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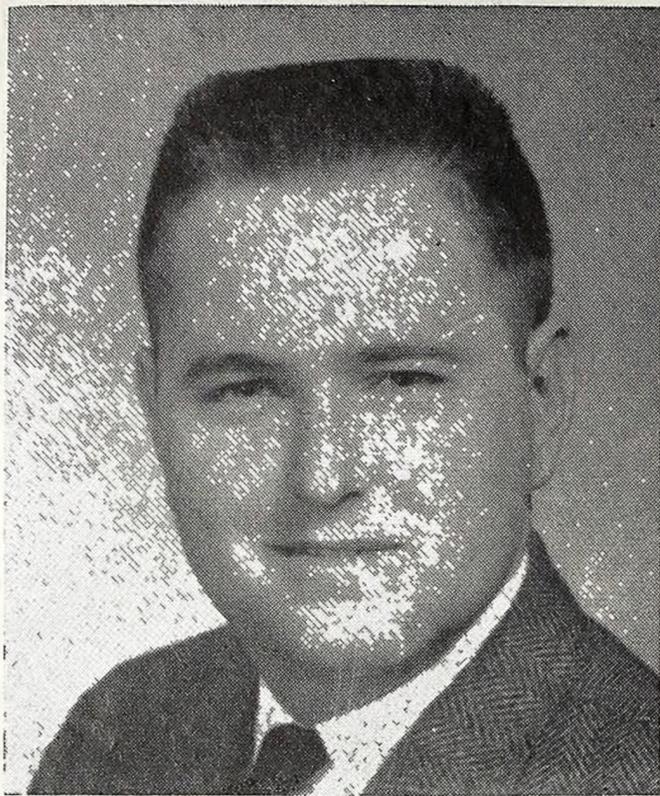
THURSDAY

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Conflict Can Be Valuable



By Bobby E. Parker, First Church, White House

Conflict can contribute much to our lives as Christian individuals. Some of the best friends I have today are people that I have come to love through conflict. By conflict, I mean being honest with all people about our relationships. None of us desires or goes around looking for conflict. I am not encouraging an offensive opposition to pro-



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Criswell Challenges First, Dallas, To Reach All Races

DALLAS (BP)—The newly elected president of the Southern Baptist Convention has called on his own church to renew its welcome to men of all races.

W. A. Criswell, pastor of the 15,000-member First Baptist Church here, said in his first sermon after his election to the SBC presidency, "The First Baptist Church is now and forever a Philadelphian church of the open door."

"Anybody can come (to the First Baptist Church, Dallas)," he said. "And God bless him as he comes."

J. C. Cantrell, chairman of deacons at the church, said of the pastor's sermon, "The response from members who expressed themselves to me was very, very favorable. His message was right and timely. I was completely in agreement with him."

At a press conference in Houston following his election to head the eleven million-member denomination, he acknowledged that his congregation had only three Negro members.

Criswell called on his congregation, largest in the Southern Baptist Convention, to be a lighthouse to all men, regardless of color.

duce conflict, but never sacrifice honesty to avoid conflict or never run from it. J. T. Deloack, (June, 1968 issue of **Church Administration**) says that "creative disagreement is wholesome."

One of the greatest sicknesses of our day is the phoniness of relationships which are built upon a drive to go to any lengths to avoid conflict and unpleasantness. By doing this, one kills any chance for a lasting fellowship. Too often people cover up their real feelings and put up a false front for the sake of pleasantness. This is a very dangerous and damaging practice because in doing so we are denying our very natures and the way we were meant to relate to each other.

The man that I have had more conflict with in recent years than any other taught me to base my life and ministry upon honesty. In doing so, I feel I have solved more problems than I would have if I had avoided all appearances of conflict. The people that are honest with me are the people that help me the most and are the people that I can form fellowships with that will last a lifetime.

Never be afraid of conflict; for out of conflict come some of the greatest friendships and some of the greatest achievements. Some of the people that disagreed with Paul and Jesus were among those who came to love them the most.

FRONT COVER

Chaplain S. A. Harms greets wounded soldiers returning from Vietnam, Hickam Air Force Base, Honolulu, Oahu, Hawaii.

Some 690 Southern Baptist chaplains are presently serving on active duty in the military, with over 130 located in Vietnam. Also, 302 Southern Baptist chaplains are serving in the area of the hospital, institutional, and industrial chaplaincy.

The military, hospital, institutional or industrial chaplain, an ordained Southern Baptist minister, is a preacher, evangelist, teacher who renders many services of a pastor, and is truly a world missionary. Today the chaplain serves at home and around the world as a representative of his church, rendering a spiritual ministry for God and country.

Contractor, Investor Named To Lead SBC Foundation

NASHVILLE, Tenn. (BP)—Stirton Oman, Nashville, an internationally known industrial contractor, was elected chairman of the executive committee of the Southern Baptist Foundation in a meeting here.

Elected president of the board of directors was Walton H. Smith, investor, Clarksville, Tennessee.

Both men succeeded L. B. Stevens, an investor from Nashville, who had held both offices.

Kendall Berry of Nashville, executive-secretary-treasurer, reported the Foundation's trust corpus for the last fiscal year at \$9,121,101. This was up from \$8,614,788 the previous year.

Berry stated that income collections and disbursements to Southern Baptist causes last year amounted to \$318,352, with the Foundation's general fund showing an average rate of return of 5.42 per cent.

A return of 5.80 per cent was realized on the Foundation's annuity fund, he said. This allowed all commitments to annuitants to be met, with an income balance in excess of \$3,000.

Named to the Foundation's executive committee in addition to Oman and Smith were John Ellis, G. Frank Cole, John P. Gifford, Jack C. Massey, Steve Neely and Richard N. Owen, all of Nashville; Joe F. Rushton of Magnolia, Ark.; Guy W. Rutland, Jr., Atlanta; and Douglas Hudgins, Jackson, Miss.

The executive committee conducts the business of the Foundation and meets monthly in the Foundation office at 460 James Robertson Parkway, Nashville.

The board of directors is made up of forty business men and ministers from over the Southern Baptist Convention, representing the SBC agencies and the denomination at large.

(Continued on Page 3)

SBC Leaders Map Action On Race Stand

ATLANTA (BP)—Southern Baptist agency leadership met here in immediate response to the strong statement on the crisis in the nation adopted last week by their convention in Houston.

Thirty-two agency heads and program leaders, called to Atlanta by executive secretary **Arthur B. Rutledge** of the Home Mission Board, brainstormed ways to respond to the 1,100-word statement asking Southern Baptists to work to secure for every person equality of human and legal rights and to seek to eliminate poverty and human indignity.

The convention had asked the mission agency in Atlanta to take the lead in implementing the statement. Rutledge said he called the meeting immediately because he saw the convention asking for action, and he quoted the statement, "We believe that a vigorous Christian response to this national crisis is imperative. Words will not suffice. The time has come for action."

The Atlanta meeting did not attempt to drive toward immediate solutions, but instead searched for directions, structure and an understanding of what already is being done.

Strong threads running through the five-hour session were that Southern Baptists needed to hear from leaders in poverty and civil rights groups, they needed to schedule a grass-roots search for answers, and they needed to heal any division between social action and evangelism.

Probably most significant was the speed with which the leaders came together, and the mood of those who attended. Most agencies of the 11-million member denomination were represented.

Fred Moseley of the Atlanta mission agency said, "One pastor in Houston told me that the convention statement was just another paper action, and it would be six months before the Home Mission Board would do anything.

"I told him, if we wait six months we will get run over. Southern Baptists want action. How else could you interpret the vote

To Lead SBC Foundation

(Continued from Page 2)

New members elected by the Southern Baptist Convention at its Houston meeting in early June were Herman W. Cobb, Jr., Gadsden, Ala.; Ray Cullen of California; R. Paul Henry, Tulsa, Okla.; Louis L. Jones, Jr. of Georgia; Dotson M. Nelson, Jr., Birmingham, Ala.; James Riley, Houston, Texas; Finley Tinnin, Oklahoma City; F. Howard Walsh, Fort Worth; Fred D. Wright, Nashville; and Earl Wood of Va.

of 5,687 to 2,119 on the statement?"

Henlee Barnette, a professor at Southern Baptist Theological Seminary in Louisville, said the hour had come when we must incarnate our convention pronouncements into action.

He said we must overcome the Negro sentiment that the Southern Baptist Convention was "conceived in sin and born in iniquity." These were references to the convention's origin, partly over the slavery question in 1845.

The Houston statement asked Southern Baptists to respect every individual regardless of race or culture, to secure opportunities for every man to achieve his highest potential, to welcome into the fellowship of faith and worship every person, to become well informed about public issues and to involve themselves with other Christians to work for righteousness in public life and in justice for all persons.

The Atlanta meeting of agency leaders was recognized by those attending as historical.

"We have taken steps forward of great significance as Christians," said **Foy Valentine** of the Christian Life Commission in Nashville, Tenn.

"Too long Southern Baptists have been identified in the mind of the world with such lost causes as the Civil War and slavery. God has great things in store for us as a denomination."

And **Hugo Culpepper** of Atlanta, director of the division of missions of the Home Mission Board, said, "This is one of the most exciting moments in my life as a disciple of Jesus Christ." He spoke from years spent as a missionary in China and South America, which included a long-time imprisonment by the Japanese.

One thread which ran through the brainstorming suggestions was that Southern Baptists needed to hear from leaders in government, education, poverty and civil rights areas.

"Program leaders must have listening sessions from such people as an orientation for their planning," **Loyd Corder** of Atlanta said.

Suggestions also were made that Baptist associations of churches schedule meetings immediately or as part of already planned meetings this fall to discuss the statement, hear from leaders at work in poverty and civil rights, pinpoint problems, and search for actions for both local and national groups to take.

Yet another thread which wove its way through the meeting was expressed by evangelism leader **C. E. Autrey** of Atlanta, who

said, "It is inconsistent to go out after the souls of men and not be concerned about the rest of their lives."

His associate, **Harold Lindsay**, recognizing that some polarization had come between evangelism and social action, said there was a need to break down any animosity between the two groups. "We must stress what is the real goal of evangelism—that we are interested in the whole man."

He suggested that as a start the division of evangelism of the mission agency and the Christian Life Commission plan to get together in a series of meetings to discuss this division between the two groups.

Autrey said his division would seek to influence every pastor to enlist members to become involved in these problems. They would urge pastors to discuss the problems and the needed Christian response into the orientation of new converts. His division plans to prepare a tract presenting the necessity for such actions.

"Southern Baptists must involve themselves with other denominations including Roman Catholics, to bring about justice, eliminate poverty, and establish human dignity," Autrey added.

Miss Alma Hunt, executive secretary of Woman's Missionary Union, said her organization and the Brotherhood Commission will produce a mission action guide for churches on ministering to Negroes. She said they first considered making it an across-the-board treatment of all races but later decided that Southern Baptists' problem was mostly with Negroes.

