

# BAPTIST & REFLECTOR

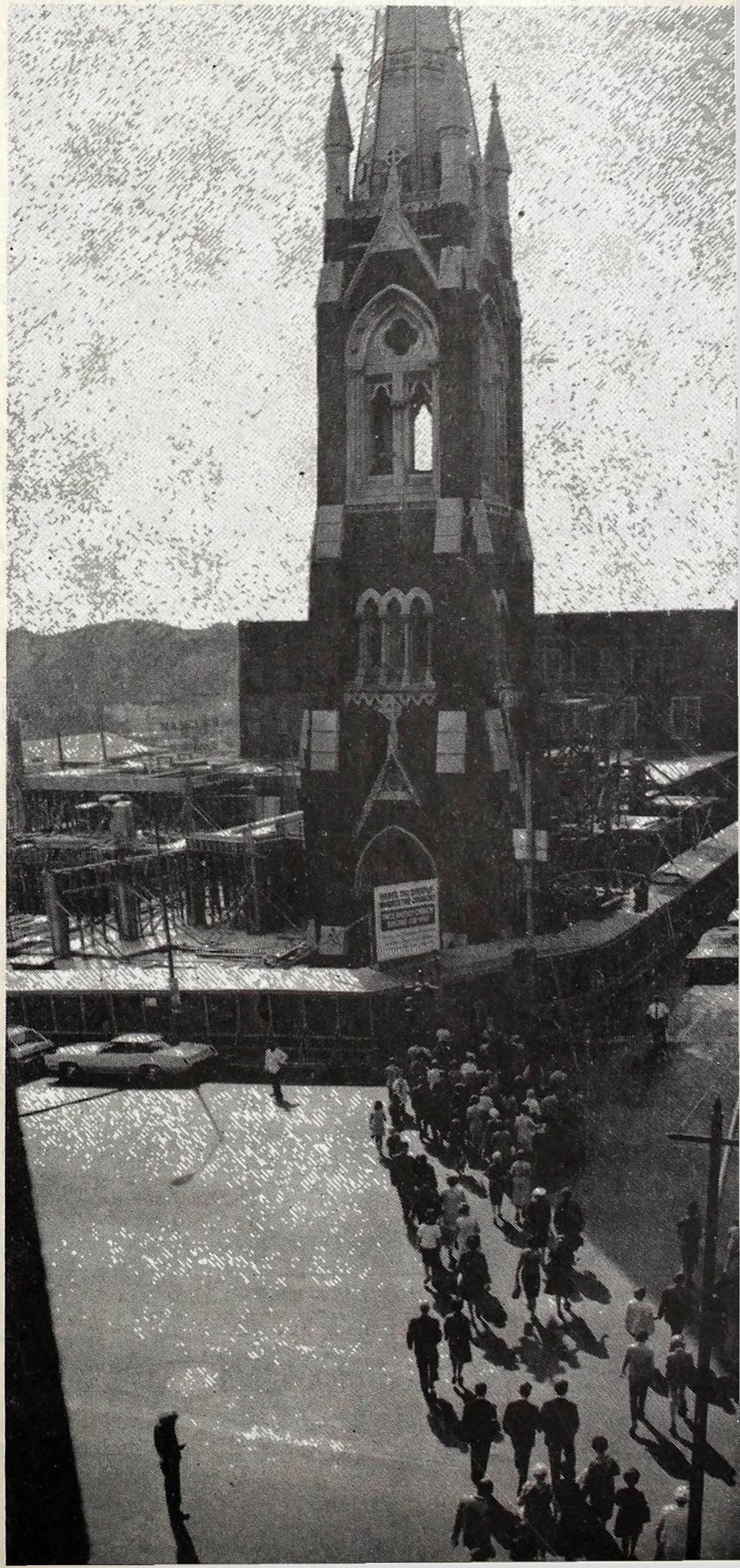
JOURNAL OF  
TENNESSEE BAPTIST  
CONVENTION

"SPEAKING THE TRUTH IN LOVE"

*"Here's the Steeple  
Where's the Church?"*

Members of Nashville's First Baptist Church symbolically answer the question of this sign above their heads as they stream from the earliest of two Sunday morning services across the intersection of Broad at Seventh toward the site for their new church sanctuary. Its concrete and steel framework begins to rise above the spot where formerly stood the 1884-sanctuary, in use up till last October. The old structure's steeple, long a city landmark, alone has been retained to become part of the new sanctuary, to cost about one million, nine hundred and fifty thousand dollars.

Completion is expected next year. Worship services meanwhile are being held in Hume-Fogg Vocational High School diagonally across the street. Part of the church's educational units, toward which members are marching for Sunday School, can be seen in the background. Dr. H. Franklin Paschall is the pastor. (Photo by Richard N. Owen)



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# TV Networks Pledge Less Violence To SBC Executive

**NASHVILLE (BP)**—Officials of the three major television networks in the nation, in replying to a plea from a Southern Baptist Convention leader, have stated that fall television programming this year will seek to de-emphasize excessive violence.

The letters from the network officials came in response to correspondence from Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission who wrote to the television network presidents urging them to accept a moral responsibility for combatting "the increasingly violent spirit of our nation."

Officials of all three networks said in response that television programs and movies were being screened in an attempt to prohibit excessive violence, or "violence for the sake of violence."

In one of the strongest letters, Columbia Broadcasting System President Frank Stanton told Valentine that "we are systematically screening every non-news program for violence before it goes on the air."

"Some broadcasts," said Stanton, "have been withheld entirely; others have been heavily edited. Obviously, there are certain limits. We cannot summarily ban all so-called violence. . . . What we are trying to do is guard against those instances where

violence creeps into the script only for the sake of violence, and not for any purpose essential to the drama."

Stanton stated he wanted to assure Southern Baptists that efforts to avoid excessive violence in entertainment programming on CBS will continue, and that "we have no intention of renegeing on that responsibility."

An official of the National Broadcasting Co., stated that "we've been taking a number of steps to reinforce our standards regarding the depiction of violent conflict on television." The letter was signed by Thomas Baum, director of corporate information.

"As a result of our reappraisal, there have already been significant changes in programs and in proposed scripts for the coming season's programs, and we've been reviewing movies to be scheduled on the network. . . . Specifically, we are rejecting new program ideas that might rely too heavily on violence," Baum said.

The vice president and general manager of the American Broadcasting Co., I. Martin Pompadur, told Valentine that "our people have been directed to follow our long-standing practice of prohibiting the use of violence for the sake of violence and to give special attention to encouraging the de-emphasis of acts of violence."

"While it is not possible to accept the allegation made by some people that television per se, is responsible, somehow or other, for such lawlessness and violence, we are examining all of our network presentations—and will continue to do so," said Pompadur.

In his earlier letter, Valentine cited statistics to the effect that the average 18-year-old has watched about 15,000 hours of television, concluding that "the impressions of attempting to solve problems with violent action are deeply inbedded in his personality."

After receiving the reply letters from the network officials, Valentine said that the networks seem to want more support from the public in their control of violence in programming.

"Therefore, I encourage Southern Baptists to write the networks and their local television stations, commend them for their good programs, point out their bad ones, and further encourage them to upgrade the moral quality of their presentations across the board," Valentine said.

"Any change in the present, unbridled programming of violence and disorder will be welcomed, and the sooner the better," Valentine concluded.

## Appraising

By James L. Pleitz

In business he commands a sizeable salary. The man who can appraise real value is in big demand.

A few weeks ago a jewelry store in our city announced the display of over ten million dollars worth of simulated jewelry. Immediately the thought went through my mind, having ten million dollars worth of jewelry in a store window is certainly asking for trouble. Before the day is over someone will rob that store. The figure "ten million dollars" almost caused me to miss the word "simulated". Of course when I thought for just a moment I realized ten million dollars worth of simulated jewelry would not be worth a fraction of the value of the real thing. Simulated is just a high-class word for "fake". Ten million dollars in simulated jewelry would fool most everyone in our town, but not quite everyone. There are some appraisers who would not be fooled even for a minute.

Whether we like it or not, each one of us is an appraiser. Each day we have to appraise between the good and the bad. These decisions are not too hard to make. It is appraising between the good and the best that is so difficult.

One day Jesus told a fascinating tale. It could be called a short, short story. He used just 36 words in telling it. He said, "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls, who having found one pearl of great price, went and sold all that he had and bought it."

Obviously Jesus was pleased with the actions of this man. He knew how to appraise real value. He was willing to make any sacrifice in order to obtain the gem of supreme value.

There are many things in life that are important. There are many things in life that are good. But there is one thing and only one thing that is most important, and that is the Kingdom of God. Jesus said, "Seek ye first the Kingdom of God and all these things shall be added unto you."

In my life I feel a real need for some help in this business of appraising—don't you? We have the promised assistance of Almighty God. The Bible say, "In all thy ways acknowledge Him, and He shall direct thy paths."

**Dr. Pleitz, pastor of First Baptist Church, Pensacola, Fla., wrote the above vignette for SBC Radio-TV Commission's "Master Control" Devotional**



## BAPTIST AND REFLECTOR

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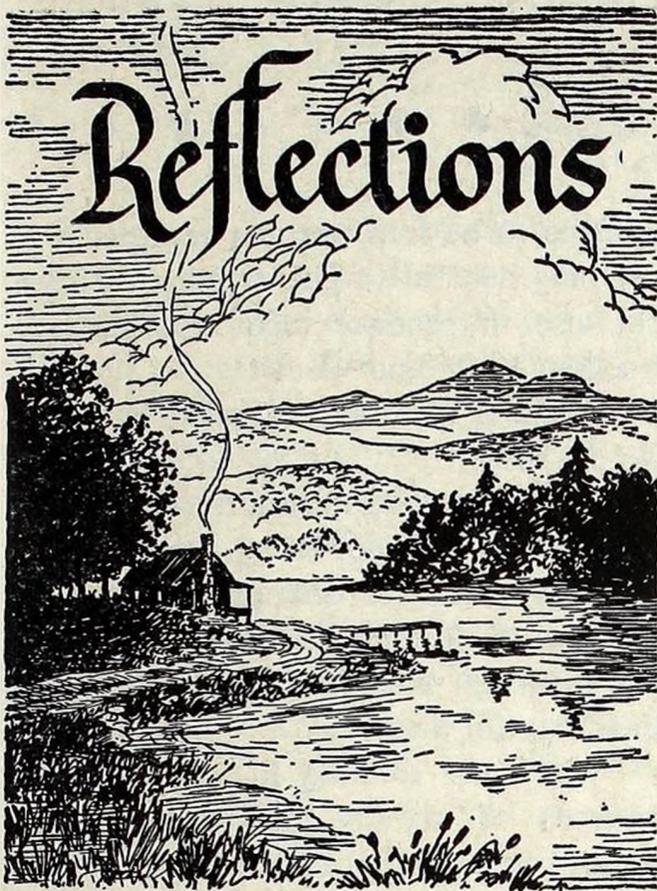
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## Just How "Dirty" Is Politics?

By Daniel R. Grant  
Professor of Political Science,  
Vanderbilt University

The commonly held notion by Christians and non-Christians alike that "politics is dirty" is as persistent and universal as the existence of government itself. Simply to mention politics is to cause visions of corrupt payoffs, dishonesty, and evil scheming in a smoke-filled room. There seems to be no need to prove that politics is dirty because everyone simply accepts it as a starting assumption; they know politics is dirty.

