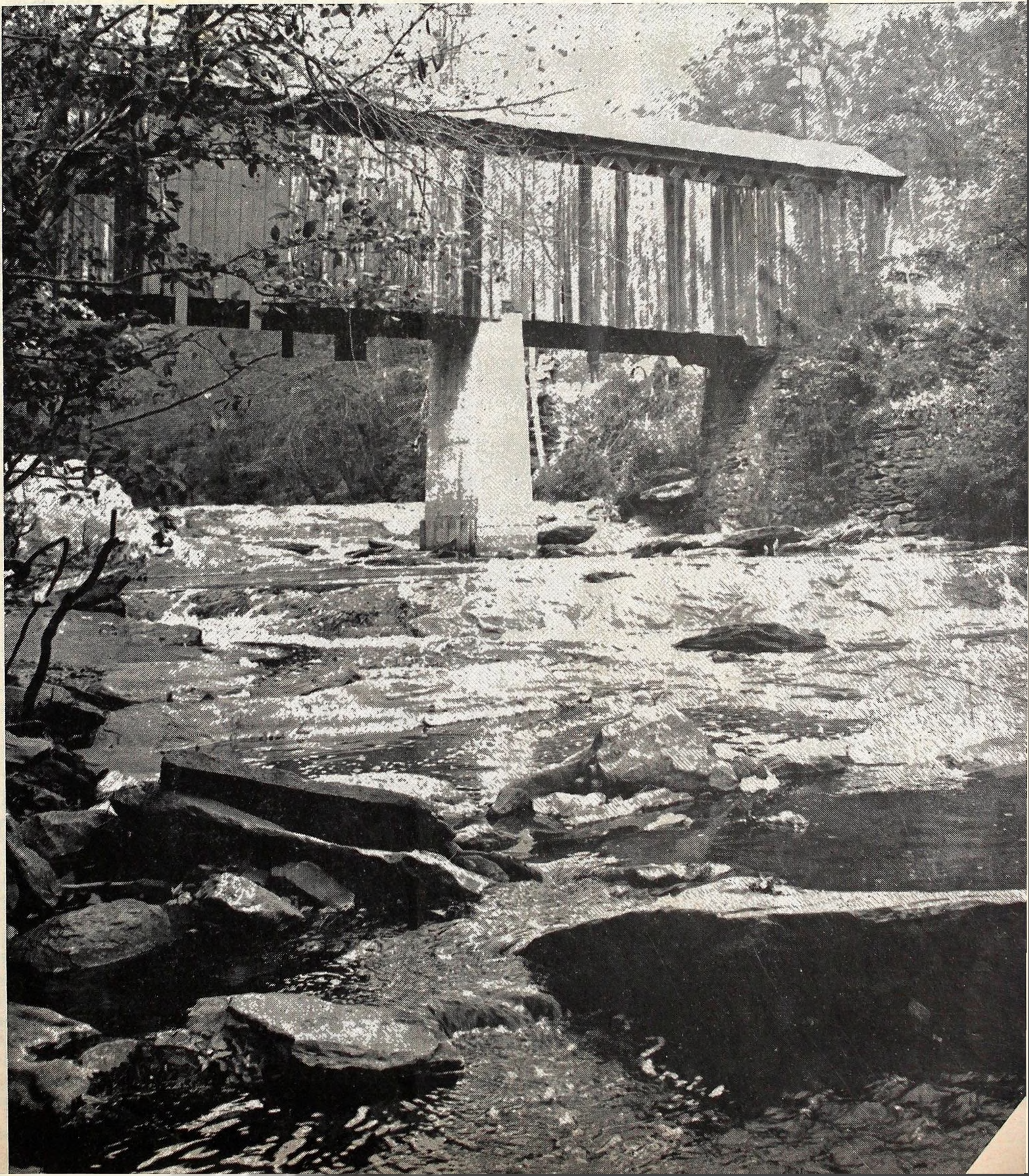


BAPTIST & REFLECTOR

JOURNAL OF
TENNESSEE BAPTIST
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THURSDAY

AUG. 1, 1968

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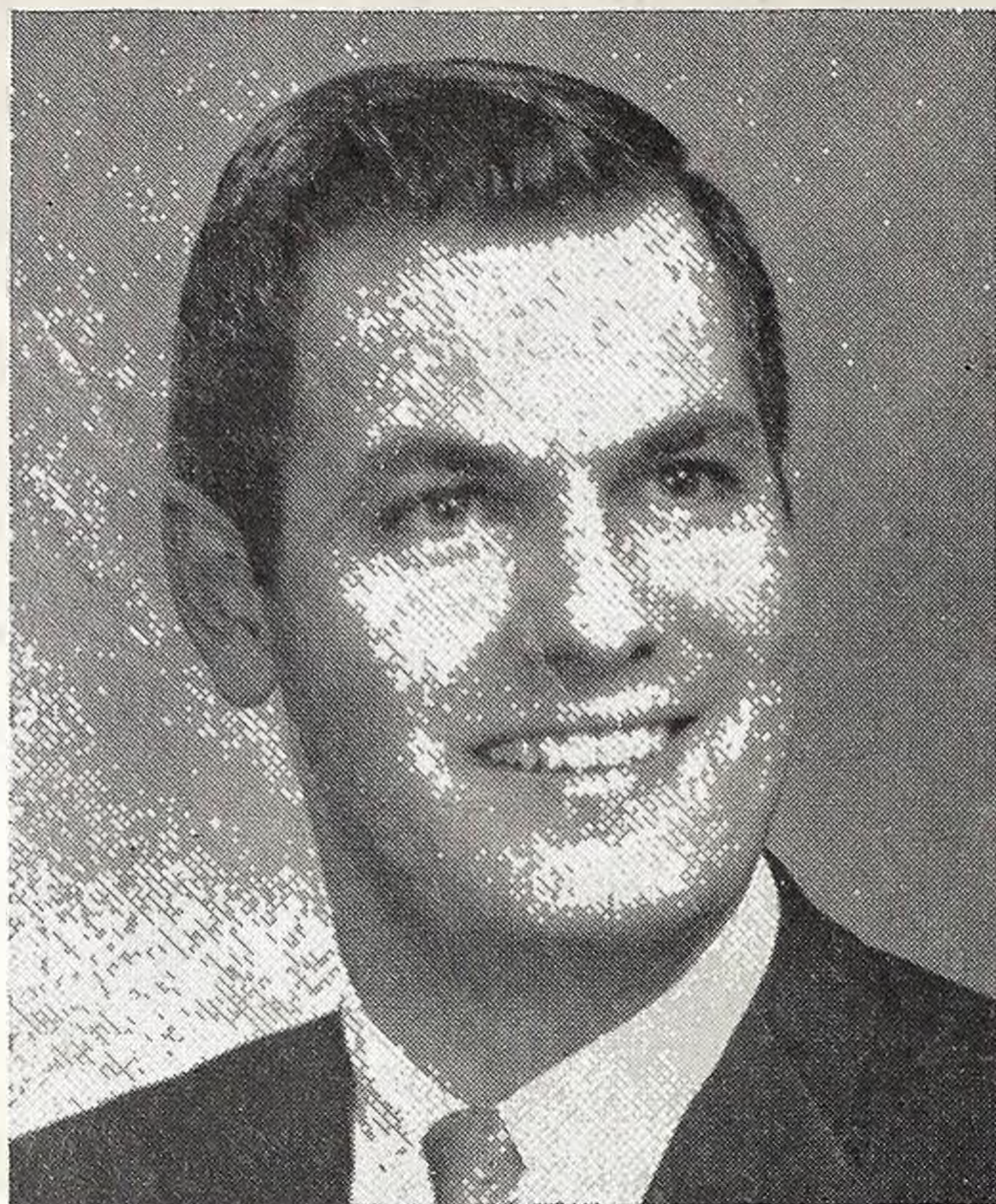
NUMBER 31

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REFLECTOR

LEBANON TENN 37087

You Are Important



By John W. Tresch, Jr.,
Parkway Church, Madison

Comedians, a few years ago, developed numerous routines around the theme of man losing his identity. These jokes were based upon the "dog tag" number, the ZIP code, census and poll reports, and computerization of society; for these developments make no mention of the individual. Today the cry of students, workers, minority groups is "No one cares for ME." Thus, they resort, as small children, to tactics in-



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

Union University Enrollment Up; Craig Forecasts Progress

JACKSON—Summer school enrollment at Union University here betters last year's record according to Mrs. O. D. Stone, Union's registrar. With 343 students the first half and 296 for the second half the total increase is 31 students.

Joe Bobbitt, Recruitment Co-ordinator, reports that 295 new applications for the fall have been received and accepted. Bobbitt says this is a net figure after subtracting applications that have either been rejected or withdrawn. "The quality of these students is superb," Bobbitt says, "as indicated by high ACT scores and high school transcripts. Cancellations this year are running about half of what they were at this time last year." Statistics show that new applications are 39 ahead of last year's records as of the middle of July.

With the appointment of Wayne Brown as Acting Academic Dean the trend of the school continues in the tradition of academic excellence, according to President Robert E. Craig. Brown is a Ph.D. candidate from the University of Florida in the field of Physics. Craig also commented on new faculty additions as indicating "the soundness of our educational policy. We

tended to gain the attention of other people.

It is our task to proclaim the Good News that God cares, and because He cares we care also. One of the basic teachings of the Bible is the worth of the individual. Repeatedly, Jesus emphasized the ONE whom He came to seek and to save. Especially in Luke 15 is this point made. One of His favorite words was "whosoever," that is, whatever individual. His great emphasis upon and concern for the individual caused John and the penitent thief to feel as though he was the only person for whom Jesus had love. David, in Psalm 23, wrote as being the only sheep in the flock.

Unfortunately, we do not always proclaim this truth. We dispute this teaching when we forget that, if a church helps just one person in Jesus' name, it has done much. Too often our greater interest is in more baptisms or Sunday school growth instead of seeking and loving one soul at a time. When was the last time you sought to enlist a man because he was a "good giver?" Let us adopt the motto seen in a bank: "Money Matters, But People Count." May we direct society's attention to the fact that to attempt to make a better society without changing the heart and nature of the individual who comprise it is like trying to make bread without yeast, electricity without a generator, a building without a foundation, or a church without Christ.

"Who are you?" You are a soul for whom Jesus died, arose, and wants to take to Heaven with Him; but you must respond to His love with your life.

intend to keep our standard of work in line with guidelines laid down by the Southern Association of Colleges and Schools. "To offer less," Craig said, "would be immoral and out of tune with the times."

Direct gift income at the school is also at peak level. Vice-President Walter Warmath reports an amount of \$261,281.25 as coming to the school in addition to gifts through the Co-operative Program. Warmath said this "exceeds by \$49,799.93 what was received last year."

President Craig observed that "facts are indisputable. These trends are indicative of progress and forecast a sound and steady growth in the total ministry of Union University."

Laymen Share In Frontier Crusade

Two Tennessee laymen will be among 30 men from 12 states participating in the Frontier Simultaneous Crusade Aug. 5-11, involving 11 Southern Baptist churches.

Earnest W. Clark, Johnson City, and Luke E. Martin, Kingsport, will assist in evangelistic efforts in the Frontier Baptist Association in western New York and northwest Pennsylvania.

The laymen will conduct surveys, engage in personal evangelism, and lead evangelistic services in various churches and chapels. Charles E. Magruder, superintendent of missions for the Frontier Association, will coordinate their work.

Each of the men is paying his own travel expense to the area. Upon arrival, each layman will report to a previously assigned church, which will become his base of operations for the seven-day crusade.

Sponsors of the project are the Brotherhood Commission and Home Mission Board of the Southern Baptist Convention and the state Brotherhood departments. The Frontier Crusade is the latest in a series of such efforts in pioneer mission areas since 1964.

Mother of Prominent Southern Baptists Dies

HERRIN, III. (BP)—Mrs. J. H. Graves, 78, mother of two Southern Baptist seminary officials died here July 14 after an extended illness.

She was the mother of Harold K. Graves, president of Golden Gate Baptist Theological Seminary in Mill Valley, California and Allen W. Graves, dean of the School of Religious Education at Southern Baptist Theological Seminary in Louisville.

