

BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
CONVENTION

"SPEAKING THE TRUTH IN LOVE"



67

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LEBANON TENN 37087

VOLUME 134

✱

THURSDAY

JULY 4, 1968

✱

NUMBER 27

Readers Write

... Children's Page Valuable

● I'd be glad if you say, as from a widely known reader, that I count your Children's Page, with its numerous instructive stories so valuable that I wonder such a page is not used by all our Baptist papers. As a child I'd have delighted in them—and my education would have been broader. I admire also your entire format with its lovely, thin paper—and again wonder why others don't use it.—S. L. Morgan (97, Sept. 23), Baptist Home, Hamilton, N. C. 27840

... Southern Baptist Hagiology

● I came away from the Pastor's Conference in Houston, disquieted at the manifestation of the development of what, for want of a better word, could be called a Southern Baptist hagiology. Perhaps I have just become aware of it, but it seems to me that especially in the last three or four years there has been a growing tendency to **idolize** those who lead and speak in the Conference, to give them a reverence due only to God, and, in short, to manufacture our own body of holy saints.

This was more pronounced in the Pastor's Conference at Houston than I have ever noticed before. The demagogic reaction to Professor Clark Pennock's remarks amazed me. If you saw me sitting close and staring, I was looking for a halo or tell-tale **stigmata**. The scene reminded me of Acts 14 when

the people of Lystra cried out of Paul and Silas, "The gods are come down to us." I listened in vain for the apostolic rejoinder, "We are men of like passions with you."

My problem is that I detest showing overweening honor to any man, whether he have much wealth, high political office, or an honorable name. When I go to the Southern Baptist Convention or to the Pastor's Conference, both of which are composed of peers, I will only stand in ovation for a man who has proved himself a true servant of Jesus Christ or his churches. Dr. Pennock, in spite of great good he may have done in the past two years, has hardly proved himself yet. Since it must have been in just these ways that the churches in the third and fourth centuries began to show special honor to the bishops at Rome and Antioch and Alexandria, I think the practice is not only in poor taste but also subtly dangerous. If his halo began to glow when everyone stood, I didn't see it, I was sitting.

My disquiet continued until the very end. Those three introductions to Dr. Robert G. Lee disgusted me as they must have embarrassed that good man of God. The claim in one of those speeches that every pastor present was a living tribute to the ministry of Robert G. Lee was astounding. I didn't really know what it meant but whatever it meant was too much. Every redeemed child of God there was a tribute to the ministry of Jesus Christ the Lord but certainly not to Robert G. Lee. As much as I respect and admire Dr. Lee, I, for one, am not his disciple. I am only his fellow-disciple of Jesus the Lord. Three introductions were not only too long, they were too much.

These are reasons why I think we need to return to the **simple**. Let these men be introduced with brevity and simplicity, not eulogized and canonized. They are, no matter what their talents or learning, nor how God has used them, only men and fellow-servants with all the saints of God. Instead of rising to give ovations to men when they speak, let us thank God that he has spoken to us through them. Let us be done with ovations and orations.

I am sure that this letter will be construed as a criticism of both Dr. Pennock and Dr. Lee. It is not intended to be that at all. It is rather a criticism of those who structured the program in such a way as to give undue honor. It is intended to be a criticism of those who attended the Pastor's Conference and who responded in giving undue honor.

Most Southern Baptists guffawed a year or so ago when Pope Paul came to the United Nations and they saw, **via** Television, grown men, of learning and position, bow to kiss the ring of another man just

Front Cover Picture

Dr. Carl F. Whirley, Southern Baptist missionary to Nigeria and director of missionary journeyman training this summer, chats with Louise Tomita and Jonathan Low. Jon will teach physical education at Newton Memorial School, Oshogbo, Nigeria, where he studied for several years while his parents were missionaries (resigned in 1963). Louise, first journeyman from Hawaii, will do secretarial work in the Baptist Mission office in Tokyo, Japan. They are among 72 journeyman who began eight weeks of training at Virginia Intermont College, Bristol, on June 15.

FMB Elects Victor Greene, Paul Box to Regional Jobs

RIDGECREST, N.C.—Paul Box, pastor of First Southern Baptist Church, Fullerton, Calif., and Victor A. Greene, of Ridgecrest,



BOX



GREENE

were elected regional personnel representatives by the Southern Baptist Foreign Mission Board during a meeting at Ridgecrest Baptist Assembly, June 17-19.

Making his headquarters in the Los Angeles area, Box will work under the supervision of Samuel A. DeBord, the Foreign Mission Board's associate personnel secretary for the western United States.

Greene will have headquarters in Memphis, Tenn., and will work under the supervision of William W. Marshall, associate personnel secretary for the central United States.

(For practical working purposes, the Board's personnel department divides the country into eastern, central, and western regions, and has an associate secretary for each. Heading the entire department is Jesse C. Fletcher.)

Among other things, the new regional personnel representatives will counsel with persons interested in foreign missions and channel qualified volunteers into the screen-

(Continued on Page 8)

like them. I understand it better now. Give us a thousand years existence as the Southern Baptist Convention, and if the trend continues, we will be doing the same.—Charles L. Chaney, 1023 E. Palatine Rd., Palatine, Ill. 60067



BAPTIST AND REFLECTOR

Established 1835

1812 Belmont Blvd., Nashville, Tenn. 37203
Phone 297-0951

RICHARD N. OWEN.....Editor

RICHARD DAVID KEELCirculation Manager

Entered at Postoffice, Nashville, Tenn., as second-class matter as a weekly except Christmas week, under the act of March 3, 1879.

To effect change in address, give both old and new, also name of church and allow 2 weeks.

Subscriptions \$2.25 each; Clubs of ten or more, \$1.75; Church budget rate to 50% or more of church homes, 3¢ weekly. Advertising rates on request.

Cost of cuts must be paid by those submitting pictures for publication. Space forbids full printing of Resolutions and Obituaries. News-value items in such may be used.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

Journal of Tennessee Baptist Convention
W. FRED KENDALL, Exec.-Sec'y-Treasurer

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SBC Blends Conservatism, Liberalism, Editorials Say

By the Baptist Press

The 1968 Southern Baptist Convention in Houston was interpreted by nearly a dozen editorials in Baptist state papers as a unique blend of conservatism and liberal social action, and as a historic turning point in the history of the nation's largest Protestant denomination.

"The convention blended conservative theology with liberal social action in a way that few had believed possible," observed Editor John Roberts of the South Carolina Baptist Courier in a typical editorial comment.

Most of the editorials in the 29 Baptist state papers immediately following the convention emphasized the adoption by the SBC of a strongly-worded statement on the racial crisis in the nation and the election of avowed conservative W. A. Criswell of Dallas as the major factors in the liberal-conservative blend in the convention's fabric.

Several editors called the statement the strongest that the SBC had ever approved on the subject of race relations, and observed that the convention "turned the corner in Houston on the race issue."

Not all of the editorials agreed, however, on whether amendments to the statement significantly altered or weakened the statement, and whether passage of the statement was a victory for "liberals" and a defeat for "conservatives."

"Liberals among Southern Baptists found little in which to exult in the action of this convention," wrote Joe T. Odle, editor of the Mississippi Baptist Record.

The opposite viewpoint was expressed by Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine, who wrote: "Southern Baptists with liberal, New Testament-oriented views on human relations will now find that they have a new source of moral support."

But most of the editorials seemed to indicate that the convention defied efforts to place a "liberal" or "conservative" tag on its actions, but rather was a blend of the best of both viewpoints. "This convention was marked throughout by a vigorous and balanced blending of conservative and progressive outlook, of evangelism and ethics, of faith and works, of attitude and action, of love and labor," wrote Florida Baptist Witness Editor Guy Stracener.

"There was no lessening of emphasis upon the necessity for a gospel of individual salvation by grace through faith in Christ, but there was an increase of emphasis on our need to become involved in the demonstra-

tion of the gospel by our active participation in ministering to others for whom Christ died but whom we have too long neglected," the Florida editorial said.

Editor J. Marse Grant of the Biblical Recorder in North Carolina called the passage of the racial crisis statement "a victory for moderation, tolerance and understanding," and a defeat for "provincialism, racism, and prejudice." Both Grant and Editor Al Shackleford of the Indiana Baptist compared the passage of the strong race statement to adoption of a watered-down substitute statement by the SBC in Atlantic City in 1964, saying, in Grant's words, "the tide is too strong (now) to go backward as they did in 1964 in Atlantic City."

Editor C. R. Daley of the Western Recorder in Kentucky observed in an editorial that Southern Baptists "were reborn" in Houston with passage of the race statement.

"More than any time since the convention's beginning in 1845, Southern Baptists delivered themselves from the stance of identification with a culture that condoned racial inferiority for Negroes and a position of silence on social issues," said Daley.

The California Southern Baptist, in an editorial by J. Terry Young, cited the significance of the statement's calling for action by the SBC Home Mission Board and other convention agencies to deal with the racial crisis, calling this "the strongest stand the convention has ever taken on social responsibility."

The California editorial interpreted the 72.85% majority vote approving passage of the statement as an indication that the SBC is moving toward the center in a proper balance between faith and works, words and deeds, proclamation and performance.

Differing views were expressed in the editorials interpreting the significance of amendments and changes made to the statement on the racial crisis.

Editorials in the Oklahoma and Mississippi papers said that the amendments drastically altered the first draft of the statement as signed by 71 top SBC leaders, while the Kentucky paper said editorially that the statement was adopted "without serious alteration" with only one minor amendment from the convention floor.

The Oklahoma and Mississippi editorials said that the section on "Confession" was sharply changed to eliminate any confession of corporate Southern Baptist guilt of racism.

In a 4-point analysis of changes in the

original statement, the South Carolina Baptist Courier noted these changes in the statement: it is milder in tone, especially on the guilt aspect; it reviews past SBC efforts on behalf of the underprivileged; it urges observance of law and order by minority groups; and it calls for the Home Mission Board instead of a task force to take action.

Left intact were admonitions for Southern Baptist churches and associations to join the SBC in seeking a solution to the racial crisis, admonition for SBC churches to accept into worship and fellowship those of all races, and pleas for Baptists to fight racism and injustice.

Several editors commented on the election of conservative W. A. Criswell, pastor of First Baptist Church in Dallas, as convention president; although more editorial comment was devoted to the adoption of the race statement than any other convention business.

Observing that Criswell had not been given a fair shake by the press, Illinois Baptist Editor Robert Hastings said he was encouraged by statements Criswell made in a press conference to the effect that he had mellowed on the race issue, and that his views had changed.

Editorials in the North Carolina and Arkansas papers echoed this view with Editor McDonald of the Arkansas Baptist Newsmagazine stating: "The election of . . . Criswell, one who had had the reputation of being a segregationist, was viewed by some as paradoxical. But whatever Criswell has been in the past, he is now avowedly not a segregationist."