For the jokester it is always open season on the politician, with probably more jokes about the dishonest politician than any other single category in the joke books of the world. What politician has not been reminded, for example, that an honest politician is one who, when bought, stays bought.

If politics is dirty, why do we never hear it said that "democracy is dirty?" In twenty years of teaching about government and politics, I have not heard a single person make the statement that democracy is dirty, even though politics is the process by which people rule themselves in a democracy. Why, then, is there such paradoxical agreement that politics is dirty?

Actually, this notion could be accepted if one means by it that mankind is dirty, or sinful, and that therefore all human institutions are "dirty" in this sense. But an honest observer would have to report that people predominantly reserve this label for politics and politicians.

Why is this the case? Why should the public and the press, when a business man gives a television set or a free trip to Bermuda to a governmental official, cry "dirty

politics" but not "dirty business"? It was the businessman who offered the bribe, but only the politician receives the stigma.

There are at least two explanations for this puzzling public image of politics. One is simply that the work of politicians and governmental officials is far more visible to the public than that of most other occupation groups. City councils, state legislatures, the Congress, and various commission meetings are usually required to be open to the curious gaze of the public, including prospective opponents at the next election.

Meetings of bank boards, labor unions, college faculties, or of church deacons, to name only a few, usually are not open to public scrutiny. It does not take much imagination to know what the news media might do if they had regular access to such meetings. It would be especially interesting if a newspaper's own editorial policy meetings were regularly reported in full by a competitor newspaper or perhaps by a television newscast. It is "operation goldfish bowl" for the government, but not for most other segments of society, and this would seem to explain at least part of the unfavorable image for politics.

A second explanation lies in a double standard of morality which we Americans have for persons in and out of government—one which condemns in politicians and governmental officials behavior which we take for granted in everyone else.

When the son of a business executive is brought into the business, given a healthy head start, and pushed gently but inevitably upward toward the top of his father's business, we expect this, and few eyebrows are raised, if any. But if a government official should do this for his son in his particular division of the government, it is a "nepotism scandal" appropriate for front page news, rather than acceptable family loyalty.

Why are gifts from suppliers to business purchasing agents accepted business practice, justified as "developing good will," while gifts to government purchasing agents are considered corruption and bribery?

The burden of proof is on the one who thinks that the politics of running government is any more dirty or dishonest than the politics of running a bank, labor union, trucking company, college, or even a church.

Because of its life in a goldfish bowl, the governmental process may actually be a bit more clean and honest than the process of running most other social institutions.

Someone who thinks he knows everything there is to know about a particular subject also puts obstacles in the way of effective communication. A person afflicted with know-it-allness becomes rigid and dogmatic in his attitudes. He shuts his mind so tightly that he probably doesn't even hear any new ideas that are told to him. Instead, he is simply waiting for a chance to interrupt with what he knows is the conclusive word on the subject. He should learn to put a comma after his beliefs, rather than a final period.—Frank W. Braden & John T. Trutter, "Why Communication Goes Haywire," **Supervisory Management**.

\* \* \*

Fear of becoming a "has been" keeps some people from becoming anything.—Eric Hoffer **Parent-Teacher Ass'n Mag.**

\* \* \*

It is still true that how a person feels is more important than what he knows. How a person controls his behavior. What he knows is important too, because this is what he uses to behave with. But what he knows has to be relevant, meaningful to him. Otherwise it will for the most part be soon forgotten, and cannot function in behavior.—Earl C. Kelley, "New Approaches to Educational Outcomes," **Educational Leadership**.

\* \* \*

If a man really wants knowledge, he will find it. If he doesn't want it, no man can give it to him.—Herbert Miller.

\* \* \*

Maturity is the ability to do a job whether you're supervised or not; finish a job once it's started; carry money without spending it. And last, but not least, the ability to bear an injustice without wanting to get even.—Fred S. Cook, "Kaleidoscope," **Secretary**.

He who can return thanks for little will always find he has enough.—**Sunday Times**.

\* \* \*

There are only as many days in the year as you make use of. One man gets only a week's value out of a year while another man gets a full year's value out of a week.—Charles Richard, **Your Estate**.

\* \* \*

Of all the forces that shape a child, that rub off his edges and round his corners until he fits smoothly into the holes prescribed by our society, perhaps books are more important than we know. They act on a creature enacting as well as living his life, as he starts out on the long struggle to make of himself a human being.—Marcia Brown, "The Hero Within," **Elementary English**.

# Observations by Owen . . . . .

## Freedom In Christ

Much in life tempts us to be partisans. But in Christ we are possessed by life lived above blind partisanship. Paul sought to make this clear to members of the church at Corinth. One would declare, "I am Paul's man," another, "I am for Apollos," or "I am a follower of Cephas—all too humanly avowing the zealotry that splits churches into factions. Paul admonished (I Cor. 3:22 NEB) "So never make mere men a cause for pride. For though everything belongs to you—Paul, Apollos, Cephas, the world, life, and death, the present and the future, all of them belong to you—yet you belong to Christ, and Christ to God." Paul hits at the restrictions and limitations we unnecessarily lay on ourselves through divisive partisanship. He reminds the Christian of his possessions: all things are yours; then of the Christian position: you belong to Christ.

Christ gives us inward liberty for a life that can realize its divine potential. But we may fail to realize both the releasing and restraining power of life in Christ. Peter (I Pet. 2:16 NEB) urged believers to realize its releasing power, "Live as free men;" but also its restraining power, "not, however, as though your freedom were there to provide a screen for wrong doing, but as slaves in God's service."

"True liberty is liberty to do the will of God—and nothing else."

Freedom is too often abused today. Men mistake it as freedom of the self—rather than freedom from the self. "History is the record of man's struggle to be free," a great statesman reminds.

Take a homely incident about my across-the-street-neighbor's dog. Tied up for many weeks on an eight-foot leash, the dog ran back and forth, back and forth, but was always caught up hard by the limit of his tether. He would plunge out, only to be jerked back. Finally the dog got so he ran just as far as he knew the rope extended, then turned a flip and ran in the other direction. He knew if he went a few inches further he

would be jerked up by that leash, tied to a stake in the ground in my neighbor's back yard. All the while, under this restraint and limitation, the dog barked and barked and barked in protest to his lack of liberty.

One morning, very early, Margaret, my wife, started out to the mail box on the street in front of our house to get the newspaper. She hurriedly came back. The neighbor's dog had gotten loose. Excited by his new freedom he was barking and snapping at anybody in sight. Especially at Margaret when she appeared and tried to get to our mailbox. She retreated to our house chased by this hostile dog. When she disappeared into the house he turned around triumphantly starting up the street. But so long had he raced in a set pattern in his back yard that now he would only run about eight feet to the right, then eight feet to the left, and so back and forth, back and forth as if he were still tethered. He made very irregular advance. "Look at that crazy dog," I exclaimed. His tether pulled loose, he was still mentally and neurotically tied to its limits. Thus he dragged the eight-foot rope with its stake behind him as reminders of his captivity.

Margaret said, "That's a valuable dog. I don't think its owners know its loose. I had better call them." So she phoned. They were still asleep in bed and I don't think appreciated the neighborly information she wanted to impart. Still they didn't want to lose their valuable property. The man of the house put on his bathrobe and some minutes later went looking for the animal. I felt sure that by this time the dog would be a mile away, exercising his new freedom to remove himself still farther from the spot where he had so long been tied up. But no, he was finally found right next door in the adjoining back yard. Though he had barked and yelped for weeks in resentment to being tied up, now that he had actual freedom he didn't go anywhere.

If history is the record of man's

struggle to be free, we can say that it is not only needful to give freedom to men but also to produce men who will use freedom justly and wisely.

We claim freedom in Christ? What do we do with it?

Some apparently misuse freedom to express a defiant anti-social attitude. We may be guilty of snapping at others, ready to bark and bite and even try to prevent them from legitimate pursuit of their rightful aims.

Some keep running in the same old patterns of activity and behavior expressed before they gained freedom. The tether is pulled up, but it makes no difference. Life goes unchanged. We run in circles, still bound by old habits. We live restricted lives.

Unseen leashes too often control the patterns of behavior. It may be provincialism. The wide world is out there beckoning. But it might as well not exist. We mentally refuse to leave our confining neighborhood or our own intellectual back yard.

It may be prejudice. We refuse to recognize we let any prejudice trail along. We deny it is there. We cannot admit any (irrational and unchristian) tether still restricts us to senseless patterns of response and makes us conform to activity denying the worth and validity of others.

Pettiness, littleness of spirit may also be an unrecognized leash. Like a rope it hangs about our neck depriving us of life's largeness.

Partisanship may bind us to clannishness, diminishing our experience of spiritual fellowship God means us to know.

The Bible reveals that God's mercy in Christ has set us free. This is the releasing power of God's love.

But God's love has its restraining power too. We are not to use freedom for an occasion to the flesh. Liberty is never license for the lower nature to take over.

"Live as free men!"

"Where the spirit of the Lord is there is liberty!"

Now I shall draw on another homely

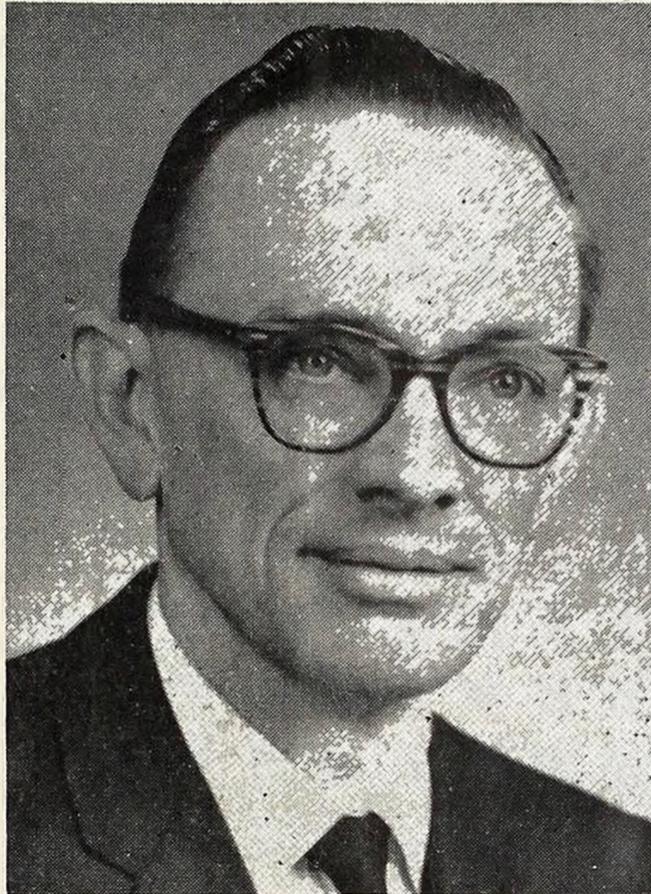
# We Sign Off and Salute Our Successor

With this September 26 issue I conclude my service with BAPTIST AND REFLECTOR, which now stretches a bit beyond 18 years. This, I am informed, is a longer tenure than any editor since BAPTIST AND REFLECTOR was purchased by the Convention in 1921. It had previously been a privately owned publication passing through many hands. I am grateful for the privilege of these years of service for, and fellowship with, Tennessee Baptists. I would especially thank the members of the staff all of whom have rendered excellent service and to whom I am indebted. With this issue we write "30."