The Baptist Sunday School Board representative, **Raymond Rigdon**, said his agency had recently come to realize they did not have a strategy for teaching Christian brotherhood. They have now worked out an age-level approach of progressive communication.

He indicated there would be a stronger emphasis on the Christian's response to social actions.

Clarence Duncan of the Television Commission said the convention's actions would be communicated through their numerous state news programs. He said their mail now included a heavy response from the various ethnic groups of the nation.

Barnette had suggestions for the seminaries that included: integration of faculties with competent Negro teachers, not just "some pet Negro"; provision of more scholarships; establishment of tutoring services; the start of inner-city projects using students, and a change in the curriculum toward reality.

(Continued on Page 7)

Observations by Owen

Put An End To Lawlessness

Never in our lifetime has our country been in such a period of violence, turmoil, and fear. Officers supposed to enforce the law often seem too helpless. Crime goes unpunished. Disorder increases. We have sown the wind. Now we reap the whirlwind.

For years the claim has gone uncurbed that a man has the right to choose what laws he will obey, and that he can take the law into his own hands for his own cause.

Laws have been contemptuously disregarded, notoriously trampled underfoot, till we near the brink of anarchy. Too long have we allowed the violation of laws on the excuse that they did not please the violator. This rebellious spirit of contempt has spread its infection. Now our social order is diseased. It breeds more lawlessness until a fever of violence rages both in metropolitan centers and in rural areas.

Decisions by the Supreme Court have so leaned toward protecting rights of the individual that the rights of society are imperilled. The welfare of our country is jeopardized. Unless there is an immediate turn toward quick, impartial enforcement of laws and protection of the vast majority of the people who are upright and law-abiding citizens, the fabric of our social order will be torn asunder.

Who is to blame? Certainly an excess of tolerance toward arson, sniping, looting, and permitting the harassment of police and firemen trying to do their duty, represents a failure, in part, of elected officials. The tactics of intimidation pursued by students at certain universities and the disorderly screaming and shouting others down by Negro rioters exhibits irresponsible action for which they themselves are to blame and should be held accountable.

But there are no scapegoats for being

preoccupied with our own self-interest nor for our failure to exercise responsible citizenship. These failures have also contributed to the present evil plight. Disintegration of family life, over-indulgence by parents, violence as a constant fare on television, unchecked permissiveness in behavior and morals—all these have had part in creating an atmosphere that has bred crime, violence, cold blooded murder.

The human heart is evil. Men must be born again. So long as we deny this we can never hope to see a better day.

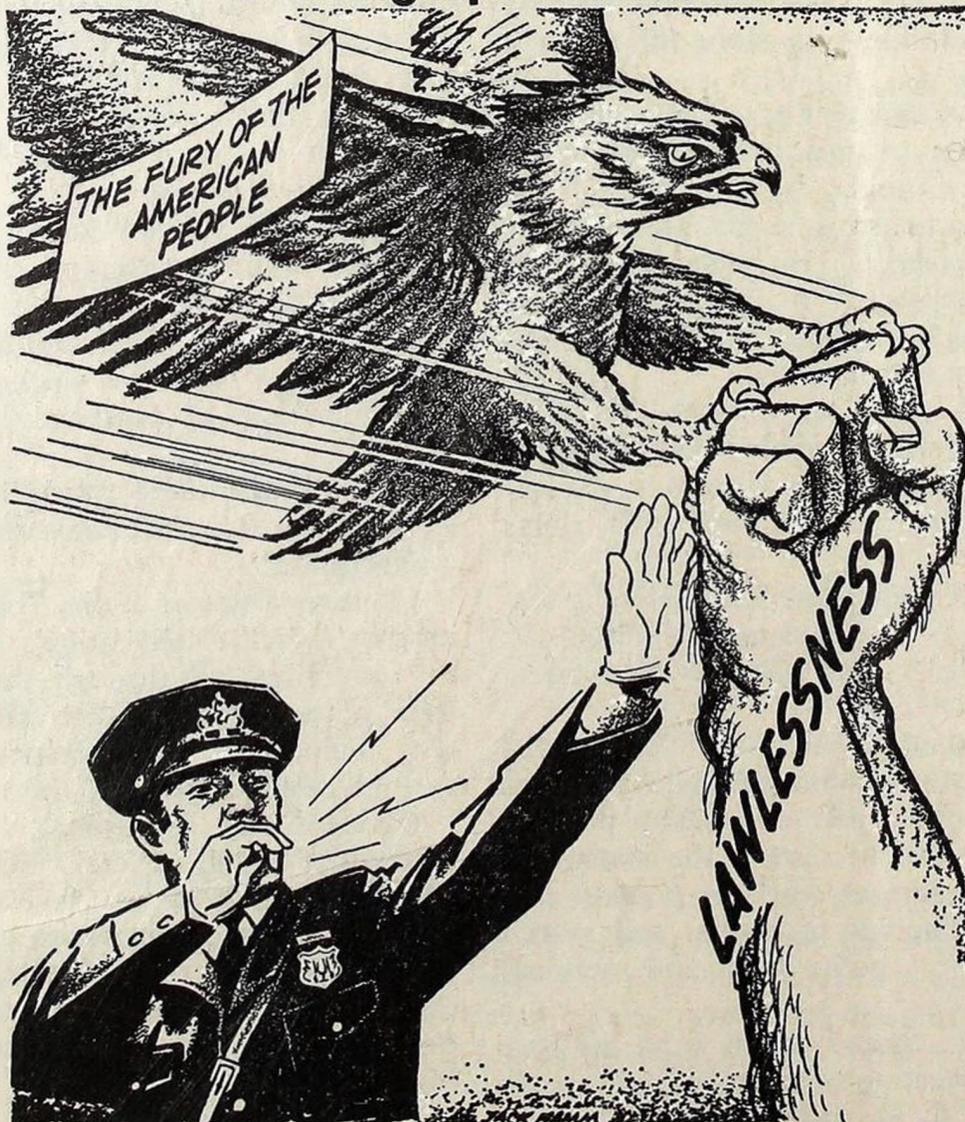
It is too simple an answer to charge lawlessness to poverty, or to race prejudice, or to the war in Vietnam. These may have had some part, but they are not by any means major causes of the present disorder. Other eras knew more poverty, but our country did not then experience anything like the present crime toll. Earlier ages knew more race prejudice than is true now. But they were not as plagued by crime. We cannot blame the war for the lawlessness that is so widespread. No such crime existed during the era of World War II.

One thing contributing to the present situation is that a certain aura of respectability has been thrown around violence by some in places of leadership in the religious, in the social, and in the political realm. These should have condemned lawlessness. Instead they have tried to excuse it.

To blame human society itself for the criminal acts of the criminal fixes responsibility upon nobody. The criminal in such an atmosphere goes unrebuked and lawlessness increases. Laws of both God and man condemn the law-breaker, not society at large. We must come to the point in our own thinking where we realize the necessity of law and the imperative of its enforcement. Society itself cannot endure without law and order based on justice.

We must turn again to the Ten Commandments. Study them day by day by day. Write them on our minds. Write them on our hearts. See that they are written into our daily conduct. Generations before we were born our forefathers found these laws basic to orderly society and to the welfare of mankind.

Backing Up His Whistle



(Continued on next page)

A Matter Of Direction

"And they did not receive him, because his face was as though he would go to Jerusalem"—Luke 9:53

One characteristic of Luke's Gospel is that it is friendly toward the Samaritans (10:33; 17:16). But in 9:53 he shows a Samaritan village as unfriendly to Jesus. Therefore, it provokes interest.

Jesus was on His way to Jerusalem some seven months before the crucifixion. It was early Fall just prior to the Feast of Tabernacles. He had refused to travel in a caravan east of the Jordan, but was following a secret route south from Galilee through Samaria (cf. Jn. 7:2-9; Lk. 9:51). He sent some apostles on ahead to a certain village where He probably planned to spend the night. They returned to report that the village would not receive Him. Why?

The answer is the direction in which He was moving—toward Jerusalem.

The Jews and Samaritans were enemies (Jn. 4:9). This hostility dated back to differences among the tribes of Israel. It had been deepened in the division of the kingdom into Israel and Judah after the death of Solomon. Following the fall of Israel to the Assyrians (722 B.C.) many Israelites were taken into captivity. To replace them Gentiles were settled in the land. They intermarried with the remaining Israelites to produce the Samaritan people. Following the Babylonian captivity of Judah, the Samaritans opposed the rebuilding of Jerusalem.

There were also religious differences between Jews and Samaritans. The Samaritans had their own version of the Pentateuch (five books of Moses). A rival temple to the one in Jerusalem had been built on Mt. Gerizim. Though it was destroyed by John Hyrcanus, a Jew, the Samaritans continued to worship on Mt. Gerizim (Jn. 4:20), even as they do today.

Strange to say the Samaritans did not molest who travelled north through their land. But they abused any Jew who travelled south through Samaria toward Jerusalem and its temple. On a previous journey northward Jesus had been welcomed by the Samaritans of Sychar (Jn. 4). But now He

was headed south toward Jerusalem. So this village refused to extend hospitality to Him. James and John responded in kind, wanting to call down fire from heaven upon the village. (Lk. 9:54). Jesus rebuked them for this narrow attitude (v.55). It should be noted that Jesus then went to "another" village (v.56). This means another of a different kind, a friendly village. So not all Samaritans were hostile to Him, even if He were headed toward Jerusalem.

Later after Jesus' death, resurrection, and ascension Philip was welcomed in Samaria (Acts 8:5ff.). The Holy Spirit came upon those who believed the gospel, thus authenticating his ministry among them. Peter and John came down to Samaria and saw that even Samaritans were objects of God's grace. On their way back to Jerusalem they preached the gospel in Samaritan villages (Acts 8:25).

The gospel of Christ overcame national, racial, and religious prejudice in the first century. It can do it today.

The Race Problem and the Gospel

By Edward A. McDowell

Years ago when I was a young professor on the faculty of Southern Seminary at Louisville I undertook to express the conviction in and outside my classes that the gospel demanded involvement of Christians in the race problem. Some of my students and I become actively involved in interracial projects in Louisville and the state of Kentucky. Our activity was not altogether pleasing to some of the brethren.

One of them, I was told, remarked to one of my faculty colleagues, "Why is McDowell talking so much about the race problem? He doesn't teach sociology." The brother was right; my subject was not sociology, it was New Testament!

This Baptist minister's observation was a striking illustration of the casual way in which church people of the South for so many years have divorced our attitude toward the Negro race from our commitment to the gospel.

The brother who made the complaint about my interest in the race question was apparently not offended by the treatment in a Baptist seminary of the race question in a course in Christian sociology. He believed

Southern Baptists And the Race Problem

EDITOR'S NOTE: Below is the first of a series of articles on "Southern Baptists and the Race Problem," written by Edward A. McDowell, professor emeritus of New Testament at Southeastern Baptist Theological Seminary, Wake Forest, N. C. Before going to Southeastern, he taught for 17 years at Southern Baptist Theological Seminary, Louisville, Ky.

that it was a safe subject to deal with so long as it was dealt with academically.