Mrs. Graves is also survived by two daughters and one other son. She had 14 grandchildren and 9 greatgrandchildren.

Preparing Our Children For Life

By T. B. Maston
Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

A group of missionaries asked me to discuss with them what they could do to prepare their children to return to the States to complete their education. The following is an adaptation of the discussion with the missionaries.

1. Build a closely knit family unit. Father, mother, and children should be genuinely devoted to one another. They should share play, work, and worship experiences.

2. Cultivate a close relationship with children from their earliest days. Parents cannot wait until children are teen-agers to prepare them for life. Regardless of how much attention we give to them as teenagers it will not compensate for a failure to give time and attention to them in their earlier years.

3. Provide in the home an atmosphere of love and discipline for the growing child, and let us remember that there is no necessary conflict between the two. When discipline is properly administered it can and will be an expression of love.

4. Hold a tight but gentle rein on the maturing youngster. Contrary to what many people think, he not only needs but he also wants some limits set for him.

5. Gradually shift control to the son or daughter. This is one of the most difficult and delicate tasks of parents. The maturing child must increasingly make his own decisions if he is to be prepared for life.

6. Build into the lives of children basic moral and religious principles, including the fact that the moral and religious are integral parts of one another. When our children leave home the principles we have built into their lives, along with our prayers, will be our chief hope for them.

7. Surround the children in the home with a wholesomely stimulating intellectual and spiritual environment in which they will normally and naturally develop.

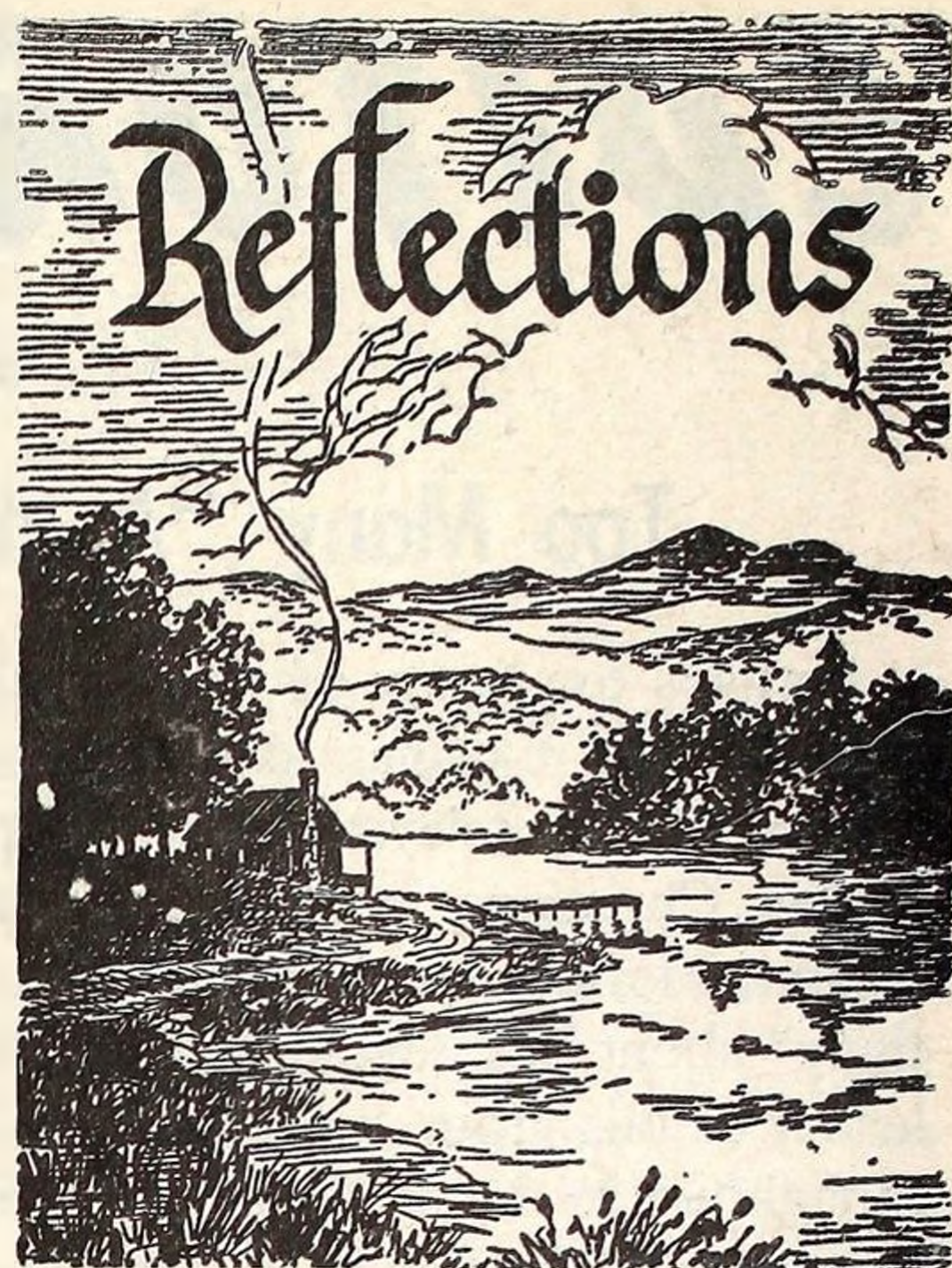
8. Do not insist that children should or should not do certain things simply because their parents are missionaries or are in some other church related vocation. If we press this reason or argument it may contribute to the rebellion of our children particularly when they leave home.

9. Be positive more than negative in approach to and interpretation of the Christian life. The negatives of the "thou shalt nots" have a continuing contribution to make to the preparation of our children for life, but it is important for them to understand that the chief test of the Christian is positive: how much he exemplifies in his life the teachings and the spirit of Christ.

10. Be careful about our attitude toward the work we are doing for the Lord whether as missionary, pastor, deacon, teacher, etc. If we are not happy in our work it will tend to affect the attitude of our children toward the Lord and his work.

11. Beware of criticism in the presence of immature children of fellow missionaries, the denomination and its program, or our church and its leadership. If there are problems that we need to discuss let us do so when the children are absent or asleep.

12. Be genuine and sincere in the expressions of our religious life. It is doubtful if any one thing will contribute more to the strength and stability of character of our children when they leave home than for them to believe, in spite of our weaknesses, that we are sincere Christians.



Shoes divide men into three classes. Some men wear their father's shoes. They make no decisions of their own. Some are unthinkingly shod by the crowd. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.
—S. D. Gordon

The Gideons have done a great service to people away from home by placing Bibles in the rooms of America's hotels. There are many stories of the influence of these Gideon Bibles; somehow, we like best the one that tells of the message written on the flyleaf of one of these hotel Bibles by a passing guest: "Dear Lord, please help me to resist temptation—and linens belonging to the management of this hotel."
—Frank S. Mead

The insects have no lungs such as man possesses, but breathe through tubes. When insects grow large the tubes cannot grow in ratio to the increasing size of the body of the insect. Hence there has never been an insect more than inches long . . . there never could be an insect of great size. This limit holds all insects in check and prevents them from dominating the world. If this physical check had not been provided, man could not exist. Imagine a primitive man meeting a hornet as big as a lion. . . . To my mind, the guards and controls which keep all life in balance reveal the planning of infinite wisdom.—A Cressy Morrison in *Seven Reasons Why a Scientist Believes in God* (Fleming H. Revell Company)

gun laws, the fact remains that 52,000 were killed in auto accidents last year, "at least 50 per cent . . . because of alcohol." He compared the number of U.S. auto deaths to the 6,500 killed by guns.

Heavier fines and mandatory prison terms should exist for those "who insist on their right to drive while under the influence of alcoholic beverages to the jeopardy of their neighbor," he concluded.

Surgeon General Study Of Liquor Advocated

OCEAN GROVE, N.J. (RNS)—The U.S. Surgeon General should be urged to make a study of the effects of alcoholic beverages similar to the one completed on the effects of cigarette smoking, the Interstate Conference of the Women's Christian Temperance Union was told here.

Dr. Samuel A. Jeanes, general secretary of the Lord's Day Alliance of New Jersey, noted that the Surgeon General's report on tobacco had led to the printing of health warnings on each pack of cigarettes and that some efforts are being made to ban

TV cigarette advertising.

"Why," asked the New Jersey clergyman, "should the nation continue to permit the advertising of alcoholic beverages as though alcohol was a boon instead of a blight?"

"Now it is time to urge the Surgeon General to make a study of the effects of alcohol on those who use it . . . for the number of alcoholics in America continues to increase at the rate of at least a quarter of a million people every year."

Dr. Jeanes told the WCTU that while the President is rightly concerned about new

EDITORIAL

Too Many "Apathists"

Perhaps too many of us are guilty of being "apathists" when it comes to doing something about the matter of our television fare. Recently, some concerned Christians in Knoxville, joined by others in Miami, Florida, banded together to try to "do something" about this degrading trend in our society. The leader of this group writes saying the word "apathist" though not in the dictionary, describes "a person who says something should be done about that . . . then does nothing." That person is an "apathist." Good people have talked about the fact something should be done about the TV programs of violence, sadism, and blood-letting, and the relaxed movie censorship that lets almost anything be shown. But too often these people do nothing beyond talk about the situation.

To change from apathists to activists willing to do something to improve a bad situation, a group has

been organized called "Christians United for Responsible Entertainment." This name has been abbreviated to CURE. Its purpose is to protest violence and sadism on TV and the showing to the nation's children of movies classified as "For Adults Only." CURE asks concerned churches, civic clubs, and individuals to circulate petitions with the following written at the top:

"We, the undersigned, request of the NBC, CBS, and ABC networks

(1) A sharp decrease in violence and sadism in TV programs

(2) A showing of more character-building programs for our youth

(3) The elimination of "For Adults Only" type movies from TV.

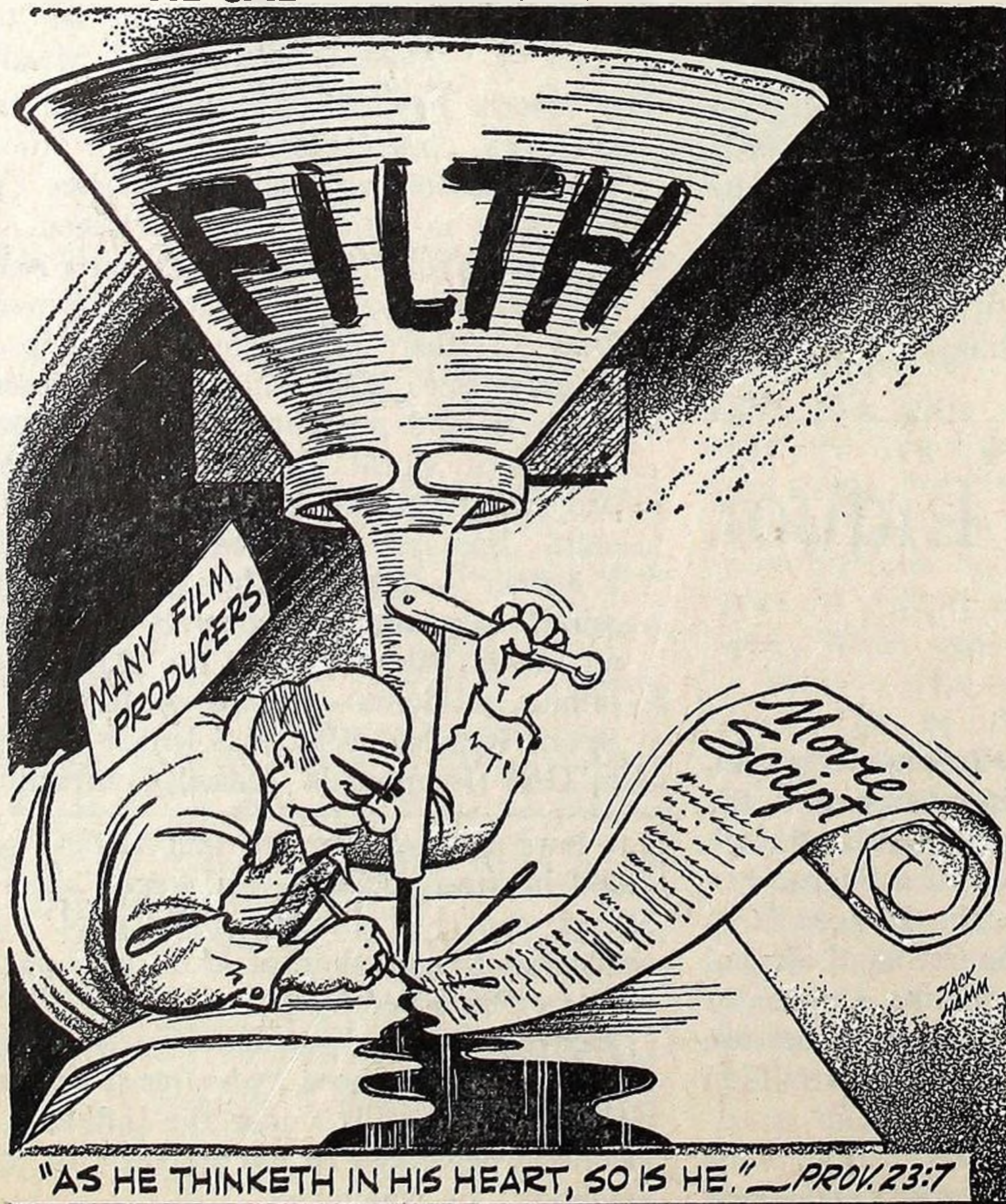
Signers will seek cooperation of the networks. But they state they will be ready in numbers to refuse, if necessary, to buy the products of the sponsors of objectionable TV fare. Refusal to buy from the sponsors will be a last resort. But if the networks do not give signs of improvement then the protests will be made economically. Organizers of CURE feel with enough persons participating, protests to the TV networks will be effective.