At the same time we salute James A. Lester, whose full responsibility as editor begins with the next issue of the paper, dated October 3. Mr. Lester, who was elected by the Executive Board of the Tennessee Baptist Convention, May 17, moved from Atlanta to Nashville and joined the staff of the Executive Board August 1. Since that time, he has been in the process of orientation. He has travelled about the state, has become acquainted with the work of our Convention, and has familiarized himself with the printing schedules and procedures in-

involved in getting the paper published and delivered to you.

Mr. Lester comes to his work well pre-



James A. Lester

pared, following eleven years of activity as secretary of promotion and public relations for the Georgia Baptist Convention. In that capacity he served as

secretary of stewardship and Cooperative Program promotion and produced a religious news program which has been heard over 42 radio stations in Georgia.

Your new editor is a Baptist minister, and also the son of a Baptist minister. Born December 18, 1928, at Edison in southwest Georgia, Jim Lester was educated at Norman Junior College and Mercer University, in his home state, and New Orleans Baptist Theological Seminary in Louisiana. While in New Orleans, he got lots of writing experience during six years as a copy editor and state news editor on the New Orleans *Times-Picayune*. In addition he gained pastoral experience with churches in Georgia, Mississippi, and Louisiana, and served as minister of music and education at First Church in Ponchatoula, Louisiana.

Mr. Lester was admitted to membership in the Public Relations Society of America in 1967.

Further evidence of his wide experience lies in the fact he has taught school, is a photographer, and is an accredited commercial pilot.

Mrs. Lester is the former Doris E. Holland of Augusta, Georgia. The Lesters with their two sons, James Earl, 14, and Edwin Oliver, 12, are making their home in the Brentwood area.

We are wishing for Mr. Lester the very best as he assumes the full duties as editor October 1.—RNO

incident to help us realize what liberty means.

It is always in keeping with truth, that is it is limited by reality.

When we attempt to use freedom in defiance of reality, it destroys.

We have an expression, "free as a bird." Yes, a bird has freedom. The psalmist thinking of his imprisoned plight exclaimed, "Oh for the wings of a dove; then would I fly away and be at rest."

But even a bird's freedom knows limits.

Some people want to interpret liberty as license to live as they please, even to fly in the face of facts.

The other morning while at breakfast we heard a heavy thud. Wondering if something had hit the front door, I went to see. The storm-door, opening onto the

front porch, is of clear glass. Margaret had just cleaned this glass. Too well in fact, for a young robin must have thought it wasn't there. He found otherwise when he tried to fly right through the glass. He knocked himself out. I discovered him where he lay, nearly dead for a long time, with one wing stretched out from his little body crumpled on the concrete porch floor just outside the glass door.

Shall we not recognize that there are some situations where reality is deceptively like clear glass? We think it doesn't exist. We may think a situation to be an inviting door we can plunge through, only to find it impenetrable. Trying to shove our way through, we only shatter ourselves against the illusion that no barrier exists.

I don't think any illustration is to be pressed. Still it can serve a purpose. Jesus said, "Ye shall know the truth and the truth shall make you free." (Jn. 8:32) Truth is the expression of reality—a statement in harmony with fact. The truth of God is in Christ.

Freedom is in Christ. Life in Him gets us out of imprisoning limitations. The leash of sin's condemnation is broken. We gain liberty.

But we still have something that holds us in check. Liberty can only be exercised in love. This is God's purpose in Christ. Love is never blind. Love uses liberty in response to truth, to reality. Love of God is never destructive, but always redemptive. Jesus makes it clear, "I am the way, the truth, the life," no one cometh unto the Father but by me."

# Tennessee Topics

**Euman M. Holt**, pastor of First Church, Etowah for the past 10 years, retired from the pastorate and is now living at 173 Oak Terrace S.W., Lawrenceville, Ga., where he will devote himself to interim and supply work.

A former Grainger County pastor has accepted a call as pastor of West Knoxville Church, Knoxville. **Roy Carlton**, pastor of Oakland Church, succeeds **Gordon Woods**, a reserve Air Force major, who was called to active duty in January after the Pueblo incident. Carlton, his wife, and four children, **Bruce, Karen, Ryan, and Allison** are living at 6200 Paper Mill Road.

**Raymond Smith** is the new pastor of Broadway Church, Maryville. He was pastor of McCalla Avenue Church, Knoxville, six years before going to Maryville.

Gum Spring Church, Union Association, called **Raymond Smith** of Lexington, Ky. as pastor. He received his training at Northwestern Seminary in Minneapolis and Clear Creek Bible Institute (Ky.).

New Duck River Association—Hannah's Gap carpeted the auditorium and installed air-conditioning. North Fork put a new roof on its building and redecorated the inside.

New deacons ordained at Harmony Church, Holston Association, were **Jim Daniel, Bo Wheelock** and **Bill Harris**.

Good Shepherd Church, Unicoi, **Maurice Quillen**, pastor, is building a new pastorium.

**A. Richard Ratliff**, 1417 Miller Street, Kingsport, resigned his pastorate in Bluefield, W. Va., to do fulltime evangelism. He is a former pastor of Temple Church, Johnson City.

Leawood Church, Memphis, was led in a revival by Evangelist **David Walker**. There were 16 additions by letter, 17 by profession of faith and baptism, one other conversion, and many rededications according to a report from **Jerry L. Glisson**, pastor.

Charlotte Road Church, Nashville, called **David Watts** as minister of music. He was formerly at Country and Town Church, Camp Hill, Pa. Watts is married and has two children, **Kay Lynn, 7, and David, Jr., 4.** He will enter Belmont College as a music major. **Thomas C. Smith, Jr.** is pastor at Charlotte Road.

**Joe R. Stacker**, former pastor of First Church, Greeneville, preached his first sermon as pastor of First Church, Concord, Aug. 25. A native of Greenbrier, he has also served as director of student activities at Carson-Newman College and pastor of churches at Milton, Tenn., and Alexandria, Va. He is president of the East Tennessee Baptist Pastors' Conference. At Concord Stacker succeeds **Kenneth Chapman**, who left in March to do mission work at Saskatoon in Saskatchewan, Canada.

**Elven D. Hensley** has resigned after nearly five years as pastor of Parkburg Church, Pinson, to become pastor of Wardell Church, Wardell, Mo.

Services for **Ernest Porter** were conducted Sept. 4 at Oakland Church, Springfield, by **Lesley McClure**, pastor, and **Elmer Mason**. Porter, age 80, had been a deacon of Oakland Church for 44 years. He had also served as music director and treasurer.

Capleville Church near Memphis conducted a summer revival under an old-fashioned brush arbor Aug. 18-25. According to **Ralph Moore**, retired associational missionary, it has been 20 years since a revival was held under a brush arbor in the association. There were three professions of faith and a number of decisions. **Don Reed** of Paragould, Ark. was the evangelist and **John T. Bomar** is pastor.

**Lowel C. Alexander** of Nashville, directed the music for the 74th Anniversary and Homecoming at Orcutt Avenue Church, Newport News, Va., Aug. 18. Former pastors and staff members were present also and took part on the program. Lunch was served to more than 1,100 at noon. Nearly \$50,000 was raised for the building fund. **Robert L. Estes** is the Orcutt Church pastor.

After 26 years in the US Navy, **Chief Robert Joyner** retired with military honors at Navy Communication Station, Wahiawa, Hawaii. His permanent address will be RFD 6, Brownsville, Tenn. Pastor **E. L. Patton** wrote that Joyner has served not only his country well, but his church, the First Church of Wahiawa, where he has served as deacon and president of the Brotherhood. **Mrs. Joyner** has served as president of her class and WMU circle, and taught a Training Union class consistently.

Valley View Church, Nashville, dedicated its new education building and enlarged sanctuary, Saturday, Aug. 24. Cost of construction was \$100,000. **Herbert Gabhart**, president of Belmont College, was guest speaker. **Dan G. Farmer** is pastor.

## Allen Is New Pastor First Church Gallatin

**Harold Allen** is the new pastor of First Church, Gallatin. A native of Humboldt, he moved with his family to Cairo, Ill., when he was about six. He came to Gallatin from the pastorate of Twelfth Street Church, Paducah, Ky. Allen is a graduate of Southern Illinois University and Southern Seminary. Mrs. Allen is a graduate of Southern Illinois University and has served as a high school teacher. They have two sons, **David**, age 5, and **Stephen**, age 2.

## Gift Memorializes Mrs. Preston Ramsey

A \$2,000 gift has been donated to Union University by Bellevue Church, Memphis, in memory of Mrs. Audrey Ramsey, a former employee of the college.

Mrs. Ramsey, the widow of the late Dr. Preston L. Ramsey, a leading Baptist minister in Ky. and Tenn., was named manager of the Union University Bookstore in 1962. She remained in Jackson until a serious illness in 1966 forced her to give up the strenuous work.

Late in 1966 she was appointed admissions counsellor for Union in Memphis and Shelby County—a job she held until a few short weeks before her death in April of this year.

**Thomas Bridges** was ordained Aug. 25 at Leadvale Church, **William Jenkins**, pastor. Bridges has been called as pastor of Bible Chapel. Leadvale and Bible Chapel are both in Nolachucky Association.

After serving as supply pastor of Head of Richland Church for a short time, **John Hipsher** was called as pastor.

Antioch Church in Sevier County observed its Centennial, Sept. 15, with an all day service. Pastor **Creed McCoy** of Valley Grove Church began revival services continuing through the week.

A \$10,000 gift for Carson-Newman College, from **Hon. James E. Burke**, Morristown, was the pleasant surprise that greeted **Dr. Harley Fite**, retiring president of the college, during the late afternoon of his last day in office.

## For Sale

Twenty church pews 10 ft. long, ten pews, 9 ft. long, twelve pews ranging from 5 to 14 ft. long for choir; pulpit with two chairs and communion table. These were manufactured by Wolfe Brothers, and condition is fair to good in medium oak finish. Price \$500.00. Contact Pinecrest Baptist Church, Rt. 2, Johnson City, Tenn. Telephone 926-9394.

# National Baptist Body Rejects Militant Move

By Walker L. Knight

**ATLANTA (BP)**—The world's largest Negro Baptist group meeting here overcame strong efforts to move it toward a more militant position on civil rights and social action.

Instead the 15,000 delegates heard president J. H. Jackson of Chicago denounce civil disobedience, urge Negroes to put the nation first, and praise President Lyndon Johnson.

The occasion was the 88th annual session of the National Baptist Convention, U.S.A., Inc., whose 6½ million members make it the largest of the three National (Negro) Baptists groups.

Jackson did not let the fact that the convention was meeting in the hometown of Martin Luther King Jr., deter him from again emphasizing his opposition to civil disobedience and his support of the U.S. Constitution.

Jackson, who was re-elected for his 16th term, said the civil rights fight as originally planned had been lost.

Originally the fight was to achieve integration, was to be carried out within the Constitution and was to provide first-class citizenship."

We have lost the fight psychologically, for many have lost faith and believe civil disobedience is a more powerful weapon. We have lost the nonviolent aspect of the struggle," he said, and the Negro has earned the title of the leader of riots.