Several editorials cited the significance of the convention's refusal, in an unofficial straw vote, to approve of changing the denomination's name, and the convention's concern over the shooting of Sen. Robert Kennedy of New York.

"The assassination of Sen. Kennedy seemed to overshadow the convention," wrote Louisiana Baptist Messenger Editor James Cole.

Editorials in the Louisiana, Florida, and Oregon-Washington state papers noted that the convention was in no mood to change its name as reflected in an unofficial straw vote in which 68.7% favored the present name.

"If this says to the (Executive) Committee studying a possible change what it says to us," observed Florida Editor Stracener, "then changing the name can be forgotten for a good while to come, while we give that attention to more urgent matters."

Even though the convention refused to change its name, it is none the less changing, observed Oregon-Washington Editor C. E. Boyle. "Failure to change our name does not necessarily mean that we are incurably provincial or sectional," he added.

Whether Southern Baptists really changed during the Houston convention remains to be seen, as the messengers return to their

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EDITORIAL

Not The Instrument Of One Group

BAPTIST AND REFLECTOR is the journal of the Tennessee Baptist Convention. As such it is not the instrument of any one church or any particular group among us. There are many opinions among Tennessee Baptists. Particularly is this true concerning the pressing problem of race relationship, also that of church and state. This paper's pages are open to different opinions. This will continue to be true so long as they are voiced in Christian love with sincere desire to advance the Kingdom of God.

The most burning issue in our country today is that of race. For this reason a group of respected Southern Baptist leaders proposed a Statement Concerning the Crisis in Our Nation which we printed in the issue of May 30. One church in our state went on record at its business meeting May 29 "opposing articles appearing in our BAPTIST AND REFLECTOR supporting and promoting the feeling that we as Baptists are responsible for racism and inequality in our community." We trust those who took such an opposing stand have kept up with events and are aware that the Southern Baptist Convention in Houston, June 5, adopted a revision of this Statement Concerning the Crisis in Our Nation. This revision was printed in full in the issue of June 20 (see pages 4 and 5). The revised statement as adopted by more than 72% of the messengers voting eliminated the confession of corporate guilt. But it was specific to say:

"The current crisis arouses the Christian conscience. Judgement begins at the house of God. Christians are inescapably involved in the life of the nation. Along with all other citizens we recognize our share of responsibility for creating in our land conditions in which justice, order, and righteousness can prevail. May God forgive us wherein we have failed Him and our fellow man."

The statement went on to add:

"Humbling ourselves before God, we implore Him to create in us a right spirit of repentance and to make us instruments of His redemption, His righteousness, His peace, and His love toward all men."

We believe Tennessee Baptists as children of God, share the spirit of this statement made at Houston.

Brethren of the same church above referred to recorded that they also "opposed all articles in the BAPTIST AND REFLECTOR giving support or talking in favor of federal aid to our colleges and hospitals." They instructed that such articles be discontinued and that our trustees "be advised not to seek ways and means whereby federal aid in any form may be obtained."

These brethren have full right to their own particular views and to voice them.

They have no right to ask that BAPTIST AND REFLECTOR discontinue printing other view points.

BAPTIST AND REFLECTOR as such has not taken the position of urging federal aid for our colleges and hospitals. On the contrary, the position of this paper has been strongly against such. So has our editorial policy. The paper is here to voice the opinions both pro and con on this matter as they come from interested parties concerned for our Baptist institutions and for a faithful Baptist witness through them.

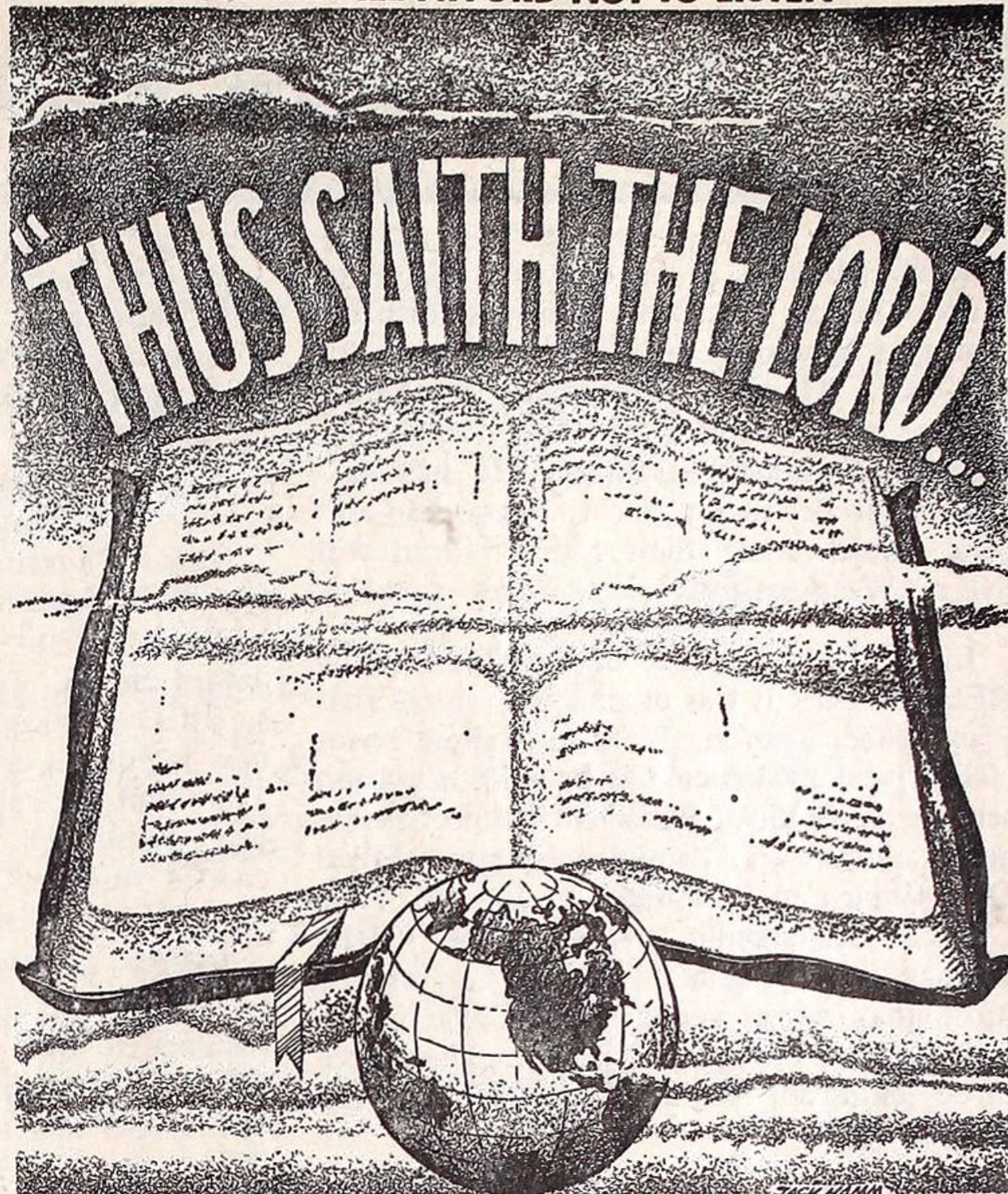
All the brethren should be aware of the action by the Executive Board of the Tennessee Baptist Convention at its meeting in Nashville, May 17. It took a qualified position concerning government aid and loans. It authorized trustees of our Baptist schools to deal directly with the state and federal governments in matters pertaining to financial aid in various service programs. It laid down some basic guidelines to be followed by the trustees in so doing. The Board sought to draw a fine line of distinction between federal aid which goes to an individual student, faculty member, or staff member, and federal funds which might go to an institution. The first would be allowed; the latter would not be.

The question of government aid is a complex problem. The Board did give approval to loans for dormitories which would not contain interest subsidies. The rent that students pay in dormitories is a way of self-liquidating such loans. But loans for academic buildings and other facilities were rejected, inasmuch as government restrictions on teaching and the exercise of religion would prohibit their free use for our Baptist purposes. The Board set down the guidelines that

all federal grants for buildings and equipment would be rejected. It also ruled out work-study grants where students are paid on or off campus. The heads of our colleges stated that this type of aid was a "gray area . . ." which they themselves do not approve of.

The action by the Executive Board, May 17, was an effort to make it possible for trustees of our schools to utilize government programs that do not violate our freedom of religion. The action was taken because of a growing concern, especially among laymen, that some answer be found to the problem of keeping our Baptist institutions open to those who need them. It might be pointed out that sixty per cent of the trustees of these institutions are laymen. They along with Baptist pastors are deeply concerned about all of the issues of this complex problem. Deep feeling was voiced by some that we cannot project ourselves in the fields of education and of hospitalization and escape some measure of government regulation. We already are being regulated. Our hospitals are engaged in Medicare. They cannot escape some measure of government control in such a program.

WE CAN ILL-AFFORD NOT TO LISTEN



Southern Baptists And The Race Problem

(Second in a Series)

The Historical Background Of Race Prejudice

By Edward A. McDowell

Why do many white people have prejudice in their hearts against Negroes?

An adequate answer to this question would run into a book, and it is only possible in a brief article to sketch in almost outline form the historical causes of race prejudice.

The roots of the white man's attitude toward the Negro lie deep in the mores of slavery and the old South, and their influence upon the thinking of Southern white people. I include the Reconstruction era in the term "the old South."

The Negro was uprooted from his home and culture in Africa and was brought to America to be sold into slavery. He became property, and as property he lost his real personhood. It was assumed that he came out of savagery and that he had enjoyed no culture in Africa.

There were some who held that he had no soul and was only a higher form of animal. Preachers and theologians gave their blessing to the institution of slavery quoting from the Bible to prove that the institution was just. The idea that a Negro was inferior to any white person became deeply ingrained in the individual and collective consciousness of the white people. The idea became a fixed element in traditional thinking and was

handed down to succeeding generations.

The Reconstruction era was indeed what Claude Bowers called it, "The Tragic Era." In this period following the War Between the States the Negro, now free, became a pawn in the hands of unscrupulous white men, "scalawags" who were Southern men, and "carpetbaggers," who came from outside the South. Some good things were accomplished in this era but they were nullified by the compromise of President Hayes with the old ruling class of the South and the tacit agreement between this class and the Democratic city machines of the North. Now the Southern white man was able to put the Negro back in his place. The new slavery of the Negro began. The way the Negro had acted during the Reconstruction era had generated a new sort of contempt for him in the collective consciousness of the white people, and this was passed on to succeeding generations. Fear of the Negro arose in the mind of the average southerner. White women began to brood over the possibility they would be raped by Negro men. Lynchings became commonplace. A total of 3,426 Negroes were lynched in the United States between 1882 and 1947. Be it said to our everlasting shame that the great majority

of these lynchings took place in the South. The Negro became the victim of brutal treatment in many places.