With the constant TV fare of violence being fed to our children, there is small wonder crime continues its alarming increase. The rate of crime is highest now among the youth who have grown up glued to their TV sets.

CURE plans intensified efforts this summer to secure petition signatures in hope of being set-up for effective dealing with the networks by the fall TV season.

Though CURE is operated out of a Knoxville Baptist Church, many denominations are joining in, according to its sponsors. Miami, Florida, is reported to have a particularly large group. Concerned persons are actively working. The movement is reaching into at least six other states. Sponsors are particularly desirous of making Knoxville, and the state of Tennessee for that matter, a pilot project. Write CURE, P. O. Box 9203, Knoxville, Tennessee 37920 for full details.

HE CALLS IT 'MATURE MINDEDNESS'



What Do Negroes Want?

By Edward A. McDowell, Professor Emeritus,
Southeastern Baptist Theological Seminary

One of the ironies of American history is that Negroes whose ancestors came to this country in early colonial days have been compelled to fight for rights that were granted to newcomers shortly after they arrived. Negroes have stood by as second class citizens and watched great crowds of Italians, Poles, Hungarians, Jews, Irish, Chinese, Japanese, and other immigrants join the ranks of American citizens with full protection of our Constitution and laws.

Yet another irony is that they have seen some of these same newcomers from other lands join the ranks of the Negro-haters! Even some who were persecuted in other lands have found it convenient and politic to join the chorus of the persecutors.

Once years ago when I was a young pastor speaking to a group of Negro ministers I thought it would be well to remind my hearers that as a sort of balance for the valid claims for justice the Negro had, he should be happy to be in America instead of in Africa. When I had finished my talk one of the Negro ministers arose and in very good spirit reminded me that the Negro helped build America. With his hands, the brother went on to say, the Negro helped clear the forests, break new ground, build railways, dig canals, construct highways, and perform many other tasks that were essential to the development of a new nation. The speaker declared that the Negro considered America his country and loved it as any man loves his native land.

I have never forgotten what my Negro minister friend taught me that day, and that is that the great majority of American Negroes love their country and want from white America only to be accepted as first class citizens with the same rights and privileges that all other citizens have under the Constitution and laws of the United States.

In ways that are often colored with pathos, the Negro has expressed his love for what white America has done for him, in spite of the injustice he has experienced. I visited a Negro Presbyterian church in Roanoke, Va., one day in company with a son of the honored pastor, Mr. Downing. I saw a beautiful memorial window that arrested my attention and almost startled me, for it was a memorial to General Stonewall Jackson. There was the General's tent, there was the river, and there were the famous words, "Let us cross over the river and rest under the shade of the trees."

"How is this," I asked, "that your father

placed a memorial in his church to Stonewall Jackson?" I realized that this was no ordinary thing for a Negro to do, since if the Confederacy had won, Negroes in the South would have remained in slavery. The son of the man who was responsible for that beautiful memorial window explained to me that his father, as a boy, was a member of the Sunday School class of Negroes that Stonewall Jackson taught at Lexington, Va., before he went off to war. The memorial window was an expression of his father's gratitude for what General Jackson had taught him and done for him.

What a beautiful expression of Christian love is this memorial window! How eloquently it testifies to the Christian spirit and patience of so many Negro Americans who have loved us and America in spite of the injustices we have inflicted upon them!

What is it the Negro wants? He wants above everything else to be accepted for what he is: a person. He is weary of being treated as an inferior being who must pay a penalty for something over which he had no control: being born with a black skin. As a person he desires to be able to move

freely from place to place, as other persons move without hindrance, and to share, as do other persons, in all the privileges of a free society.

The Negro wants the freedom and benefits that all other Americans claim under the Constitution and laws of the United States. He can read the Constitution and he knows that the 14th Amendment says that no state shall "deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." He also knows that the 15th Amendment provides that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude."

The Negro wants to be freed from confinement to ghettos and slums, and he wants the same opportunities for employment that all other citizens have.

The great majority of Negro Americans believe in American democracy. They know it is on trial before the world, and they want it to succeed.

Interpretation . . . By Herschel H. Hobbs

The Good Versus The Best

"Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house"—Luke 9:61

He was a Christian with a divided mind. Jesus called him to follow along with Him in His work. He was willing to do so. But first he wanted to bid his family farewell. Plummer said that he wanted to enjoy his family just one more time. Robertson says that he wanted to set his house in order, and at some later time to follow Jesus. Certainly his request meant more than merely to say "goodbye."

Jesus was not unmindful of family relationships. But He forsook such to do God's will. And He challenges us to do the same. One should be mindful of home and family. But they should not become gods to come

between us and our relationship to Christ. Christ.

In reply Jesus used a commonly used proverb. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (v.62). Certainly a plowman must look ahead if he is to plow a straight furrow. The word "fit" means "suitable" or "well placed." Service in the kingdom demands undivided attention. He who is unwilling to give it will not make a suitable servant of God. One should not neglect his family. But he should not become so absorbed in social duties that he will neglect his work for the Lord. The former is good. But the latter is best. And we should not let the good become the enemy of the best.

Tennessee Topics

Hermitage Hills Church, Nashville Association, has purchased 500 feet of ground on Saundersville Road for a new mission. **Larry Barnhill** has been called as mission pastor. He was formerly pastor of First Church, Fairview, and is employed in the Architectural Department of the Sunday School Board. **George C. Becvar** is pastor at Hermitage Hills.

Stone Association—**H. M. Spurlock** resigned as pastor of Morgan Graves Church June 9. New Home Church completed a full size basement in the parsonage and painted outside of parsonage and church building. Eastwood Church is constructing an auditorium. **Quinton Rose** is the new pastor of Caney Fork. **Hurshall Riddle**, pastor of Rocky Point Church, and **W. C. Wright**, pastor of Woodcliff Church, are at home after being hospitalized. **Eugene Clay** has been called as pastor of Wilhite Church.

J. E. Moore is the new pastor of River Road Church, Nashville Association.

Bethlehem Church, Springfield, experienced one of the best revival meetings in many years during the week of July 7-14, according to **Pastor Charles D. Fouraker**. **James A. McKeithen** of Lakeland, Fla. was the evangelist. There were 13 professions of faith, three by letter, and many rededications.

Eugene Mathis, 25, who has served as assistant debate coach at Baylor University, reports to Carson-Newman College this fall to head the school's debate program. The Eagles won the National Debate Championship in 1965.

Rev. and Mrs. Carlos R. Owens, missionaries to Tanzania, have arrived in the States on July 30 for furlough (address: P. O. Box 68, Paris, Tenn., 38242). He is a native of Henry County, Tenn.; she is the former **Myrtice Taylor**, of Dunedin, Fla. He was pastor of First Church, Dover, Tenn., at the time of their appointment by the Foreign Mission Board in 1957.

John C. Raborns, missionaries to Hong Kong, arrived in the States for furlough (address: Rte. 3, Box 130, Bryan, Tex., 77801). He is a native of Waco, Tex.; she is the former **Nelwyn Martin**, of Bryan. He was pastor's associate at Temple Church, Memphis, Tenn., when they were appointed by the Foreign Mission Board in 1957.

Rev. and Mrs. Carl F. Yarnell, Jr., missionaries to Malaysia, have arrived in the States for furlough. (They may be addressed, c/o C. F. Yarnell, 468 Chicamauga Ave., Knoxville, Tenn., 37917.) He is a native of Knoxville; she, the former **Mary Pate**, was born in Blaine, Tenn., but considers Kingsport, Tenn., home. He was pastor of Holston Church, Bluff City, Tenn., when they were appointed by the Foreign Mission Board in 1955.

Dossey To Speak To Pastor's Retreat

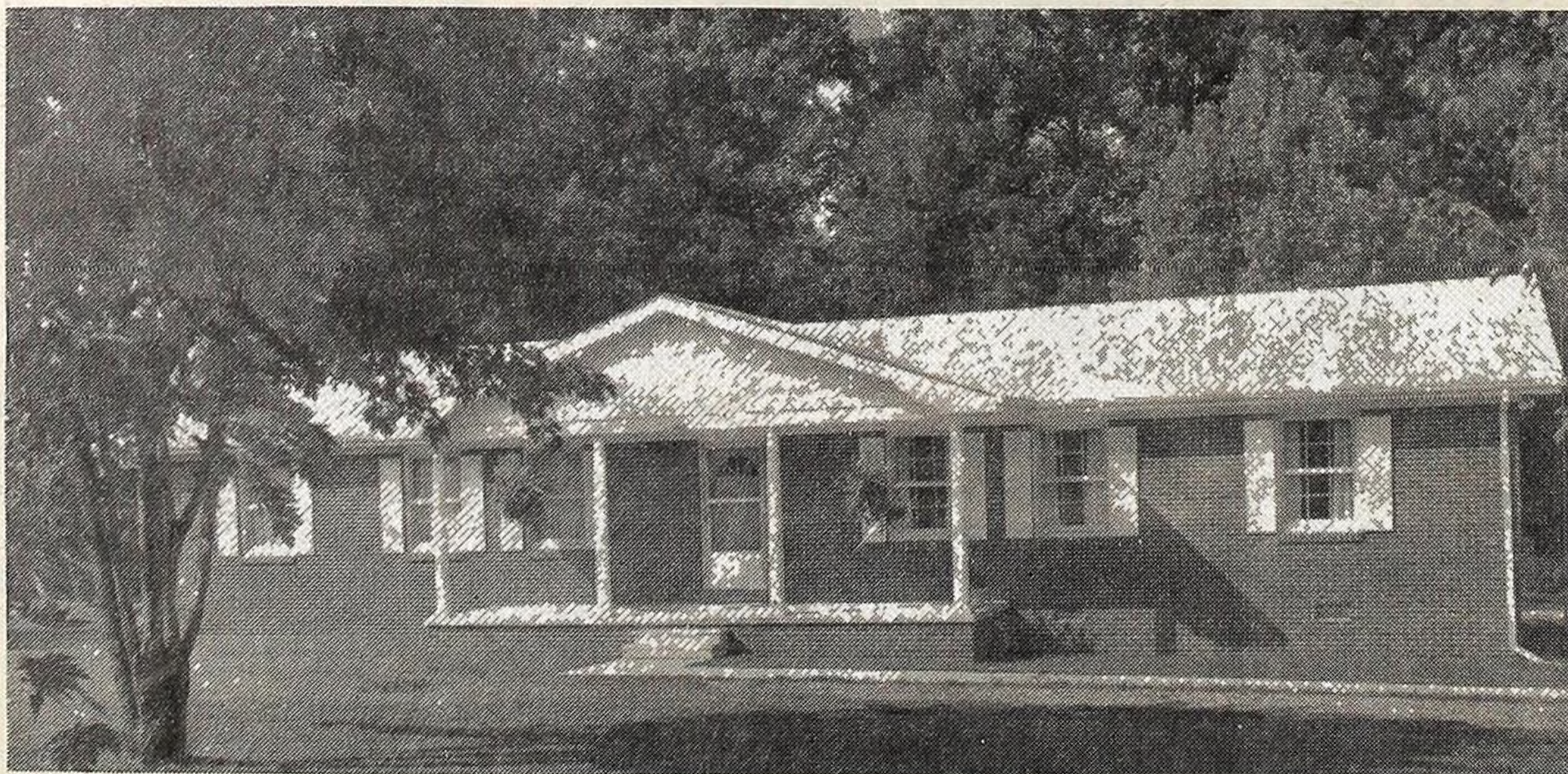


The Tennessee Baptist Convention's twelfth annual Pastors Retreat, sponsored by the Department of Evangelism, will be held at Camp Carson, Aug. 26-30. This is a week of inspiration, information, and fellowship for all pastors and associational missionaries, according to F. M. Dowell. The Retreat will open with the evening meal on Monday, Aug. 26, and will close with the noon meal on Friday, Aug. 30. Total cost for the whole week is only \$17.00.