Strangely he did not realize the startling implication of his question and statement. The implication was that a seminary professor could teach the New Testament without applying its central doctrine of love to the treatment of our black neighbors.

I knew better, and I determined early in my ministry that I could not be a sincere preacher and interpreter of the gospel unless I applied the gospel to our attitude and practice toward the Negro. I know now I was right then, and I know I am right now in this position. The years have only added to my conviction that this race question is no mere academic or sociological question. They have confirmed my conviction that the race problem is a religious and moral problem.

My interest in the race problem has always been based upon the imperatives of the gospel and not upon motives derived from dreams of sociological and economic improvement of the Negro race, however necessary these dreams may be. I have always maintained that the more orthodox a person is in his Christian belief the more obligated he is to concern himself with the race question. I do not see how a person who believes the words of the Bible are to be taken literally can get around "Thou shalt love thy neighbor as thyself." Also, I remember that Jesus said, "If you love me, you will keep my commandments."

And so I believe that the first obligation Southern Baptists must assume as they confront the race problem is to accept the fact that our commitment to the gospel demands a radically changed attitude and practice toward Negroes. We must repent of our sin of prejudice and our hypocrisy of profession without practice and embrace the gospel of love in all of its demands. No longer can we claim to love the Negro "in his place." We must accept him as a person and treat him as a person, a person who deserves the same rights and dignity that we grant to persons of our own race.

(Continued from Page 4)

Most of all we must penitently turn to the one perfect one, God's Son, Jesus Christ, our Saviour, who in his own person fulfilled the law and who can give us the power through his redeeming love in our hearts to live so we can help put an end to lawlessness.

Tennessee Topics

Becomes Business Manager At Union

North Hills Church's (Knoxville) new minister is **Ted E. McDaniel**, who formerly served Sevier Home Church about 10 years. He and his wife, **Dorothy**, and children, **Stephen**, 14, **David**, 12, and twins, **Carol** and **Karen**, 7, live at 2903 Fairway Drive. McDaniel received his education at Carson-Newman College and Southwestern Seminary.

Herschel Creasman joined the staff of First Church, Valdosta, Ga., as assistant pastor and minister of education. A native of Athens, Tenn., he is a graduate of Carson-Newman College and Southern Seminary and previously served at First Church, Pompano Beach, Fla., nine years. Mrs. Creasman is the former **Joanne Turner** of Wetumpka, Ala. They have three children, **Robin**, 12, **Leigh Anne**, 7, and **Lori Anne**, 2.

Holston Valley Association—**Clarence Arrington** is the new pastor of Bethel Church which recently ordained him. **Earl W. Ownbey** is the new pastor of Carter's Valley Church. Providence called **Bruce Coyle** who has been serving as pastor of Signal Mountain Church near Chattanooga. **John Hipsher** resigned as interim pastor of West View Church.

Holston Association—Calvary Church, Bristol, ordained **Jim McDevitt**, **Bob Christian** and **Lewis Leonard** as deacons. **Ed Miller**, a student at Carson-Newman College, is pastor at Hartshaw Chapel, a mission of First, Greeneville. Pinecrest, **Cohen Arms**, pastor, voted to build a sanctuary and educational facilities for adults. Reservoir Road, **Kenneth Kyker**, pastor, voted to go full time and property has been purchased on which to build a pastorium.

Gibson Association—**Barry Phillips**, son of Mr. and Mrs. **George Phillips** of Antioch Church, surrendered to the ministry. Bradford redecorated its sanctuary and added new furniture and carpet. Bethel (H) is building a carport and utility room to the pastorium and brick veneering its church building. China Grove put a new roof on the building and installed wall-to-wall carpeting in the sanctuary. **Phillip Brasher** resigned at Center Church to become pastor at Bethlehem Church in Weakley Association. **Dennis Pulley** resigned at Northern's Chapel and Clear Creek to enter Southern Seminary. Westside received 18 by baptism and one by letter in a recent revival, and nine have joined the church since the revival. The church has graveled the parking lot and planted shrubs. **Fred Mitchell** is pastor. White Hall black-topped its parking lot and pastorium drive. **Jerry Powell** is the new pastor, coming from Grace Church, Big Hatchie Association. Eldad called **John Blevins** of Centerville as pastor. Eugene **Wright** resigned Bethel Church (H) to become pastor of Oakwood Church, Milan. **Bill Smith** of Newbern began his work as pastor of Laneview (K) Church.

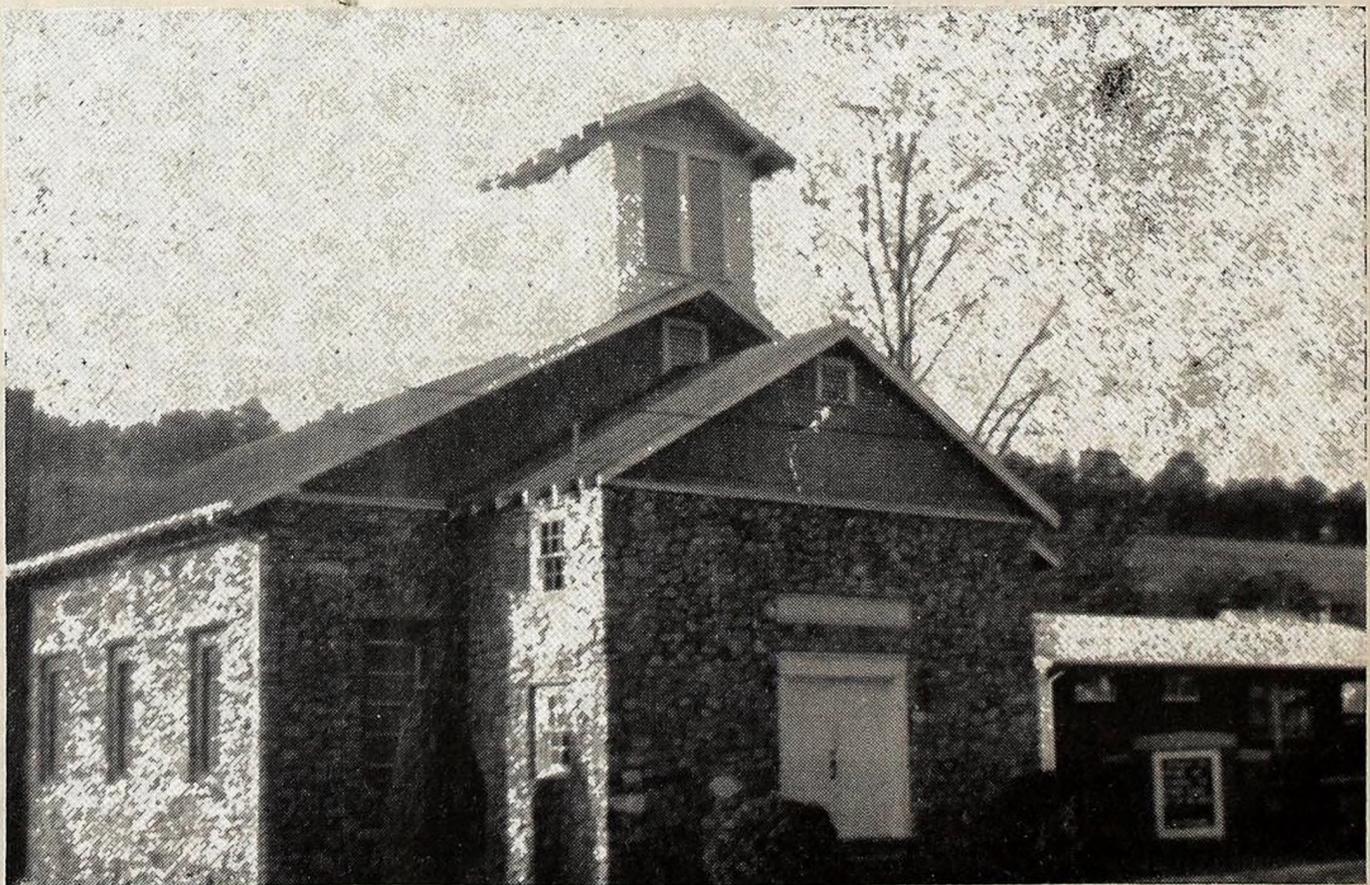
Ken Clayton is serving as youth director for the summer at Ridgedale Church, Chattanooga. He is a student at Southern Seminary.



R. G. Elliott has been appointed business manager at Union University.

For the past eight years he has been pastor of First Church, Selmer. He assumes the duties of **Curtiss E. Scott** who leaves July 1 to accept a teaching position.

A native of Blandville, Ky., Elliott is a 1956 graduate of Union. He worked for several years as manager of the college's bookstore and served as assistant business manager under **Frank Blythe**. He has also worked as an auditor-clerk for the Gulf Oil Company. In 1960 he graduated from the Southern Seminary in Louisville, Ky., and accepted the Selmer pastorate.



ERWIN—Hulen Church was constituted May 26 from the mission of First Church here. It dates back to a Sunday School in the middle 1920's and a mission which has grown through the years. In 1965 an educational building (shown above) was added. The Doss Peterson property has been purchased as a home for the pastor. **John H. McDaniel, Jr.** is pastor.

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Brotherhood Retreat

By Roy J. Gilleland, Jr.

The Brotherhood Retreat at Camp Linden June 7-8 was attended by 119 men representing 20 associations. The largest group present from any one church were the 14 men from Shelby Avenue Church of Nashville led by their pastor, Richard Lucas. The largest group from any one association were the 31 men from the Nashville Association.

The Retreat was a time of great spiritual refreshment and turning aside in prayer. There were many new experiences with the Lord. The time of testimony and problem sharing around the campfire Friday night helped us all.

No one present will soon forget the testimonies that were brought. All left with a deeper determination to witness better for our Lord. Over 50 men took Brother's Brother cards committing themselves to win at least one person to the Lord this year—to say nothing of the experiences of training for work with Royal Ambassadors and Baptist men.

Let a man who was there tell you, "The Brotherhood Retreat was wonderful. It just brought me close to God."

Put the Retreat at Camp Carson, July 26-27, on your calendar. Come praying for a blessing and you will receive one.