He was forced to submit to all forms of segregation and second class citizenship; everywhere he turned he was reminded by the "white" and "colored" signs over doorways and drinking fountains, and by the separate coaches on trains, that he was inferior to the white man. White children grew up in a society that accepted all of this, and more, as a way of life; it was a part of their social inheritance.

The political and religious leadership of the South, with very few exceptions, raised no voice against this accepted "way of life." Even enlightened governors, senators, and congressmen accepted the status quo and capitalized upon it. The Ku Klux Klan rode again, intimidating politicians as well as Negroes. Demagogues, such as Bilbo in Mississippi, and Tillman and Blease in South Carolina (the latter I knew personally), inflamed the white populace and made votes out of racial hatred. For the most part the pulpits of the South were as silent as the tomb. A few courageous voices were raised against racial injustice, and a southern inter-

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Tennessee Topics

J. H. Maddox Jr. is the new pastor of Third Church, Nashville. He was formerly pastor of Newton Creek Church near Paducah, Ky. Maddox, a graduate of Bethel College and Austin Peay State University, attended Southern Seminary. He has pastored churches in Ky. for 13 years. He and Mrs. Maddox and their four children will live on Westport Drive.

In the June 27 issue of BAPTIST AND REFLECTOR it was erroneously stated that Providence Church, Holston Valley Association, called **Bruce Coyle** who has been serving as pastor of Signal Mountain Church near Chattanooga. Providence Church called **Dale Cook** and ordained him June 2. First Church, Rogersville, called **Bruce Coyle**. He has served Signal Mountain Church for more than seven years. Mrs. Coyle is the former **Joan Barber** of Jackson. They have three children; **Fred**, 12; **Phil**, 9; and **Frank**, 4.

Cumberland Association—Erin is doubling its educational space. **Joseph Spencer** is chairman of the building committee and **John B. McCommon** is pastor. Parkview ordained **Elbert Weatherford** and **Milton Miracle** as deacons. Kenwood called **David Carpenter** as pastor. He has been pastor of Ridgecrest Mission of Pleasant View Church since February, 1967. Mrs. Carpenter is the former **Connie McLean** of Clarksville. They have one daughter, **Davina**, age 2. **Harry Hunter** will direct the summer youth activities program at Erin. Excell broke ground for its new auditorium which will cost approximately \$22,000. The present building will be used for Sunday school space. **Robert Robinson** is chairman of the building committee and **David Yarbrough** is pastor. Kirkwood dedicated its new library.

Bartlett Church, Bartlett, took note of the 15th anniversary of Pastor **Irvin Hays** with a special church fellowship and presented him a gift certificate. Hays has moved into a new pastor's home which the church bought recently.

Tasso Church, Bradley County Association, held open house, May 26, for the new building recently completed. Former pastor, **Jethro Smith**, was the guest speaker. The sanctuary, which seats 300, is furnished with new furniture, carpet, a piano and an organ. The church was organized approximately four years ago. **William M. Walker** succeeded Smith as pastor in June of last year.

Sidney A. Waits, pastor of Woodbine Church, Nashville, for more than nine years resigned to become pastor of Hickory Hills Church, Memphis. July 1. He and Mrs. Waits and their three children, **Victor**, 17, **Billy**, 13, and **Anita**, 9, will live at 4004 Graceland, Memphis, Tenn. 38116.

The **William L. Morgans**, missionaries, planned to return to Brazil on June 8, following a short furlough in the States. They do evangelistic work in the state of Santa Catarina (address: Caixa 399, Florianopolis, Santa Catarina, Brazil). He was born in Drew, Miss., but grew up in Memphis, Tenn.; she is the former **Noreta Smith**, of Memphis. He was pastor of Southland Church, Memphis, when they were appointed by the Foreign Mission Board in 1964.

C. Richard Dendler has moved to Tullahoma where he is pastor of Lincoln Heights Church. For the past three years he has been pastor of Oakland Church, Oakland, Ky. A native of Ohio, Dendler received his BA degree from Georgetown College (Ky.) and will receive his Master of Divinity from Southern Seminary, Louisville, in January. Mrs. Dendler, the former **Janice Henry**, is also a native of Ohio. They have two children, **Rebecca Ann**, 7, and **David Richard**, 4.

Durell L. Edwards is the new pastor of Chewalla Church, Chewalla.

Ledbetter Resigns LaFollette, First

J. E. Ledbetter, pastor of First Church, LaFollette, resigned June 16 to become effective Aug. 18. He will be with the LaFollette church eight years on July 20.

The Ledbetters will make their home in Lenoir, N. C., after Sept. 1. They plan to do special mission work. He will serve as supply pastor, interim pastor, evangelist in revivals and other special services as the Lord opens the way.

Mrs. Ledbetter is the former **Anneal Triplett** of Lenoir, N. C., and is a graduate of the WMU Training School, Louisville, Ky.

Their children, **James**, is a Junior at UT, Knoxville, and **Hannah** will be a Sophomore at Carson-Newman College.

Ledbetter has served four churches as pastor during the past 27 years, namely, South Side, now Oak Street Church, Elizabethton; First, Crossville; First, Lenoir City; and First, LaFollette.

Denominational experience has included being vice-president of the Tennessee Baptist Convention; president, East Tennessee Baptist Pastors' Conference; trustee of Carson-Newman College; a member of the Executive Board of the Tennessee Baptist Convention for 17 years; member of the Administrative Committee, Missions Committee, and Public Affairs and Christian Life Committee of the above board.

He has conducted revivals in Tenn., Ala., N. C., Fla., Ky., and Alas.

John Austin McDowell, 65, of 2819 Belcourt Avenue, Nashville, died June 17 at University Hospital, Birmingham, Ala., after an extended illness. He was a deacon at First Church, Nashville. Survivors include his wife, **Mrs. Estelle McDowell**, Nashville; two sisters, **Mrs. O. J. Griffis** and **Mrs. Curtis Bishop**, both of Leesburg, Fla.; and two brothers, **Dr. Edward McDowell**, Atlanta; and **Dr. Archie McDowell**, Charleston, S. C.

Mrs. Zora Chapman Slate, 60, died June 12 at a Knoxville hospital. Wife of the Briceville missionary **Hugh Slate**, she had been assistant organist at Lake City's First Church and was active in missionary work at the Friendship Center at Briceville with her husband. Services were held at First Church, Lake City, June 14 with **W. Stuart Rule**, **Gordon Greenwell** and **Dean Buchanan** officiating.

James Ernest Loft, 57, died at Baptist Hospital, Memphis, June 18, after a brief illness. He was a deacon at Lucy Church.

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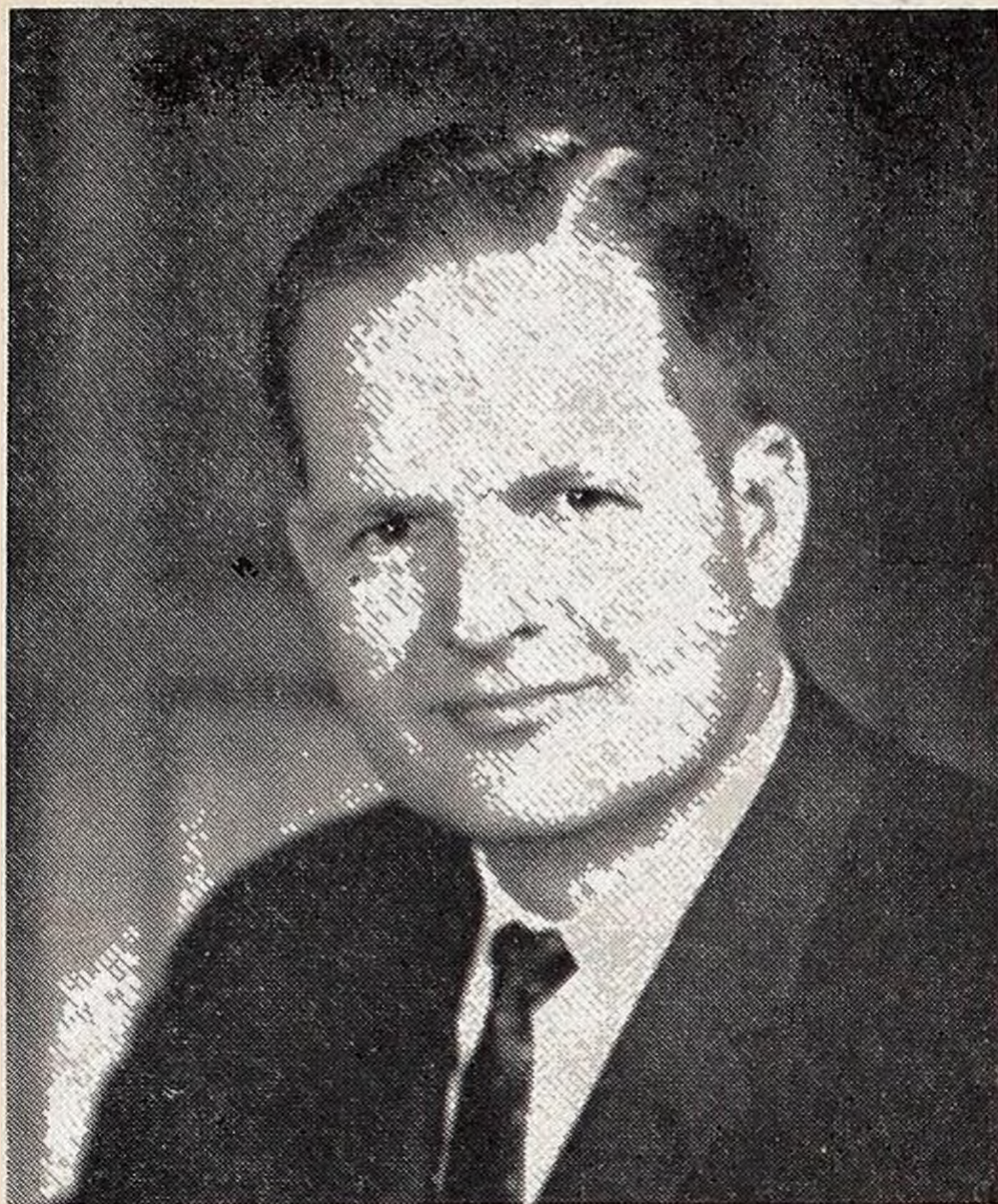


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Keynote Speaker



Dr. T. T. Crabtree will be the keynote speaker at the Prayer Retreat for Baptist Men at Camp Carson, July 26-27. Dr. Crabtree is a native of Bells, and graduated from Union University. In addition to serving as a pastor for many years, he has led the Bible Study Hour at many Retreats including Glorieta, Falls Creek Assembly, and the Camp Carson Pastor's Retreat.