Dr. C. Y. Dossey, formerly an associate in the Division of Evangelism of the Home Mission Board, now retired, will bring inspirational messages at both morning and evening sessions. During his 18 years with the Division of Evangelism he conducted six simultaneous crusades in Alaska, four in Cuba, and one each in Panama, Hawaii, and Canada. He has conducted revivals and simultaneous crusades in every state of the Southern Baptist Convention, and has appeared on every statewide evangelistic conference program in the SBC, many of them several times. In 1941, the Foreign Mission Board sent him to South America, where he spent four months teaching the Southern Baptist Program of Evangelism to the pastors in Argentina, Paraguay and Uruguay and leading them in simultaneous crusades.

Dr. J. Allen Pennington, Secretary of Evangelism of the Oklahoma Baptist Convention, will bring a series of doctrinal messages. **Dr. W. Fred Kendall**, Executive Secretary-Treasurer, Tennessee Baptist Convention, will have two periods of Bible Study each day. **F. M. Dowell**, Secretary of Evangelism, will conduct a period each day on the Crusade of the Americas. **Mr. Gene Kerr**, assistant to the Executive Secretary, will lead a discussion on public relations. **Pastor Archie D. King**, of Southeast Church, Murfreesboro, will have charge of the recreational activities.

Please make your reservations now by



LAFAYETTE—This pastor's home, valued at \$15,000, was completed and dedicated during the morning worship service at First Church, here, June 30. It is built on a lot given by Dr. and Mrs. John R. Smith of Nashville. The house has living and dining room, den, kitchen, three bedrooms, and bath. There is a garage and utility room with a spacious patio. Composing the building committee were: Mr. Johnnie Brewer, chairman, and Mrs. Brewer, Mr. and Mrs. Dale Fuqua, Mr. and Mrs. Jerry White, Mr. and Mrs. Bill Speck. **Herman J. Ellis** has been pastor since Nov. 19, 1967, during which there has been 31 additions. The church ordained **Bill Speck** and **Dale Fuqua** as deacons June 23.



FORT WORTH—Three Tennesseans who received degrees from Southwestern Baptist Theological Seminary here during summer commencement exercises July 19 are (L to R) Ivan S. Potter, son of Mr. and Mrs. R. H. Potter of Maryville, MRE degree; Derris A. Davenport of Camden, ThM degree; and Kenneth C. Hubbard of Manchester, ThD degree.

President Robert E. Naylor presented degrees in church music, religious education and theology to approximately 85 candidates.

Gerald Martin, pastor of Poplar Avenue Church, Memphis, delivered the commencement address. Martin, immediate past president of the Southern Baptist Pastors' Conference, is vice president of Southwestern's Alumni Association.

Speech Winners Selected At Training Union Meet

RIDGECREST, N. C. (BP)—Three girls were named winners of the speakers tournament at the second Training Union Leadership and Youth Conference July 17-22 at Ridgecrest Baptist Assembly.

They were Yvonne Ford of Rock Hill, S. C. who spoke on "Contemporary Discipleship"; Janice Wilson of Walnut Ridge, Ark., "My Call to Discipleship" and Lynn Easter of Lebanon, Tenn., "Communicating My Faith."

No place distinction was made between the three winners. All seven entrants have won local church, associational and state contests sponsored annually with the Training Union Department of the Baptist Sunday School Board in Nashville.

Willis Joins Sunday School Board

NASHVILLE—Last year's summer feature writer for the "Baptist & Reflector," Charles G. Willis, has joined the office of public relations, Sunday School Board of the Southern Baptist Convention, as information specialist.

A June graduate of the University of Tennessee School of Journalism, Knoxville, Willis traveled last year for the Tennessee Baptist Convention to write about state missions work. As a result of his articles in the "Baptist & Reflector" and his writings for the university newspaper, the "UT Daily Beacon," he was elected to Sigma Delta Chi, professional journalistic society.

Willis attended Tennessee Technological University, Cookeville, for two years where he was editor of the "Baptist Student Union Newsletter" in 1966.

A native of Clinton, Tenn., he is a member of First Baptist Church and is the son of Mr. and Mrs. C. H. Willis.

sending in \$1.00 registration fee to Rev. F. M. Dowell, Secretary, Department of Evangelism, TBC, 1812 Belmont Boulevard, Nashville 37203.

Woman's Missionary Union

State Prayer Retreat For Baptist Women

In conjunction with the task of prayer preparation for the Crusade of the Americas given Woman's Missionary Union, Tennes-



Miss Smith

see WMU will have a state prayer retreat Sept. 20-22 at Belmont Heights Church in Nashville. Miss Bertha Smith, retired missionary from China and Taiwan (Formosa) and author of **Go Home and Tell** will conduct the retreat. The meeting, which takes the place of the WMU Retreat at Gatlinburg, will begin at 7:30 p.m. Friday with a night session and close Sunday morning.

Miss Smith was appointed to China in 1917 and while there experienced the great Shantung revival. In 1941 she was interned by the Japanese and repatriated in 1942. She remained in China until 1948 when she

was forced out by the Communist regime. From here she went to Taiwan where she remained until the time of her retirement in 1958.

An author, Miss Smith wrote the book, **Go Home and Tell**, to be read by women over the Southern Baptist Convention during 1965-66 when the denominational emphasis was "A Church Fulfilling Its Mission Through Proclamation and Witness." In this book Miss Smith recounts experiences of her 42 years of missionary service, of God's keeping power amid Satanic circumstances and of the miraculous working of the Holy Spirit. Since Miss Smith's retirement she has devoted her full time to leading prayer retreats across our convention that have led to changed lives and changed churches.

Information regarding motels convenient to the meeting place has been sent to all WMU presidents and pastors. It is well to make reservations well in advance inasmuch as Nashville motels are generally filled on weekends.

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Words And Deeds

By Foy Valentine

Today's world in which Christians are called to proclaim good news is a strange, disfigured, hurting world.

By an incredible distortion of logic, it views immorality as a harmless exercise of the times, violence as a proper way of life, racism as a divine right, and materialism as its just dessert. It firmly believes that a man's life consists in the abundance of the things which he possesses.

It is a world of "inane dirty books; the febrile pursuit of far-out kicks; of fads, busywork, academic assembly lines, cretinizing jobs, snoops, nosy neighbors, fingernail-proof Cellophane packages, commercial whoop-de-do, and casual violence on street corners." (John Keats, *The New Romans: An American Experience*) It arrives late, leaves early, and does not want to get involved. It has too few arrows in its quiver.

It seems hell-bent on cutting the jugular vein of decency. It is not its luck but its judgment that has petered out. Its derelict empires are characterized by impotent armies, doubtful dollars, and a malignant anarchism that is now headed, willy nilly, straight for totalitarianism.

If there is a figure in its tapestry, incoherence is its name. Dancing on the edge of the bottomless pit, it has lost faith in God, hope for mankind, and love for either God or mankind. Harboring a masochistic obsession with apocalypse, its watchwords are gloom, doom, and sonic boom. It is mired in a permanent identity crisis.

Its lion roars but the flies still swarm and sting; its elephant stamps but the mosquitoes still breed and bite; its dinosaur thrashes about but the climate keeps inexorably changing.

Its list of disfranchised, disaffected, and disaffiliated grows longer every day. It turns on by turning in; and by shutting others out it cuts itself off. Dropout-ism is its long suit and "Nirvana Now" is its motto.

It is a world in which we have come to expect, like the earth itself, one revolution every twenty-four hours. Of 123 member nations in the United Nations, fewer than twelve that existed in 1914 can boast that their governments have not been changed by force since that time.

It is morbidly preoccupied with trying to find new nerve endings to stimulate. Instead of making a joyful noise to the Lord it makes a doleful noise to itself.

Though it has worked for generations to build a Wholly Human Empire, its present prospect is fire in the sky, blood on the moon, and the elements melting with a fervent heat.

Nurturing a cornucopian faith in its own omniscience, it has erected a thousand monuments to folly, nearly all of them fantastically expensive in terms of human resources.

It dies the death of a thousand qualifications. It seems incapable of letting its yea be yea and its nay, nay. Its convictions are never quite sure of themselves. It can not determine whether this is the year of the Dove, the Hawk, the Vulture, or the Lemming.

It underproduces wisdom and overprocesses knowledge. Because it does not understand the past, it can neither redeem the present nor prepare adequately for the future. It believes the way to advance civilization is to burn down what we now have and start over from scratch. It will burn down a cathedral to fry an egg.

It not only tolerates but often demands chauvinistic prelates and charlatan practitioners of religious garbage who maintain a form of godliness while "denying the power thereof" (2 Tim. 3:5). When it prays it is more likely to say, "Listen, Lord, for thy servant speaketh," than "Speak, Lord, for thy servant heareth." [I found this statement in one of the best books I have read in recent years, Culbert G. Rutenber's *The Reconciling Gospel* (Philadelphia: The Judson Press, 1960), p. 144.]

For all its education and affluence and leisure and geriatrics, it remains bound in shallows and miseries.

Though the nations sing the discordant litany of the alienated, they seem dead set on stumbling down the hill of horror hand in hand.

It is afflicted with congenital myopia, blurred vision, a grievous nerve failure syndrome, and a terrible case of hardening of its ought-eries.

Like Pogo, it can say, "We have met the enemy and they is us."

In this world of contortions, gyrations, yeh-yeh music, supersonic travel, and frantic activism, all this doing seems destined to become our undoing.

I. The Relevance of Words

In this era of emphasis on action, when there is wide sympathy for the hippy slogan, "You do your thing, no matter what," there are many who seem to be convinced that words are now obsolete and that talk is now treason. They would substitute, "Let there be action" for "Let there be light," "Let there be reason," and "Let there be love."

I here assert not the primacy of words over deeds but the place of words in relationship to deeds.

Man's ability to make words is a uniquely God-like quality. Moreover, God's revelation of Himself as Word, and His will to make words, is critically vital in the drama of redemption. It is not given us to know all the depth of meaning inherent in the profound prologue of John's gospel, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1), but it is clear that spiritual insight of the very highest order moved John to grasp this concept and put it thus into words.

Without words man would be the most pitiful of animals—weak, frail, feeble, handicapped, mute, dumb. Communication that depended on twitched noses, wiggled ears, raised eyebrows, and winked eyes would be limited communication, indeed. With words, however, Hamlet could rightly say, "What a piece of work is a man! how noble in reason! how infinite in faculty! in form, in moving how express and admirable! in action how like an angel! in apprehension how like a god!" [William Shakespeare, *Hamlet*, Act II, Scene 2, Lines 323-327.]