Memphian on Seminary Student Ex. Committee

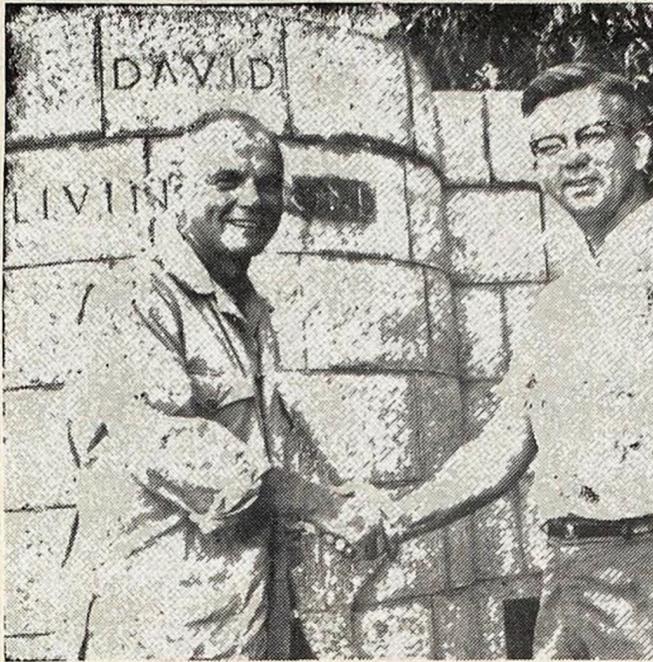
LOUISVILLE, KY.—George William Bugg of Memphis has been elected to the student executive committee at The Southern Baptist Theological Seminary. He will serve as chairman of the school's ethics committee.

A 1965 graduate of Furman University, Bugg is in his third year of study in the school of church music.

Elected president of the executive committee was Thomas Dougherty of South Carolina. Grant Urquhart of Atlanta was chosen vice-president.

The **W. Donaldson Fraziers**, missionaries to Nigeria, planned to leave the States June 25 after furlough. He will be interim principal of the Baptist Pastors' School at Kaduna (address: Box 48, Kaduna, Nigeria, West Africa). He is a native of Blaine, Tenn.; she is the former **Ina Sandidge**, native of Maryville, Tenn. At the time of their appointment by the Foreign Mission Board in 1956 he was pastor of West Santa Rosa Church, Santa Rosa, Calif.

At Congress—Oklahoma City



Tennessee Missionary Carlos Owen is shown greeting astronaut Colonel John Glenn (left) at Kigoma on the shores of Lake Tanganyika. Carlos was given a 17 foot fiber glass boat complete with motors and accessories by Tennessee Royal Ambassadors. The boat, named Wajumbe (Ambassador) is used for missionary work amongst the people of Tanzania living along the shores of Lake Tanganyika.

Carlos Owens will be speaking to the Royal Ambassadors at the fourth Congress in Oklahoma City, August 13-15. Plan now to go. Write your Brotherhood Department, 1812 Belmont Boulevard, Nashville, Tennessee 37203, for registration forms.

SBC Leaders Map Action

(Continued from Page 3)

There was some frustration about procedure, but finally the group decided to ask agency heads or a representative to form a steering committee for correlation and planning. Meanwhile, each agency and program will search for both immediate and long-term steps to deal with the crisis.

The entire group will meet in September previous to the Executive Committee meeting in Nashville, and a progress report will be made to the Executive Committee.

There were suggestions that each agency examine its programs to determine if they were encouraging segregation.

Culpepper said that while no large funds were immediately available, his division (which spends near \$8 million a year) will make day-to-day decisions on the side of the current crisis.

There also will be an attempt to communicate to all Southern Baptists the full statement adopted by the convention, and to establish some two-way procedures whereby suggestions can be made by all members of the denominations who want to make them.

Home Board Funds Alcohol-Drug Study

ATLANTA (BP)—A 13-month research project on alcohol-drug addiction and addict rehabilitation has been funded by the Southern Baptist Home Mission Board here.

John M. Price, Jr., dean of the school of religious education at New Orleans Baptist Theological Seminary, will take sabbatical leave beginning July 1 to direct the project.

The Home Mission Board's Christian social ministries department has budgeted \$11,800 to cover operational expenses.

Hugo Culpepper, director of the Home Mission Board's division of missions, said the project will include study and evaluation of many church-related and secular treatment-rehabilitation programs.

In addition, Price will formulate and implement an experimental program "in a selected community where adequate concern for such persons exists on the local church or associational level, and where one or more programs of care and reestablishment are in operation."

Formal objectives of the study are:

1. To discover some patterns of need common to dependent persons (alcohol-drug addicts), their families and their churches.
2. To determine some major trends in attitude, treatment and rehabilitation of such persons.
3. To thoroughly study one or more church-led programs.
4. To design a program of "church-treatment team" rehabilitation for individuals and groups of dependent alcohol-drug addicts.
5. To implement and evaluate this innovative program in a selected community sometime during the 13-month period.
6. To formulate a report of the findings and suggestions for the Home Mission Board.

The research and statistics division of the Sunday School Board will be the primary resource for know-how in the area of questionnaires, sampling surveys and interviews.

Implementation of the findings will be up to the Christian social ministries department of the Home Mission Board, which includes juvenile rehabilitation, youth and family services, weekday ministries, ministries to ex-prisoners and migrant missions.

Religious Educators Want More Social Issues Materials

By Beth Hayworth

HOUSTON (BP)—Religious educators formally requested agencies of the Southern Baptist Convention to develop more materials on social issues and problems of family life to use in local church educational programs.

The action came after members of the Southern Baptist Religious Education Association heard speakers and panelists protest the inadequacy of present church programs and materials needed to produce well-rounded persons who are able to live creatively in the 20th Century.

In the resolution adopted the group admitted that for too long religious education directors in churches have failed to encourage involvement in social issues, saying this is the pastor's responsibility. It added:

"Helping our people overcome their prejudices and closed minds is largely an educational task. We recommend that our association members plan educational experiences in the churches designed to help our church members overcome their problems so that they can truly be a part of the answers of our day and not a part of the problem."

Ernest Loessner, professor of religious education at Southern Baptist Theological Seminary, presented the resolution as chairman of the findings committee.

Earlier, education and family life specialists had criticized the inadequacy of conven-

tion materials to train parents to do a better job of rearing children in a Christian atmosphere in the home.

Ellis Bush, secretary of the Alabama Baptist Convention's Sunday School Department, said national agencies had been designing programs and promoting plans that bypass the family and ignore the responsibility of parents to do what God intended for them to do.

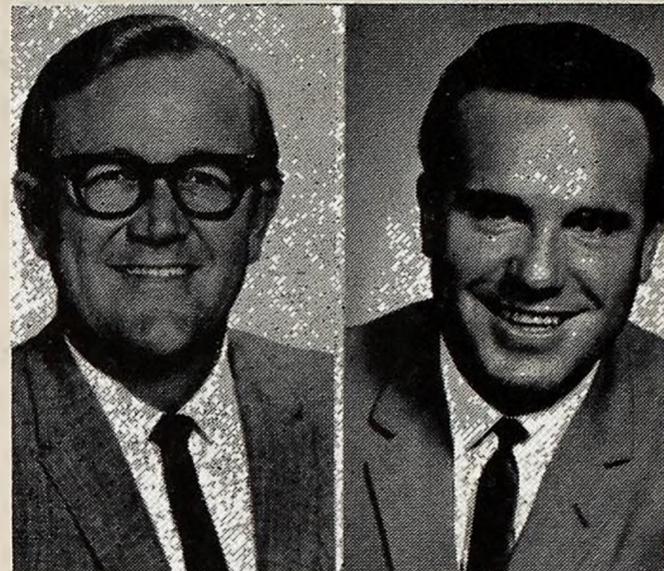
In the final session the educators heard a young person who identified himself as "an angry young man" explain the disillusion of many young persons with the church.

"The world has waited too long without leadership from the church," said Raymond Sikes, a former US-2 volunteer with the Home Mission Board. "Youth, disillusioned by the hypocrisy of the adult generation, turns its energy from the church to the Peace Corps, the new left, drugs and sex."

Sikes, who is now a private school teacher, emphatically declared his commitment to help shape the present student generation for Christ. He expressed regret that the Southern Baptist Convention had been "too busy to do much listening or thinking."

"I'm not kicking the structure. I'm kicking the people within because they are the ones who made that structure. Yes, I'm an angry young man and I'm glad I am. I hope I can do something about it."

To Lead Youth In Conference Bible Study



Jess Moody
Glorieta

Billy T. Barber
Ridgecrest

NASHVILLE—Jess Moody, pastor, First Church, West Palm Beach, Fla., will be the featured Bible study leader for the youth and leadership sections of the church recreation conference to be held at Glorieta Aug. 8-14.

Guest Bible study leader for the conference at Ridgecrest Aug. 22-28 will be Billy T. Barber, pastor of First Church, Tampa.

In addition to the Bible hour, there will be conferences held each day on social recreation, crafts, play production, drama and recreation music.

Program leaders for these conferences include Jack Terrell, associate music secretary for Texas, and wife Beverly; Don Mattingly, minister of youth at Sagamore Hill Church, Fort Worth; Mrs. Sarah Miller, author of several Broadman drama books and plays; and Gene Huckaby, youth and activities director, First Church, New Orleans; Frank Hart Smith, Bob Oldenburg, Bob Boyd and Cecil McGee, church recreation department, Sunday School Board of the Southern Baptist Convention.

Bob Boyd, secretary of the department, said 1500 people are expected for both the conferences this year.—BSSB PHOTO

Urged To Give Cities Priorities

Southern Baptists were urged to give "top priority" mission attention to the nation's north and northeastern cities.

Paul S. James, director of Southern Baptist mission work for New York City, told the annual Southern Baptist Convention "New York City is what America is becoming."

"Half the people in the United States," he claimed, live in the northern cities, and he challenged the Convention to create specific ministries to the various cultural and racial groups there.

Mr. James, former pastor of Manhattan Baptist church, regretted that Southern Baptists have been working in New York for only a few years. "We are late," he said, "but we are not too late to do something about the tens of thousands of young children in the streets."

He also called the messengers' attention to Harlem, where "many children are bitten regularly by rats," to 5,000 Polish-speaking persons without a Baptist witness, and to a church recently organized for 1,000 French-speaking Haitians in New York.

The foreign mission field has come to our own land," he said.

"We must see the city before we can love. We're not called to like it, but we are called to love it."

J. P. Allen, pastor of Broadway Baptist church in Fort Worth, told of a weekday program his church has spearheaded to help needy children in that city's inner core.

Those in the program, he reported, "have looked for the first time at drop-outs, at ragged clothes, at dirty faces . . . and discovered that they are human beings just like everyone else."

New Books

Disciples in Uniform by Wayne Dehoney (Broadman. \$1.50). A first-hand account of the work of men who left the ministry to enter the chaplaincy. While on an Air Force preaching ministry in Japan, Korea, and particularly Vietnam, Dehoney met many of these gallant military chaplains who had not "left the ministry" but who had "enlarged the ministry" and were scattering the gospel around the world.

I Know What Love Is by Mabel N. McCaw. (Broadman. \$1.35).

Supreme Court To Hear Church Property Dispute

WASHINGTON (BP)—The U. S. Supreme Court here agreed to hear a church property case to determine ownership by a local Presbyterian congregation when it is charged that the denomination has departed substantially from its original faith.

