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"SPEAKING THE TRUTH IN LOVE"

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A Call For Action Now!

This is an urgent plea to Tennessee Baptists for action *now* in a situation where our response, or our silence, will identify us for a long time to come.

A bill to legalize horse and dog racing under a pari-mutuel betting system is now pending in the Tennessee House of Representatives. Last week, this bill cleared the House State and Local Government Committee by a voice vote, and at this writing is in the House Calendar Committee, which will decide whether it will be scheduled for House consideration. There is still no bill in the Senate.

The proposed measure is sponsored by Rep. Jack Comer (R) and Rep. Robert Booker, (D), both of Knoxville. Sponsors allege that the proposal would produce several millions of dollars annually for educational purposes.

Preamble to the bill declares: "It is held by the Legislature that the controlled operation of horse, dog and harness racing, along with the establishment of associated pari-mutuel wagering pools at various race tracks in the state is a bona fide business found to be in the best interest of the citizens of the state and that taxes derived therefrom shall constitute an integral and important part of the tax structures of the state and counties."

Forces of moral and civic righteousness in Tennessee have been strangely silent during the past two weeks as this proposal was presented to the State and Local Government Committee, where it passed handily.

***Tennessee does not now or at any time in the future need any type of pari-mutuel betting system!* Popular always is the sugar and spice argument that money will go for educational purposes. Sponsors apparently choose to ignore the tragic costs of gambling in its many faces. Sponsors also apparently choose to ignore the fact that organized crime seems to find its way into the ranks of pari-mutuel betting on every occasion.**

Hope of convenient passage apparently is hinged to some degree on the "local option" clause for each county.

(Continued on Page 4)

BJI-E-LEB LEBANON TN 37087

Interpretation

The Meaning of Conversion

By Herschel H. Hobbs

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren"—Luke 22:32.

We use the term "conversion" loosely to refer to the experience of regeneration. So to do in this case would mean that because of his denial of Jesus Peter was lost and saved again. But this is not the sense of this passage.

Satan had captured Judas for himself. Recently we showed that he was never a Christian. But Peter was. Yet Satan would try to use him. He succeeded up to a point. But as a Christian Peter repented and was forgiven.

Knowing Satan's designs for Peter (v.31), Jesus prayed for him. He prayed that his "faith fail not." The word rendered "fail" is *ekleipo,* the form being *eklipēi.* It was the English word *eclipse.* An eclipse of the sun does not mean that the sun has ceased to be or to shine. It is momentarily hidden from view by the moon. So Peter's faith did not disappear. It was briefly eclipsed by his denials. But after that he wept bitter tears of repentance.

"Art converted" renders a verb (*epistrepho*) meaning to turn to, to return. It expresses a decided about face. In a sense it resembles in meaning the word for "repent" (*metano e o*) to have a change of mind or attitude. This is different from the word for "repented" in Matthew 27:3. This word means only regret with no change implied. So actually Peter repented in the true sense of his sin of denial. A Christian should do this each time he sins. But such repentance evolving into confession insures God's forgiveness (1 Jn. 1:9). Peter's tears meant that he did this.

The word "converted" is the Latin equivalent of the Greek word *epistrepho,* meaning a definite intensive turning about. Cf. *converto,* hence "convert."

So "conversion" applies more to reconsecration on the part of a Christian. When Peter reconsecrated hmself, out of that experience he was to strengthen his fellow-disciples. Despite his temporary *eclipse* Jesus forgave him and used him mightily. This fact strengthens us in our efforts to live for Christ.

In the course of the Christian's life there is but one *regeneration.* There should be many *conversions.*

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Pulpit To Pew

Jim Griffith

Often we are guilty of forgetting how patient and merciful is our God.

As the Scripture reminds us, "The mercy of the Lord is from everlasting to everlasting."

Recently a young son of a choir member reminded his mother of the patience of God in the following way: She, the leading soloist in the Easter cantata, was unable to get a babysitter.

So she had to drag her reluctant little boy to every practice session. Finally, completely bored with the repeated musical expression, he rebelled and insisted on remaining at home.

"But darling," the young mother insisted, "You should learn to enjoy church music. Why, the angels sing around God's throne all day long!"

"Well," said the distressed young son, "I just don't see how God can stand it!"