"There is great power in words," says the captain in Charles Rann Kennedy's *The Terrible Meek*. "All the things that ever get done in the world, good or bad, are done by words." [Quoted by Winston and Winnie Pearce in *A Window on The Mountain* (Nashville: Broadman Press, 1968), p. 136. I am also indebted to the Pearces for the ideas in the next three paragraphs. Their new book is a delight.]

Though the Parthenon of Greece and the Forum of Rome and the Temple of Jerusalem have long since fallen, the ideas of these ancient civilizations live on because of their words. Their thoughts, their ideals, their laws, their views of supreme good, their understanding of gods and their feelings for God, are all known to us because of their words. Though most of their mighty works have long since been so utterly demolished that not one stone is left on another, their words live on, still powerfully intact and strangely active.

It was not dastardly deeds but deficient speech which got the early Christians in trouble with Rome: they would not speak three words, "Caesar is Lord." It was not crime which put Felix Manz to a martyr's death in Zurich but rather the anabaptist's refusal to say two words, "I recant," to the Swiss Reformation leaders deeply threatened by his talk of believer's baptism growing out of his radical faith in Jesus Christ. It was neither criminality nor disloyalty to his government which kept John Bunyan from his family and his "meeting" for 12 years in Bedford's miserable little jail but rather his unwillingness to promise to keep his silence, to hold his tongue. It was not evil works which led the civil authorities to banish Roger Williams to the wilderness but rather his insistence on giving voice to his unsettling, truth-seeker's words. Our Lord himself was crucified because he would not keep his mouth shut.

Furthermore, it was not Peter's actions but his speech which unmasked him as a Galilean follower of Jesus Christ. It was not Eliza Doolittle's manners but her Cockney talk which betrayed her, for when at the grand ball she dropped her expensive pearls she cried, "Blemmy, I droe'd M' beeds!" and later at the races, to the great consternation of the professor and his friends, she lustily shouted an unmentionable admonition to her lagging horse. Their words betrayed them.

There is a sound Biblical basis for an insistence on the relevance of words.

"Take with you words" is Hosea's admonition to wayward Israel, "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously" (Hosea 14:1-2).

"By thy words thou shalt be justified, and by thy words thou shalt be condemned" is the sobering reminder of Jesus who insists that every man will give an account of every word in the day of judgment (Matt. 12:36-37).

"His word was with power," Matthew says of Christ who astonished the Galileans with His doctrine (Matt. 12:32).

"What a word is this!" is the amazed exclamation of the people who heard Jesus command the unclean devil to come out of the man in Capernaum (Matt. 4:36).

As it was said by ancient Roman governors, "Caesar's approach has summon'd us together, And Rome attends her fate from our resolves," [Addison, *Cato II* i, quoted in the *Oxford English Dictionary*, Volume VIII, p. 528] so it may be said that the church always attends her fate from her resolves. Resolutions have their place. There is, indeed, "a time to speak" (Eccl. 3:7).

II. The Task of Translation

While words are important, they are not ends in themselves. They can have no meaning except that which is assigned to them by persons and no value except the value of reason expressed in a way that others can comprehend. Words can only represent meaning; they



Foy Valentine, Executive Secretary of the Christian Life Commission of the Southern Baptist Convention, Nashville, addresses the annual meeting of Southern Baptists at Houston.

can only stand for reality. As a medium for communication between persons, words are invaluable. As a substitute for deeds they are worse than useless. Resolutions may be ever so carefully drawn and beautifully worded, but they will not execute themselves and they can never stand without actions. The word without the deed is a foreign language without a translator.

Words are an offense to God and His gospel if they do not grow out of the fertile ground of Christian deeds and if they are not both translatable and translated into reconciling action.

Our trouble has been not that we have preached too much but that we have practiced too little, not that we have offered too many

words but that we have done too few redemptive works, not that we have talked too long but that we have translated too poorly. Let us not now correct our former heresy by swinging irrationally to a new one in which we practice but will not preach, toil but will not testify, and ethicize but will not evangelize.

If God's love had never been translated into the reconciling ministry of Jesus Christ, men could never experience His salvation no matter how majestic the Law, no matter how beautiful the Psalms, and no matter how powerful the Prophets. At the very heart of God's gospel of redemption is His determination to translate His compassionate, self-giving love into a language that every man can understand.

The task of translating God's good news is a never-ending, ever-changing one. The vocabulary of yesterday is never adequate for the reality of today. The symbols of the twentieth century are strange, new symbols: the whirling atom, the mushroom cloud, the tiny transistor, the computer, the hammer and sickle, the black panther, the pill for the rich, and a billion hungry babies for the poor. How utterly foreign is this world to the world of King James.

If God's gospel is to be understood in this kind of world, Christians must give themselves sacrificially to the task of translating the good news so that it can be understood readily and perceived clearly by the people whose lives are vitally related to these symbols: the scientist, the soldier, the technician, the programmer, the communist, the racist, the affluent, and the starving. What a task! What a formidable assignment!

The Christian is tempted to flee and cry for the mountains to fall on him as he contemplates the overwhelming burden of this cross. Or he is tempted to study the problems at great length and describe them in infinite detail so that there is simply never any time to get involved personally in the ministry of reconciliation. Or he is tempted to avoid the main current and stay always in the eddies, never gearing into reality, always preoccupied with irrelevancies, suffering agonies of choice in the torture chambers of leisure like T. S. Eliot's J. Alfred Prufrock descending the stairs in anguished consternation as he tries to decide whether or not he dare eat a peach. For Christians today to occupy their major energies with measuring the Temple, counting the Commandments, and naming the Apostles is to fiddle while Rome burns. And to dish out sentimental twaddle to the world crying for a word from the Lord and a demonstration of his reconciling love is to give them a snake when they ask for a fish, a stone when they are starving for bread.

To ask, "Which comes first, the word or the deed?" or to raise the question, "Which is more basic, evangelism or ethics?" or to say, "Which is more important, faith or works?" is to embrace a wretchedly false and abominably misleading and utterly unbiblical Greek dualism which implies that God's people could attend to the first or more important matter and then with impunity leave the other undone.

This tired talk about "Which? Which? Which?" convinces me that nothing would help the believing community more than a vehement burning of all these whiches. No greater trouble has ever beset the church of Jesus Christ than that which issues from an arbitrary division of word and deed, an unwarranted fragmentation of evangelism and ethics, a false dichotomy of faith and works. In God's plan these are never divided; they are always united. They are never separable; they always go together. They are two sides of the same coin. One cannot exist without the other.

I refuse to say, and I do not believe, that actions speak louder than words, that works are more relevant than faith, that ethics supercedes evangelism, or that ministry is more vital than proclamation for God has ordained both as two edges of one spiritual sword.

III. The Mandate to Do.

The church of Jesus Christ can never find fulfilment in merely talking. It is ordained to minister. It has a mandate to be moral. It is destined to do.

Christian morality cannot be secured in the meeting house: it must be hammered out in the moral conflicts of daily life. It can never be a fugitive and cloistered thing: it must develop its muscles in the dust and heat of moral battle. Its proof is not a baptismal certificate guaranteeing instant morality: its proof is right relationships, right choices, right deeds. It cannot be demonstrated by something thought or something said: it must be demonstrated by something done, or by something not done.

Christian morality does have its negative aspects. New advocates of the old moral permissiveness have made no convincing case for throwing away all the "Thou shalt nots" of God, of our fathers, and of organized society. In a sense it is true, as both the proponents of the new morality and the old orthodoxy insist, that "you can't legislate morals." It is equally true, however, that legislation is nothing more or less than a codification of minimum moral standards by which civilized people have agreed to live. I take my stand

(Continued on Page 13)

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At present the ADULT area of Life and Work offers these literature items:

1. Life and Work Lesson Annual—Book, \$2.95
2. Adult Bible Teaching Guide—Quarterly, for teachers
3. Bible Study for Senior Adults—Quarterly
4. Bible Study for Adults—Quarterly
5. Bible Study for Young Adults—Quarterly
6. Bible Study leaflet, for visitors—Quarterly
7. Life and Work Pocket Commentary—Quarterly
8. Baptist and Reflector Comments—Weekly

For use **starting October 1** there will be two other items:

- Studying Life and Work Lessons by Hobbs. This is a paper back of 112 pages, costing \$1.50, for both teachers and members, obtainable from the Baptist Book Store.

- Teaching Resources for Life and Work, 1968-69. This also comes from the Baptist Book Store; costs \$2.75; has a four page

treatment of each lesson; and is primarily for teachers.

By October 1, 1970 the Life and Work Series will add a Simplified Quarterly for adult class members.

Young People, ages 17-24, also have a choice of literature. The Uniform Series is good as always. The Life and Work Series offers:

Bible Study for Young People—Quarterly

Bible Study for Married Young People—Quarterly

Young People Bible Teaching Guide—Quarterly, for teachers

By October 1, 1970, a special paper back for college youth will also be offered, besides the two series mentioned above.

The Life and Work Series is fitted more to the peculiar needs of Baptists. It is more correlated with the church program organizations—Training Union, Woman's Missionary Union, Church Music Ministry and Brotherhood. It is presented in a fashion to involve all the members in Bible learning processes. We still learn to do by doing, not just by being told. What the teacher accomplishes in the learning-life of the members depends upon the teacher—his life, his own learning experiences, his desire that the members learn every week, his spiritual growth, as well as the Biblical truth for that particular occasion. Any teacher who wishes may take any lesson series and create teacher-learning situations which change the lives of the members, but the Life and Work Lessons are laid out in the quarterly for this type of presentation, which gives additional resources in how to do it, as well as a lesson interpretation.

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1968 Speakers' Tournament



Left to right: Miss Mary Anderson, Director of Young People's Work, Tennessee Training Union Department, Jo Ellen Gabhart, Norma Barnard, Melinda Reece, Debbie Canter, Linda Hughes, Lynn Eastes, Carol Fitzgerald, Charlene Duncan.

Tennessee's Speakers' Tournaments came to a climax in the State Tournament held at First Baptist Church, Nashville, on July 1. There Miss Lynn Eastes was chosen to represent Tennessee at Ridgecrest Baptist Assembly.

Lynn represented Tennessee at Ridgecrest Baptist Assembly where she spoke with representatives from seven states in the Young People's Department. She was one of the three chosen to speak before the whole assembly. Some four thousand people were in attendance.

Miss Eastes represented the North Central Region, the Wilson Association and the Trinity Baptist church. Chosen as alternate was Miss Jo Ellen Gabhart, representing the Central Region, Nashville Association and Belmont Heights Baptist Church.

First place participant, Lynn Eastes, received an additional one hundred dollar scholarship award to one of our Tennessee Baptist Colleges.

Participants in the Regional Speakers' Tournaments are listed below: (first and second place participants are indicated.)

SOUTHWESTERN REGION: **Beech River:** Kenneth Gilliam, Sand Ridge Church; **Big Hatchie:** Dianne Hazelrig, Mt. Lebanon Church; **Fayette:** Linda Hughes, Morris Memorial Church (1st place); **Harde-**

man: Helen Hardin, New Union Church; **McNairy:** Linda Corbitt, Gravel Hill Church; **Madison-Chester:** Philip Scott, First Church, Jackson; **Shelby:** Cathi Spencer, Speedway Terrace Church (2nd place).

NORTHWESTERN REGION: **Beulah:** Debbie Canter, Second Church, Union City (1st place); **Dyer:** Tommy Sue Richardson, Roellen Church, (2nd place).

SOUTH CENTRAL REGION: **Indian Creek:** Elizabeth Sevier, First Church, Waynesboro, (2nd place); **Lawrence:** Joy Craig, Highland Park Church; **Maury:** Carol Fitzgerald, First Church, Columbia, (1st place); **William Carey:** Terry Whitt, First Church, Ardmore.

