Bill Hull of Louisville as preacher; Dr. Wayne Dehoney of Louisville as special emphasis speaker; Mr. Bob Snead of Nashville as Music leader.

The second week features Dr. Hermond Westmoreland of Houston as preacher; Dr. John Havlik of Atlanta as special emphasis speaker; Dr. Genter Stephens of New Orleans as music director.

Dr. James H. Landes of Birmingham is the preacher for the third week. Dr. Leonard Sanderson of Alexandria, Louisiana, is special emphasis speaker; Mr. Al Fennell of Pompano Beach is music director.

Plan to attend, then attend so as to plan.

Learning Through Fellowship

Basic Passages: Acts 2:42-47; 5:41-42; 18:24-28; Col. 3:15-16

Focal Passages: Acts 2:42-47; 18:24-28; Col. 3:15-16

The church is a fellowship of kindred spirits. At least, that is the normal concept. The members are to live in frequent contact with each other.

They are to live understandingly and sympathetically with each other. In this experience they will learn much about each other and the collective problems of life. They will learn how to live successfully with each other.

They are to share the blessings of God. Each will have his individual gifts and endowments. They will complement each other. They will learn how to do team work which is so essential.

They are to get under the responsibility of preserving and projecting the gospel. This will draw them closer to each other and will tend to focus their all into a common purpose.

They may have to suffer together for Christ's sake. This will make them become a part of each other. Their hearts will be knit together in love and learning.

Learning Through Fellowship in Crisis Acts 2:42-47

The earlier disciples were cemented together by a common faith in which they continued to grow with steadfastness. They were frequently reminded by a visible ordinance of the cross and its meaning.

Praying together was a constant experience. This drew them closer to their Lord and each other. They learned much about God in this activity.

A great crisis arose due to persecution. Many of them were impoverished to the point of starvation and destructive want. The resources for this infant church to survive had to come from within their group. Most of them were poor.

They met the crisis by making all their resources available to all. They decided to sink or swim together. They weathered the storm beautifully and unselfishly.

It was not a system or a planned scheme of economics. It was a spontaneous outburst of love to meet a severe crisis. It served its purpose and disappeared before the end of the first century so far as the record goes. It will reappear, however, wherever Christian love is deep enough and the crisis is severe enough.

A great fellowship sprang up. They went from one Christian home to another enjoying remarkable hospitality. They were not welcome in synagogue or temple or hardly anywhere else.

They were continually praising God and gaining favor with the masses. People were

being saved and added to their fellowship each day by the gracious working of the Lord on the basis of their witness.

Fellowship of Learning Through Teaching Acts 18:24-28

An Alexandrian Jew by the name of Apollos, came on the scene possessing great eloquence. He was well versed in the Old Testament scriptures and could use this knowledge to powerful effect. Yet, he was evidently not thoroughly versed in the facts of the New Covenant and their interpretation as he needed to be. He was very fervent but was not knowledgeable beyond John's baptism.

Aquilla and Priscilla heard him as he spoke boldly in the temple. This godly couple took him under their wings and taught him the way of the Lord more completely.

He wanted to go into Achaia very much. The brethren at Ephesus wrote a strong letter commending him to the brethren there. He greatly helped the believers in that area who had come to know salvation through grace.

He produced overwhelming evidence to the Jews showing that Jesus Christ was the fulfillment of their own scriptures. He convinced many.

Teaching by Word and Witness Col. 3:15-16

Peace reigns in the heart and fellowship of dedicated Christians. This is a great testimony wherever it exists. How the world needs it in this hour of restless revolt.

If the word of Christ dwells in us richly in all wisdom, we will inevitably teach effectively. It will come as a logical consequence. To be good teachers, God's word must fill our hearts in intelligent and spiritual understanding. We need to be continually storing the Word in our hearts by diligent and prayerful study.

Another way to teach is by admonishing each other in psalms, hymns, and spiritual songs, that is, provided we sing with grace in our hearts to the Lord. This is an effective witness which teaches at the same time.

Ignorance and discord fill the earth. Yet, we have more knowledge and music than the world has ever had. We do not have the right knowledge and the right music.

A great era of teaching the Word of God as the Holy Spirit teaches us is what we need. It is treated as just another human work by so many. It is a spiritual book and when it is taught as such it produces the fruit and results which the world needs.