The case was appealed from the Georgia Supreme Court, which awarded the property in dispute to two local churches rather than to the general denomination.

Involved are the Mary Elizabeth Blue Hull Memorial Presbyterian Church and the Eastern Heights Presbyterian Church, both of Savannah, Ga., and the Presbyterian Church in the United States.

The Hull Memorial Church affiliated with the general denomination in 1890. It withdrew in 1966.

The Eastern Heights Church, a mission of Hull Memorial, was incorporated in 1930 and immediately joined the Presbyterian Church in the United States. It later withdrew from the denomination.

The dispute arose when the Presbytery of Savannah took action to appoint ministers to these churches and to conduct worship in the buildings.

After hearing the evidence on both sides the Supreme Court of Georgia stated the question to be decided as follows:

"Are local Presbyterian churches which withdraw from the general church, charging abandonment by the general church of the tenets of faith and practice existing when the local churches affiliated with it, entitled to maintain an action in the civil courts for the possession and use of the local church properties, legal title to which is in the local churches?"

Both the Superior Court of Chatham County and the Georgia Supreme Court ruled that the local churches had the right to bring such a question to the court and that the local churches are entitled to retain the property.

The appeal to the U. S. Supreme Court was made by the Presbyterian Church in the United States. Filing amici curiae briefs were the United Presbyterian Church in the United States of America, the General Assembly of the Cumberland Presbyterian Church and the General Synod of the Reformed Church in America.

The Georgia courts held that although the Presbyterian church in the U. S. had not "completely abandoned" its original faith, there was a "substantial abandonment of, or departure from the original tenets of faith and practice of the general church."

In a case such as this it was ruled that "the civil courts will afford protection to the local churches as to possession and use of the local church properties, free of any claim by the general church."

In its charges against the Presbyterian Church in the U. S., the Eastern Heights



NASHVILLE—An arm full of instructions for Southern Baptist deacons is available in each book held by Howard B. Foshee, author of the first Convention Press book on deaconship, released May 1.

Foshee is secretary of the church administration department, Sunday School Board of the Southern Baptist Convention.

"The Ministry of the Deacon" was 12 years in moving from concept to printer's ink, Foshee said. It is a book that resulted from intense discussions with many pastors and deacons across the nation.

The author discusses the basic tasks of the pastoral ministries of a church and shows the deacons' responsibility in fulfilling these tasks.

Foshee said the purpose of the book is to challenge churches to take a new look at the ministry of the deacon today.—BSSB PHOTO.

Church said it had departed from the original faith in the following ways:

- Ordaining women as ministers and ruling elders;
- Making pronouncements and recommendations on civil, economic, social and political matters;
- Supporting removal of the Bible and prayers from public schools;
- Adopting Sunday School literature that taught contrary to the confession of faith and catechisms;
- Maintaining membership in and accepting the practices of the National Council of Churches; and
- Advocating the doctrine of civil disobedience.

Also included in its charges were that the denomination made pronouncements on the Vietnam war, disseminated publications denying the Holy Trinity and violated the moral and ethical standards of the faith.

The Presbyterian denomination, in its petition to the U. S. Supreme Court, argued that the Georgia decision violated the separation of church and state provisions of the First Amendment to the U. S. Constitution.

The case will not likely be argued before the Supreme Court until the latter part of the year, since at the time of granting certiorari, the court was preparing to adjourn for the summer.

Baptist Chapel Hit In Saigon Fighting

By James F. Humphries

SAIGON, Vietnam—Bay Hien, the newest Baptist chapel in Saigon, has become a "veteran." Dedication services had hardly ended when the Vietcong launched their May offensive against the city, with the Bay Hien area bearing the brunt of one of their major drives.

The chapel building was hit by enemy fire a number of times. The greatest damage was done by a mortar shell which made a direct hit on the roof, a small rocket round which hit the front of the building, and small arms fire which peppered the building from all sides.

Ly Cu, a ministerial student who lives in the chapel on weekends, sat huddled on the main floor during the attack. Though the heat and shrapnel from the exploding mortar gave him some anxious moments, he says, "I was not afraid because God was with me."

More than 40 persons, many of them children, were killed in the chapel area, and approximately 200 were wounded.

At present the chapel is being used as a center for distribution of food to refugees and as a post for a radio lookout team from the South Vietnamese army. It is hoped that evangelistic services can soon be resumed.

Board Expands Church Loans

ATLANTA, Ga. (BP)—The Southern Baptist Convention's church loans operation has borrowed \$1 million from a Texas life insurance firm as the first step toward expanding its church loans portfolio by \$10 million.

The money was borrowed by the Home Mission Board's division of church loans under authority voted by the SBC last year, which for the first time made it possible for the division to borrow money on a limited basis.

Robert H. Kilgore, division director, said the Home Mission Board's accounts with new churches and missions serve as collateral for the loan from Southwestern Life Insurance Company of Dallas.

"An average church loan processed by our division is about \$33,500, so almost 40 additional churches are able to be assisted by the borrowing of this \$1 million," Kilgore said.

American Baptist Asks Unity 'By Inspiration'

V. Carney Hargroves, chairman of the North American Baptist Fellowship, said that Baptists in North America should work for unity "not because they have to but because they want to."

He addressed the annual meeting of the Southern Baptist Convention.

Baptists must, he said, be "driven to unity, not by desperation but by inspiration."

Mr. Hargroves, an American Baptist pastor, suggested greater exchanges between Baptist pastors and laymen of all denominations and races. He deplored the lack of information between Baptist denominations.

"There are 16 million Baptists related to each other in the North American Baptist Fellowship," he pointed out. "Let's get together and literally turn North America, and even the world, upside down in the name of Jesus Christ."

Culbert G. Rutenber, new president of the American Baptist Convention, praised the messengers for their strong resolution on race relations.

"When Southern Baptists speak," he said, "the rest of us listen and take courage."

In a press conference, however, Dr. Rutenber said the possibility of organic union of American and Southern Baptists was highly academic.

"Right now," he said, "neither convention would accept the other."

But he also observed that the two conventions are kept apart by stereotypes with which each group tags the other, and that if the conventions would pool their strengths, "we could have the greatest groups of Christians since the Apostles."

The Southern Baptist Committee on Canadian Baptist Cooperation reported it had worked out a set of guidelines on relationships between five Baptist bodies in the United States and Canada.

The committee suggested that churches affiliate with Baptist-bodies indigenous to their territory, and discouraged derogatory criticism of other Baptist bodies.

Messengers voted to continue the committee for another year.

In another convention address, Joel C. Murphy of Citadel Square Baptist church, Charleston, S.C., urged the messengers to practice Christian brotherhood in race relations, ecumenicity, and denominational fel-

lowship, even if they meet with opposition.

"I for one," he said, "would rather have a little heresy mixed with a lot of love than to have pure orthodoxy ruined with a nasty spirit."

"I'm strongly insisting," he continued, "that two people who know Jesus even though one is black and the other white, though one is sprinkled and the other immersed, though one backs into his collar and the other walks in, should feel like brothers, talk like brothers, and live like brothers."

While Mr. Murphy made his plea for Christian brotherhood, he disagreed that "all men are brothers." Only Christians are brothers, he claimed, for only they are the children of God.

"I'm aware," he explained, "that groups within and without the Christian community believe in and speak of the 'brotherhood of all men,' but this, on the authority of scripture, I must and do deny."

Sin separates man from man, he continued, and makes all men who are not Christians the sons of the devil instead of the sons of God.

Music Conference Told Of Musical Missions Role

By Orville Scott

HOUSTON (BP)—New developments that seem destined to make music increasingly important in missions efforts were outlined for more than 500 persons attending the annual Southern Baptist Church Music Conference here.

Music leaders from throughout the Southern Baptist Convention agreed, however, that new ideas should be tested against their "probability of producing spiritual results."

T. W. Dean, head of the school of music at Hardin-Simmons University, Abilene, Tex., told the group the text of the music must be sound scripturally.

"I don't care how effective the music is. If it's not true, it's not evangelistic."

Conference President Donald Winters, head of the music department at William Carey College, Hattiesburg, Miss., reminded fellow musicians that it is not sufficient for music to be a performance.

"As a part of the sensitivity to need, the awareness of change and the possibilities of diversity as they apply to church music, we need to be certain we do not lose the all-important sensitivity," Winters said.

J. William Thompson, supervisor of liter-

High Court Opens Doors To Test Aid To Religion

WASHINGTON (BP)—The U. S. Supreme Court in a landmark case opened doors that could affect future church-state relations in America. It ruled that taxpayers under certain circumstances have a right to challenge acts of Congress on grounds of violation of the religion clause of the First Amendment.

Heretofore, on the basis of a 1923 court ruling in *Frothingham v. Mellon*, taxpayers had little or no standing in a federal court to challenge the constitutionality of federal expenditures.

Chief Justice Earl Warren delivered the opinion of the court. Justice John M. Harlan was the lone dissenting voice.

The new ruling of the court (*Flast v. Cohen*) did not nullify the *Frothingham* doctrine against taxpayers suits challenging federal spending, but it did say that this ruling does not prohibit some cases in which the establishment and freedom of religion are involved.

As if to warn the advocates of open court challenges to federal spending in areas affecting church-state relations, the Supreme Court on the same day ruled that a New York state law providing for the loan of textbooks at public expense to parochial school pupils does not violate the Constitution.

So while loosening the rules on First Amendment court cases, the Supreme Court made it clear that it felt that government could provide public services to students in all schools without thereby furnishing aid to church schools or agencies.

ary publications for the Southern Baptist Sunday School Board, identified leadership training as the greatest music need of churches.

Noting that "the greatest revivals have been held by men who put music at the center," Thompson added that "music either wins or drives people away."

The ministers of music agreed that a balanced music program should include anthems suitable for inexperienced singers. They also said that music leaders must be Christian and "God-called," that they must never become separated from the mainstream of Southern Baptists and that they must be "ministers of great influence in the lives of those with whom they deal."

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For Missionaries Briefing Meetings

By Wendell W. Price

Once a year the Sunday School Department meets with the Superintendents of Missions and associational staff members for the basic purpose of sharing, evaluating and planning the Sunday School program for the coming year.

The state workers and the associational leaders cooperate in the enlisting of workers and in the training of workers to help churches to win persons to Christ and to challenge them to grow in His likeness.

This year we will be discussing such items as the 1968, the 1969 and the 1970 Vacation Bible School Clinics and program; one night teaching clinics; one night reaching clinics; the Strategic Leadership Program; the Crusade of the Americas; Bible Teaching Clinics; the 1968-69 Sunday School Program in the churches; the Sunday School Leadership Conferences in September; new materials; out-reach planning; the summer student program; the Sunday School ACHIEVEMENT Guides; the Regional Banquets for Associational Officers in January. Evaluations of some other programs and some other approaches may also be shared.