CENTRAL REGION: **Cumberland:** Geraldine Balthrop, Little Hope Church, (2nd place); **Nashville:** Jo Ellen Gabhart, Belmont Heights Church, (1st place); **Robertson:** Judy Dorris, Ebenezer Church.

NORTH CENTRAL REGION: **Cumberland Co.:** Pam Martin, Homestead Church, (2nd place); **Riverside:** Robert Corley, Alons; **Stone:** Glen Marlow, First, Cookeville; **Union:** Barbara Massa, Boiling Springs Church; **Wilson:** Lynn Eastes, Trinity Church, (1st place).

SOUTHEASTERN REGION: **Bradley:** Norma Barnard, North Cleveland Church, (1st place); **Hamilton:** Connie M. Jones, Central Church, Hixson; **Polk:** Walter Presswood, First Church, Benton; **Sequatchie:** Rickey Powers, First Church, South Pitts-

Lead In Sword Drill

Nine "master swordsmen" competed Saturday, July 13, in the second "Sword Drill" held at the Ridgecrest Baptist Assembly.

Sponsored annually by the Training Union Department of the Sunday School Board of the Southern Baptist Convention, the drill was held during the second Training Union Leadership and Youth Conferences meeting July 11 through 17 at Ridgecrest. The first drill was held during the first week of Training Union Conferences which met July 4 through 10.

The nine contestants who were awarded the "distinguished swordsmen" honor were Daniel Clapp of Wilmington, Delaware representing the Maryland Baptist Convention; Miss Connie Dopson, Duman, Texas, Miss Gloria Johnson, Harlan, Kentucky; Rickey Littleton, Akron, Ohio; Debbie Moore, Hope, Ark.; Miss Donna Pressley, Easley, S. C.; Miss Paula Sue Jrajliner, Ft. Lauderdale, Fla.; Miss Linda Turnbow, Shreveport, La.; and **Frank Webb, Lewisburg, Tenn.** They were each awarded certificates for having competed in the drill.

The winners were the state entries from their state conventions, and each contestant had previously won at individual church tournaments, associational tournaments and state tournaments to qualify. No placement distinction was made between the nine participating winners.

burg (2nd place); **Sweetwater:** Verna Phillips, Murrays Church; **Tennessee Valley:** Mike Neddo, Mt. Vernon Church.

NORTHEASTERN REGION: **East Tennessee:** Charles Phillips, Pigeon Valley Church; **Clinch:** Mike Lovett, First Church, Sneedville; **Holston:** Robert King, Central Church, Johnson City (2nd place); **Jefferson:** Brenda Dennis, First Church, Dandridge; **Nolachucky:** Brenda Elkins, Montvue Church; **Watauga:** Melinda Reece, Immanuel Church.

EASTERN REGION: **Big Emory:** Pam Swallows, Trenton Street Church, Harriman; **Campbell:** Juanita Jones, East Jacksboro Church; **Chilhowee:** John Fix, Broadway Church; **Clinton:** Charlene Duncan, Main St. Church, Lake City (1st); **Cumberland Gap:** Glenda Howerton, Pleasant View Church; **Knox:** Bill Davis, Corryton Church; **Midland:** Jean Carter, Atkin Church.

Attendance & Additions

New Books

Southern Baptists in Christian Education just published by the Association of Southern Baptist Colleges and Schools and the Education Commission, SBC, is written by Dr. H. I. Hester. No living person knows as many of the recent education leaders among Southern Baptists or was involved in more of the recent history having to do with Baptist education than Dr. Hester. The book has chapters on historical background, educational agencies of Southern Baptists, the Association of Southern Baptist Colleges and Schools, the Education Commission, sketches on some notable leaders in Christian education, and the position of Southern Baptists today in education. The book has 100 pages and sells postpaid for \$1.50, or 10 or more copies are \$1.25 each. Order from Education Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.

The Heart of the Gospel by Joseph F. Green (Broadman. \$1.50). The author combines the warmth of his own deeply-committed personal faith with the depth of his own technical knowledge of theology in a deeply-moving, surprisingly easy-to-understand, disturbingly relevant look at the beliefs that really matter to today's Christian.

Who Are the Criminals? by William S. Garmon (Broadman. \$1.50). After describing the alarming situation and recognizing what churches have done in the past, the author shows that much more needs to be done in this area. He points out what the role of the churches and of individual Christians in reconciling man to man and man to God might be.

Sourcebook for Speakers by Eleanor Doan (Zondervan. \$5.95). "One of the most satisfying collections of quotations, poems, illustrations and other material for speakers which this reviewer has ever seen. Should be most helpful to anyone who speaks in public. It is well indexed and covers a wide variety of subjects."—Baptist Record.

Peytonville	15	28	
Paris, First	498	94	3
Philadelphia, Cedar Fork	157	101	
Pigeon Forge, First	275	52	
Portland, First	325	133	2
Powell, First	171	19	
Glenwood	286	94	1
Savannah, First	211	53	
Sevierville, First	470	151	1
Seymour, Dupont	102	46	
First Chilhowee	154	38	
Shelbyville, First	454	119	2
Shelbyville Mills	172	79	
Sparta, First	172	63	1
Springfield, Bethlehem	122	40	
Eastland Heights	259	89	2
Sweetwater, First	383	91	
Trenton, First	407	57	1
Troy, First	164	103	1
Tullahoma, Grace	191	88	3
Union City, First	602	155	
Second	299	89	
Watertown, Round Lick	187	78	
Waynesboro, Green River	136	71	
Westmoreland, First	61		
Winchester, First	196	60	
Southside	98		

July 21 1968

Churches	S.S.	T.U.	Add.
Alamo, First	261	75	2
Alcoa, Calvary	132	59	
Central	136		
First	403	174	1
Athens, East	320		
First	535	47	
Auburntown, Prosperity	148		
Baxter, First	81	44	
Bean Station, First	115	34	
Adriel	70		
Barnards Grove	94	27	
Bolivar, First	366	95	1
Brownsville	588	126	
Mission	77	54	
Calhoun, First	163		
Chattanooga, Avondale	196	80	
Mission	62	41	
Brainerd	830	286	
Calvary	175	44	
Central	673	210	4
Meadowview	53	31	
Concord	432	136	1
East Brainerd	208	52	
First	913	268	
Morris Hill	231	62	
Northside	291	70	
Oakwood	433	123	4
Ooltewah	155	56	1
Red Bank	944	207	3
Ridgedale	427	133	4
St. Elmo	268	54	
Second	107	30	
White Oak	429	120	
Woodland Park	258	96	2
Clarksville, First	762	166	5
Grace Avenue	207	75	
Hillcrest	158	76	
Pleasant View	264	68	
Spring Creek	147	49	
Cleveland, Blue Springs	73	39	
North	370	147	
Westwood	287	92	
Clinton, First	487	117	
Second	389	66	4
Collierville, First	294	68	2
Columbia, Highland Park	314	110	
Northside	138	53	
Concord, First	264	83	1
Cookeville, First	422	70	2
Washington Avenue	236	90	
Counce, First	117	62	
Crossville, First	190	36	1
Denver, Trace Creek	136	35	
Dickson, First	254	80	
Dunlap, First	165	73	
Dyersburg, Southside	194	102	
Elizabethton, Calvary	143	50	
First	301	57	
Etowah, First	245		
Franklin, Walker Memorial	228	77	1
Gladeville	130	60	
Goodlettsville, First	512	182	
Madison Creek	147	109	3
Greeneville, First	366	52	2
Cross Anchor	15	11	
Hartshaw	31	24	
Second	139	48	
Greenbrier, First	326	76	
Jordonia	75		
Lights Chapel	35	27	
Harriman, South	403	141	
Trenton Street	293	68	
Henderson, First	98	47	
Henry	98	40	
Hixson, Central	330	132	6
Memorial	290	103	
Humboldt, First	486	114	
Jackson, Calvary	358	140	3
Highland Park	207	85	2
Parkview	299	99	
West	701	266	2
Woodland	122	44	
Johnson City, Central	535	113	
North	190	44	
Temple	318	92	
Kenton, First	202	63	
Macedonia	87	75	
Kingsport, Colonial Heights	448	127	2
First	711	131	1
Litz Manor	201	69	
State Line	337	140	
Kingston, Cedar Grove	244	162	
Knoxville, Beaver Dam	288	95	5
Black Oak Heights	219	82	
Broadway	622	81	7
Central (FT C)	963	328	1
Cumberland	361	125	3
Fifth Avenue	503	122	2
First	661	192	8
Immanuel	276	83	
McCalla Avenue	616	216	2
Mount Carmel	145	52	
Meridian	521	110	
New Hopewell	228	93	
Rocky Hill	214	49	1
Smithwood	566	127	
West Hills	276	71	3
West Lonsdale	421	162	2
Lafayette, First	69	28	
Lawrenceburg, Deerfield	136	90	
First	183	40	
Highland Park	277	100	
Lebanon, First	404	87	1
Immanuel	406	173	
Rocky Valley	118	60	
Trinity	109	51	
Lenoir City, Beads Chapel	57	20	
Calvary	179	62	
Kingston Pike	165	69	
Lewisburg, First	283	80	2
Loudon, Corinth	262	160	
New Providence	100	75	
Union Fork Creek	95	71	
Manchester, First	251	92	
Trinity	110	64	
Maryville, Everett Hills	375	155	
McEwen, First	93	35	
McKenzie, First	281	95	
McMinnville, Gath	122	47	
Magness Memorial	303	74	
Westside	34		
Medon, New Union	79	52	
Memphis, Ardmore	476	161	2
Barton Heights	176	54	1
Bellevue	1297	572	14
Boulevard	280	111	
Broadmoor	298	121	3
Calvary	211	103	
Charjean	262	100	
Dellwood	417	178	
Ellendale, First	163	56	
First	1002		6
Forest Hill	70	19	
Graceland	477	136	
Hickory Hills	223	85	11
Kennedy	477	213	2
LaBelle Haven	634	195	
Leaclair	438	220	
Leawood	655	200	4
Lucy	157	96	
Mt. Terrace	226	99	
National Avenue	337	108	4
Oakhaven	501	182	
Peabody	207	140	
Rugby Hills	263	143	1
Scenic Hills	235	115	3
Second	750	160	2
Shelby Forest	109	53	
Sky View	301	114	
Speedway Terrace	511	270	9
Summer Avenue	41	25	
Thrifthaven	686	358	12
Trinity	642	230	5
Union Avenue	760	140	2
Wells Station	530	176	
Whitehaven	697	175	3
White Station	152	87	2
Milan, First	418	116	2
Murfreesboro, First	545	113	
Calvary	107	53	
Southeast	194	91	6
Third	261	55	
Nashville, Belmont Heights	861	176	5
Madison Street	69	39	
Brook Hollow	345	92	
Dickerson Road	410	126	
Donelson, First	591	137	2
Eastland	430	139	
Fairview	148	50	
First	1065	391	15
Carroll Street	94	52	
Cora Tibbs	30	30	
T.P.S.	156		
Glenwood	274	96	2
Grace	528	140	2
Hermitage Hills	355	151	2
Lakeview	34		
Hillhurst	238	100	
Ivy Memorial	195	51	
Joelton	255	89	
Lincova Hills	195	36	
Park Avenue	904	219	4
Pegram	16		
Valley View	132	59	
Woodmont	485	137	2
Oak Ridge, Robertsville	489	144	
Old Hickory, First	365	115	

WORDS AND DEEDS

(Continued from Page 9)

without an iota of equivocation with those who choose law over mob rule, order over chaos, government over anarchy, the slow machinery of justice over the false promise of paradise now, and the Ten Commandments over Playboy's adolescent hedonism.

Still, the main thrust of Christian morality is positive. It is not concerned *primarily* with statistics on, diatribes against, and abstinence from beer and cigarettes, divorce and delinquency, crime and gambling, pride and prejudice, bunny clubs and bingo. It is concerned *primarily* with the seriousness of sin, the fullness of salvation, and the nature of the church. Its text is: "Thou shalt love the Lord thy God with all thy heart . . . and . . . thy neighbor as thyself" (Matt. 22:37-39). It is rooted in a moral God, grounded in His incarnation in Jesus Christ, and realized in the experiential encounter between this God of grace and any person of faith.