Jackson was pushed hard, especially in a preconvention meeting of the board of directors, for a program of social action.

A small, descending group calling themselves "Concerned Clergy of the National Baptist Convention, U.S.A., Inc.," asked for a social action commission, help for the hungry people in Mississippi, aid to starving children in Biafra, support for the poor people's movement, and a denouncing of Georgia Gov. Lester Maddox and former Gov. George Wallace of Alabama.

Though action was taken on none of the proposals, proponents considered they won a major victory because they were given the opportunity to expose the membership to the ideas.

Throughout the five day meeting there was a pronounced tug of war over some memorial for Martin Luther King Jr., and the tension was heightened by Jackson's open stand against civil disobedience, a point of disagreement he had with King for years.

Despite pressure for a separate memorial service and for some recognition during his presidential address, Jackson did not even mention King's name.

Standing on the platform behind him all

during the address was Ralph Abernathy, successor to King as head of the Southern Christian Leadership Conference. At no time was Abernathy recognized by those presiding. He is affiliated with the Progressive National Baptist Convention, a group which separated in 1961 from Jackson's convention over the question of tenure for the president.

A separate memorial service was held for King at Tabernacle Baptist Church, attracting about 200 of the delegates.

Sandy F. Ray, pastor from Brooklyn, New York spoke at this memorial service, along with Abernathy. Ray was later elected vice-president of the convention. His election was considered a victory for the "Concerned Clergy" group, and a unifying development for the convention.

Jackson earlier expressed his belief that "the solution to racism lies in religion. I don't believe we are called upon to seek integration or force ourselves into white churches."

When asked about a possible merger between his group and the Southern Baptist Convention, he said that because of the suffering of the Negro people through the years, "we know something about the cross and because of that, we may become the saviors of the Christian church." He did not expect any merger to develop.

No endorsement was given a presidential candidate, but delegates were urged to withhold commitment on any political candidate for the present time and study issues and analyze campaigns of both major parties as well as the platforms of state and local candidates.

Jackson is a strong advocate of the Negro communities need to move from "protest to production," and his position was strengthened as the convention voted to begin work on a \$9 million housing project in Miami for low and moderate income dwellers.

Also the convention purchased the Natchez (Miss.) College, from the Baptist State Convention of Mississippi for \$100,000, with the understanding the Mississippi group could repurchase the institution later if desired. The college has been in financial difficulty for a number of years.

Jackson, in his presidential address, charged the press with the imposition of the term "black" upon the Negro community. He indicated the most acceptable word was Negro, and that "black" leaves out too many who are colored.

"The use of the word 'black' is but the first step in developing an apartheid system in the United States."

The convention voted to meet next year in Kansas City.

Woman's Missionary Union

## YWA House Party Personnel

Pictured are missionary personnel who will speak at one of the three state YWA House Parties at Paris Landing Inn, October 18-20; Montgomery Bell Inn, October 25-27; and Gatlinburg Motor Lodge, November 8-10.



Mrs. Williams



Williams

Publicity regarding reservations has been sent to all local church YWA Directors

and WMU Presidents. See the September 12 issue of The Baptist & Reflector for information regarding registration and other program personages.



Hughes



Amos

and WMU Presidents. See the September 12 issue of The Baptist & Reflector for information regarding registration and other program personages.

## Baptist Hospital Executive Wins Top Award

**ATLANTIC CITY (BP)**—Frank S. Groner, administrator of Baptist Memorial Hospital in Memphis, received the top award for excellence in hospital administration from the American College of Hospital Administrators meeting here.

The Gold Medal Award cited the hospital's growth from 500 to 1400 beds and the expansion of educational and research programs during Groner's administration since 1947.

Groner is past president of the organization which granted the award, and is also past president of the American Hospital Association, state and regional hospital associations. He is the only individual ever to have received all three top awards from the American Hospital Association, the Blue Cross Association and the American College of Hospital Administrators.

**TWO LADIES WANTED:** One to work in central kitchen and dining room; one houseparent to care for small girls, ages three through eight. Contact L. W. Hart, Supt., Baptist Children's Home, Franklin, Tenn. 37064. Phone 794-6648.

# FMB Appropriates \$20,000 For Nigeria's Starving

By Ione Gray, Director of Press Relation

The Southern Baptist Foreign Mission Board, meeting September 12, appropriated \$20,000 for relief of human suffering in eastern Nigeria, an area ravaged by civil war for more than a year.

"Our concern is for people wherever they live and whatever their circumstances," declared Dr. Baker J. Cauthen, executive secretary of the Board. He and Dr. H. Cornell Goerner, secretary for Africa, have recently been in Nigeria.

Dr. Goerner pointed out that in the distribution of relief funds the Board will continue its position of strict neutrality on the political issues in the Nigerian civil war and noninvolvement in civil warfare. The Foreign Mission Board has sponsored work in Nigeria for 118 years and currently has 238 missionaries assigned to the country.

"As reported in the press, suffering in the war-torn areas is extremely acute," said Dr. Goerner. "Hundreds of children are dying daily for lack of adequate food." The relief money will be used to try to get food to refugees on both sides of the battle line. Funds will be channeled through the Nigerian Baptist Convention, the Nigerian Red Cross, and other agencies.

"Let us pray that our missionaries may be able to serve as ministers of reconciliation and have a part in healing the wounds of war and beginning the process of rebuilding a shattered country," Dr. Goerner urged.

Regarding the Board's continuing ministry to Nigeria's sick, Dr. Cauthen said a shortage of missionary doctors and other medical workers is causing great concern. Illness, accidents, and other factors in missionary families have left vacancies that must be filled.

Dr. Goerner announced that Rev. and Mrs. Harrison H. Pike (of Texarkana, Tex.), former missionaries to Brazil, arrived in Luanda, Angola, West Africa, late in August to serve as Southern Baptists' first "fraternal representatives" to the Baptists of Angola, an overseas province of Portugal. Their presence inaugurates a three-way co-

operative effort involving the Southern Baptist Convention, the Baptist Convention of Angola, and the Portuguese Baptist Convention.

## Missionaries Flexible In Troubled Mideast

"Tension, unrest, and uncertainty" still characterize the Middle East, with commando raids, action by regular military units, and frequent flights by military planes, said Dr. John D. Hughey, describing conditions observed during a recent six-week trip to Europe and the Middle East, the area for which he has administrative responsibility.

"Fighting along the Jordan River has caused the evacuation of the valley, with crops left unharvested," he said. "Refugees who have fled from one part of Jordan to another have had to find lodging and food where they can, while those from Israeli-occupied territory (including Gaza) live in tent cities of up to 70,000, administered by the United Nations Relief and Works Agency (UNRWA)."

Despite the situation in Jordan, the Baptist Hospital, and Baptist schools, churches, and a book store are functioning normally, Dr. Hughey reported. Summer camps were conducted, though they were held on the hospital compound in Ajloun instead of at the usual camp site, which is near the border.

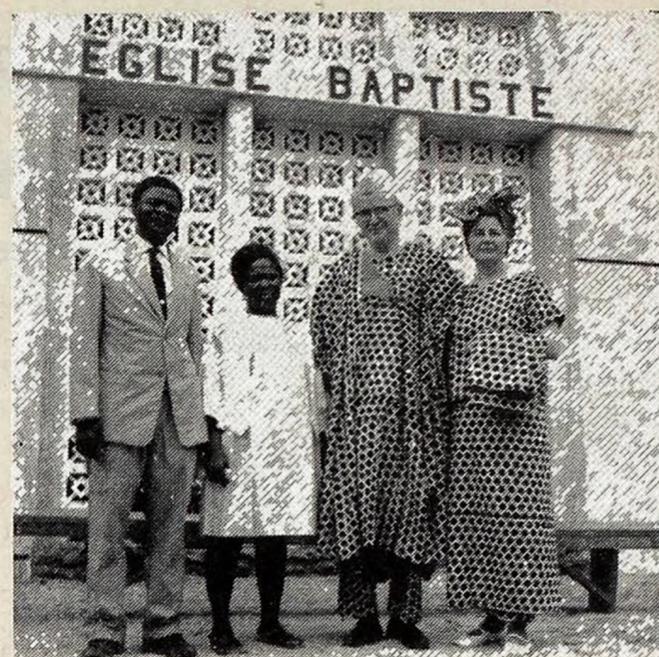
"Missionaries in Israel have assumed responsibilities in Jerusalem and on the west bank of the Jordan River which were formerly borne by missionaries to Jordan," Dr. Hughey continued. "They are responding in an alert, prudent, and constructive manner to new opportunities.

"Missionaries at the Gaza Baptist Hospital, including nurses who went out this year to meet the emergency, have never worked harder or more happily, and the Baptist church in Gaza functions with freedom and a good response among the people."

Dr. Hughey announced that plans are being made for representative Southern Baptist missionaries to the Middle East, North Africa, India, and Pakistan to meet in Iran next summer for a conference intended to produce new insights and improved strategy for mission work among the more than 300,000,000 Muslims in those parts of the world.

## INFORMATION NEEDED

Anxious for "given" name a Baptist preacher Morrison; Eng. born, served as Amer. soldier Rev. or 1812; preached in Monroe County, Tenn. circa 1820; may have gone into N.C. or Ga. Oldest son, Thomas Jefferson, born 1820 Monroe Co., another son John; daughter Elizabeth born 1827, married Wm. G. Thrasher—had several sons. T. J. later lived in Ga. & Ala. Reward for authentic information on name.  
GAY MORRISON, Sr., PO Box 55, Hot Springs, Ark. 71901



Dr. Baker J. Cauthen (third from left), executive secretary of the Southern Baptist Foreign Mission Board, and Mrs. Cauthen stand with Pastor and Mrs. J. O. Owolabi before the recently dedicated building of First Baptist Church, Lome, Togo. The Cauthens wear African robes given them as guests of honor. French for "Baptist Church" identifies the new building for Lome's many French-speaking residents. (Photo by Billy L. Bullington)

## Ritchie Brothers Indicted For Fraud

ABILENE, Tex. (BP)—A federal grand jury here has indicted two Fort Worth, Tex., Baptist pastors on charges they helped swindle 22 churches across the eastern half of the United States of about \$5 million in 1965.

The 13-count indictment accused Homer G. and Omer H. Ritchie, pastors of the controversial First Baptist Church of Fort Worth, of mail fraud, conspiracy, fraud in the sale of church bonds, and interstate transportation of fraudulently obtained bonds. Eleven other persons were also included in the indictment.

An assistant United States attorney said the case represented at least eight months of work by federal postal inspectors.

He said 21 churches from Texas to New York and Michigan to Florida issued building bonds expecting to be purchased by insurance companies. Few of the churches received any monies and only a total of \$180,000 in construction work was ever completed on the proposed buildings.

Both the Ritchies are spiritual heirs of the late J. Frank Norris, who disassociated himself from the Southern Baptist Convention in the 1930's and formed his own association of churches. None of the other churches involved were affiliated with the Southern Baptist Convention.

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# SBC Executive Committee Hears Plea For Unity From Criswell

**NASHVILLE (BP)**—The president of the Southern Baptist Convention, W. A. Criswell of Dallas, issued a plea for unity within the 11-million member denomination during an address to the SBC Executive Committee here.