Four opportunities are offered for these experiences:

- July 8—Jefferson City, First Church
- July 9—Cleveland, First Church
- July 11—Jackson, West Jackson Church
- July 12—Donelson, First Church

Each daily session will be from 1 to 4 p.m.

Sometimes the association can make the most effective contribution to the churches, and sometimes the association seeks the aid of the state Sunday School Department to do this work. We work together to enhance the work of the churches in the communities of the state. Yet as we cooperate to make the church preeminent, we find that some items in the church calendar are primary and basic and therefore take something of a priority rating in the church life. In the Briefing Meetings we hope to discuss some of these.

This year we are inviting the Associational Sunday School Superintendent and the Associational Chairman of Evangelism to these meetings with the Associational Superintendent of Missions.

As concepts are being tested, methods are being changed and principles are being restated it behooves us to keep abreast and to keep making choices of the best and wisest. Thus we pool our resources in order to be better equipped to do this task.



Sharon Boling
3218 Sevier Avenue, SE
Knoxville, Tennessee

WRITE SHARON!

Sharon Boling will serve for two years on the Advisory Staff of the **Baptist Intermediate Union Quarterly**. Each quarter these staffers will evaluate the quarterlies, make suggestions for making the quarterlies more attractive and usable and submit regular writing assignments.

Only one Intermediate is chosen from each state for this honor, and Sharon Boling will represent Tennessee well. She is a member of Sevier Heights Church, Knoxville; is 15 years old; a sophomore at South High School; enjoys sewing, swimming, and reading; and is very much interested in being a psychologist.

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Attendance & Additions

June 16, 1967

Churches S.S. T.U. Add.

Churches	S.S.	T.U.	Add.
Alamo, First	211	64	1
Alcoa, Calvary	145	65	..
First	444	198	..
Athens, Central	127	59	..
East	335	144	2
First	531	119	5
Auburntown, Prosperity	146	62	..
Baxter, First	82	50	..
Bean Station, First	89	31	..
Adriel	97	..	..
Barnards Grove	96	24	..
Brighton	166	93	..
Brownsville	571	137	5
Calhoun, First	147	101	..
Chattanooga, Avondale	209	76	..
Mission	83	40	1
Brainerd	902	290	8
Calvary	166	54	2
Central	685	141	..
Meadowview	50	22	..
Concord	476	169	4
East Lake	426	100	4
First	901	225	5
Morris Hill	241	72	4
Northside	274	61	..
Oakwood	444	152	1
Red Bank	891	197	3
Ridgedale	474	168	..
St. Elmo	272	93	7
Second	106	28	..
Silverdale	201	80	11
White Oak	406	98	..
Woodland Park	257	89	4
Clarksville, First	785	139	2
Grace Avenue	201	115	11
Hillcrest	231	134	..
Pleasant View	272	71	..
Spring Creek	162	29	2
Clinton, First	526	134	2
Second	366	51	2
Collierville, First	311	63	1
Columbia, Highland Park	319	128	4
Northside	111	52	..
Concord, First	278	75	..
Cookeville, Bangham Heights	50	50	..
First	448	101	5
Washington Avenue	208	112	1
Crossville, First	198	53	..
Homestead	239	78	..
Dayton, First	262	77	..
Denver, Trace Creek	102	29	..
Dunlap, First	155	50	..
Elizabethton, Calvary	159	63	2
First	277	79	..
Oak Street	201	88	..
Siam	184	66	..
Etowah, First	261	56	..
North	310	99	..
Greeneville, First	330	70	..
Cross Anchor	10	10	..
Hartshaw	52	24	..
Second	136	28	..
Greenbrier, First	300	71	..
Jordonia	100	..	..
Lights Chapel	30	23	..
Harriman, Trenton Street	323	70	..
Henderson, First	211	42	..
Hendersonville, First	727	112	13
Hixson, Central	294	151	5
First	318	75	2
Memorial	248	88	..
Humboldt, First	445	103	..
Jackson, Calvary	382	151	2
Highland Park	219	80	..
Parkview	321	109	..
West	680	331	10
Johnson City, Antioch	119	50	..
Central	543	135	..
North	183	32	..
Temple	362	95	..
Unaka Avenue	320	80	1
Kenton, First	192	55	..
Macedonia	79	68	..
Kingsport, First	695	159	..
Litz Manor	193	58	1
Lynn Garden	368	120	..
State Line	350	176	1
Kingston, First	314	78	..
Knoxville, Black Oak Heights	210	79	2
Broadway	636	94	1
Central (FT C)	953	290	3
Cumberland	405	172	1
Fifth Avenue	493	137	..
First	667	168	5
Grace	444	137	5
Immanuel	303	74	..
Lincoln Park	892	220	4
McCalla Avenue	634	175	2
Mount Carmel	156	60	..

Mt. Harmony	217	109	1
Meridian	538	100	2
New Hopewell	227	100	..
Rocky Hill	237	..	..
Smithwood	556	137	7
Wallace Memorial	570	144	..
West Lonsdale	365	149	..
Lawrenceburg, First	202	44	1
Highland Park	271	108	..
Meadow View	101	48	..
Lebanon, First	420	99	3
Immanuel	504	193	..
Rocky Valley	419	57	..
Trinity	113	51	7
Lenoir City, Beads Chapel	65	20	..
Calvary	169	57	..
First	336	81	..
Kingston Pike	149	72	..
Lewisburg, First	292	74	..
Livingston, First	229	106	..
Loudon, Corinth	259	133	..
Union Fork Creek	85	80	..
Madisonville, First	288	67	1
Malesus	202	95	..
Maryville, Everett Hills	430	162	..
McEwen, First	109	47	..
McKenzie, First	321	70	2
McMinnville, Magness Memorial	283	62	..
Westside	41	..	..
Mt. Juliet	263	91	..
Medon, New Union	87	62	..
Memphis, Ardmore	456	182	..
Bellevue	1294	518	6
Berclair	674	248	2
Boulevard	270	91	2
Brunswick	99	45	..
Charjean	260	122	3
Cordova	124	43	2
Dellwood	378	133	3
Ellendale, First	175	57	..
Elliston Avenue	279	111	12
First	1049	117	2
Forest Hill	91	42	..
Glen Park	265	148	1
Highland Heights	969	413	1
Kennedy	456	196	1
LaBelle Haven	689	290	54
LeaClair	417	179	6
Lucy	146	96	1
Mt. Terrace	270	132	3

Peabody	175	105	..
Rugby Hills	238	113	4
Scenic Hills	240	98	9
Second	803	300	1
Sky View	396	193	1
Speedway Terrace	525	226	6
Summer Avenue	47	29	..
Temple	752	172	3
Trinity	709	162	8
Wells Station	490	163	13
Whitehaven	680	192	3
Milan, First	432	98	1
Morristown, Buffalo Trail	169	36	..
First	1105	357	7
Manley	265	105	6
Montvue	178	..	..
Murfreesboro, First	543	115	2
Calvary	102	86	..
Southeast	206	76	6
Third	214	60	..
Nashville, Dickerson Road	421	169	..
Eastland	450	121	1
First	1105	357	7
Carroll Street	107	51	..
Cora Tibbs	49	27	..
T.P.S.	178	..	..
Glenwood	279	58	..
Grace	591	192	1
Hermitage Hills	293	113	..
Inglewood	553	123	1
Ivy Memorial	217	63	..
Joelton	272	111	..
Judson	339	87	..
Benton Avenue	70	25	..
Junior League	24	..	..
Lockeland	349	73	3
Park Avenue	871	225	42
Pegram	6	..	..
Rosedale	168	50	3
Tusculum Hills	229	63	..
Two Rivers	309	133	4
Oak Ridge, Robertsville	526	149	..
Old Hickory, First	403	171	1
Oliver Springs, Middle Creek	102	93	..
Parsons, First	196	48	..
Philadelphia, Cedar Fork	148	88	1
Portland, First	297	95	2
Powell, First	237	25	2
Glenwood	324	113	4
Rockwood, Eureka	130	..	..
Rogersville, East	231	108	1
Savannah, First	172	66	1
Sevierville, First	653	130	6
Smyrna, First	294	102	..
Springfield, Bethlehem	103	..	1
Eastland Heights	244	83	..
Oak Grove	201	103	7
Sweetwater, First	361	86	..
Oakland	41	50	2
Trenton, First	366	50	..
Tullahoma, Grace	196	94	4
Union City, First	559	99	..
Second	270	115	..
Waverly, First	190	47	..
Waynesboro, Green River	137	61	..
Westmoreland, First	54	..	..
Winchester, First	215	52	..
Southside	72	..	..

Tennessee Topics

Tremont Church, Chattanooga, ordained **R. C. Cantrell, Richard Floyd, George Motley, David Stuart and D. A. Tiffen** as deacons. This church has had 15 additions, six by baptism and 9 by letter since it was organized Feb. 11. It was a mission of White Oak Church, **Ray E. Fowler**, pastor. **Almon Hawkins** has served at Tremont for six years.

Big Hatchie Association—Ripley, Second, is installing new windows and lights and making other improvements to the building. **Jerry Powell** resigned as pastor at Grace Church to accept a church in Gibson County. Trinity entered its new building June 2 with dedication services in the afternoon. Mt. Lebanon installed wall-to-wall carpeting. Six candidates from Elim Church were baptized in Ripley recently. **Garland** ordained **Darrell Rogers** as a deacon and has installed wall-to-wall carpeting.

Rocky Hill Church, Knoxville, observed its 80th anniversary the week of June 9-16. Organized June 9, 1888, at Currier Schoolhouse, it was called "Baptist Church at Currier Schoolhouse," until present name was adopted Feb. 2, 1889. June 16 was homecoming which included former pastors along with **Lawrence Trivette**, supt. of Missions for Knox County Association. **Wayne O. Markham** became pastor for the second time in 1966. **Mrs. Nellis Joiner** was chairman of the Anniversary Committee. **Mrs. Carl D. Duncan** was chairman of the History committee, and serving with her were **Dr. and Mrs. Earl Felix**.

Robert Fesler has accepted the pastorate of Prosperity Church, Wilson County Association. He, his wife, and son live at Auburntown, Route 1.

BAPTISTS UNHARMED IN IRBID FIGHTING

Baptist church members and Baptist property in Irbid, Jordan, are safe following Israeli-Jordanian fighting on June 4, though the church building was pelted by flying shrapnel and the pastor narrowly escaped serious harm.

According to Mrs. J. Wayne Fuller, Southern Baptist missionary, the Jordan Ministry of Information reported that Irbid suffered 138 civilian casualties, including 34 deaths, in the battle. One of Jordan's largest cities (population: perhaps 100,000), Irbid is located about 20 miles from the Jordan River.

Three rockets fell in the same block with the Irbid Baptist Church and parsonage, one collapsing the roof of the house next door. Fragments broke one window of the church.