As Christian morality issues from repentance and faith, so it must be nurtured and wrought out in repentance and faith. As repentance is the keynote of the New Testament, so it must undergird every modern Christian ministry for without a fundamental change of mind about all sin a stuttering, stammering, stumbling, stalling church can never act redemptively in a sinful world. Moreover, as faith in God through Jesus Christ is the channel through which the reconciling gospel has always flowed, so faith is the indispensable quality without which the modern church would always remain powerless to cast out the devils that inhabit this tormented, immoral world to which we seek to bring good news.

Wherever the witness of the people of God is vibrantly alive today, it is alive with a vivid consciousness that good works constitute the other side of the coin of faith.

Christians concerned about doing the truth cannot afford to get bogged down with steeples and stained glass, with forms and fasts and divers washings, with merely servicing the church's own in-group. Christian morality is experienced as God's pilgrim people are caught up in His Movement and thrust by His Spirit out of the comfortable pew into the real world of lost identities, broken relationships, and raging animosities.

And what are the demands of morality today?

Christian morality requires identification with the alienated. The ministry of identification is the only ministry which the alienated can understand and the only one to which they have ever responded. It is the only one to which they can be expected to respond today.

With love and without compromise, the people of God, in the name of our Lord and Master, must identify with the alienated of earth if evangelism is to be anything more than empty talk. Though mankind's tragic alienation from God has precipitated an incredibly complex alienation between generations, sexes, races, nations, and classes, God has committed to His people the ministry of reconciliation. As God in Christ is "touched by the feeling of our infirmities," (Heb. 4:15) so the church today must come to be touched with the deep infirmities manifested in namelessness, rootlessness, boredom, ennui, purposelessness, alcoholism, drug addiction, crime, moral nihilism, and hippyism.

The church that is willing to sit where these lost souls sit, eat where they eat, walk where they walk, hurt where they hurt, and learn to talk the language they talk will as surely see God's salvation in our day as our fathers saw it in theirs. Withdrawal is immoral. Identification for Christ's sake is the essence of morality and at the heart of evangelism.

Further, Christian morality requires brothering. The ancient evil of racism expressed by Shakespeare's Shylock to Bassanio, friend of the merchant of Venice, still seems startlingly up-to-date: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you." [*The Merchant of Venice*, Act I, Scene 3, Line 36.]

Racism, the doctrine that one race is congenitally superior and all others congenitally inferior, is still a major premise in the world today. It should not have taken the report of the National Advisory Committee on Civil Disorders to tell any of us that. Although the church has struggled mightily with the devil of racism, this evil spirit is still not exorcised.

The problem of unbrotherliness, in and out of the church, hardly needs further expounding. The concern of Christians is not to talk about it but to tackle it, not to describe it but to destroy it, not just to challenge it but to change it. This we can best do by rising above it with open doors, open hands, open housing, open opportunities, open minds, and open hearts. There is no way out of the mire of prejudice except by the hard road of a moral ministry that demonstrates repentance. There is no cure for racism but Christian brothering.

Christian morality requires peacemaking. The church of Jesus Christ has neither the equipment, the mandate, nor the right to dictate details of foreign policy to the state, economic formulas to labor and management, and specific programs for a disordered society; and it seldom has been as wrong-headed as when it has at-

tempted to assume such prerogatives. Still, it has an absolute obligation under God and before men to stand for all the things that make for peace. If the people of Jesus, Prince of Peace, do not speak up and stand up for peace, who under heaven can be expected to do so? While most of the churches have given *de facto* sanctification to every war that has ever come along, it is now past time for Christians to get more deeply involved in the redemptive ministry of peacemaking.

Between individuals, nations, races, classes, generations, and denominations, and at all levels of society, the reconciling ministry of peacemaking is desperately needed today. The most basic peacemaking can never be done by political negotiators and diplomatically trained compromisers. The real peacemakers must always be the people of God who, called to be moral and resolved to act morally, have cultivated a clear eye for the truth, an implacable mind-set against injustice, a disciplined compassion for the victims of exploitation, oppression, violence, and war, and a theologically based commitment to those things that make for peace. Peacemaking is a Christian ministry well worth cultivating in any era and an imperative one in this.

True Christian morality requires the redeemed of the Lord to minister wherever human needs are, wherever the action is. Christian action is needed in the population explosion where today a Frankenstein stork is outrunning both the plow and the pulpit and where we seem unable either to feed or to convert the world's teeming billions. Already 10,000 people are dying daily from starvation, according to the Food and Agriculture Organization; and a decade from now that figure will seem miniscule. There are multitudes, multitudes, abroad and at home, who taste the gall and the wormwood of poverty and whose lives are grotesquely distorted by poverty's preventable plagues. Hundreds of millions can neither read nor write. Diseases for which there are known and cheap remedies go unchecked.

Christian ministry is properly projected to individuals, but the institutions of society must also receive redemptive attention. As it is right to minister to any man who falls among thieves and is left to die on any Jericho road, so it is right for the people of God to join together to make such roads safe for travel.

Such service is obviously called for in more dimensions than these few that have been mentioned here or that could be dealt with in such a context. The needs are Legion; and the name of the church's game is Involvement.

While such involvement in the great moral struggles of the day could lead in the direction of a theologically rootless humanism, the alternative of non-involvement requires a rejection of the incarnation and the adoption of a hocus-pocus, pie-in-the-sky, opiate-of-the-people caricature of Christianity which is absolutely unacceptable to true believers. It is imperative for Christians to avoid an empty humanism. It is equally imperative to avoid an inane religiosity.

Consider a parable.

A great congregation, strong and upright and loyal, determined to erect a temple worthy of their great God. With uncommon patience and painstaking care they conceived their plans, organized their membership, appointed the committees, besought their friends, solicited support, gave sacrificially, and over a long period amassed millions of dollars. After many years of diligent work they completed the construction of a most fabulous edifice. Incorporating consummate design, superb engineering, intricate workmanship, and the finest materials gathered from around the world, the building was finally dedicated in a glorious week of splendor and rejoicing. On the very last day of the dedication services when the Number One Preacher in the Convention had finished a breathtaking display of glittering homiletical skills, the pastor called the congregation to a time of thankful, prayerful dedication. As the people waited in utter silence, the form of a great hand slowly appeared and slowly wrote over against the wall in letters ten feet high, "Now, build Me a church." [Although he would probably never recognize it much less claim it, this idea grew out of a story used by Daniel P. Moynihan in his 1967 Phi Beta Kappa Oration at Harvard University. See *The American Scholar*, Autumn, 1967, p. 548.]

Conclusion. Today there is such a shaking of the foundations as the world has never seen before. Let us be reminded, however, that there is also a moving in the mulberry tops (2 Sam. 5:23-24).

Though love and brotherhood and peace have been bound and flung into the fiery furnace, those with eyes to see can behold "four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Daniel 3:25). God's people are in this kingdom for such a time as this.

Let us therefore now affirm under God that we will be his ministers of reconciliation proclaiming good news for today's world by evangelism *and* ethics, by faith *and* works, by words *and* deeds.

Faith In Action

Basic Passage: Jas. 1:19 to 2:26

Focal Passage: Jas. 2:8-17

It is important to believe the right thing. It is very dangerous to disbelieve redemptive truth and many other kinds of truth. The eleventh Chapter of Hebrews shows how dynamic faith can be.

It is interesting to observe the different forms of action that followed faith in that same Chapter. In every life described, faith became a factor and force. By faith they "offered," were "well-pleasing," "moved with godly fear," "obeyed," "blessed," "refused," "endured," "subdued," "wrought," and "waxed mighty." There were many other actions represented.

Paul speaks of a faith that works or energizes by love. This is the kind of faith for which all of us should pray. It is the healthy faith.

The Implanted Word Jas. 1:19-21

We are to be alert hearers, cautious speakers, and very slow to give way to wrath or to permit anger to be aroused in us.

The wrath of man worketh not the righteousness of God. Wrath is very active but in the wrong direction. Divine wrath vindicates righteousness but human wrath very often vitiates righteousness.

The Word of God implanted in us, when we hear it, must have a cordial responsive welcome. Then it will not only save the soul but will cleanse the life. It will enable us to throw off all filthiness and the overflow of malice. We cannot take seriously the Word of God and continue in the ways of sin. The two are incompatible.

Hear and Heed Jas. 1:22-25

Some people go from one Bible lecture to another. They even travel far and wide to hear expositions of the Word. Yet they put very little of it into action. They have a sense of satisfaction with themselves in just hearing it. In fact they assume that they have a superior piety. They are deceiving themselves but not God.

It is like a person viewing himself in a mirror and not remembering how he looked. Often you see people who frequently look at their watches and if you ask them what time it is, they will have to look again to tell you. Impression without serious expressions becomes a wasteful dissipation.

In God's Word we have a perfect law of liberty. If we peer into it and put it into practice its truths and principles, we will experience a glorious state of well-being and the highest form of existence. If we look only, we miss its meaningfulness.

Faith and the Royal Law Jas. 2:8-13

According to James the royal law is to love our neighbor as ourself. To profess faith in Christ and show discrimination is to sin. We are not only to love those we like and those who like us but we are to love without respect to persons.

The law is like a chain. If you break a link you ruin the chain, if every link is needed. The royal law is a unit. It requires love for all. If we leave one out of our love we break the chain and forfeit God's favor or blessings on those who love all.

Take heed to this truth for you are going to be judged by the principle involved in it.

If you extend no mercy, you will bring on yourself judgment without mercy. Mercy triumphs over judgment. (RSV).

Faith and Its Evidence Jas. 2:14-17

A mere acquiescence to the statement of orthodox faith will not save us. That kind of faith is neither redemptive nor productive. Saving faith is a complete committal to the person of Christ and His finished work. That faith is redemptive and is productive of Christlikeness.

If anyone sees a brother and sister in destitution and responds with only empty words of sympathy and promise, he does not have a living faith. He has only a sterile profession of faith. It is lifeless. It is dead because it has no evidential fruits associated with it.

It is true that a good fig tree can bear at times some faulty figs or at least some defective figs. It may have a barren season; yet this is not the normal expression of its life. Some modifying factors may account for the exceptions and the temporary lapse. These conditions will not be permanent if there is a wise goodness on the job. Our heavenly Father is a wise and good gardener. He will prune or chastise and provide proper nourishment to restore and bring into productivity. True children of God will respond. Pretenders will not because they do not have the inner nature of responsiveness to Him.

If we are genuine sons of God in whom the right things have transpired through His regenerative grace, we will either be fruitful or we will come under the corrective chastening of the Father. He has many ways of bringing us back into dynamic fellowship and productivity. He will find something that will work.

How much better it is to stay in line and produce. As we read God's Word or hear a scriptural sermon and holy impulses stir us, let us give immediate expression to the di-

On Matters of FAMILY LIVING

By Dr. B. David Edens,
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Educational Excursions Fine; Trips Into Reality Better

Outings to city museums and zoos are fine, but what suburban children need even more is trips into reality—the areas where the poor, the aged and the unaccepted live. Suburban parents need such trips as much as their youngsters do, said Rev. Christopher Raibel.

The danger of shielding the suburban child from life as it is lived outside his handsome, modern community is that he'll grow up with a set personality, insulated against the problems and needs that occupy most of the world's peoples.

Overprotective suburban parents and teachers shortchange children socially and educationally by depriving them of chances to relate to individuals of different races, religions, ages and economic levels, Mr. Raibel emphasized, observing that the ability to relate is indispensable to youngsters growing up in this rapidly changing world.

Some parents argue that suburban kids can't avoid seeing the reality of race riots, anti and pro-war demonstrations, and police manhandling demonstrators on tv newsreels—(one wonders how many?)—probably dismiss what they see as unreal. They see so much violence and fantasy on tv that they probably wouldn't recognize reality when they see it.

Suburban parents themselves may be disconnected from the basic problems of U.S. society. They may find it hard to comprehend what is happening and therefore avoid discussion of current events.

Unless pressed, we probably tend to put aside discussions with our children over open housing and right demonstrations.