He is married to the former Bennie Cole of Buena Vista, Tennessee. They have three children.

Brotherhood Department

Represented at Camp Linden Retreat

By Roy J. Gilleland, Jr.

The following associations were represented at the Brotherhood Retreat at Camp Linden: Alpha, Beech River, Beulah, Big Hatchie, Bradley, Carroll-Benton, Chilhowee, Clinton, Concord, Cumberland, Dyer, Knox, McMinn, Madison-Chester, Maury, Nashville, Robertson, Shelby, Truett, and William Carey.

We are planning for the rest of you at Camp Carson, July 26-27.

Summer enrollment for the first five-week semester at Union University, Jackson, is 345, a seven percent increase over this period last year. The figure does not include high school juniors enrolled in the college's new "Rising Seniors" program. Registration for the second five-week session of the summer term will begin July 15, with July 17 the last day for entering classes. The summer session closes Aug. 16.

Everett Hooper began his work as pastor at Rosedale Church, Nashville, June 16, coming from Caney Fork Church Cookeville.

THURSDAY, JULY 4, 1968

BROTHERHOOD RETREAT

CAMP CARSON, NEWPORT, TENNESSEE

July 26-27, 1968

Theme: "NO CROSS—NO CROWN"

President—Leon Bolton

Vice-President—Kenneth Rose

Secretary—James Nugent

Friday, July 26

2:30 P.M. Registration Begins
Recreation

3:00 P.M. Meeting for Associational and State Brotherhood Officers.
to

5:00 P.M. Other Interested Men Invited.
Group 1—Organizing for Action
Group 2—Promoting Royal Ambassadors in the Associations
Group 3—Soul-Winning—A Must—How—Why—When
Group 4—Pastors Need the Men

6:00 P.M. Bounteous Beef with Biscuits for the Brotherhood
(Dining room closed at 7:30 P.M.)

7:30 P.M. Worshiping Together

8:00 P.M. Message—"Our Greatest Need"—T. T. Crabtree, Oklahoma City, Oklahoma

8:30 P.M. Panel—"How? Why? Where? When?"

10:00 P.M. Camp Fire Service—Led by Gene Cole
Evening Watch—A Time of Reevaluation

Saturday Morning, July 27

6:30 A.M. Coffee for the Early Birds

7:00 A.M. Morning Watch

7:30 A.M. Plow Boy Breakfast

8:30 A.M. Worshiping Together

9:00 A.M. Message—"Using Your Vocation to Minister"—T. T. Crabtree

10:15 A.M. Small Group Sessions

11:30 A.M. Colonel McDonald's Tennessee Country-Fried Chicken

1:00 P.M. Small Group Sessions Continue

2:00 P.M. Group Reports

3:00 P.M. Recreation

4:30 P.M. Country Ham Supper
The Brotherhood Retreat Closes After the Ham Supper

SBC Blends Conservatism (Continued from Page 3)

places of local service.

As Editor Jack Harwell of the Georgia Christian Index wrote, "The real test will come in the months ahead, as local churches and their members implement or ignore the appeals of the manifesto."

Echoing these statements was the Baptist Message of Louisiana saying that resolutions are not enough: "There must be a full implementation of applied Christianity on a day-by-day encounter with all men." The

Louisiana editorial called on Baptists to re-discover the "servant image" of the church.

Editor John Hurt of the Baptist Standard in Texas put it in even more forceful language. "Southern Baptists will be prominent in racial reform or there will be no reform."

"Southern Baptists will translate their crisis statement into action or they might as well have skipped the 1968 convention," Hurt wrote. "If action follows words, this could have been their finest year."

C-N Offers Flight Training

Flight training will be offered Carson-Newman College students beginning with the fall semester. Academic Dean Walter Guyton announced plans have been completed to offer an introductory flight training course at the Morristown Airport. Mrs. Evelyn Bryan Johnson, airport manager and one of the best known lady pilots in the country, will head up the instructional staff.

Students will receive 20 hours of training in the air and 10 hours classroom instruction in navigation, meteorology and instruments. The second semester program will include 20 hours flying time devoted to dual instruction and cross-country flying. Then the students will be ready to take the Federal Aviation pilot flight test.

The course offers college credit and will be administered through the Carson-Newman Business Department.

FMB Elects

(Continued from Page 2)

ing procedures leading toward overseas service under the Board. They will be available for speaking engagements in the areas in which they are located.

In addition, they will work with the secretary for missionary personnel and other associates in the department in studying policy for missionary selection and orientation and in overall planning for a continued increase in missionary appointments. The Board now has nearly 2,400 missionaries.

Box and Greene are the fourth and fifth persons to be employed under the regional personnel representative plan, which was adopted by the Board in May, 1965, in an effort to step up appointments by getting closer to the grass roots in finding and encouraging mission volunteers. The plan authorizes six regional representatives.

Greene, a missionary on furlough from the Philippines, has been serving for the past year as associate director of orientation. In this capacity he has helped work out the details of the Board's new program of 16-week orientations for missionary appointees and has participated in the first two such sessions held at Ridgecrest Assembly.

A native of Chattanooga, Tenn., he received the bachelor of arts degree from Furman University, Greenville, S.C., and the bachelor of divinity and master of theology degrees from Southern Seminary, Louisville, Ky.

Box, a former missionary to Malaysia, became pastor of the Fullerton church in mid-1967. A native of Oklahoma, he graduated from East Central State College, Ada, with the bachelor of arts degree and from Southwestern Seminary, Fort Worth, Tex., with the bachelor of divinity degree.

FMB Names Parks, Bryan To Head Overseas Areas

RIDGECREST, N.C.—The Southern Baptist Foreign Mission Board, meeting at Ridgecrest Baptist Assembly during the foreign mission conference, elected two new



BRYAN



PARKS

area secretaries, R. Keith Parks, of Djakarta, Java, Indonesia, for Southeast Asia and Charles W. Bryan, of Cali, Colombia, for Middle America and the Caribbean.

With the election of Bryan, Frank K. Means, who has had administrative responsibility for the entire area of Latin America since October, 1954, became secretary of the area now designated simply South America.

In April the Foreign Mission Board created six administrative areas out of the four through which it had functioned for several years. Winston Crawley, formerly secretary for the Orient, was made director of the newly created overseas division.

Parks will administer Southern Baptist mission work in Indonesia, the Philippines, Guam, Singapore, Malaysia, Vietnam, and Thailand. Bryan's territory includes Guyana, Trinidad, the French West Indies, the Dominican Republic, Jamaica, the Bahamas, Bermuda, Costa Rica, Honduras, Guatemala, Mexico, and the Baptist Spanish Publishing House, El Paso, Tex. Means' area consists of Argentina, Chile, Paraguay, Uruguay, Brazil, Ecuador, Peru, Colombia, and Venezuela.

(The Board's other overseas areas are Africa, under the supervision of Dr. H. Cornell Goerner, Europe and the Middle East, under John D. Hughey, and East Asia, for which a secretary is still to be elected.)

Appointed a missionary in 1950, Bryan has been the Board's field representative for the Caribbean countries and northern South America since 1961. He formerly pastored First Baptist Church, Lima, Peru, and taught in Baptist theological schools in Lima and San Jose, Costa Rica.

Parks, a missionary to Indonesia for 14 years, has been treasurer of the Baptist Mission in that country since mid-1965. He formerly taught in the Baptist Theological Seminary of Indonesia, in Semarang, Java.

Protection Plan Inquiry Brings Response From Board

NASHVILLE (BP)—"The Nashville Tennessean" has printed a feature story concerning the personnel and property protection plans of the SBC Sunday School Board.

The story was based on an inquiry concerning an editorial in the religious publication "Katallagete." The editorial, without naming the denomination, told of a publishing house in an unnamed city which had "devised a method of preventing riots on its premises." It further stated that the agency had installed "incapacitating gas."

Gomer R. Lesch, director of public relations for the Board stated that the "Katallagete" editorial was not sufficiently factual for the Sunday School Board to be recognizable in it. Persons without correct information had, however, assumed that there was a relationship.

"Original protective plans, recommended by a study committee, included use of the chemical mace in case of civil disturbance related to our property," said James L. Sullivan, Executive Secretary-Treasurer of the Sunday School Board. "This was announced along with other plans to employees. Subsequently we decided that we would not use mace nor any other chemical or gas in emergency situations. This decision was not communicated in the same manner as the earlier one because it was not felt to be of sufficient significance."

"We have what we believe are adequate and constructive plans for protecting our personnel and the property with which Southern Baptists have entrusted us in the event of any emergency, whether it be fire, theft, civil disturbance, or any other reasonably predictable situation," Sullivan told Baptist Press.

When asked why information on protection plans had not been released earlier, Lesch stated, "It was released immediately in the Nashville area to groups we thought would be concerned. It hasn't really met the criteria for news until considerable misinformation has become widespread."

To Merge . . Or Not To Merge . .

By Frank D. Minton

Editor's Note—Frank D. Minton is pastor of Southcliff Baptist Church in Fort Worth, Texas, which is the result of a merger of Evans Avenue Church (where he was pastor) and Westcliff Church. Evans Avenue Church was located in an older area, remote from many of its members and most of its prospects. Westcliff Church was blessed with a good location and adequate room for expansion, but lacked the resources to meet its opportunities. The suggestion that the two churches merge came from two laymen, one from each church, as they were visiting over a cup of coffee. Their idea was presented to Minton and Westcliff pastor, Frank Moore. The accompanying article is drawn from the experience gained in that merger.

Mergers of Baptist churches are becoming more frequent each year. These mergers are perhaps a natural result of many interlocking factors, such as population shifts within an urban area, new traffic arteries, conversion of residential neighborhoods to commercial and industrial uses, and the flight of the middle class to suburbia. Any of these factors, alone or in concert, may be enough to cause an inner-city church to look for greener pastures in newer areas of the city.

When a church decides it needs a new location there may be difficulty finding a new site that will adequately serve the purpose of that church without injuring the service potential of an existing church in the new area. Every Baptist church is independent and can set its own course in site selection, but a church should never lose sight of its ultimate objective: service in the Kingdom of God.

If a church decides it should relocate, and if there is no "natural" site where it may be re-established without potential harm to an existing church in that area, it may be better to consider the merger of two bodies into one strong, new fellowship. This would provide the community with a strong and vital Baptist witness, rather than a competitive situation of two more-or-less struggling churches which may be more concerned with survival than evangelism.

There are many other situations where a merger of two churches would be a logical step to strengthen the Baptist witness in an area—and around the world—as the merged congregation gains financial strength and increases its giving through the Cooperative Program.