"It would be tragic if we faced the challenge of this hour and time and were not together, Criswell told the 59-member Baptist group here.

He observed that he did not feel the Southern Baptist Convention was going to split, "but we can fray mighty easily. . . . This is not the time to fray and fall into divisiveness and division."

During another session of the committee, an Alabama Baptist pastor warned against repercussions in Baptist churches concerning a trend he observed in the SBC toward emphasizing social and political issues.

"We call upon the leaders and agencies of the Southern Baptist Convention to lead us away from social and political involvements which deteriorate our strength and vigorously lead us to a recommitment of proclaiming the gospel to all men through evangelism and missions," said Sam Granade, pastor of the First Baptist Church in Evergreen, Ala.

Granade submitted a written "statement of concern", but no action was taken by the Executive Committee, and it met with almost no discussion from the floor.

Granade did not request the Executive Committee to approve his statement, but said his church had adopted it and that he was thinking about presenting it to the Alabama Baptist Convention next November and to the Southern Baptist Convention.

The Alabama pastor said he was concerned that convention leadership was "leaving our people behind," and that some Baptists interpreted the adoption of a statement on "The Crisis in Our Nation" by the SBC last June as a "mandate to move full speed ahead" in social action.

He observed that great numbers of Southern Baptists would not stand for this, and would cease to give financial support to missions through the Cooperative Program. "If the present trend continues, we will see that what has been 125 years in the making has been fragmented."

In his address to the Executive Committee, Criswell said that some Baptist pastors and church members were going through "deep and troubled waters" at this time, but he issued a call for unity within the denomination.

Criswell offered five basic truths and commitments that "if we accept will enable us to stay together and work together" despite differences within the denomination.

The five, briefly summarized, were: (1) love for the Lord, (2) love for the lost, (3) love for the Bible, 4) love for the Brotherhood and for all humanity, and (5) love for right and moral rectitude.

Speaking with emotion, Criswell told the Executive Committee he had experienced a "battle in my heart" over the point of loving all mankind within the past several years. "Nobody in this earth knew that was going on in my soul, but I came to the firm conclusion that I had to change, and I've never been so blessed as I have been these last several years."

"Can't we agree on that—we shall love all men?" Criswell asked with emotion. "We are to love all mankind, and are to call no

## SBC Leaders Discuss Progress In Race Statement Actions

**NASHVILLE (BP)**—During two separate meetings here, Southern Baptist Convention leaders discussed for nearly six hours the progress Baptists have made in race relations and in implementing a statement on "The Crisis In Our Nation" adopted by the convention in June.

The basic conclusion of the discussion seemed to be summed up with the phrase, "We've done a lot more than probably most people think, but we've got a long way to go."

Much of the two meetings was devoted to listing things that SBC agencies, state conventions and local churches have done or are planning in the area of race relations.

"We've told it like we'd like to see it, but when we tell it like it is, it may not be quite as optimistic," observed Southern Baptist Convention Executive Committee Treasurer Porter Routh at the close of the session attended by SBC agency representatives.

Routh said that a surprisingly small number of negative responses criticizing the statement on "The Crisis In Our Nation" adopted by the SBC had come to the convention office here.

The convention-approved statement declared, among other things, commitment to obtain equal human and legal rights for all people, refusal to be a part of racism, and acceptance of every Christian, regardless of race, as a brother welcome in church fellowship.

The statement further called upon individuals, churches, associations and Baptist state conventions to join the SBC "in a renewal of Christian effort to meet the national crisis," and asked the SBC Home Mission Board to take the lead in implementing the statement.

man common or unclean. Oh, I wish our whole Baptist denomination were like that," he pleaded.

Earlier during the Executive Committee session, Arthur B. Rutledge, executive secretary of the SBC Home Mission Board, brought a report on the Crusade of the Americas, and implementation of the statement on "The Crisis In Our Nation" which had been assigned by the SBC to the board.

Rutledge listed the three purposes of the Crusade of the Americas as being spiritual renewal, witnessing, and building a foundation for the true moral and spiritual issues facing society.

The third objective is binding expression in the response to the statement on "The Crisis in the Nation" adopted by the convention, Rutledge said. "It is most fortunate that when we are trying to face up to the crisis in the nation, we are in the midst of the greatest evangelistic effort we've ever undertaken."

At both the meeting of SBC agency representatives convened by the Home Mission Board, and the annual Southern Baptist Communications Conference here the following day, state and national leaders of the SBC itemized ways Baptists are seeking to implement the statement.

The list ranged from trying to obtain jobs for poverty-stricken Negroes in Louisville, to trying to hold integrated teas for white and Negro Baptist ladies in Alabama.

The actions included such things as pulpit exchanges of white and Negro churches, communication dialogues between black militants and white Southern Baptists, courses at Baptist seminaries on Southern Baptists' unique responsibilities in race relations, integration of Baptist institutions, conferences dealing with the urban crisis, depth studies on the problems involved, examples of churches ministering to, and involving, all races, new curriculum material, poverty programs, etc.

In a summary address to the Communications Conference, Baptist Program Managing Editor Leonard Hill said that more things have been done than could be listed in the time available, but "the list of things left undone would admittedly be much longer."

"It is not accurate to say Southern Baptists have done nothing to meet the problems of the national urban crisis, but neither can it be said that such actions are new in SBC history," Hill said.

He added that while some reports from the Houston convention claimed the convention was starting a new social action program, "social action" is not new for Southern Baptists, who have been engaging in "social action" since the convention started in 1845.

# "The Salvage Room" Gives Alcoholics Needed Help

By Adon Taft  
Religion Editor, Miami Herald

MIAMI (BP)—They called it the salvage room. It was a messy 20 by 40-foot space in the basement of First Baptist Church here where broken and worn out furniture, scraps of lumber, odds and ends of all sorts of things, and just plain junk had been stored for years.

Today they call it The Salvage Room. It is clean and neat as a pin, comfortably furnished with the renovated couches, chairs and tables which once were stored there.

It is not, however, the change in the furnishings and their surroundings which has given the place its capital letter name. It is the transformation of the lives of the men and women who frequent The Salvage Room.

They are alcoholics and dope addicts. They include bankers, lawyers, housewives, and bums. But all are hooked on a habit they want to kick.

At almost any hour of the day or night you might find two or three of them at their special place in the basement of the First Baptist Church. As many as 17 of them have been there at one time. A recent count showed 62 visits (some of them were repeats) in a week's time.

They go there to drink—coffee, that is; to talk—to those who understand their problems; and to pray—to the God they're told "loves them enough that he paid for all the drinks they ever had. He paid for them on the cross."

Passing on the message is Clarence Hord, a 47-year-old painting contractor who for 30 years fought a losing battle with alcohol and "the pills." He knew from personal experience the need of The Salvage Room, so he started it and is mainly responsible for keeping it going.

Hord was a 14-year-old boy in Indianapolis when he had his first drink. It was home brew served by his grandparents before meals.

The effect of the drinks made Hord want to experiment more with alcohol, and by the time he was 18 he was an alcoholic who started down the path which took him to skid rows from one end of the country to another.

It took him through a marriage with and divorce from another alcoholic. It took him through several successful businesses to ruin as he repeatedly fell off "the wagon." It took him out of churches where he sought the straight and narrow path for a time with his present wife, whom he met after coming to Miami in 1947.

Then, a little more than three years ago, he woke up in New Orleans in the worst

shape he had ever been in after an almost continuous three-year binge.

With the help of a Christian landlady he turned to God in prayer and found what he is sure is "the only antidote to alcoholism." He found special strength in Psalms 32:5 and Mark 1:15.

He returned home, found a friendly congregation at First Baptist Church, and finally reunited with his family. He left his alcohol and all that goes with it behind him, but he soon found that God wanted more than that from him.

"The pastor (Charles Stanley, who recently resigned to take a church in another city) was preaching a series of sermons on making yourself available to God," recalls the thin, sandy-haired man whose body always will bear the marks of his hard life. "And it had me wondering about what I could do for God," Hord said.

Then one of the deacons of the church asked Hord to go with him to see a man with a problem. "I didn't think anybody at the church knew I was an alcoholic," said Hord, "so I was surprised when the deacon told me the guy was an alcoholic."

That was the beginning of Hord's visits to jails, bars, homes, and hospitals to pick up men and women who somehow got word to him that they needed help. He would take them to "sober clubs," to drug stores, or restaurants where they could drink coffee and talk over their problems.

Then one of the struggling alcoholics who had become a special friend of Hord's told him, "Clarence, I just wish that we had a place to go to, that we could go to any time of night, a place that we could just more or less call our own." He noted that it was "embarrassing to go to the restaurants and drugstores in a drunken condition or to talk over problems."

So Hord talked to the pastor about using the salvage room. He got an okay and began, with the help of some of the men of the church and some of the alcoholics, to transform the place into The Salvage Room.

He made it look like a big living room, but with a couple of unusual items in it. At one end is something like a big window display. It is a simulated grave with a tombstone that reads, "It leaves you breathless—breathless means dead."

There also is a huge bottle beside which a dummy hangs on a rope, signifying that the alcoholic is at the end of his rope. And on the wall is a picture of Christ, offering His peace to the alcoholic.

Next to the display is the coffee bar, on which is written John 3:16—"For God so

loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Above the bar is the inscription, "I can do all things through Christ, Who strengthens me."

There are two television sets in the room because, Hord explained, "people will sit in a tavern and get stupefied drunk watching a football game or other sports on TV. So we wanted them to be able to come here to watch TV without drinking anything but coffee."

A record player and two tape recorders are in the room along with records and tapes of religious or "mood" music, sermons, and testimonies from Hord and others. There is a speaker which pipes in church services from upstairs to those who don't feel in condition to mingle with other worshippers.

All around the room are mirrors with messages like "Do you know yourself?" or "Are you ready, and where are you going?" on them.

Scattered on the tables are numerous Bibles and religious books. There is a bulletin board listing people who need prayer. Another one is full of newspaper and magazine clippings on alcoholics and their problems.

On the floor from the basement entrance into The Salvage Room are painted footprints and a message which declares: "For we walk by faith, not by sight."

Every evening either Hord or Winston Campbell, a nurseryman who never took a drink in his life, is in The Salvage Room to read the Bible and pray with any addict who comes in.

They go out looking for others when they know it is their "bud" time (a period in a seven-to-nine-week cycle when the alcoholic gets the urge to drink) and they need to be busy among non-drinking friends.

They figure about half the people they've worked with—or about 20—are "going straight." Their most recent victory is an alcoholic couple in which the man frequently beat the woman severely.