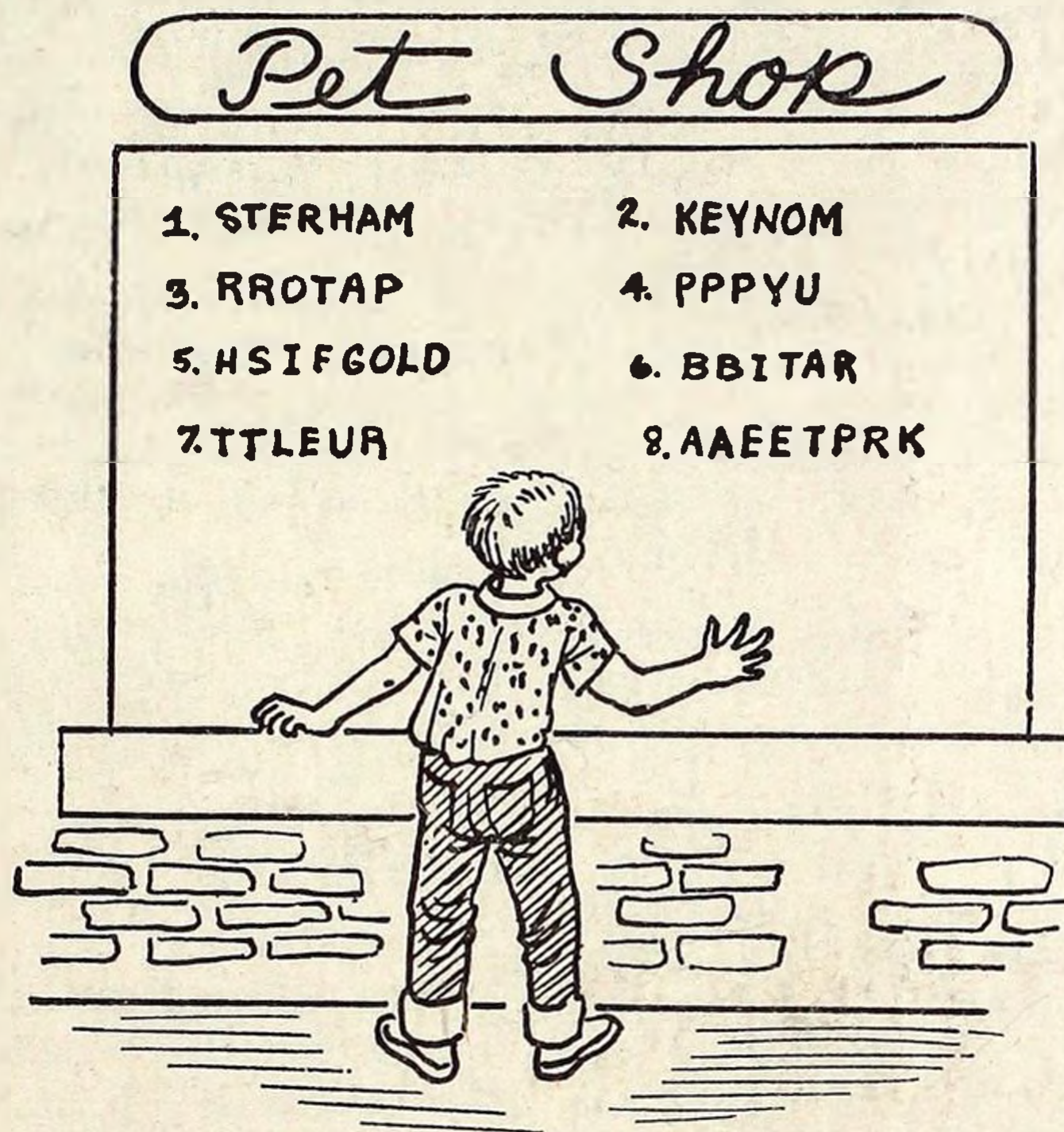
Parent-child excursions out of the suburban community into the larger world might be eye—and mind—openers for both.

vine impression and all will be well. Besides great will be our reward when our blessed Lord returns to receive His own unto Himself forever and forever.

Children's Page

PET PUZZLE*

By Earl Ireland



Unscramble the groups of letters in the pet shop window and spell out the names of eight different pets that you might find in this shop.

Answers: 1. Hamster, 2. Monkey, 3. Parrot, 4. Puppy, 5. Goldfish, 6. Rabbit, 7. Turtle, 8. Parakeet.

HOW DO PEANUTS GROW?*

By Barbara Keever

Most young people are fond of peanut butter. But do you know of the unusual way the peanut grows?

Most people think of the peanut as a nut. But the peanut is more like the pea and bean. It is sometimes called a goober. This means groundnut. The peanut grows in many parts of the world.

In the spring, the seeds are planted in rows, about three inches deep in loose, sandy soil. They need plenty of room to grow.

What occurs from spring to fall is very curious. The tiny seeds grow into vines, as one might expect. The vines blossom with small, yellow flowers which eventually wither. The base of the blossoms begins to swell. Now comes the unusual part: the swollen parts, or pegs, begin to grow toward the ground. The pegs poke themselves right into the warm earth to grow the peanuts. A few inches underground, the blossoms begin to form pods that are very small at first, then bigger. If we could see them, we would

recognize the pods as the peanut shells.

By fall, the peanuts are grown. The peanut farmer drives a harvesting machine down the rows to pull up the vines with their peanuts. The peanuts are still damp and unappetizing because they have not had the benefit of the sunshine. They need to be cured. So the vines are stacked, or hung, in the sun for a few weeks. When they are dry, they are fed into a threshing machine, which pulls the peanuts from the vines. The vines are used as nourishing hay for livestock. But the peanuts themselves are still being made ready for us to eat.

In the mill, they are cleaned and separated according to size and quality. The best ones are roasted, shelled, and salted. These larger, plumper peanuts go into good things we eat. Some are put in cans or jars to be sold in stores.

Manufacturers use peanuts in candy, cakes, and cookies. Peanut butter is made from crushed peanuts that were first dry-roasted and salted. Did you know that peanut butter has been made in America since the days of your great-grandparents?

Remember the peanuts that were graded as not so good? They have a purpose, too. They are pressed to make peanut oil. There may be peanut oil in your own kitchen,

Laughs

Question: Who first introduced the walking stick?

Answer: Eve. She presented Adam with a little Cain.

— O —

Rusty: I fell over 50 feet today.

David: You did? How did it happen?

Rusty: When I was trying to get off the bus, everybody stood up.

— O —

Bob: "You look sweet enough to eat."

Babs: "I am. What's the best restaurant in town?"

— O —

"They say that your college son is quite an author. Does he write for money?"

"Yes, in every letter."

— O —

Mrs. Brown: "Do you think I'm going to wear this old squirrel coat all my life?"

Mr. Brown: "Sure, why not? The squirrels do, don't they?"

— O —

A reporter was sent to interview a great professor who was doing some important research work. Finding the professor not at home, he quizzed the housekeeper a bit. "What's the professor's research work right now?" he asked.

Answered the housekeeper, "It consists mostly of looking for his glasses."

— O —

The fog was extremely thick and the captain of a small steamer was peering over the side. Suddenly he sighted a man leaving over a rail, just a few yards away from his ship.

"You crazy idiot!" he shouted, "where do you think you're going? Don't you know my ship's got the right of way?"

"This ain't a ship, mate," came the reply. "This is a lighthouse."

— O —

Teacher: Give me an example of the way heat expands and cold contracts.

Joe: In summer the days are long and in winter they are short.

where your mother uses it in her cooking. The oil is also used as an ingredient in medicines and cosmetics.

Every part of the peanut plant is used—even the shells. They are made into chicken feed. Peanuts may also be a part of the cloth in the clothes you wear or in an upholstered chair in your living room. Does your home have peanut-shell walls? This may not be as strange as it sounds, as the ground shells are often used for making wallboards.

When you eat a few peanuts or a peanut butter sandwich, you are getting a good deal of energy from this useful little member of the pea and bean family that people call a nut and that grew in such a backward way.

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Urban Seminar Findings Call For New Strategy

WASHINGTON (BP)—"A new awareness of urban issues and problems is essential to the survival of the church as mission," a group of Baptists declared after a month-long study of the special needs of metropolitan areas.

In the concluding session of the seminar on urban studies, the Baptist-oriented group urged the denomination to intensify efforts to educate its membership on current social problems and issues and to plan programs that would prepare citizens for more political understanding and involvement.

The seminar on urban studies, a pilot project to study the problems of big cities, was sponsored for the second year by the District of Columbia Baptist Convention, Southeastern Seminary and the Home Mission Board.

"Every Baptist gathering should become a potential platform for education and demonstration in social problems and the indicated responses in ministry," a special study group of the seminar declared. It urged that every convention be "issue-oriented" until human needs are met.

The study group identified poverty, race relations, housing, jobs, education and violence at home and abroad as high priority

social issues demanding the attention of the church.

"These issues point toward the necessity for repentance and a new commitment to seek justice among men by the total Christian community," they said.

Members of the seminar affirmed their belief that evangelism is the "core purpose" of urban ministry. Evangelism must continue to be directed toward individuals, the report said, "but social structures and substructures must also be addressed through word and action toward the end of redemption through Jesus Christ."

Guidelines for a more effective strategy in urban ministry, as spelled out by the seminar participants, included the following:

- Creation of some kind of clearing-house in metropolitan areas to maintain communication with various public and private organizations and to channel information and help to the churches.

- Establishment of state and area committees on public affairs.

- More information from denomination agencies on matters of social and political concern.

- Increased opportunities for politicians to "speak to and be spoken to by Baptists on all levels."

- Programs within the church's educational processes that would prepare persons for more involvement in federal, state and local politics.

- Encouragement and guidance in helping individual Christians work through their church and community organizations to exercise influence and power on legislation needed to bring about social justice.

- Priority program of training lay persons and involving them in problems of a metropolitan ministry, particularly along the lines of their vocational interests.

Twenty-two persons registered for the four-week seminar on urban studies.

The faculty for the seminar included Thomas A. Bland and E. Luther Copeland, professors at Southeastern Seminary in Wake Forest, N. C., and Walfred H. Peterson, staff member of the Baptist Joint Committee on Public Affairs in Washington. In addition, the program featured lectures and interviews by many urban life specialists.

Churches Urged To Form Car Pools To Help Poor

WASHINGTON (BP)—Secretary of Agriculture Orville L. Freeman has suggested that churches throughout the country form car pools to help poor families get surplus food home from area distribution depots.

Freeman's suggestion to the churches came during a question and answer period with the leadership conference on civil rights here. Earlier Freeman had addressed the group on the USDA's efforts to get food commodities to more of the nation's needy families.

One of the problems in the commodities food program (in which surplus food is made available to state welfare departments for distribution) is the distance the poor must travel to obtain food products.

Since many of the poor families lack adequate transportation, they have difficulty getting the heavy boxes, weighing as much

as 100 pounds, to their homes, according to the USDA head.

Freeman, who admits there are "starving Americans," has been under heavy criticism from private and public citizens for failing to provide programs for impoverished families.

According to recent reports, of the 29.9 million persons classified by the government as "impoverished," some 10 million have such inadequate diets that many are slowly starving.

Of this group, only 5.4 million, or 18 per cent, benefit from the government's surplus commodities and food stamp program.

Even though statistics show that hunger and malnutrition can be found throughout the country, it is especially prevalent in rural areas of the South.

C-N Included In Watch Co. Awards Program

JEFFERSON CITY—The Hamilton Watch Company of Lancaster, Pa., has announced that Carson-Newman College will be included in their 1968-69 Scholastic Awards Program. Dr. Walter R. Guyton, Academic Dean at C-N, said that an engraved Hamilton watch would be presented to the senior candidate for the Bachelor of Science degree who has most successfully combined proficiency in his major field of study with achievements—either academic, extra-curricular or combination of both—in the sciences or humanities.

According to congressional and private reports, conditions are most deplorable in Georgia, Mississippi, Texas, North Carolina, Alabama, South Carolina, Virginia, Kentucky, Tennessee, Louisiana and Florida.