On Matters of FAMILY LIVING

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



Youngster's Use of Television Set Must Fit Family Value System

TV watching is part of American life, not a device for child discipline, reminds child development specialist Haim G. Ginott. Instead of using tv viewing as a reward and denial of viewing as a punishment, parents should see the use of the set as a matter-of-fact arrangement that must fit into the family value system.

Television must not be allowed to affect basic family practices and standards, he says. "Like a dessert, television is allowed only after the main course." Put tv in its place in the family picture and keep it there and viewing won't be a matter of chronic argument.

"Instead of threats, offer a child common-sense choices," Dr. Ginott advised in **TV Guide**. For instance, "in a home where scholarship is valued, homework must come first if there is to be tv later. The child is neither nagged nor prodded. He is offered a choice:

"'Andy, you have two choices—one, homework right after school; two, homework after dinner before tv.' If a youngster resists, he is offered a stiffer choice. 'You can do your homework and then enjoy tv, or you can give up television altogether. You decide.'"

The psychologist goes along with parents who exercise control over the kind and number of programs their children watch. "Parents have a right to protect young children from daily doses of sordid sex and vivid violence.

"They have a duty to prevent exposure to scenes of bloodshed that are preceded and followed by jolly jingles. While children need not be sheltered from all tragedy, they should be protected from entertainment in which man's brutality to man is not a tragedy but a formula."

Music which magnifies the Word and message of God in the melody of the Spirit is our crying need. It will produce harmony and rhythm in the souls of men. Discord will disappear.

Children's Page

THE LITTLE SQUIRREL AND THE BIG MOUNTAIN*

By Marjorie Spiller Neagle

Buffy the squirrel looked up at the mountain high above him. "Yoo-hoo, Mr. Mountain," he called. "May I talk to you, please?" Mr. Mountain didn't answer.

"I guess he didn't hear me," thought Buffy.

Quickly he scrambled to the top of the tallest tree. He sat on his haunches and stretched his neck as far as he could.

He called again to Mr. Mountain.

"Yoo-hoo, Mr. Mountain," he said.

This time there was an answer.

"Who's down there?" asked a gruff voice that was almost as loud as thunder.

"It's Buffy the squirrel."

"Speak louder," roared Mr. Mountain. "I can't hear a word you say."

Buffy put his forepaws up to the sides of his mouth. He took a long breath. Then he called in his loudest voice, which, after all, wasn't much louder than a squeak.

"It's Buffy the squirrel."

"A squirrel!" roared Mr. Mountain. "Whatever do you want with me?"

"Please! I want to talk to you."

"Oh, my," said Mr. Mountain. "Why do you want to talk to me?"

"Because I'm lonely. All my friends went to the animal fair. They didn't wait for me."

"I can't be bothered with anybody as small as you," said Mr. Mountain. "Why, I talk to the trees and the clouds. I talk to the wind and the rain. I talk to the sky. They are all big like me."

His voice grew louder.

"I'm so big and strong," he roared, "that I can carry a whole forest on my back."

"So you can," said Buffy. "But can you crack a nut?"

He wiggled all over. He bet Mr. Mountain couldn't think of an answer to that.

"Don't be impudent," shouted Mr. Mountain. Then he began to laugh. He laughed so hard that Buffy thought it was surely thundering. He laughed so loud that old Mr. Sun, who was hiding behind a cloud, came out to see what was going on.

"Ho, ho, ho!" roared Mr. Mountain. "Ho, ho, ho! That was a very good joke."

After a while he stopped laughing.

Then he said, "Buffy, I guess there are lots of little things a big mountain can't do. I can't crack a nut. I can't run up a tree. I can't scamper along a fence."

"And there are lots of big things a little squirrel can't do," answered Buffy.

Then he heard Mr. Mountain call, "What would you like to talk about?"

"Oh, things," said Buffy.

So they talked about alligators and stars and the river and sticks and stones. They talked for a long time.

Then Buffy said, "It's getting late. I must go now."

"Wait a minute," said Mr. Mountain. "I have a present for you."

"What kind of a present?" asked Buffy. "It isn't my birthday."

"You'll see," said Mr. Mountain.