Devotional

WHERE DO WE GO FROM HERE?

John 6:68

By T. T. Newton, Pastor
First Baptist Church, Ridgely

"To whom shall we go? thou hast the words of eternal life." These words were in Peter's response to the question of Jesus, "Will ye also go away?" Jesus had fed the multitudes, performed miracles and met the physical needs. He was a good fellow about town until He told His followers that He was the Bread of Life. At this point the "top-water" followers broke interest and ranks. They rejected Jesus and His teachings.

Newton

We have planned, programmed and promoted almost everything known to lift the fallen, build higher moral standards and elevate the spiritually depraved. Now we find ourselves in a wilderness groping for answers to simple problems. Problems faced by all; the rich and the poor, the learned and the unlearned, the indolent and the prudent, the young and the old, the Christian and the religious. They go away from Jesus and the true principles which built our society.

KNOW THYSELF said the Greek sage and philosopher to his students. Understand as much as possible about self as to limitations, aspirations, capacities. CONTROL THYSELF was the emphasis of Plato, an exponent of Socrates. Use the accelerator, brakes and steering wheel of the mind, body and spirit to right purposes. Double check the ideas and impressions to see if they are sound and lasting.

GIVE THYSELF told the Master Teacher, Jesus, to His disciples and followers. In our mad rush to get somewhere before another we may have by-passed or overlooked the Holy Grail. Where we go is certainly important, but "To whom we go" must be of chief concern. In Jesus are found all the necessities of life, even life eternal. We MUST not turn away from Him, now or ever. Wherever we go Jesus is there to give aid in time of need. He will save us by trusting Him and will always guide us aright. He makes no mistakes. Jesus remains in control of the universe—Heaven and earth.

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PROBLEMS OF THE CHRISTIAN LIFE
(One of a series)

Poverty: More Than Money

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

Local, state, and federal governments can pour billions of dollars into the anti-poverty program and yet not solve the problem. Any effective approach to the problem and particularly any permanent solution for it requires more than money.

This is not an appeal for less money. There is entirely too much complaint by some people about the amount that is being spent to relieve some of the problems of the poor. A recent article in the *New York Times* said that Americans would spend more than $700 million this year to purchase dogs and puppies. Less than half that amount goes into the Job Corps and only approximately $630 million into all the Community Action Programs.

The "Times" story also said that an additional $450 million would be spent by the American people just for accessories for dogs such as collars, leashes, etc. This will be more than the annual cost for the Headstart program. Certainly we should not complain about the amount of money being spent in the anti-poverty effort. We may properly raise some questions about how efficiently it is being used.

Also, we do believe that money alone will not and cannot solve a problem that is moral as well as material. Many who work with the poor and many of the poor themselves recognize that something in addition to money is needed.

One thing that is tremendously important is the desire, the motive, or the drive to come up out of poverty. To accept dependence on others as something that is permanent impoverishes the soul or the character of the poor. Some way there must be aroused within them a deep hunger to help themselves, to stand on their own feet, to contribute in a worthy way to the solution of their own problems.

This, it seems to me, is where the family, the school, and the church can make a significant contribution. For example, churches may have some responsibility to provide for the material needs of the poor, but their greatest contribution will be the creation within the poor and particularly within the maturing children of the poor the inner urge or drive to help themselves. The church can also cultivate within them the faith to believe that the Lord will strengthen them as they seek to surmount their environment.

The preceding will not be easy for a church in the ghetto or in a pocket of poverty. Some way, however, the leadership of those churches must inspire the churches to become islands of hope. If the churches succeed in doing this they can be instruments of God in lifting the community itself to a higher level of living, to a spirit of genuine self-help.

And let parents also remember that even in the most impoverished circumstances they still have a responsibility to build basic character into their sons and daughters. They can do this by what they say but even more important they can do it by the kind of lives they live.

There was a story in our daily paper a few days ago about a poor family that did something for their children. The father was a Negro handy man. He and the mother of his children had very limited education. They did, however, have a strong desire that their children have an education and that they improve their status.

There were nine children in the home. They had to live away from home with relatives and others to finish high school. Today all nine of those children are college graduates with four of them holding master's degrees and one a Ph.D. Admittedly, this is an unusual family, but it at least reveals that something can be done where there is the desire or the will to do it.