A decision to merge is not without its perils, however, and the points for consideration listed below are from the observations of one pastor whose congregation has recently completed such a merger.

First: Both churches **must** be sure that a merger is God's will for them. Even though a merger seems logical and advisable in every way, the evidence of God's leadership

must be clear. The people involved can know God's will only as they give themselves to prayer, Bible study and meditation. Even when there is clear evidence of God's leadership in a merger there is difficulty enough; without such leadership there is great risk of heartbreak.

Second: The pastors concerned in the merger must be in harmony. This is possibly the most sensitive point in a merger because of the loyalties each has earned as pastor of his particular church. A co-pastor relationship will only divide the merged congregation. From the very beginning the pastors should agree as to which will be the "surviving" pastor, with the other man taking a role as associate pastor. This decision must remain firmly fixed in the minds of everyone. "Can two walk together, except they be agreed?" Amos 3:3

Third: The leadership from both churches should share responsible positions. To encourage a spirit of loyalty and teamwork, all positions within the Sunday School, Training Union, WMS, Brotherhood, and various committees should be chosen prior to the actual merger.

Fourth: Mutual understanding based on effective communication between the two groups to be merged is of utmost importance. Each church should elect representatives to a long range planning committee which would steer the merger and keep both congregations informed of current developments.

Fifth: The merger should meet a need of each church. For instance, a smaller congregation may have a site in a desirable area, while the larger body has the people and financial resources needed to do an effective work in the area.

Sixth: The new fellowship must feel a sense of mutual respect for every member. It would be a disaster for the "new" church to have "second-class" members. Perhaps we can stretch Acts 2:44 to apply here: "And all that believed were together, and had all things common."

Seventh: All members should be involved in the merger. The two congregations should have the opportunity to get acquainted with one another so that a spirit of enthusiasm may be kindled. Joint meetings of the Brotherhood and WMS will serve handily in this stage. An all-church picnic or fellowship would also be useful to the development of harmony and understanding.

Eighth: All business matters pertaining to the merger should be handled with legal counsel and according to good business practice. At this stage in the merger, a misunderstanding of what is being done could be disastrous and the congregations need to feel complete confidence in those effectuating the

BOOST HOME MISSION FORCE

ATLANTA, Ga. (BP)—Six persons were appointed as career missionaries by the Southern Baptist Home Mission Board here, including two missionary couples.

Appointees are Mr. and Mrs. Roy Lee Hood of North Carolina to Patterson Avenue Center in Winston-Salem; Sandra Patricia Hill of Alabama as associate director of the Baptist center in Alexandria, Va.; Mr. and Mrs. James Robert Deguire of Texas as students at the Mexican Baptist Bible Institute in San Antonio prior to assignment to a language mission field; and Kenneth Mack Newman of Oklahoma as pastor of the Hawaii-Kai Church in Honolulu.

A native of Grantham, N. C., Hood had been serving as pastor of Love Memorial Mission in Goldsboro, N. C. He is a graduate of Carson-Newman College in Jefferson City, Tenn. and Southeastern Baptist Theological Seminary in Wake Forest, N.C. Mrs. Hood is the former Barbara Russell of Greeneville, Tenn.

YOUTH LEADERS TO MEET

JEFFERSON CITY—A Youth Leadership Conference for East Tennessee high school juniors will be held at Carson-Newman College July 8 and 9.

Mrs. Freddie W. Clark, Director, said more than 200 youths are expected to be guests of the college for the two-day conference.

The conference program will include topics dealing with the characteristics of a good leader, duties of officers, duties and responsibilities of a youth leader, challenge to youth leadership and youth leaders in church, school, and community affairs.

Conference leaders will be Dr. Walter Guyton, Academic Dean at C-N, Miss Joan Frisbee, Dr. Robert Burts, John J. Conner, Luther Truett, and Jeff Marion, all faculty members, Dr. Wade Darby, Pastor of First Church, Jefferson City, Mrs. Joe Chapman, Guidance Counselor, Jefferson High School, and Harold Hicks, Appalachian Electric Co-operative. C-N President Harley Fite will address the group on the topic "A Challenge to Youth Leaders" on July 9.

merger.

A common goal is basic. The merged church should become a stronger witness to the lost. The merger must be motivated by a missionary spirit. The Kingdom of God must be foremost in the mind of every member.

To successfully merge two congregations, all the people involved must never lose sight of the fact that "We are workers together with Christ."

The One Talent Preacher

By Joe M. Burnett

Hi fellows! I want to introduce myself. I am a country boy of poor beginnings, who had the good fortune and high honor of being chosen by God to be a preacher. I pastor a church which has only one paid staff member . . . that's me.

Now fellows, we often think of the larger churches as being pastored by three and five talent preachers. Aren't you glad that our Lord called men of this caliber to help us one talent preachers get the job done? You know . . . I used to envy those fellows for their position and influence, and sometimes thought they got there by politicking. Of course, some politicking is evident, but I realized this envy was part of the dirt with which Satan was covering my one talent.

Alright! . . . so what! Well men, here's the point: the five talent men can no more get the job done without the one talent men, than the pastor can get the job done without the church. And furthermore, Brethern, it only takes five of us to equal one of them (with some exceptions, of course). It is very likely that the sum of all the one talent preachers is as great as the sum of all the five and three talent preachers.

Probably the greatest source of unused power is the preachers who feel they're not important. Brethern!!! Every man is important! So, you're a "failure". So what! The faithful failure will eventually accomplish far more than the unfaithful success.

You are important! Preaching to people who appear to be indifferent is a job that must be done. Some of those indifferent people will someday become five talent people for God, and herein lies your glory.

For instance, The Crusade of The Americas will not succeed if it is limited to the work of larger and better-organized churches. We in the smaller churches must—we will make the difference.

Are you overworked, underpaid, rarely appreciated, rebuked, opposed? ? ? Rejoice! So was our brother Paul. But this one talent preacher who moved often, was opposed constantly, wrote nothing longer than letters, was overlooked for the higher committees, . . . yes, this one talent preacher, whose importance was small in his lifetime, has been immensely important since his home-going.

Let's get moving men! Plan now for The Crusade. Under God's direction, secure the evangelist. Lead your people to pray more, witness more and study The Word more. Set the example yourself. They think they're one talent people too. Let's show them how to multiply that one talent with no other hope of reward than the words of our Lord Jesus Christ . . . "Well done, thou good and FAITHFUL servant."

Joe M. Burnett is pastor of Oak Grove Baptist Church, Covington, Tenn. His address is Rt. 1, Box 75-A, Covington, Tenn. 38019.

Let's Turn the Lights On

By Roy J. Gilleland, Jr.

Baptist men, let us turn the lights on in our churches—throw the keys away—and keep our churches open—night and day—24 hours a day—7 days a week—52 weeks a year—praying for revival—until revival comes.

The New Testament calls us to prayer—individually—but also as a church. How much time do your people spend in prayer together—as a church? 30 minutes on Wednesday night—once a week—some weeks? 15 minutes Sunday morning and Sunday night? Is one hour a week out of 168 hours enough time for any church to spend listening to God—waiting on Him—seeking His will?

Do we spend most of our time talking rather than listening? Do we really genuinely pray consistently as a church for God's will? Maybe this is our trouble and not all of the many things we claim.

If we believe in prayer then let's spend as much time in prayer as a church as we give to other things. If we believe revival waits on commitment, we had better pray.

Baptist men, here is a challenge! Open up your churches! Set up a schedule and keep someone in your church praying for God's leadership for your pastor and for your church 24 hours a day—7 days a week—52 weeks a year. Take your Bibles with you. Let this be a time of genuine searching of the scriptures as we seek God's will in prayer.

There is no money or new building involved. This will only cost you time, sacrifice, commitment, and dedication.

BIBLE CONFERENCE FOR THE BLIND IN FORT WORTH JULY 22-25

The 16th annual meeting of the National Church Conference for the Blind is scheduled in Fort Worth, July 22 to 25. The four-day conference will be attended by more than 100 blind persons from coast to coast who are active ministers, teachers, evangelists, musicians and lay Christians.

The host for the July conference will be its parent agent, Christian Education for the Blind. Those who attend will take part in seven sessions of program activities. The guest Bible Teacher is Dr. J. P. Allen, Pastor of Broadway Baptist Church of Fort Worth.

The University Baptist Church will host the conference Wednesday evening, July 24, when the conference guests will present a special program.

Readers of this announcement are asked to bring this information to the attention of their blind friends who might be able to attend the July conference. Write for fuller information on accommodation and a program to: Christian Education for the Blind, P.O. Box 6999, Fort Worth, Texas 76115.

Cites Dr. Hingson's Brother's Brother Work

CLEVELAND (RNS)—Dr. Robert A. Hingson, 55, a local physician whose Brother's Brother Foundation has immunized millions of people in Latin America against communicable diseases, received his motivation from the Biblical commandment, "Love thy neighbor as thyself."

The doctor, developer of a needleless jet inoculator, recently was honored by Religious Heritage of America "for service to God and man." The story of his accomplishments is told in a book entitled Operation Brother's Keeper by Cyril E. Bryant (Lippincott).

Dr. Hingson said that the Biblical motto which served to stimulate his work was learned in an Alabama Baptist Sunday school. "It is my responsibility to use my talent, medicine, in demonstrating this love to the people of the world."

Brother's Brother Foundation has immunized 5,456,000 persons in Honduras, Nicaragua, Costa Rica and Panama against smallpox, polio, measles, influenza, tuberculosis and leprosy.

The effectiveness of the jet inoculator was demonstrated in Liberia in 1962 by Dr. Hingson. After its use, the annual incidence of smallpox dropped from 20 in 1962 to 40 in 1963 and then faded away.

The World Health Organization and the U.S. Agency for International Development has adopted the process and say they hope to eradicate smallpox from the earth by 1975.

In 1965, Dr. Hingson's work began in Central America. To meet a measles crisis in Costa Rica in 1967, the foundation went \$110,000 in debt. Costa Rica health officials were so impressed with the effectiveness of the project that they have volunteered their services to inoculation projects in Nicaragua and Panama this year.

Dr. Hingson has been professor and director of anesthesiology at Case Western Reserve University hospitals in Cleveland since 1951. He is moving to the University of Pittsburgh School of Medicine in July.

OPERATION HOME STUDY

By Wendell Price

During June, July and August churches often continue church member training for Sunday School leaders by two approaches.

1. Back yard study by small groups—One leader or teacher is chosen by the church to plan for the involvement of each participant in the truth being studied. Each participant becomes a learner; his life is changed and his leadership is enriched.

Six to fifteen persons compose a fine class. They engage in very small group study, with 2 or 3 persons in a group; they do written evaluations; they answer true-false questions, multiple choice statements, fill in blanks, match words and ideas, and discuss under the wise guidance of a teacher in order to establish conclusions, do self evaluations and set a positive course.