He began shaking the trees on his back. He shook them so hard that their acorns fell off. They rolled down the sides of the mountain and landed at the foot of the tree in which Buffy was sitting.

Buffy scurried down to the ground. He picked up some of the acorns and stuffed them in his cheeks. Then he scampered away home. He stopped at the hole of the tree where he lived. He stretched his neck as far as he could.

"Thank you, Mr. Mountain," he called. "Thank you very much."

"You're welcome, Buffy," said Mr. Mountain. "Come back and talk with me another day."

"I will," promised Buffy.

TREE PANGOLIN*

By Avis Demmitt

The tree pangolin is one of the strange animals found in Africa. He looks something like the armadillo and something like the anteater. The pangolin has a coat of mail, which is formed of overlapping horny scales. These hard scales are made of the same bony material as the stiff covering of armadillos. They are various shades of brown.

The long tail is covered with this same hard armor. When danger threatens, the pangolin, he curls this tail around his rolled-up body and locks it tight. A small pad under the tip of his tail hooks over the farthest scale it can reach on the pangolin's back. The rolled-up pangolin looks like a fancy hat. But it is so tightly fastened that one finds it almost impossible to unroll the animal.

The tree pangolin has a long, narrow snout, or nose. It has a long, sticky tongue, which it uses to catch ants. This long wormlike tongue is about half as long as the head and body together. It can be stretched out almost its entire length.

The sticky saliva on the pangolin's tongue

Laughs . . .

A casket manufacturing company is conducting its own traffic safety campaign. The firm's delivery trucks carry this sign: "Drive carefully or yours may be in our next load."

Used car dealer: "Here's the opportunity of a lifetime."

Customer: "Yes, I can hear it knocking."

Wife to husband dozing at the wheel: "I don't mean to dictate to you, George, but isn't that billboard coming at us awfully fast?"

"Pardon me, sir," said the stranger, "but does this train stop at 15th avenue? I want to get off there."

Answered the commuter: "Yes, it does. Watch me and get off one stop before I do."

A cynic was standing before an exhibition of local art talent labeled, "Art Objects."

"Well," he muttered to the attendant, "I can't say that I blame him."

scoops up ants and dirt together. But the pangolin is able to separate the dirt and discard it before it is swallowed. One pangolin which had been captured was fed a mixture of chopped meat, raw eggs, milk, and sawdust. But he always managed to discard the sawdust and leave it in the bowl.

Pangolins vary in length from three to five feet. They live in the hot, moist zones of Africa. The main food is ants, which they get by ripping open the ant nests with their large, strong claws.

The pangolin is a shy, inoffensive animal. It has two methods of defending itself. When it is captured, it lashes out with its sharp-scaled tail—causing a severe wound. It can also eject a vile-smelling liquid which is irritating to the nose.

A baby pangolin looks much like its parents, except that the scales are softer and much lighter in color. Sometimes a baby will take a ride on its mother's tail, with its front feet clasped tightly over the sides.

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Italy Baptists Strengthened By Evangelistic Campaign