COMMISSION WILL COORDINATE HIGHER EDUCATION AGENCY

ATLANTA—A national commission to coordinate the activities of the United Ministries in Higher Education (UMHE) was formed here.

The five-year-old agency which now has 10 Protestant denominations as members had previously existed by common agreement among staff executives and denominational units involved in college and university ministries.

Members include the following Churches: American Baptist, Christian (Disciples of Christ), Church of the Brethren, Episcopal, Moravian, Presbyterian, U.S. (Southern), Reformed, United Church of Christ, United Methodist and United Presbyterian.

During the years of formulation, 800 campus ministry programs on 500 campuses, along with national staffs, have moved toward cooperative teams in higher education ministry. (RNS)

'Frustrating, Gratifying' Says Baptist Observer of Conference

AUSTIN, Tex.—A Southern Baptist observer at the historic first meeting of the newly organized Texas Conference of Churches—which has been wooing Southern Baptists—found the experience both "frustrating" and "gratifying."

Jimmy R. Allen of San Antonio, first vice president of the Baptist General Convention of Texas said he found it frustrating that the conference does not seem to intend to limit its role to one of simply correlating action of member denominations on community concerns in the areas of moral and ethical problems.

Allen noted that provision for such correlation is being made, and he thinks the formation of the conference is a strong effort to find a broader common denominator.

But he said these efforts also seem to be strategies to "reach the ecumenical goal of oneness in 'faith and order'" and do not really represent a shift from the basic position that the goal should be union, rather than just correlation of efforts.

The conference, a reorganization of the old Texas Council of Churches, is believed to be the first time that Protestants and Catholics in a state have joined together on such a large scale to form a new organization mutually inclusive of each other's aims and purposes. It is also believed to be one of the few times such an effort has been made on any scale.

The organizers, recognizing that Southern Baptists and some other denominations cannot commit all their individual churches, are allowing individual churches to join the conference.

Nearly every major denomination in Texas, except Southern Baptists, Missouri Synod Lutherans and the Church of Christ, have joined the new organization.

Allen, pastor of First Baptist church, San Antonio, and Darold Morgan, pastor of Cliff Temple Baptist church, Dallas, and second vice president of the Texas Convention, "observed for Southern Baptists. (BP)

'DISCRIMINATION' CHARGED AS PARTY BALKS ON CLERGY CANDIDATE

HARRISBURG, Pa.—Opposition within the Dauphin County Republican Committee to clergymen running for political office drew a sharp rebuke of "discrimination" from Protestant, Roman Catholic and Jewish spokesmen here.

The reaction came after the committee postponed endorsement of candidates for two City Council slots on the primary election ballot. One of those seeking the endorsement was the Rev. George Parsells, pastor of the First Baptist church. Candidates may run in the primary without committee endorsement, but their chances of nomination are slim. (RNS)

EDITORIALS

A Call For Action Now!

(Continued from Page 1)

The measure still has to clear the House and then the Senate. And it may do just that while Tennessee Baptists and other Christian bodies R.I.P. (rest in peace, in other words).

Documented studies of gambling are numerous. Conclusions of these studies present a picture which leaves no doubt concerning the numerous evils inherent in the Comer-Booker proposal. (e.g.) *The Gambling Menace,* with bibliography, by Ross Coggins, formerly with the Christian Life Commission of the Southern Baptist Convention. *Gambling,* a documented study of the Christian Life Commission of the Georgia Baptist Convention with bibliography.

Tennessee Baptists *ought* to be convinced of the evils of this proposal. This is not a "selling" job. We should know where we stand. Tennessee Baptists are 850,000—plus strong. Tennessee Baptists voted, or should have, when their representatives sought public office as a public trust. It is now time, in the opinion of the **Baptist And Reflector** for Tennessee Baptists to go to our representatives and express strong disapproval of the proposal, and voice our earnest desire that it be defeated—resoundingly!

It is time for Tennessee Baptist churches and associations to petition, by signature, in order that these petitions might be influential. It is time, in our judgment, for stands to be taken by churches in conference, and these stands relayed through appropriate channels to members of the General Assembly.