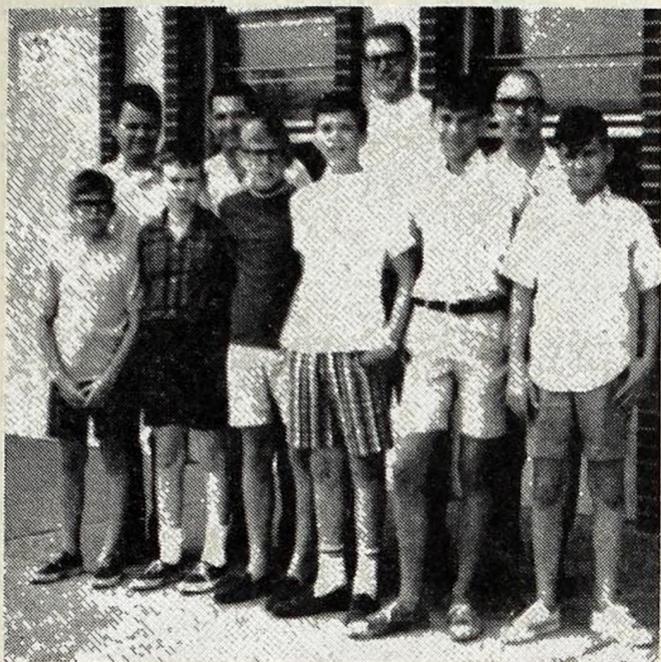
Both have "accepted Christ as their Savior," reported Hord, and have begun to live right. They have been persuaded to marry to legitimize their years of living together which has produced three children.

Even after such a decision for Christ, alcoholics sometimes fall, Hord pointed out, because they live in continual temptation from drink. But the end result is sure, he feels.

The life of a converted alcoholic "is not easy, but it's simple," declared Hord. "You have to keep telling yourself, 'you can't, but God can.'"

And if there ever is any question about it, all you have to do is drop into The Salvage Room for reassurance.

## 4th National RA Congress in Oklahoma City



Aug. 13, some 10,323 boys found themselves packed in the fairgrounds arena in Oklahoma City, Okla. for the 4th National Royal Ambassador Congress. Those attending saw real Indians, missionaries from foreign lands, the governor of Oklahoma, and many other interesting persons and exciting things. The new Royal Ambassador song, written by Gene Bartlett, was introduced by him and used throughout the Congress.

Wednesday morning, Crusaders, Pioneers, and Ambassadors had special sessions where they heard missionaries speak, saw a judo exhibition, and had special entertainment. In the evening the boys heard a telephone conversation between John Scales of the Brotherhood Commission and William Pogue, one of our astronauts. Dr. Robert Hingson, medical scientist and leader of world medical missions teams spoke. Thursday was climaxed by an exciting rodeo.

Tennessee had approximately 350 boys at the Congress. Churches represented were: Colonial Heights, Kingsport (pictured); First Brownsville; First Cleveland, Big Springs, Maple Street, Michigan Avenue, Mount Carmel, North Cleveland, Thompson Springs, and Westwood; First Dyersburg; North Jackson, Jackson; First Jonesboro; Cumberland in Knox Association; First Madisonville; Alpha of Morristown; Donelson View, Inglewood, and Woodmont of Nashville; First Puryear; First Ripley; Springfield; First Tullahoma; Bellevue, Berclair, Broadway, Calvary, Eudora, Glen Park, Leawood, Poplar Avenue, Second, Union Avenue, and Whitehaven all of Memphis.

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# A Summer With Student Missionaries

By Lyn Brasfield

This summer twenty one student missionaries conducted approximately one hundred and sixty eight Vacation Bible Schools throughout the eight week period, June 17-August 9. The Tennessee Sunday School Department enlists and trains the missionaries, and the Mission Department assists financially.

These student missionaries, enrolled at the following schools: Belmont, Union, Carson-Newman, Austin Peay State University, University of Tennessee—Martin, Memphis State University, Middle Tennessee State University, Tennessee Tech, Baylor (Texas), and Judson College (Alabama), are some of the most wonderful young people ever to serve as summer missionaries. All of them have given much thought to their

life's work, some have dedicated their life to some phrase of mission work.

I would like to thank the Baptist Student Directors throughout the state who assisted me in enlisting these students and the Associational Missionaries who worked diligently with the students as they arrived in the associations to do the work.

The student missionaries in Stewart Association had the unusual privilege of leading out in a Vacation Bible School held at Paris Landing State Park for two days for children of the campers. The children seemed to enjoy meeting outdoors around the picnic tables for their Bible School. During the Joint Worship Service the children were accompanied by an accordion as they sang. When you realize that these children could have been swimming or boating or participating in almost any sport available at this State Park, you know that they came because they wanted to. Many of these children had never been in Bible School before. The response and enthusiasm of these children were good.

Cumberland Association was the scene of a first in Bible Schools. Student missionaries in this association did a variety of things; such as working in Bible School as principal and Department Superintendent, leading out in several revivals in the area of preaching and leading the music; visiting to promote a coming Bible School. A Bible School was held on a vacant lot and the various age groups met on the lot.

We have had Bible Schools in tents on vacant lots, but usually in some kind of building. The workers felt that these Bible Schools were very successful.

## HEISS ON FURLOUGH

Rev. and Mrs. Donald R. Heiss, Southern Baptist missionaries on furlough from Japan, are living at 4015 S. Russell St., Jefferson City, where their son Jim is a freshman at Carson-Newman College. With them are their three younger children, John, 16, Paula, 14, and Danny, 12.

Both Mr. and Mrs. Heiss are graduates of Carson-Newman College, and he was pastor of Eastside Baptist Mission, Jefferson City, during his senior year.

Mr. Heiss has preached frequently in evangelistic meetings and in camps and retreats.

They expect to resume their work in Aomori next June. Their two older children will remain in the States.

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# Attendance & Additions

## Religious Records

May God Be With You by Kate Smith is RCA LSP-4031, arranged and conducted by Glenn Osser and produced by Andy Wiswell. This is a choice album containing eleven selections superbly rendered by Kate Smith. Her voice is clear as crystal and mellow with warmth and sincerity. Such selections as "Say A Little Prayer," "There Will Be Peace in the Valley For Me," "My Lord is Near Me All the Time," "You'll Never Walk Alone," "I Believe in Miracles," are movingly rendered.

Beautiful Isle of Somewhere by Jake Hess and his family group is RCA CAL-2268 produced by Darol Rice and Ethel Gabriel. The ten selections of this album contain a nostalgia for the old-time religion with such selections as, "Old Camp-Meeting Days," "Down By the Riverside," "Everytime I Feel the Spirit," and "This Ole House."

## Childrens' Record

The Jungle Book contains songs from Walt Disney film production including "The Bare Necessities," "That's What Friends Are For," "My Own Home," and others, and on the flip side, a dramatic presentation of Rudyard-Kiplings' **The Jungle Book**. The songs are sung by Emile Renan with the able assistance of Robin Grean. This is RCA CAL-1102.

Lakeview	43		
Hillhurst	309	86	3
Inglewood	573	137	
Joelton	304	100	4
Judson	335	81	
Benton Avenue	70	22	
Junior League Home	29		
Lockeland	421	85	
Park Avenue	1009	290	
Pegram Mission	40		
Rosedale	138	51	
Tusculum Hills	359	111	2
Two Rivers	373	175	2
Woodbine	433	141	1
Oak Ridge, Robertsville	545	157	
Old Hickory, First	404	158	
Peytonville	30	27	
Oliver Springs, Beech Park	197	97	
Parsons, First	208	59	2
Philadelphia, Cedar Fork	151	89	
Pigeon Forge, First	254	63	3
Portland, First	329	121	
Powell, First	256	57	
Glenwood	337	138	
Pulaski, Highland	111	27	
Rockwood, First	401	93	
Clymersville	31		
Savannah, First	217	69	2
Sevierville, First	507	153	
Seymour, Dupont	108	52	
First Chilhowee	207	59	
Shelbyville, First	463	150	
Shelbyville Mills	193	68	
Springfield, Oak Grove	186	92	
Sweetwater, First	388	110	
Trenton, First	462	102	1
Troy, First	202	107	
Tullahoma, Grace	176	86	
Union City, First	635	144	
Second	321	110	
Waverly, First	259	79	2
Waynesboro, Green River	188	75	1
White House, First	162	49	1

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Churches	S.S.	T.U.	Add.	September 15, 1968
Alamo, First	241	76		927
Alcoa, Armona	176	102		356
Calvary	146	61		906
First	438	200	2	146
Athens, Central	147	63	1	191
East	308	131		588
First	539	193		269
Auburntown, Prosperity	122	71		580
Baxter, First	94	65		214
Bean Station, First	108	44		619
Adriel	59			379
Barnards Grove	111	30		67
Brighton	245	130		152
Brownsville	535	175	6	291
Mission	86	40		121
Calhoun, First	171	85	1	536
Chattanooga, Avondale	197	90		135
Mission	74	41		117
Brainerd	898	286	9	40
Calvary	189	61	1	197
Central	735	243	2	168
Meadowview	46	27		336
Concord	508	165	1	146
East Lake	446	102		256
East Ridge	644	164	6	245
First	941	241		281
Morris Hill	254			67
Northside	304	72	1	110
Ooltewah	165	51		264
Red Bank	1021	219	1	398
Ridgedale	472	185	5	294
St. Elmo	275	71		295
Second	122	29		119
Silverdale	218	115		172
White Oak	442	142	2	374
Woodland Park	231	105		127
Church Hill, First	854		5	339
Clarksville, Gracey Avenue	216		4	112
Hillcrest	254	239	3	292
Clinton, First	574	151	5	43
Second	560	116	5	244
Collierville, First	330	77		86
Columbia, First	409	108	2	584
Highland Park	355	116	1	437
Concord, First	301	106	6	182
Cookeville, Bangham Heights	61	49		1471
First	517	238	17	486
Washington Avenue	245	95	3	279
Corryton	244	102		114
Crossville, First	201	44		125
Homestead	222	66		1149
Denver, Trace Creek	117	45		213
Dresden, First	230	60		195
Dunlap, First	163	51	2	188
Dyersburg, Southside	208	80		116
Elizabethton, Calvary	155	59		445
First	272	62		835
Siam	193	72		235
Etowah, First	248	51		89
North	303	105	2	709
Franklin, Walker Memorial	238	77		189
Gladeville	143	75		78
Grand Junction, First	129	85		96
Greeneville, First	311	75	2	473
Cross Anchor	18	15		508
Hartshaw	60	27		803
Second	123	42	2	777
Greenbrier, Bethel	193	91		310
First	354	115	1	811
Jordonia	40			603
Lights Chapel	40	15		205
Harriman, Piney Grove	147	45		710
Trenton Street	289	78		188
Henderson, First	257	78		132
Henry	88	63		59
Hixson, Central	382	184	2	214
First	406	70	1	52
Memorial	298	112	3	212
Jackson, Calvary	389	176	3	87
Highland Park	240	79		158
Parkview	332	107		118
West	714	304	7	573
Woodland	138	56	3	140
Johnson City, Central	571	140	2	49
North	218	51		278
Temple	355	101		198
Unaka Avenue	315	86		586
Kenton, First	217	78	3	91
Macedonia	80	66		55
Kingsport, First	851	193		94
Litz Manor	172	64	1	135
State Line	525			75
Kingston, Cedar Grove	260	181	2	225
First	358	151		110
Knoxville, Black Oak Heights	251	79		65
Broadway	604	126	1	222
Central (Bearden)	765	204	2	78
Central (FT C)	1057	369		125
Cumberland	458	140	2	724
First				437
Immanuel				188
Lincoln Park				1396
Mount Carmel				108
Mount Harmony				41
Meridian				347
New Hopewell				314
Smithwood				680
Stock Creek				379
Wallace Memorial				20
West Lonsdale				430
Lafayette, First				865
Lawrenceburg, Deerfield				151
Highland Park				
Lebanon, First				
Rocky Valley				
Trinity				
Lenoir City, Beads Chapel				
Calvary				
Dixie Lee				
First				
Kingston Pike				
Lewisburg, First				
London, Corinth				
First				
Union Fork				
Madison, Alta Loma				
First				
Madisonville, First				
Manchester, First				
Trinity				
Martin, Southside				
Marvville, Everett Hills				
Unity				
McKenzie, First				
McMinnville, Gath				
Magness Memorial				
Westside				
Mt. Juliet				
Memphis, Acklena				
Ardmore				
Bartlett				
Bellevue				
Beverly Hills				
Boulevard				
Calvary				
Dellwood				
First				
Glen Park				
Graceland				
Hickory Hills				
Kennedy				
Leawood				
Lucy				
Parkway Village				
Prospect				
Scenic Hills				
Sky View				
Speedway Terrace				
Temple				
Trinity				
Union Avenue				
Wells Station				
Westmont				
Whitehaven				
Milan, First				
Northside				
Monterey, First				
Morristown, Alpha				
Bethel				
Buffalo Trail				
Cherokee Hill				
First				
Grace				
Magness View				
Manley				
Montvue				
Murfreesboro, First				
Calvary				
Immanuel				
Powell's Chapel				
Southeast				
Third				
Na hville, Belmont Heights				
Madison Street				
Charlotte Road				
Crievewood				
Dickerson Road				
Fairview				
First				
Carroll Street				
Cora Tibbs				
T.P.S.				
Glenwood				
Grace				
Grandview				
College Grove				
Haywood Hills				
Hermitage Hills				