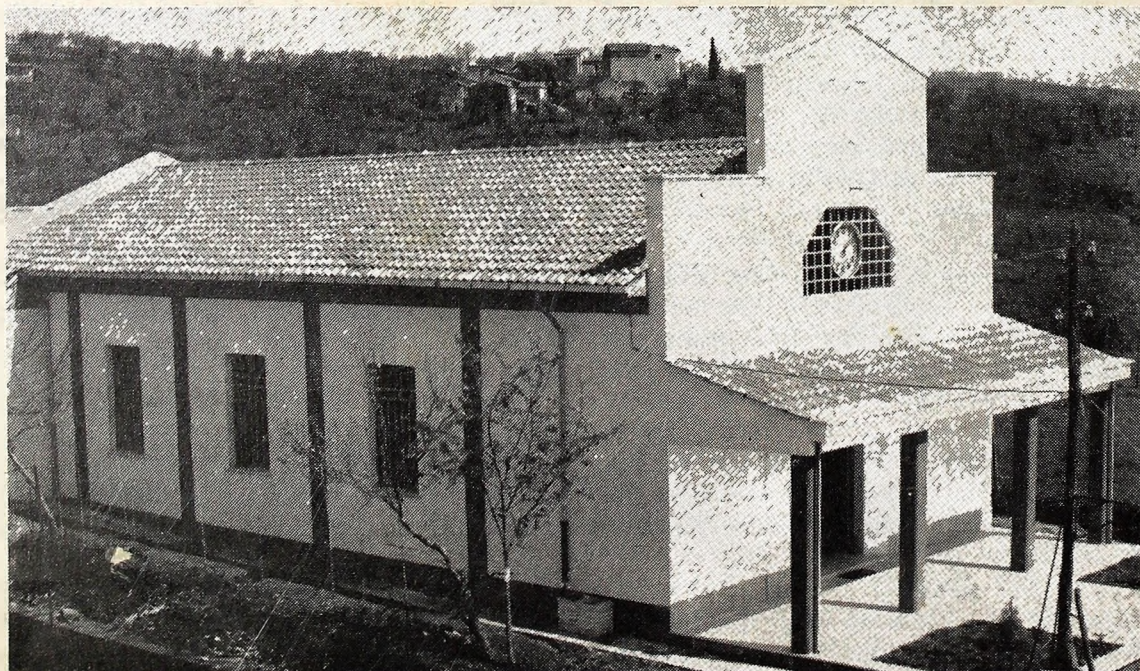
On a busy boulevard in Turin, Italy, a bus driver stopped his vehicle long enough to reach through the window and grasp a little piece of literature proffered by a man on a traffic island. He drove off with a pamphlet bearing a white cross imposed over a black globe against a blue background, with the words, "Jesus Christ is the Saviour of the World."

The bus driver is among thousands of people throughout Italy touched by Italian Baptists' first nationwide evangelistic campaign.

A succession of five regional simultaneous efforts, the campaign started in Sicily and the "bootheel" of mainland Italy in early March and moved northward week by week until it concluded in the Milan-



Dr. and Mrs. Benjamin R. Lawton, Southern Baptist missionaries to Italy, prepare the "bibli-tek" for another trip. This mobile unit was put to use in a number of cities and towns during Italian Baptists' recent nationwide evangelistic campaign. The bibli-tek (so called because it uses technology to present the biblical faith) provides an organ, portable platform, and loudspeakers—and attracts attention. (Photo by Frederick H. Anderton)



Nearly 10 years after construction first began, Baptists of Sant'Angelo in Villa, Italy, recently dedicated this church building. A village of about 400 people, Sant'Angelo is set among vineyards and olive groves approximately 50 miles from Rome. About half the villagers are Baptists. (Photo by Frederick H. Anderton)



Dr. Piero Bensi, of Florence, secretary of evangelism for the Italian Baptist Union, preached every night for three weeks during Italian Baptists' recent nationwide evangelistic campaign.

Turin area. The preaching load fell on 15 pastors with demonstrated ability as evangelists. Some of them preached for two or three of the five weeks, and Dr. Piero Bensi, of Florence, secretary of evangelism for the Italian Baptist Union, spoke every night for three weeks.

Baptists took the gospel into the piazzas, nerve centers of Italian cities and villages where people congregate. The preaching and singing in these town squares helped attract nonmembers to meetings in the churches. Fifty-seven visitors were present at one service of 51-member Garbatella Baptist Church in Rome, and at the end of the week 10 persons professed faith in Christ. (All of Garbatella's members attended services except two who were ill.)

Beginning two years in advance, the Baptist Publishing House in Rome printed 1,134,150 pieces of campaign literature—giveaway tracts, letters of invitation for church members to send friends, special paperback hymnbooks, and advice for campaign workers. All the material bore the white-cross, black-globe campaign symbol.

One of the printed items was a card on which a person wishing further information could write his name and address. Hundreds of these cards have come in.

According to Dr. Bensi, "inner revival" is the outstanding accomplishment of the campaign. "The most important result is the renewal of consecration and a new sense of responsibility evident in church members," he declares. A similar evangelistic fervor was present after World War II, but waned during the economic boom of the last decade.

Dr. Bensi hopes to preserve the current enthusiasm and channel it into concentrated evangelistic follow-through. "Outsiders contacted during the campaign are now receptive to home visits by Baptists," he says.

Another current need is "good preaching that develops Christian maturity," Dr. Bensi adds.