The pastor, Rev. Fahad Karmut, was at the municipal hospital when the attack began. He ran across the city to be with his wife and small children, falling to the ground again and again as shells and bombs exploded near him. Retracing his steps later, he found a bomb crater at a spot where he had lain momentarily.

Southern Presbyterians Would End Draft Exemption For Clergymen

MONTREAT, N. C. (RNS)—Congress has been asked by the General Assembly of the Presbyterian Church, U.S. (Southern) to apply the same Selective Service rules to clergymen and ministerial students that now apply to all potential draftees.

Commissioners (delegates) said that clergy and seminarians should not be in a privileged class and given military deferments not extended to the average youth.

The petition to Congress came after the adoption of a report from the Assembly's Council on Church and Society. The resolution on ministers and the draft was referred to the group the previous year.

In recommending adoption of the resolution, the council stated that differential treatment of clergymen under draft statutes was contrary to its understanding of the law and of the New Testament's concept of responsibility.

A proposal was rejected which would have put the nearly million-member denomination on record as recognizing selective conscientious objection, that is, the right to object to participation in a particular war.

However, it urged pastors and churches to "provide information and counsel both for those who in good conscience can and those who cannot accept military service in a particular war, as well as in war per se, and to surround him with the love and compassion of the church."

Gives Observer Status to 'Black American Baptists'

BOSTON (RNS)—The General Council of the American Baptist Convention agreed here to allow an observer-consultant named by a group called "Black American Baptist Churchmen" to attend all meetings of the convention's nominating committee during the year.

Its action was in response to a list of 12 "demands" made by the newly-formed Negro organization during the denomination's annual meeting. The group is composed of clergymen representing some 300 congregations in the ABC's 6,200 churches.

Among the demands was one asking clearance by Black Churchmen of all appointments to Convention committees, boards and commissions.

The response from the Council did not indicate the granting of a veto power, a measure which would have involved changing of the by-laws of the denomination. A spokesman for the Convention noted that it was not likely that veto power would be extended to any group.

The election of a Negro president of the denomination had been asked. However, Dr. Culbert G. Rutenber of Andover Newton Theological School was elected. Mrs. A. A. Banks of Detroit, wife of a Negro clergyman, was named first vice-president. Nominations for the offices had been made prior to the Boston meeting.

The Council said that "it is highly appropriate that a fully qualified black person be nominated and elected as president of the Convention."

Formally organized at the annual meeting, the Black Churchmen named the Rev. Samuel McKinney of Seattle as their president. Five regional vice-presidents were elected.

The organization accepted "in principle" the report in which the General Council responded to the demands. Other responses included:

—Creating a new position of associate general secretary for the Convention to be filled "immediately" with a Black American Baptist.

—Urging all Convention agencies to consult with a committee of Black Churchmen before employing new personnel, employing additional Negro personnel as vacancies occur or new positions are created and re-deploying Negro administrators "to give priority in dealing with the crisis of racism."

—Encouraging state and city societies and local churches to select staff without regard to color.

—Reviewing the denomination's communications media and materials, in consultation with the Black Churchmen, "with a view of eradicating any lingering vestiges of racism."

—Seeking to increase financial support to such groups as the Southern Christian Lead-

Southern Baptist Report: Assets Up, Liabilities Down

Total assets of the Southern Baptist Convention reached a record \$417 million during 1967, and total liabilities decreased by \$141,877.

The assets figure does not include the value of properties held by the local SBC congregations.

The report on the financial state of the nation's largest Protestant denomination (11,142,726 members in 34,147 churches) was one of several made to the annual meeting at Houston.

Porter W. Routh, executive secretary-treasurer of the Executive Committee, said assets increased 6.76 per cent, or \$26.3 million over 1966, and that total liabilities at the end of 1967 were \$18.9 million, down 0.74 per cent.

Largest assets were those of the Annuity Board, with \$182 million, an increase of nearly \$18 million over the previous year. Second and third greatest assets were held by the Convention's Home Mission Board (\$43.9 million) and Sunday School Board (\$43.6 million).

The Annuity Board, in its report, said more than \$4.8 million was paid in benefits to retired or disabled ministers, widows, church and denominational employees or their beneficiaries, an increase of \$600,000 over the sum paid in 1966.

ership Conference and Opportunities Industrial Center.

—Agreeing that no funds should be sought by any Convention agencies in the name of Dr. Martin Luther King, Jr., except after full consultation with the King family. The Black Churchmen had asked that all money raised in memory of Dr. King be given to SCLC.

—Working to the end that residents of Negro communities be given increasingly important roles in decision-making in local situations, and that Convention personnel be assigned to work in those areas only in consultation with local leadership.

—Asking all agencies to study investment policies to see that their financial involvements do not perpetuate racial discrimination.

—Urging all boards and agencies to invest 10 per cent of legally-available funds in the development of Negro businesses.

Not mentioned in the response of the General Council was a demand concerning a program for doubling the enrollment of Negro educational institutions related to the ABC.

Most leaders of the denomination viewed the demands as "mild," calling for increased integration rather than for separatism.

The subject of race was a major concern of the meeting. A panel of Black Churchmen members made a presentation urging the need for all Baptists to take a hard look at their "white racist beliefs."

Translating Learning Into Life and Work

Basic Passages: Matt. 7:21-23; 10:1-12, 27; Phil. 2:1-16; I John 3:17-18
Focal Passages: Matt. 10:1-8, 27; Phil. 2:12-16

What we learn must be put into practice. Creed must be translated into conduct. Profession and performance must go hand in hand. Salvation must find expression in service.

We acclaim our faith so glibly today whether it be orthodox or liberal. Never was there so much talk and less action. Even those who are so obsessed with social issues seek to turn most of the responsibility over to the government. The individual to individual, person to person approach is greatly neglected. The gift without the human touch even though it be a government act or gift "is bare." In other words, it becomes mechanical and impersonal. It may feed the mouth and warm the body but it leaves the heart hungry. The United States has been more generous with its citizens and other nations than any country that ever existed. Yet, so many hate us both at home and abroad. Greater local awareness, concern and solutions at home are profoundly needed. This will insure that what we do will be more equitable, intelligent and personal.

Genuine Discipleship Matt. 7:21-23

This is a difficult passage. Christ upbraids those who make great claims to discipleship by calling Him Lord, Lord. This, Jesus says, is not sufficient for entrance into the kingdom of heaven.

However, in the next verse those who call Him Lord, Lord seem to have done those things that God's will would require. Yet, He will say in that great day that He never knew them and to depart from Him because they have been workers of iniquity. He does not seem to question their claims but flatly says that He never knew them. In other words, they had never been genuine disciples.

Perhaps like Judas they made a great show of discipleship but their hearts were never in it because they had never become new creatures in Christ. Satan can bestow great power on false disciples. Salvation is essential to good works that will receive God's eternal reward. Good works must be a confirmation and fruit of genuine discipleship.

The Mission of Discipleship Matt. 10:1-8, 27

This passage illustrates the mission of true disciples or learners. Yet, we as disciples have a much broader mission. This

assignment only took them to the lost sheep of the house of Israel.

They were to preach that the kingdom was at hand. The initial stages of the kingdom were near since the Jews were being offered their Messiah to be their Savior, Lord and King. We are to preach the gospel of redemption and the imminence of the kingdom in its augmentation and its consummation.

They were to heal the sick, cleanse lepers, raise the dead, and cast out devils. We are to serve every form of human need in the ways God enables us to serve today. Some of their specific acts were to be signs and seals of the true Messiah and the establishment of the New Covenant. In that sense their mission in some specifics was somewhat different from ours. Raising the dead except in a spiritual sense hardly seems to be our assignment today.

However, in prayers of faith in orphanages, hospitals and deeply spiritual Christian marvels we can and ought to function today.

Our mission and ministry is broadened to include all mankind regardless of national or racial boundaries.

Whatever Christ has taught us is to be broadcast by us to all people everywhere.

Fruits of Discipleship Phil. 2:12-16

Paul praises the obedience of the Phillipians when in his presence and urges the same while he is absent from them. They are to work out their own salvation in deep reverence and great concern.

Salvation is both a settled fact and a developing process. When we commit ourselves without reservation to Christ and His finished work, He is made to us wisdom, righteousness, sanctification and redemption. See I Cor. 1:30. In other words, salvation is a settled fact. Then God begins to work in us to will and to do of His good pleasure. That means what we are in Christ, God will enable us to be in life increasingly.

We are to work out what God works in us. We are to follow those holy, inner urgings of the new man and express them in action.

We are to be harmless and blameless, the sons of God, without reproach in the midst of a perverse and crooked generation radiating as bright and shining lights in the world's darkness. In other words, we are to be consistent, contrasting examples in an apostate, pagan age.

We are to do this without murmuring and

On Matters of FAMILY LIVING

By Dr. B. David Edens,
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Motherhood Matter of Choice in London

A child's right to be born into a family that is ready to love him and able to take care of him is protected by the new abortion laws that went into effect in London on April 1.

Abortions are now available free through the National Health service to any woman whose physical or mental well-being is menaced by her pregnancy, or whose pregnancy may produce an infant with physical or mental abnormalities.

Another acceptable reason for abortion is possible damage to the physical or emotional health of other children in the family. The liberal law also contains a "social clause" that okays termination of a pregnancy for adverse socio-economic conditions.

Two doctors have to agree that a valid reason for abortion exists, and the woman who wants her private physician to perform the operation has to pay a fee.

BOOKS RECEIVED

Let's Have A Banquet! by Joyce Landorf (Zondervan. \$1.95). Includes chapters on The Chairman, The Planning Committee, The Theme, The Speaker, and The Main Event.

The Spirit of Christ in Human Relationships by James R. Bishop (Zondervan. 95¢). "The treatment, though brief, has breadth and depth. The author believes, as all of us should, that the traits of Christ are the fruits of the Spirit and that to be full of the Spirit puts Christ's likeness into a mundane Monday as truly as it does into a soaringly spiritual Sunday."—Dr. Paul S. Rees, vice-president at large, World Vision, Inc.