# Baptist Leaders Warned Of Church Bond Frauds

**NASHVILLE (BP)**—An official of the Securities and Exchange Commission, speaking to the annual Southern Baptist Communications Conference here, warned top state and national Baptist leaders of fraudulent church bond schemes that have swept the south in the past year.

Richard M. Hewitt, senior trial attorney for the Southwest office of the Securities and Exchange Commission in Fort Worth, issued a plea for Baptists to provide some kind of counseling service for churches and individuals to help them avoid the pitfalls of church bond frauds.

"There are many, many excellent church bond programs," Hewitt added however, "But as a trial attorney for the SEC I only deal with the bad ones." He observed that the number of bad ones has been on the increase during the past 15 months.

Citing numerous examples, the SEC attorney said that hundreds of individuals are being swindled out of their life savings. He specifically mentioned the case of a widow with four children from Houston who invested her savings, \$50,000, in five church bond issues, four of which have defaulted and the fifth is going under; plus a widow in Henderson, Tex., who invested her life savings in church bonds, with the interest to pay her nursing home expenses. When the church defaulted, she had to leave the nursing home with no money to pay.

"We're dealing with fraud," Hewitt declared. He defined fraud for the Baptist leaders as "the violation of two of the 10 Commandments—stealing by lying."

Asking why the SEC is encountering fraud in the sale of church bonds, Hewitt answered: "It's because you have instances of unscrupulous ministers, contractors, promoters, and investors taking advantage of

unknowing people, who have little experience in finances."

He cited several reasons for the attractiveness of church bonds, including the high rate of interest return, coupled with the fact that most people are told they'll be doing the "work of the Lord" by investing in church bonds.

The SEC official said that church bond problems especially hit denominations which emphasize independence of the local church, especially Southern Baptists, the Baptist Fundamentalist Bible churches, and the Churches of Christ. "As a Methodist, I've always said the independence of Southern Baptists congregations was both a blessing and a curse," he observed.

Hewitt urged Baptists, working through their present structure, to work out some way to counsel churches considering bond programs so they wouldn't get stuck with a bad one. He suggested the idea of a committee of a banker, attorney or Certified Public Accountant to serve a local or regional association of Baptist churches with such a counseling service.

He strongly urged Baptist seminaries to offer courses in church finance to train ministers how to cope with the problems they will face. "Ministers are often taken advantage of because they have an inadequate understanding of church finance," he said.

For individual investors in church bonds, he suggested: (1) don't buy church bonds without knowing what you're buying, (2) demand sufficient financial information, (3) beware of guarantees, and (4) beware of church guarantees to buy back bonds before they mature.

Saying, "I haven't seen an ironclad guarantee yet," Hewitt cited the example of a church with \$18,000 a year income with

\$350,000 in church bonds and a sinking fund requirement of \$15,000, that was "guaranteed" by the local Baptist association. Yet the association had no plan for backing the bonds if they defaulted, and assets of only \$15,000.

Hewitt prefaced his remarks by saying, "I come bearing an Olive branch from the SEC." He pointed out that the SEC would not tell Baptists how to run their business. But the SEC is concerned about the problem affecting Baptists, and wants to do anything it can to solve the problem, he said.

Hewitt expressed hope that the churches, and the church bond industry itself, would solve the problem rather than for Congress to consider legislation to police the church bond industry.

Earlier, Bob Kilgore, director of the church loans division for the SBC Home Mission Board, told the Communications Conference, that he felt the SEC was asking six major questions of Southern Baptists. Kilgore has held lengthy conferences with SEC leaders over the problem.

The questions concerning both Baptists and the SEC are, Kilgore said: (1) Is the SBC doing anything about the problem, (2) what will be the posture of the SBC if the SEC takes action against SBC churches and pastors, (3) how can the SBC help the SEC tell its story, (4) how can the SEC help the SBC tell its story, (5) can the SEC give counsel to the SBC about actions contemplated towards Baptists, and (6) What will happen if the SEC is forced to ask Congress for legislation to police the church bond industry?

Kilgore said he had received six letters last month from people asking what could be done to recover money lost in church bond frauds, including one letter from an elderly lady who lost her life savings, is unable to work, and now is on welfare.

## W. O. Carver Started As Landmark

**LOUISVILLE (BP)**—Dr. William Owen Carver, the noted Southern Baptist leader, started his career as a Landmark Baptist, said Southern Baptist Theological Seminary Professor Dale Moody in a Founder's Day address here commemorating the 100th anniversary of Carver's birth.

Moody said that Landmarkism belonged to Dr. Carver's boyhood religious views, and that age 12, Carver read the sermons of J. R. Graves, the leading proponent of Landmarkism, to the young people and others who would come to unapproved services at his home church, New Hope Baptist Church near Hermitage, Tenn.

Carver's study at the University of Richmond, a Baptist school, "plus his independent habits, soon led him to see the basic theology of Landmarkism was unbiblical," said Moody.

The tenets of Landmarkism which Dr. Carver came to reject, as stated by Moody, were: "rejection of baptism by other denominations (alien immersion), refusal to recognize ministers of other denominations (pulpit affiliation), definition of the church in the local sense only, restriction of communion to the members of each local church (closed communion), and an unbroken succession of Baptist churches from John the Baptist to the present (church perpetuity).

Moody said that in addition to Landmarkism, two other currents in American Christianity were strongly opposed by Dr. Carver: "dispensationalism in eschatology and fundamentalism in Christology."

"It was his keen insight as an interpreter of the scriptures, both of the Old and the New Testament, that gave him a distaste for

the superficial dogmatism that often marched under these banners," said Moody.

Despite his vehement arguments on theological issues, Carver was not primarily a controversial figure, said Moody. His conflict with various currents of thought "arose out of his persistent efforts to define the mission of the church in the modern world." Moody said that Carver "pursued his goals with genuine compassion and humility" and "had too much integrity to be evasive and too much courage to be silent."

Dr. Carver, born April 10, 1868 and died May 24, 1954, was a member of the faculty at the Southern Baptist Theological Seminary here for more than 50 years and was the founder of its missions department. He is one of the two Baptist leaders for whom the Dargan-Carver library of the Southern Baptist Convention, Nashville, is named.

# Growing Toward Maturity

**Basic Passages:** Matt. 5:43-48; Rom. 8:29-30; Gal. 4:19;  
**Phil. 3:7-14; Col. 3:1-10**  
**Focal Passages:** Phil. 3:7-14; Col. 3:1-4

The word perfect in the Bible connotes the concept of completeness, well-roundedness, inclusiveness, ripeness, and maturity. All these ideas can apply to the last word "maturity" when properly understood.

Growing up into the fulness of the likeness of Christ is the highest goal of the Christian. This is our big objective. As we develop in that direction we become more effective, winsome, and happy.

The body of a child possessed by one old enough to have a full grown body attracts us because of its unusualness. However, the saddest situation is where there is the mind of a child in the body of an adult. This moves us with deep pity. Spiritual immaturity in one who has been a Christian for many years should sadden us even more.

It is the business of the churches to observe the lack of development in young Christians. It is their responsibility to do something about it at once. Provision should be made for the maturation of every member.

To see Christians maturing in the likeness of Christ in all the graces is one of the most beautiful and satisfying sights in the world. All young Christians are eager to witness, serve, and learn in the beginning. If neglected at that period they are apt to become indifferent.

## Maturing in Love Matt. 5:43-48

All the graces are evident in an embryonic form at the time of conversion. One of these is the attitude of love toward all. It is warmer toward the brethren but it extends to even enemies. However, the old flesh soon asserts itself and is likely to recreate an attitude of hostility toward enemies.

This inherent grace of love deposited in the newly born child of God should be nurtured immediately. It should never be neglected. It should be directed toward all men though especially toward the household of faith.

Christ commanded His disciples to love our enemies as well as the neighbor whom we like. This is necessary if we are to be like our Father in heaven. He bestows many favors and blessings on the unjust as well as on the just.

To love those who love us, to be gracious and courteous to those who are gracious and courteous to us, is to do no more than the despised publicans. It is a form of self-centeredness to live on this plane only. The disciple of Christ is to do more than others.

Our heavenly Father loves enemies as well as friends. We are to be inclusive in our love also and thus share His perfection with respect to love. Only the indwelling Spirit can enable us to do this but He can.

## The Maturing Process Costs Phil. 3:7-14

Many things which we prize so highly are to become as nothing compared to what we gain by losing them. What we get in exchange is a real bargain. The wonderful knowledge and experience we have in Christ should cause our fondest favorites to pale into insignificance. To be found in Him clothed not in our righteousness according to the law but in the righteousness of God obtained by faith, should be our highest preference.

Paul wanted to enter into a greater experiential knowledge of Christ, the power of His resurrection, the fellowship of His sufferings, and death. He wanted to attain unto the victorious status of the resurrection from the dead.

He realized that he had not attained such perfection but he followed after that he might lay hold of that for which he was gripped. For that reason he forgot the past, strained himself as he reached forth to the thing before him that he might attain the high mark to which he was called in Christ.

## Necessary Exercises Toward Maturing Col. 3:1-5, 9-10

The steady upward look with fixed affection on things in the glory where Christ is seated, is most essential for those that are risen with Christ in God. When Christ appears we will appear with Him in glory.

Therefore, we are to slay the practices of the flesh such as, immorality, impurity, passion, evil desire, and greed which add up to idolatry.

"Do not falsify to each other seeing that you have put off the old self with its evil practices. Rather put on the new man which has been created in the image of Christ."

These are rigorous disciplines but they are so essential if we make progress toward the goal of ultimate Christian maturity. We can go a long way toward realizing that maturity in this life. However, we will not reach it in fulness till Christ comes again and gives the process the finishing touch. Then we shall be like Him for we shall see Him as He is. What a glorious prospect we have! It is something worth looking forward to experiencing.