Classes may be conducted in a back yard, in a home, in the church building, or on a porch. Social life and Christian fellowship may be bolstered with refreshments (home made ice cream, watermelon, etc.) as people feel the need.

The requirement for credit in the Christian Training Award System is to spend six hours in actual study.

2. Individual study—This way each would choose his own study time. Usually the church will set a deadline for finishing a book. This adds incentive to persons to get at it now. At times we need little prods to finish what we have started. The church does this in order to compile all the award requests on one sheet in one letter. It is easier to handle and keep up with.

Persons who know what they want and need may study a book on their own, as they choose, when desirable, unconnected to any group or class.

The books for this year may be:

ADULTS—Family Life-A Bible View, Burton

YOUNG PEOPLE—Mastering Life's Problems, Price

INTERMEDIATE—Intermediate Fishers, Burkhalter

JUNIORS—Highway to Health, Haley

Another series of books may be better in your situation:

ADULT—The Ministry of the Deacon, Foshee

YOUNG PEOPLE—Christian Stewardship, McClellan

INTERMEDIATE—Blueprint for Tomorrow, Phelps

JUNIOR—My Family and I, Van Ness

These come from the Baptist Book Store for 95¢ each.

If you need a list of other books write to your State Sunday School Department, 1812 Belmont Blvd., Nashville, Tennessee 37203, and ask for the booklet "Trained Workmen—Through the Church Study Course."

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Minister—Part-Time
"Between sick calls, church visitation, funerals, committee meetings and sermons, I can only work about 7 hours a week. But I've earned \$1,440 in the last 8 months. That's \$42.00 extra a week. I also have the joy of bringing spiritual help into the homes where I visit."

Mr. O. C., Mississippi



Manager—Full-Time
"Less than 6 months after I took my job with the John Rudin Company my income had doubled. Now, after eight years, I've just been made Regional Manager, my third promotion. In this meaningful, important work with Christian families, I have realized far more than personal satisfaction. I know I bring spiritual blessing to the families I serve."

Mr. H. M., So. C.



Housewife—Part-Time
"When my husband wanted to return to the University for his graduate work I prayed for a part-time job that would permit me to be home with the children most of the time and still earn enough income to help pay the family expenses. I've been working about 12 hours a week and my average income is well over \$11.00 an hour. I can't tell you how happy I am."

Mrs. J. P., Canada



Salesman—Full-Time
"I'm a family man and was stuck in a job that brought me low pay and little opportunity. Some years ago the Rudin Company offered me a job. The last 3 months I earned \$3,520 with time out for vacationing, fishing and golfing. I have the joy of knowing that every Christian family I talk to will be honestly helped by the program I offer them."

Mr. H. R., Washington

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Attendance & Additions

Churches S.S. T.U. Add.

June 23, 1968

Alamo, First	249	76	
Alcoa, Calvary	147	50	
First	451	181	
Athens, East	345	145	
First	561	156	2
Auburntown, Prosperity	123	78	
Baxter, First	100	62	2
Bean Station, First	100	37	
Adriel	80		
Barnards Grove	125	29	
Brighton	204	133	
Brownsville	563	139	1
Mission	80	43	
Calhoun, First	159	100	1
Chattanooga, Avondale	198	82	1
Mission	55	32	
Brainerd	893	289	3
Calvary	183	57	
Central	655	154	
Meadowview	53	32	
Concord	442	143	
East Brainerd	251	87	2
East Lake	457	93	1
First	947	248	5
Northside	282	77	
Oakwood	475	145	2
Ooltewah	165	46	
Red Bank	939	179	1
Ridgedale	456	144	1
St. Elmo	249	71	5
Second	99	23	
White Oak	431	104	1
Woodland Park	269	102	1
Clarksville, First	738	157	1
Grace Avenue	223	81	1
Hillcrest	192	108	5
Pleasant View	263	72	
Spring Creek	169		1
Cleveland, North	343	112	
Westwood	273	87	1
Clinton, First	538	158	2
Second	382	73	5
Collierville, First	298	76	
Columbia, Highland Park	323	120	1
Northside	100	47	1
Cookeville, Bangham Heights	64	51	
First	454	68	
Crossville, First	200	49	
Homestead	240	83	
Oak Hill	118	59	
Daisy, First	250	102	
Dayton, First	252	55	
Dickson, First	289	71	1
Dunlap, First	161	53	
Elizabethton, Calvary	143	46	2
First	287	53	
Oak Street	182	83	
Siam	187	75	
Ethridge, Mt. Horeb	152	83	1
Etowah, First	260	61	
Goodlettsville, First	504	155	
Grand Junction, First	148	81	4
Greeneville, First	329	66	
Cross Anchor	22	17	
Hartshaw	53	31	
Second	154	39	1
Greenbrier, Bethel	166	72	2
First	302	89	
Jordonia	60		
Lights Chapel	37	22	
Harriman, South	412	142	3
Trenton Street	313	75	

Hendersonville, First	720	101	1
Henry	83	50	
Hixson, Central	322	131	3
First	300	79	1
Humboldt, First	464	105	1
Jackson, Calvary	356	121	
First	727	215	9
Highland Park	228	97	
Parkview	348	109	
West	688	263	
Johnson City, Central	586	136	2
North	196	43	1
Temple	335	59	
Unaka Avenue	347	83	1
Kenton, First	207	62	
Macedonia	88	65	1
Kingsport, First	778	155	4
Litz Manor	210	74	
State Line	354	176	8
Kingston, First	365	119	
Knoxville, Beaver Dam	346		4
Black Oak Heights	231	61	
Broadway	639	103	2
Central (Bearden)	725	237	
Central (FT C)	962	318	4
Fifth Avenue	513	136	
First	699	168	
Grace	473	143	9
Immanuel	320	96	4
Mount Harmony	202	95	
Meridian	550	141	4
New Hopewell	261	112	
Rocky Hill	247		
Smithwood	587	144	8
Wallace Memorial	558	143	
Lawrenceburg, Deerfield	154	117	2
First	201	43	
Highland Park	291	123	10
Meadow View	91	52	
Lebanon, First	428	136	6
Rocky Valley	130	75	
Trinity	103	64	2
Lenoir City, Beads Chapel	53	19	
Calvary	182	68	
First	354	152	
Kingston Pike	143	81	10
Lewisburg, First	258	74	2
Loudon, Corinth	250		17
Union Fork Creek	92	83	
Madison, Alta Loma	228	83	2
Madisonville, First	267	103	
Manchester, First	315	89	2
Trinity	123	73	1
Maryville, Armona	157	95	
Everett Hills	423	192	
McKenzie, First	300	54	
McMinnville, Gath	134	47	
Magness Memorial	285	65	6
Westside	47	24	
Medon, New Union	99	68	
Memphis, Ardmore	547	231	9
Bellevue	1349	552	4
Berclair	687	274	
Beverly Hills	397	92	1
Boulevard	266	87	3
Calvary	234	138	
Dellwood	425	171	
Ellendale, First	129	60	
Elliston Avenue	310	135	1
Evergreen Chapel	18	22	
First	1121	149	
Fisherville	165	59	16
Forest Hill	89	35	1
Glen Park	309	139	2
Graceland	486	138	3
Highland Heights	903	433	3
Kennedy	458	201	3
LaBelle Haven	705	244	10
LeaClair	394	200	2
Lucy	145	92	1
Mt. Terrace	275	183	1
Peabody	200	127	1
Rugby Hills	276	165	3
Scenic Hills	182	93	3
Second	770	222	2
Speedway Terrace	541	262	5
Summer Avenue	53	29	
Temple	733	229	2
Trinity	646	179	2
Union Avenue	774	130	6
Wells Station	473	139	1
Westhaven	245	72	2
Whitehaven	672	192	4
Milan, First	430	128	
Monterey, First	212	41	
Murfreesboro, Belle Aire	92	88	
First	582	114	

Calvary	101	50	
Immanuel	82	39	3
Powell's Chapel	142	69	1
Southeast	193	109	1
Third	236	53	
Nashville, Belmont Heights	893	223	9
Madison Street	62	34	
Crievewood	554	120	3
Dickerson Road	388	128	
Eastland	507	132	1
Fairview	147	37	
First	1115	379	7
Carroll Street	95	45	
Cora Tibbs	29	24	
T.P.S.	141		
Glenwood	279		
Grace	648	210	
Grandview	332	83	3
College Grove	30	24	
Haywood Hills	373	114	2
Hermitage Hills	350	136	2
Hillhurst	246	86	3
Inglewood	544	177	
Ivy Memorial	198	70	1
Joelton	307	133	22
Judson	356	82	1
Benton Avenue	65	35	
Junior League Home	30		
Lockeland	435	77	3
Park Avenue	921	220	5
Pegram	15		
Rosedale	143	41	6
Tusculum Hills	316	78	
Two Rivers	348	180	3
Valley View	122	42	
Woodbine	454	145	3
Woodmont	476	146	3
Oak Ridge, Robertsville	458	148	4
Old Hickory, First	398	153	2
Peytonville	19	15	
Temple	220	119	6
Oliver Springs, Middle Creek	96	71	
Philadelphia, Cedar Fork	160		4
Pigeon Forge, First	276	78	4
Portland, First	336	113	2
Powell, First	226	34	
Glenwood	334	120	
Rockwood, Eureka	108	57	
Rogersville, East	209	100	
Savannah, First	210	61	1
Sevierville, First	486	151	5
Seymour, Dupont	122	42	5
Smyrna, First	267	101	
Sparta, First	221	76	
Springfield, Oak Grove	233	87	
Sweetwater, First	380	101	
Oakland	46	26	
Troy	187	92	
Tullahoma, Grace	195	86	1
Union City, First	640	150	5
Second	280	123	1
Waverly, First	220	62	1
Waynesboro, Green River	136	57	
White House, First	186	56	

Tennessee Topic

First Church, Trezevant, will observe its centennial July 10-14. **Dillard A. West** is pastor. Wednesday, July 10, at 7:30 p.m. **L. Vernon Sisco** will speak; Thursday, at 7:30 p.m. will be **Night of Memories**; Friday, 7:30 p.m., **Joe Franklin** will be the speaker. Sunday, **Barney Flowers** will speak at 10:00 a.m. and at 11:00 a.m. **Mark Harris** will bring a message. Dinner will be served on the ground at noon. **Hugh Cal-lens** will bring the message at 2:00 p.m. followed by **C. M. Pickler** at 3:00 p.m.

Notice

We will not carry reports of attend-ances and additions for Sunday, June 30, because of the July 4 holiday which means that deadlines for the printers had to be moved up and reports would not reach us in time for publication.