Comer has introduced also a series of measures to authorize private clubs, churches, schools, labor unions, veterans' organizations and fraternal benefit societies to conduct lotteries and gaming affairs. He has introduced other measures to which we express opposition, but for now these two are enough, and more than enough from Rep. Comer.

Tennessee Baptists, if we stand together, and make our opposition heard, can render effective service to the cause of Christ in so doing. There is nothing about these measures which will advance the public good. Granted, a few dollars might find their way into educational channels. We would not hesitate to predict that the increased cost of law enforcement, and the increased burden of sorrow and need occasioned by gambling under a pari-mutuel system would far outweigh any good.

Concluding as the editorial began: This is an urgent plea to Tennessee Baptists for action *now* in a situation where our response, or our silence, will identify us for a long time to come.

JAMES A. LESTER

SEMINARY CLOSING URGED

We are carrying a story this week in which Dr. Guy Bellamy suggests the closing of the Negro Baptist seminary in Nashville, operated jointly by the Southern Baptist Convention and the National Baptist Convention, USA.

Were it not for the fact that Dr. Bellamy has for years spoken from a position of responsibility in service to Negro Baptists in the name of Southern Baptists, we would not carry in length such a statement. Dr. Bellamy has demonstrated over the years his genuine love, concern and interest in the ministry to National Baptists. He prepared a statement as a personal report, although he is a member of the Southern Baptist Commission for the American Baptist Theological Seminary.

Baptist And Reflector would not presume to interfere in the affairs of agencies, institutions and organizations, state or southwide, merely for the sake of making words. We do believe, however, that Dr. Bellamy's statement is reasonable, sensible and deserves consideration. Our one big question is why, as a commission member, Dr. Bellamy did not make this in the form of an official presentation to the Commission?

Sound Medical Advice

Third Theology Professor Resigns At New Orleans

NEW ORLEANS—Samuel J. Mikolaski, professor of theology and philosophy of religion at New Orleans Baptist Theological seminary here since 1960, has resigned to return to the pastorate in his native Canada.

Mikolaski will be replaced by William A. Mueller, who had taught theology and church history at the seminary until this year when he became campus pastor.

Both the resignation of Mikolaski and the appointment of Mueller were announced by Seminary President H. Leo Eddleman.

Mikolaski said that he would be returning to Canada to become pastor of the Braemar Baptist church in Edmonton, Alberta, Canada, a church that affiliated with the Western Baptist Union of the Baptist Federation of Canada.

His resignation is the third to be announced at New Orleans seminary in the past six weeks. All three were in the seminary's School of Theology, and they comprised the school's department of theology within that school.

The two previous resignations were by Robert R. Soileau, who resigned "under protest" of conflicts with the administration, and by Clark H. Pinnock, who resigned to take a teaching position at Trinity Evangelical Divinity school, Deerfield, Ill.

Mikolaski said, however, that his resignation was not really connected with the two earlier resignations in the same department, adding that many things were involved.

The main reason, he said, was the conviction that he should return to the pastorate in Canada. "I am a supporter of theological education; however, I have a desire to return to the church ministry," he said.

In his resignation statement, Mikolaski expressed deep appreciation to Southern Baptists for the opportunities of service and for the fellowship with the seminary faculty. "I have a great affection for Southern Baptist work, and a great love for the people," he said.

The author of two books, Mikolaski is a graduate of the University of Western Ontario, the University of London, and the University of Oxford where he earned the doctor of philosophy degree. He has done additional study at the University of Heidelberg.

Mueller has also taught at New Orleans seminary since 1960. Previously, Mueller was professor at the Southern Baptist Theological seminary, Louisville, and also had taught at Eastern Baptist seminary, Philadelphia, and at Colgate-Rochester Divinity school, Rochester, N. Y.

A native of Germany, Mueller has written widely in both German and English. He is a graduate of the German Gymnasium, Canisius college, Union Theological seminary in New York, and New York university where he earned the doctor of philosophy degree. He has done additional study at the University of Rochester.

In announcing Mueller's appointment to the theology department, Seminary President Eddleman said, "This is Dr. Mueller's first love. His competence in the field is broad and deep. We are pleased to have a scholar of Dr. Mueller's ability to replace Dr. Mikolaski."