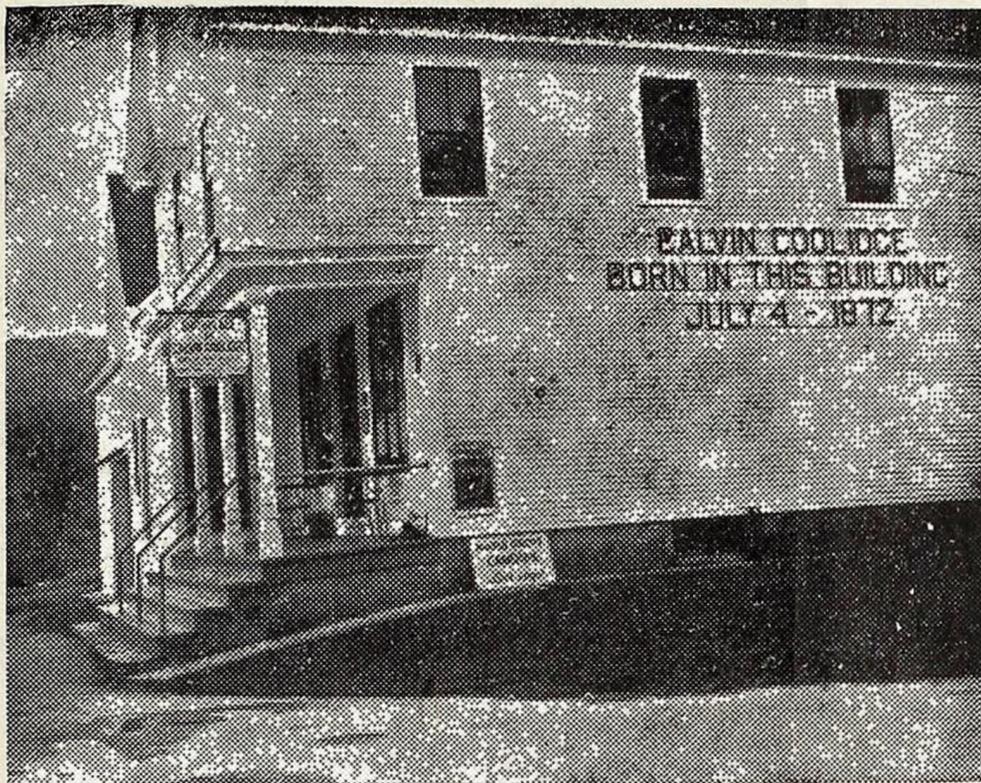
complaining about our lot. We are to do it cheerfully and gladly counting it a great honor and privilege.

Paul was anxious that they hold aloft the Word of life. They were to magnify truth which makes us free and the Son who makes us free indeed. He was concerned that his children in the gospel might win many others. This would add greatly to his joy in the day of Jesus Christ.

Children's Page

BIRTHPLACE GIVES CLUE TO COOLIDGE'S CHARACTER*

By Weldon D. Woodson



Much has been written about President Calvin Coolidge not being a big talker and about his simple way of living. "Silent Cal" has gone down in history as one of his nicknames.

It was only natural that he possessed these traits. He grew up in a rural neighborhood at Plymouth, Vermont. His father had a country store, operated the post office, and served as notary public.

His birthplace at Plymouth has been restored. The furnishings are the same as they were on the night of August 3, 1923, when he became President of the United States.

President Coolidge's father and mother lived in two rooms back of the store when they were first married. One room was used as a living room and the other was used as a bedroom. Calvin Coolidge was born in the bedroom on July 4, 1872.

The Coolidge store and the post office are downstairs. The bird's-eye maple and cherry store counters were put in by the senior Coolidge. The shelving and the drawers in which merchandise was kept are the identical ones the Coolidges used.

So are the old scales, cash register, and cheese box. On the wall is the spice cabinet, with thirty drawers put together with hand-made nails. Early-day kerosene lamps also are on the wall.

A telephone attached to the wall was used by Calvin Coolidge when he heard of the death of President Harding. He called Washington to ask if his notary-public father could administer the oath of office to him as

President of the United States. He was told that he could.

A large room over the store and post office was where President Coolidge had his summer White House on his visits to Plymouth in 1924. Five tables were made for this occasion. They are placed as they were at that time.

HENRY GETS HIS WISH*

By Jerre Nurre

More than anything in the whole world, Henry wished for a pet. He wanted a pet of his very own to feed and care for. But Henry couldn't have a puppy or a kitten or even a parrakeet for his pet. Henry was "allergic!"

"Being allergic is not fun at all," Henry thought. "It isn't something you can brag about—like being left-handed or having warts. Being allergic just means that you can't do things or have things, especially pets!"

Henry discovered he was "allergic" when his aunt came for a visit. She brought her small poodle, Puddles, with her. Puddles loved Henry and followed him everywhere. They played together all day.

The next morning Henry woke up with small red bumps all over him. His eyes were red. His nose ran. He sneezed and sneezed.

His mother took him to the doctor. "Mrs. Wilson," the doctor said, "I'm afraid Henry is allergic. The only way to find out what he is allergic to is to give him some tests."

The tests took a long time and weren't very pleasant. They told the doctor that Henry was allergic to almost everything—household dust, dogs, cats, and even feathers.

Soon things began to change for Henry. His fluffy pillow disappeared. He had to sleep on a foam rubber pillow. His curtains and bedspread were gone. Even the soft, warm rug was not by the side of his bed when he put his feet down in the morning.

Henry didn't mind all this too much. But the big disappointment was that "being allergic" meant he couldn't have a pet.

Then he took some shots and medicine. Things got better. Henry was able to have his spread and curtains and rug back. But he still slept on the rubber pillow, and he still couldn't have any pets.

His father promised him a surprise for his birthday. On Friday, Henry's fifth birthday, they would go to the pet store and get a pet.

Henry was puzzled. What kind of a pet could his father get him that would not make him sneeze and break out with red bumps? Could it be a puppy with no hair? or a cat with no fur? or perhaps a bird without its feathers?

Henry could hardly wait until his birthday to find out.

When Friday came, Henry and his father went to the pet store. They walked past the pen that held the puppies. They walked past the rabbits nibbling green lettuce in their cages. They did not stop to look at the Siamese cat with blue eyes. They did not stop by the cage full of parrakeets.

Henry's father did not stop until he came to a large tank of water filled with beautiful fish.

"Of course," Henry thought, "fish do not have fur. Fish do not have feathers. But fish do need to be fed and cared for. I am not allergic to goldfish!"

"Choose the two you want to take home, Son," his father said smiling.

Henry chose a small fish with a swishy red tail and a black one with big round eyes. The pet shop man took a stick with a net on the end of it, dipped out the fish, and put them into a plastic sack filled with water. The little fish flipped their tails and swam around happily.

"The small one is Flip and the black one will be Popeye!" Henry named them and everyone laughed.

Henry's father helped him choose a deep bowl with a small castle and colored pebbles in the bottom. This would be the new home for Flip and Popeye. The pet shop man gave Henry a box of food and showed him how to shake out just the right amount to feed his fish each day.

As they left the store, Henry proudly held his fish in their plastic sack so everyone could see his new pets. Flip and Popeye stared at him and Henry smiled back at them.

"Being allergic" didn't seem so bad anymore.

WHAT CAN WE EXPECT?



ON THE MORAL SCENE Christian Life Commission, SBC

... Who can deny TV has given our children a steady diet of violence long enough? A reporter monitored TV programs on the three major networks and a local independent station and found scarcely a show in which the most blatant cruelty and obscene sadism were not an integral part of plot and production. In the course of this eight-hour vista, the reporter encountered several different kinds of pistols and revolvers, three varieties of rifle, three distinct brands of shotgun, half a dozen assorted daggers and stilettos, two types of machete, one butcher's cleaver, a broadaxe, rapiers galore, an ancient broadsword, a posse of sabers, an electric prod, and a guillotine. Men (and women and even children) were shot by gunpowder, burned at the stake, tortured over live coals, trussed and beaten in relays, dropped into molten sugar, cut to ribbons (in color), repeatedly kned in the groin, beaten while being held defenseless by other hoodlums, forcibly drowned, whipped with a leather belt, and dealt with in many other ways with the eyes of the hundreds of thousands of children looking on. (Saturday Review, 6/8/68) Southern Baptists must find ways of censoring this kind of sadism without injuring freedom of speech and press.

... Churches need to help more in ministering to those in prison. There are only 150 full-time psychiatrists in all of the nation's prisons—enough for about **36 seconds of treatment per month per inmate**, if each received an equal share! Yet 80 percent of adult inmates need psychiatric help and only 6.7 percent of the staff are psychologists, social workers and others qualified to give it. (This Week Magazine, 6/9/68)

Books Received

Learning to Lead by Gaines S. Dobbins (Broadman. \$1.95). While primarily addressed to churches in need of more and better leaders, the principles and methods discussed here are also applicable to communities, institutions, and other enterprises.

Christian Witness on Campus by Gene Bolin (Broadman. \$1.25). Numerous ways and means for Christian students to witness on a university campus as individuals or as part of a group.

Church Visitation by Robert G. Witty (Broadman. \$1.50). A book for pastors and other church staff members on how to develop and carry on a church visitation program.

Suffering A Personal Perspective by T. B. Maston (Broadman. \$2.50). The author writes as a layman who has experienced the universal pangs of personal suffering. He is concerned primarily with the physical and mental suffering that comes to all of us and presents a perspective that is challenging and worthy of consideration.

Patterns for Life's Pilgrims by R. L. Middleton (Broadman. \$2.95). Devotional messages with challenging examples of well-known, successful people in history from the time of Christ to the present. Christians can use this sane, workable "pattern" for happy living.

The Disturbing Christ by Wilda Greene (Broadman. \$1.25). A devotional study of Hebrews.

Men Who Made Missions by Leon McBeth (Broadman. \$1.50). Presentation of the history of missions built around dramatic incidents in the lives of ten significant missionaries.

People Who Care by C. W. Brister (Broadman. \$1.50). The book gives specific aid in conducting evangelistic and pastoral visits and offers practical help in understanding and ministering to many kinds of persons in the modern world.

Understanding the Book of Hebrews by Robert L. Cargill (Broadman. \$1.95). A devotional and inspirational interpretation of the text in which every attempt has been made to clarify the message and apply it to life today.

The Pastor's Wedding and Funeral Record (Broadman. \$2.50). On each page there are blanks for two weddings or two funerals. The first half of the book is for weddings and the last half for funerals.

The Bible Speaks To Our Times by Alan Redpath. (Revell. \$3.50). The impact of Bible truth on present day life is the theme of each of the pungent chapters in the book.

Flame of Anger by Eric Clark (Zondervan. \$3.95). A novel of Africa in ferment attempts to tell the moving and profound story of a people at war with themselves—to portray something of the reality of the human agony of change and of a young girl's life and death struggle with primitive customs.

These First Called Him Master by Earl Perry (Broadman. \$1.50). Here is an opportunity to think with the author on such questions as: What do we really know about those first disciples? Who were they, really? What were they like? Where did they come from? Who was the first disciple? What message did these disciples leave for us who seek to follow the Christ today?

Fellowships from A to Z by Jack A. Brewer (Broadman. \$1.00). A very practical book for use in church recreation and other groups. The basic five "p's" in moving a fellowship from its inception to a successful conclusion are suggested, planning, preparation, publicity, presentation, and "put-it-up."

Come Walk with Me by Barbara Perkins (Broadman. \$1.35).

The Toastmaster's Handbook by Morry Carlson. (Zondervan. 75¢). This book gives a "treasury of ideas" that should be helpful to you no matter what your responsibility may be—toastmaster, master of ceremonies, or chairman.