—The Editor

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Sins In The Sanctuary

By T. B. Maston

Retired Professor of Christian Ethics

Southwestern Baptist Theological Seminary

It may sound sacrilegious to speak of sins in the sanctuary. It should be remembered, however, that Jesus cleansed the Temple. It is possible that contemporary churches need to be cleansed. Sin can creep into the most sacred places.

Our church buildings have been dedicated to God and to his worship. How thoroughly are they being used to fulfill his purposes? The sanctuary stands in the community as a symbol of God's presence among the people. Do the people recognize it as such a symbol? Whether or not they do will be determined largely by the prevalence or absence of certain sins in the sanctuary.

One sin that has to be guarded against is a worldly pride in the building itself. Certainly a church should provide a worthy house for the Lord, but it has to watch or an unworthy pride will creep in.

This pride frequently expresses itself in a boastful parade of the cost of the building. There may also be pride in some of the luxuries that add nothing to the efficiency of the building.

Pride in the building may repel the very

people the church needs most to reach. It is even possible that some members of the church will prefer for certain types of people not to be reached by the church.

The latter may be an expression of self-satisfaction and self-centeredness. If this spirit becomes general in the church group, the church will tend to remain a relatively closely knit, more or less exclusive fellowship. Those who are welcomed into the fellowship will be the ones who can smoothly adjust to the group.

Closely akin to, if not identical with, the preceding sins in the sanctuary is the spirit of self-righteousness. This was the only sin specifically condemned by Jesus. It was the sin of the Pharisees, the most "religious" people of that day.

Too many who attend regularly the services in our sanctuaries secretly if not openly pray the prayer of the Pharisee, "God, I thank thee, that I am not as other men are" (Luke 18:11). He went on to inform the Lord what a good man he was. We need to have, even in the sanctuary, the spirit of the publican: "God be merciful to me a

sinner."

One of the besetting sins of those of us who regularly attend the services of our churches is a failure to recognize our sinfulness. Too many of us in the sanctuary do not recognize that "all we like sheep have gone astray" (Isa. 53:6), that all of us "have sinned and come short of the glory of God" (Rom. 3:23).

Also, entirely too many of us go from the sanctuary unchanged. This is a sin. We supposedly came to worship God. We can be sure that if we are not changed when we leave his house, we have not worshipped him.

If we, through genuine worship, have had a vision of the God revealed in the Scriptures then we will go out of the sanctuary to attempt to make that vision a reality in the world. If we do not go into the world, it is a sin. If we go with any purpose other than to serve, it is also a sin.

Lord, cleanse those of us who regularly meet in thy sanctuary that we may go out into the world to be instruments in thy hands to achieve thy purposes among men!

Southern Baptists—

(Continued from Page 5)

racial group worked at the problem, but no great change was in the making until 1954 when the Supreme Court handed down its momentous decision outlawing segregation in the public schools. That marked the end of the old era and what was called "the Southern way of life."

Even today many southern people, and northern people, for that matter, do not realize that the old era has closed. They grudgingly accept the decisions of the Supreme Court and the new federal laws, but they cling to the old folkways. And in many hearts there has developed an underlying bitterness which has been added to the prejudice that was already there.

This underlying bitterness and lingering prejudice poses a new challenge to the evangelical churches of the South. Will they keep silent, as most of them did in the old era, or will they bestir themselves on the side of the gospel of love and humanity?

Interpretation . . .

By Herschel H. Hobbs

THE PROBLEM OF DELAYED DISCIPLESHIP

"Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God"—Luke 9:60

Jesus challenged a man to full discipleship. "Follow me" (Lk. 9:59). Evidently he was already a Christian. But Jesus called him to accompany Him in His evangelistic ministry. The man replied, "Lord, suffer me first to go and bury my father" (v. 59). The father was not yet dead. He probably was in good health. The book of Tobit, an extra-biblical writing, records such a case. The man meant that according to his filial duty he must remain with his father until he was dead and buried before he could follow Jesus in His nomadic life. He may have used this family obligation as an excuse for not doing so. Many Christians refuse God's call for the same reason.

But Jesus said, "Let the [spiritually] dead

bury their [physically] dead." Those who were not Christians could discharge this family obligation. In the meantime this Christian's obligation was to go forth and preach the kingdom of God. "Thou" is emphatic in contrast to the spiritually dead.

The man thought that his father had a prior claim upon his loyalty. Jesus reminded him that He had a prior claim upon him. Filial loyalty is a noble quality. But no other loyalty has priority over one's obligation to the Lord.

Through the centuries Jesus has called men and women to leave behind kindred, friends, and homeland to carry the gospel throughout the earth. We often forget the sacrifices made by such. But when we are willing God will provide the way. And He gives joy unspeakable to those who forsake all to follow Him.

THE ROLE OF THE HOME IN CHRISTIAN EDUCATION

Basic Passages: Prov. 4:1-5; 6:20-23; 22:6; 2 Tim. 1:3-7; 3:14-15
Focal Passages: Prov. 4:1-5; 22:6; 2 Tim. 3:14-15

Teaching in the home is the most significant and lasting of all instruction. It is the place where we receive our first lessons about life. It is the longest period of instruction so far as institutional education is concerned. In the earlier days of children in the home they are most impressionable. They are more likely to accept what they are taught than at any other time. Their resistance to instruction is at its minimum. There are no prejudices or preconceived ideas to cause resistance. They are so open minded and teachable. The only resistance to instruction is when it goes counter to their selfish desires and ways.

God intended for the home to be the great initial school implanting revealed truth and principles. Some modern liberals may call this indoctrination and not teaching. But the word "doctrine" primarily means "teaching." Those who oppose doctrine try to indoctrinate against doctrine. Children as well as adults must have guiding principles and something to live by and for. They cannot be thrust on life's tumultuous sea with neither star, nor compass nor chart.

Good parents have tried out many ideas and concepts through the ages for the best interest of their children. Time and experience have tested their value and effectiveness. They have been passed on through the ages as the rich heritage of the human race. Many, yea, most of these good ideas have been revealed in the Bible.

Parents are urged to bring up their children in the nurture and admonition of the Lord. They are to train up a child in the way he should go. Perhaps more is caught than is taught but what is caught comes from the atmosphere of teaching by example and spirit.

Instruction Privilege of Parents Prov. 4:1-5

In the Bible it seems that most of the formal teaching is to come from the father. Perhaps this emphasis is due to the fact that God knew that the father would be inclined to leave too much of it to the mother. We know that the Jewish mothers, ably backed by Jewish fathers, had become the greatest teachers the world has ever had. Observe the preservation of Jewish integrity and uniqueness as a people through the ages in spite of unparalleled circumstances.

In our passage children are urged to hear the instruction of the father. It will be good teaching or doctrine. The law or the rules of the game of life given by the father will preserve and promote the highest quality of life.

The mother's spirit and love will stimulate attitudes and atmosphere for the home guided by the father. He will impart wisdom

and understanding from which the children are not to depart.

The Way Parents Should Teach Prov. 22:6

Looking at the original words and their basic meaning this Scripture is saying in substance, "train up the child in the light of his individual nature, temperament and gifts and when he is old he will not repudiate it."

Some parents have the idea that every child must fit into a common pattern and must be dealt with in the same way. However, many parents have discovered that each child is different and must be dealt with differently.

To bend a child in a direction contrary to his fundamental nature is to invite tragedy. That does not mean that the diseased desires and evil tendencies are to be pampered. There must be corrective and directive discipline. But there is such a thing as provoking children to wrath or unnecessary reactions and rebellion.

That training which is psychologically sound or according to common sense is so essential. Then each will find satisfying fulfillment in life. He will not be a misfit or warped. It will insure a healthy condition. Our children will rise up and call us blessed.

The Greatest Bequest 2 Tim. 1:3-7

Paul gave special credit to the heritage which had been bequeathed to him from his forefathers. Each generation in his background had served God. Each parent for generations had taught his descendants to serve God. The golden chain had come on down to Paul himself. He had taken up the torch.

Likely Paul had no children after the flesh but he had spiritual children whom he had begotten through the gospel. Timothy was one. He refers to him as his son in the gospel. He seeks to nurture and strengthen him in the most holy faith.

However, Paul builds on a foundation laid by his grandmother and mother. Lois, his grandmother, had embraced the Christian faith first. She taught it to her daughter Eunice who had embraced it also. She had taught it to her son who embraced it as his own faith through the preaching of Paul.

This precious faith could not be handed down as a legal legacy to succeeding generations but it could be bequeathed by example, teaching and witness.

So many parents spend a life time seeking to accumulate a substantial legacy that they may leave for their children, but the richest legacy is what we leave in them. Faith, precious memories and great convictions left in them is our greatest bequest. What we leave in them will insure that what we leave for them will not ruin them.

On Matters of FAMILY LIVING

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



Love for Each Other Parents' Gift to Child

Concern for their children must never replace parents' concern for each other.

"It is very important for parents to continue their courtship—for the children's sake as well as their own," stressed Viola Wilson, director of psychiatric social services at Western Missouri Mental Health Center, Kansas City.

The martyr mother is so "good" that she's no good to herself, her husband or youngsters. A mother needs to think highly enough of herself that she will not over-extend her capacities. She must learn to say "no" to anyone or anything that will overtax her strength and capabilities. And she should never become so involved in caring for her family that she becomes a martyr.

What we teach them and what we live before them will constitute our noblest service to them. In fact the way we live before them will have much influence on how much they accept of what we teach them.

The home as the primary and greatest teaching institution must be restored. That will require much time, sacrifice, love and devotion. We cannot leave what we should do to the public school and the college. It has not and will not work.

Permissiveness in the home, school and government has brought our nation and culture to the brink. This is the heart of our problem. Thorough teaching and rigorous discipline will cure it. Nothing else will.

Of course, the regenerating grace of God in enough hearts must be the root of our reform. Else it will be a "cut flower" change which will soon wither and fade.

The only alternative is increasing chaos. This means a dictatorship of some totalitarian form either Fascist or Communist. It is not far away. There are more than seven thousand that have not bowed the knee to Baal. They must come out into the open and be counted.

Paul urges young Timothy to stimulate into the best expression those gifts received in his ordination. He is reminded that he has not received from God a spirit of fear but a spirit of power, love and of a healthy mind or a disciplined mind. The young man's education was a continuing process.

Children's Page

FLAG FACTS AND FANCIES*

By Kathryn M. Wilson

Colonists began using flags as soon as they settled in the New World. Therefore, it is difficult to choose one flag as being the first American flag.

Even when one considers the official flags, it is difficult to know who made the first one. It is doubtful that Betsy Ross made the first flag. She did, however, at one time sew ships' colors for the government. Francis Hopkinson, a signer of the Declaration of Independence, claimed later that he had designed the first flag.