## On Matters of FAMILY LIVING

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



## REACTION TO CHILD'S THEFTS CRUCIAL; RETURN OF STOLEN ARTICLE ESSENTIAL

One or two episodes of stealing are part of many a normal childhood, but repeated thefts can't be lightly dismissed, reminds psychiatrist Marshall Shearer.

When a child steals frequently, either something has gone very wrong in the home or the parents have mishandled the youngster's first thefts.

Before plumbing the family's emotional depths, parents might review their initial reaction to their child's stealing.

Did mother and child join in a conspiracy to keep the episode from Dad?

Did the parents try to cover up the childish incident "to save face?"

Was the child allowed to keep the stolen item?

Did the parents refuse to take corrective action until the youngster freely admitted that he stole?

Was restitution made to the victim of the theft without the child's knowledge?

These practices, singly or in combination, tend to encourage a child to steal again, notes Dr. Shearer in **Clinical Pediatrics**.

What is the correct response to a child's stealing?

"Parents' emotional response should become one of concern, mild surprise, disappointment in the child, and willingness to stand by the child and help him shoulder responsibility for his actions," the psychiatrist holds.

"The child should make restitution to the victim of the theft in person, with the parents along to give him support. This pattern of appropriate response will put an end to the child's need to steal."

If the theft was appropriately handled and the youngster continues to steal, the communications between parent and child have obviously become dangerously clogged. The young thief, most commonly a boy, feels angry, resentful or lonely and wants to hurt his parents.

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# Children's Page

## THE APPLE TREE\*

By Rosalie W. Doss

Plop! Plop! Plop!

"Look, Harry!" cried Hilda. "Three apples fell off Mrs. Fisher's apple tree and right into our yard."

"We are going to get a lot more apples, too," said Harry. "That big branch hanging over our fence is just loaded with fruit."

"But is it fair to keep the apples?" asked Hilda.

"Why not?" asked Harry, gathering up the apples. "They are falling into our yard, aren't they?"

"Yes-s-s," agreed Hilda slowly. "But the tree does belong to Mrs. Fisher."

"So what?" asked Harry.

He started picking all the ripe apples off the branch that hung over their fence.

"Harry, that is stealing!" cried Hilda.

"No," said Harry. "I am only picking the apples that would drop into our yard. Anyway, the branch is so heavy with fruit that it's about to break."

Hilda watched her brother pick up the apples. Little worry wrinkles chased each other across her forehead.

"Want one?" asked Harry, holding an apple out to Hilda.

"No," said Hilda. "Let's do the neighborly thing."

"What's that?" asked Harry.

"Take the apples to Mrs. Fisher," said Hilda.

"But she has so many. She won't miss these few," said Harry, pointing to the branches still heavy with fruit.

"Just the same, we will both feel better if we give Mrs. Fisher the apples that fell off her tree into our yard."

"Oh, all right!" said Harry.

But he didn't go willingly. He thought his sister was making a big fuss over nothing.

At Mrs. Fisher's back door, a wonderful, spicy aroma drifted out to them.

"What smells so good?" asked Harry.

"Apple butter!" cried Hilda.

"Yes, it's apple butter," said Mrs. Fisher, coming to the door to greet them.

"Here are some apples that fell off your tree into our yard," said Harry, handing the basket of apples to Mrs. Fisher.

"And others are from a branch leaning over our fence," added Hilda.

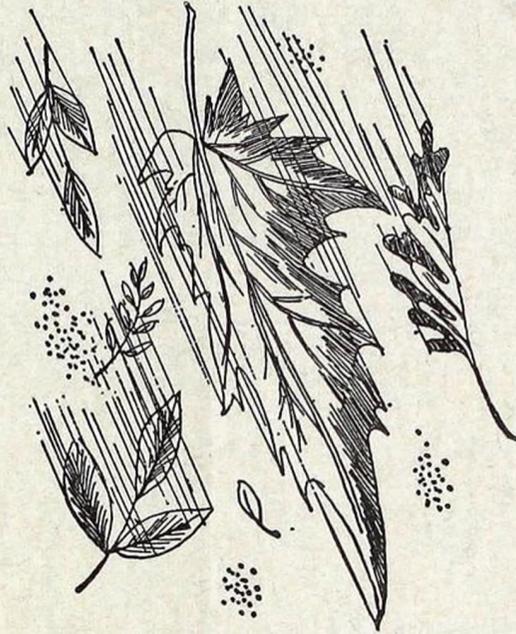
"Thank you," said Mrs. Fisher, taking the apples. "These will be just enough for another batch of apple butter."

"Your apple butter does smell delicious," said Hilda.

"Come in and sample it," invited Mrs. Fisher.

## TOPSY-TURVY LEAVES\*

By Ella Beck Knox



The leaves went dancing on a bright day  
In autumn dresses of colors gay.  
They whirled till all were in a jumble;  
Tell us from what tree each did tumble.

1. pleam
2. testhcun
3. koa
4. twnalu
5. yacomres

Answers: 1. maple, 2. chestnut, 3. oak, 4. walnut, 5. sycamore

Hilda and Harry followed Mrs. Fisher into the kitchen.

Mrs. Fisher cut two slices from a freshly baked loaf of bread. She spread the slices of bread with generous portions of apple butter.

"Yum-m-m! It's so good!" said Hilda, tasting the spicy apple butter.

"It is the best I ever tasted," said Harry, smacking his lips.

"Then you must take home a jar to share with your family," said Mrs. Fisher.

"Oh, thank you, Mrs. Fisher," said Hilda. "We will enjoy the apple butter on our breakfast toast."

Mrs. Fisher picked up a big round jar of rich, brown apple butter. She put it into their basket. Then she went to a big wooden bowl filled with shining, brightly polished red apples. She put apples from the bowl into the basket.

Mrs. Fisher smiled at Harry and Hilda.

She said, "These are my special eating apples, from a tree in the far corner of the yard. I want you to have some."

"They are bigger than the ones that drop into our yard," said Harry, examining one of the apples.

## Laughs . . .

During an earthquake in California, a lady rushed into the living room and said, "John! John! The Lord's destroying the world!"

John slowly looked up from the paper he was reading. "Wal," he drawled, "it's His'n, ain't it?"

\* \* \*

Explaining a bump on his head, my son said, "I was hit with a guided muscle."

\* \* \*

A golfer hit a new ball into the lake, another new ball out of bounds onto a highway, and another new ball into the woods.

"Why don't you use an old ball?" said the caddy.

Replied the golfer sadly, "I've never had an old ball."

\* \* \*

Said one fellow to another, "My wife has been talking for two straight days."

"What is she talking about?"

"She didn't say."

\* \* \*

First Lawyer: "You are a low down cheat."

Second Lawyer: "You are an unmitigated liar."

Judge (rapping): "Now that the attorneys have identified each other we shall proceed with the case."

\* \* \*

Judge: "What have you to say for yourself?"

Prisoner: "I say I wish I was in a place where there are no traffic cops."

Judge: "Granted, thirty days."

"Yes," said Mrs. Fisher. "The apples you brought are only for cooking. I use those apples for apple butter, jams, jellies, and pies. But the apples from my special tree are great for munching."

"So they are," said Harry, taking a big bite out of one of the apples Mrs. Fisher had just given them.

"Thank you, Mrs. Fisher," said both Harry and Hilda as they started to leave.

Mrs. Fisher followed them to the door.

She said, "Next week my grandson and granddaughter are coming to visit me. They are just your age. I would like for you to meet them. I want them to know what thoughtful young neighbors I have."

"That would be fun!" cried Hilda.

"Yes," agreed Harry. "There are no other boys and girls our age in the neighborhood. We would like to make new friends."

On the way home, Hilda said, "Isn't Mrs. Fisher nice?"

"Yes," said Harry. "I'm glad you insisted that we do the neighborly thing about giving Mrs. Fisher the apples that came off her tree."

"Being neighborly makes good friends," said Hilda, smiling happily.

\* (Sunday School Board Syndicate, all rights reserved)

# New Books

**Pillar and Ground, First Baptist Church, 1843-1968.** This is a well written history of the First Baptist Church of Murfreesboro, Tennessee by Dr. Homer Pittard, who has given interesting information and perceptive interpretation to the events in the life of a great church for the period 1843-1968.

**1969 Biblical Sunday School Commentary;** Word; 422 pp.; \$3.95 (\$3.50 through Oct. 31, 1968). It brings a fresh viewpoint in presenting lesson material drawing on 15 well qualified writers with H. C. Brown, Jr., editor-in-chief, assisted editorially by Gordon Clinard, D. David Garland, Virtus E. Gideon and Curtis Vaughan.

**Dreams: God's Forgotten Language** by John A. Sanford; Lippincott; 222 pp.; \$4.50. The author calls Dreams God's forgotten language. Whether the reader can agree or not the author has drawn upon modern psychologists to find an explanation for dreams. To have spiritual overtones about dreams one should be cautious about considering them messages from God, is the opinion of this reviewer.

**Christianity and Other Religions** by E. O. James; Lippincott; 191 pp.; \$2.95; paper. What Christianity has in common with and where it differs from the other great world religions.

**Why Be A Christian?** by Rosemary Haughton; Lippincott; 141 pp.; \$3.95. In a straightforward and memorable way the author helps the reader recognize the "feel" and "quality" of Christianity—or its absence—in real human situations and shows how faith transformed the Biblical peoples and how what inspired the early Christians is relevant to us today.

**Living on the Growing Edge** by Bruce Larson; Zondervan; 115 pp.; \$2.95. A self-help book that suggests new approaches to understanding and accepting God's intentions for our lives, it deals with a variety of matters about which people are concerned—and answers questions crucial to today's men and women.

## Baptist Seminary Students Study Graham Crusade Efforts

**PITTSBURGH, Pa. (BP)**—In terms of sheer numbers and participation, Southern Baptists made themselves known at the Billy Graham Association's School of Evangelism here.

Of the 1,200 ministers and seminarians of 40 different denominations attending the

sessions here, the biggest number from any denomination was from the Southern Baptist Convention, including a delegation of 100 from Southern Baptist Theological Seminary, Louisville.

The students heard morning lectures on methods of evangelism, and spoke out

strongly in afternoon seminars and preaching labs. At night, they attended the Billy Graham Evangelistic Crusade here, carrying work sheets to crusade meetings to observe and learn from Graham.

Carrying out the Baptist influence, Kenneth L. Chafin, Billy Graham Chair of Evangelism Professor at Southern Seminary in Louisville, spoke on urban evangelism and was accorded the only standing ovation of the week's assembly with the exception of Graham himself.

Chafin and G. Allen West, superintendent of missions for the Long Run Baptist Association in Louisville, headed the delegation of 100 Southern Seminary students attending the conference in preparation for spring revivals in four states.



**TENNESSEANS** attending the Billy Graham School of Evangelism held in conjunction with the Graham crusade meetings in Pittsburgh were Lynn Fann, center, of Trenton; Bob Hensley, right, of Erwin; back row, Earl McCosh, left, of Athens, and Bobby Colvert, right, of Dwelltown. All students at Southern Baptist Theological Seminary in Louisville, Ky., they are discussing the program with Kenneth L. Chafin, left front, who occupies the new Billy Graham Chair of Evangelism at Southern Seminary.

### What does the Garden of Gethsemane look like today?

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