June 14, 1777, is the formal birth date of the American flag. The resolution to adopt a flag was passed by the Continental Congress. On the same day, John Paul Jones, father of the United States Navy, was placed in command of a new warship, the **Ranger**. He raised the flag over the ship on November 1, 1777. He was instrumental in obtaining formal recognition from foreign countries by negotiating with France to salute our flag on American ships. His devotion to the Stars and Stripes is recorded in history.

The name "Old Glory" was given to the flag by William Driver, master of the brig **Charles Doggett**, in 1824, when he raised the flag on his ship.

There was a period of time when the flag actually had fifteen stripes. But in 1818, Congress ordered that the design carry only the thirteen original stripes. It was evident that the flag would be crowded if a stripe were added for each new state. Thus we

have the original thirteen stripes and the present fifty stars, one for each state.

It is true that you can have the flag dry-cleaned or washed when it becomes soiled. When it is too worn or soiled to be used, it should be burned with dignity, not thrown into a trash can.

A private citizen may fly the flag anytime if he does it properly. However, a flag may never be used for advertising purposes and may never have any decoration or insignia placed upon it. At an unveiling of a statue or a monument, the flag is a distinctive feature. But it cannot be used to cover the statue or monument.

There are only two flags which may be flown above the flag of the United States. One is the flag of the United Nations at UN headquarters only. The other is the flag announcing religious services aboard a ship at sea.

While the flag is passing in a parade, or being hoisted or lowered, everyone present should stand at attention, with the right hand placed over the heart. Men should remove their hats. Military personnel should render a salute.

It is not true that a flag can be used as a covering or wrap, or as a holder for objects. The only time the flag is used as a cover is during the funeral of a person who has served in the armed forces. Then it is used to cover the casket. It should never touch the ground or be lowered into the grave.

even if their eyes were open. Spallanzani came to the conclusion that bats depend upon their hearing for navigation.

Not until the 1900's was this theory proved true, by the English scientist H. Hartridge. How did the bat "see" with his ears? By producing ultrasonic sounds which would echo back from any obstacle in the bat's way.

Sound waves are produced by a vibrating object. Unless humans use special instruments, they cannot hear the high frequency sounds made by bats.

Scientists discovered that some sea animals also rely on echoes to guide them. Experiments were made on porpoises. Was the porpoise led to his fish dinner by his sense of smell? No, he has no sense of smell. Was he guided by his eyes? No, his eyes could not be depended upon when the water was muddy or when it was dark. Scientists blindfolded a porpoise and found, as suspected,

Laughs . . .

"It's actually a fire sale," said the tired, worn-looking salesman. "If I don't make a sale I'm fired."

Halt! Who goes there?"

"American."

"Advance and recite the second stanza of the **Star Spangled Banner**.

"I don't know it."

"Proceed, American."

Vacationing on a farm the city family was on a walking tour, inspecting the barns and stables. Suddenly the smallest member of the group, a seven-year-old girl, sighted a tiny colt. "Look, Daddy," the girl exclaimed, "a foreign horse."

that the blindfold made no difference to him. He found his dinner by emitting ultrasonic sounds and listening for the echo.

During World War II, scientists developed hydrophones, which are water-proofed microphones, to detect enemy submarines. Quite accidentally, the submarine hunters discovered that the sea is full of strange noises not made by man's devices at all. Porpoises, whales, and other sea creatures were navigating by locating echoes as bats do.

Humans cannot hear ultrasonic sound waves. But human hearing can be developed to a remarkable degree. Many blind people learn to "see" with their ears. Robert Russell, blind author of **To Catch an Angel**, tells how he learned to determine both direction and distance. He listened to the echo of his footsteps bouncing back from a tree or other object. This enabled him to judge where the tree was. After much practice, he also trained his ears to judge the distance to the tree or other object by the amount of time it took for the echo to bounce back to his ears.

After he had finished his schooling, Mr. Russell taught English at Triple Cities College in New York. One day when a student did not know the answer to a question, a fellow student gave him a note with the correct answer written on it. Mr. Russell's hearing was so keen that he detected the cheating at once. Afterward, the culprit apologized and asked how Russell knew he had passed a note. Mr. Russell answered, "Next time don't write so loud."

"The hearing ear, and the seeing eye, the Lord hath made even both of them" (Prov. 20:12). Whether we see by eye or by ear, we can say with the psalmist, "I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14).

*(Sunday School Board Syndicate, all rights reserved)

ECHOES AT WORK*

By Matilda Nordtvedt

What is an echo? You shout at the mountain, and the mountain shouts right back at you! In fact, it says the same thing you said.

Sometimes when people are lost and call for help, their own voices echoing back make them feel even more alone and lost. But echoes are important to some of God's creatures. These sounds help them "see" in the dark.

In 1793 an Italian naturalist, Lazzaro Spallanzani, began an experiment with bats. Noticing that they could fly with ease in the dark, he decided to blind a few for his experiment. When the naturalist examined the stomachs of the blinded bats, he found they had caught just as many insects as those not blinded. He then captured a different set of bats and plugged their ears. The result? The bats were confused and helpless,

Hearing And Hope

By Marylu Moore

Missionary to Italy

Much has been said in past years of the difficulty of giving an evangelical Christian witness in Roman Catholic strongholds. Now times are changing. Every day unexpected opportunities arise and seeds are sown.

One of the oldest members of Centocelle Baptist Church, Rome, Italy, gave this testimony at midweek prayer meeting.

"When we feel the weight of many years on our shoulders, we cannot expect our poor bodies to be as they were in earlier days," he began, with humility, wisdom, and humor acquired in more than 80 years. "My hearing has become poor.

"One day I read an advertisement—'a remedy for deafness'—with an address on Via Veneto. Though I know little of the city I searched out the store. I cannot hide that I felt like a fish out of water.

"The general consultant, a young woman gifted with angelic goodness, examined me carefully, confirmed that I needed a hearing aid, and told me what it would cost.

"My dear young lady," I replied, "I could not possibly bear such an expense! I am as poor as a Franciscan monk. I am sorry to have to remain with my condition, because when I help my pastor in the preaching of the gospel I cannot answer well those who ask me questions about my religion. It is hard for me to hear their questions clearly."

"She looked at me, surprised. 'Are you an evangelical?' she asked.

"I am," I answered. "I am a Baptist."

"Do you baptize by immersion as John the Baptist did?"

"Exactly," I replied.

"She called the other clerks, and we talked of my faith. Then she said: 'We too are interested in these ideas. I want to give you a hearing aid. In return, I ask that you remember me in your prayers.'

"You are my comforting angel," I thanked her."

Then, with tears in eyes and voice, the old man lifted his hand and showed the group in the church a small hearing aid. "Now, 15 days later, I have been to pick up my hearing aid," he said. "I hold it here in my hand. With it I was able to sit where I pleased and still hear my pastor's words tonight.

"Now I shall be able to hear the questions clearly when people ask me about my religion. I wanted to tell you these things to show you the results of prayer: a miracle of healing for me and, perhaps, a new hope in the heart of my benefactor."

Children And Coffee Cans Create Community Concern

By Nancy E. Miller

BUFFALO, N.Y. (BP)—Only a short time ago, the problem was what to do with 260 children, and now it is what to do with 250 empty coffee cans.

Both children and coffee cans were part of a program of Bible study, started recently by Byron Lutz, pastor of the 19-member Fillmore Baptist Chapel, Buffalo, N.Y.

When Lutz went to local school officials in late March requesting permission to start a "Release Time" program for the next school year, they not only gave him permission, but urged him to start it sooner—in April.

"Release Time" is a program of weekday Bible study, in which children are excused from public school classes to attend church-sponsored classes.

On the opening day of his classes, Lutz found himself faced with 260 children, mostly Negro, from the surrounding neighborhoods, near areas which have recently experienced riots. Almost half (129) of the children were from the first and second grades, and the rest from the third to sixth grades, of Public Schools #57 and #90 of Buffalo.

The sight of so many children lining up to go to church brought about this comment from one observer: "I'm sure glad to see this gang of kids going to church, because there are so many other places to go."

The tiny chapel used as the meeting place was full. Fifty extra chairs were brought in from the Frontier Association, where the church is located. However, space was not the only problem.

Lutz was not prepared with materials or workers. When word got around the association, workers volunteered from five of the Association's nine churches, and from one of its nine missions. One of the churches was Amherst Baptist Church, Tonawanda, N.Y., which sponsors the Fillmore Chapel.

Lutz had not had time to order specially-prepared materials, so he relied strictly on teaching from the Bible, supplemented with rented filmstrips.

For many of the children, residents of an old Polish neighborhood, it was their first real exposure to religious instruction. One, when told he must be quiet because he was entering God's house, said, "Ma'am is God really in there?" When reassured of that fact, he replied, "I'm sure glad the Devil is not in there. I'm scared of him."

Another child's response to the Frontier Association's first attempt at "Release Time" was: "This is the best school I've ever been in. I've never been to a school like this

before. I'm sure glad you let me come. I heard someone say there was a Jesus, but I didn't know anything about him. I'm glad you have shown me all these pictures and stories about Jesus. No one ever told me before."

The release time program enlisted four new families into the chapel. Only one family was Baptist.

Such enthusiastic responses set Lutz thinking about possibilities for extending religious instruction beyond the school year. He immediately thought of Vacation Bible Schools. While still in thought, Lutz ran upon a "Lucy Lincoln Household Hint" in the "Buffalo Evening News." The ad read: "I have saved coffee cans . . ." His answering the ad got him the coffee cans for use in crafts programs in the planned Bible schools.

But it got him more than coffee cans. Answers to a similar ad he placed resulted in "coffee can chaos." He also received over 1,000 empty baby food jars, tuna cans, stationery, blackboards, free paper, meat containers, candy, pencils, cottage cheese cartons, aluminum trays, artificial flowers and grapes, egg cartons and numerous offers to save such items for his use. But most important, perhaps, was the membership placement of one family—enlisted through the reading of his ad.

Lutz himself received three jars of homemade jam and coffee at the home of one of his donors. In return, he left some gospel tracts.

Lutz reports that the children, saddened at the prospect of ending their "Release Time" classes May 6, were wildly excited when told they could attend Vacation Bible School this summer.

The Bible School will be held in shifts. One group will meet in the morning, at the church. A different group will meet in the afternoon, in a nearby park. Park officials have been cooperative in allowing this program, said Charles E. Magruder, Southern Baptist missionary for the area.

The association's Bible Schools numbered 19, with an attendance of 2,072, last year. This year, the churches plan 30 schools, with an estimated attendance of 3,000.

Lutz' ever-expanding plans for next year's "Release Time" and Vacation Bible Schools will include specially-prepared materials and the extension of "Release Time" to include the entire school year.

Miss Nancy E. Miller is assistant press relations editor, Sunday School Board of the SBC.