Eddleman went on to speak highly of Mikolaski as one of "the most competent and effective scholars" on the New Orleans faculty. (BP)

BISHOP WOULD GIVE ASSETS SHARE TO PARISHES OPPOSING UNION

REGINA, Sask. (RNS)—Anglican or United Church of Canada groups who decide against entering the proposed union should be compensated by receiving a share of the assets of their denominations, Bishop G.F.C. Jackson of Qu'Appelle said here.

A member of the joint commission charged with preparing a constitution for the new church, the Anglican bishop commented on a report that a fund has been set up in Winnipeg, Man., to insure support of possible "continuing" Anglican congregations after union is achieved.

"I believe that both Anglican and United Churches are big enough to make such provision, but I hope that such an eventuality will not happen," Bishop Jackson said.

He was critical of continued references to 1974 as the target date for the merger and said that no deadline had been set.

LEGISLATOR CHALLENGES CHURCHES ON TAX EXEMPTION QUESTION

ST. PAUL—Minnesota churches were challenged by a state legislator to add more than "hollow rhetoric" to efforts to reform constitutional and statutory standards governing tax-exempt property.

"Both the Protestant and Catholic churches have taken strong stands on many social issues . . . as well they should," Rep. Ernest Lindstrom told the House tax committee.

Yet, he added, church spokesmen have opposed virtually "every (legislative) attempt to tax any property related to their activities."

Rep. Lindstrom, a Conservative who chaired an interim committee's study into abuses in the tax-exempt property field, said one spokesman for a church had advised him at an earlier hearing to consult his pastor concerning a ticklish question involving the taxing of church property. (RNS)

Ministers Must File 1968 Social Security

DALLAS—To avoid possible penalties and interest, an ordained minister must pay his Social Security taxes by April 15, 1969.

This warning was issued by John D. Bloskas, editor of *The Years Ahead,* especially to ministers who never before paid Social Security taxes.

Bloskas said his office at the Annuity Board here has received numerous letters and phone calls asking for clarification on "when to pay" this, following his article about Social Security in the January-March, 1969, issue of *The Years Ahead.*

Bloskas, who talked with Social Security and Internal Revenue personnel, said all ministers are automatically in Social Security now unless they apply for an exemption because they oppose the acceptance of public (government) insurance, including Social Security, because of religious principle or conscience.

He said a minister who has not been in Social Security before has until April 15, 1970, to file Form 4361, requesting an exemption from participating in Social Security. However, he said, while waiting to make up his mind, a minister should file his Social Security taxes on earnings he received as a self-employed person when he files his 1968 tax return to avoid any possible interest and penalty payments.

He said if the minister then applies for the exemption by April 15, 1970, he will have to file an amended return for 1968, to obtain his refund on payments he made for Social Security.

Bloskas said his article did not state officially that penalty and interest would be required if a minister waited until 1970 to file. One sentence should have read: ". . . You can wait until April 15, 1970, to pay these taxes (Social Security) but you will have to pay for both years—1968-69, plus interest and possible penalties for the year 1968."

"The last nine words were inadvertently omitted," Bloskas said.

SWEDISH CHURCH AIDS PLAN

The Baptist Union of Sweden has launched a program called "1 per cent to developing countries." Members of Baptist churches and others who attend them will be asked to give 1 per cent of their income regularly to Baptist-sponsored work in the developing countries.

In 1966, several religious groups, among them Baptists, tried to convince the Swedish Parliament to donate 1 per cent of the national income to developing (under-developed) lands. When this could not be achieved, church groups called for voluntary response.

Mission Evaluation:
Baptist Work In Nigeria-Biafra

THE NIGERIAN SITUATION

By H. Cornell Goerner
Secretary for Africa,
Southern Baptist Foreign Mission Board

"The least Nigeria expects the U.S. to do is to maintain strict neutrality in the military aspect of the civil war. There can be no objection to any efforts to give relief to civilian war victims on BOTH SIDES of the conflict. Unfortunately, many outside governments have acted as if there are war victims only in the rebel-held areas of the East Central State. We do hope that time will bear out the strict neutrality of the U.S. in the Nigerian conflict. And that nothing will be done at this crucial period of our history to mar the traditional friendship between Nigeria and the United States."

This calm and reasonable statement was published as part of an editorial in the *Daily Times*, for February 25, 1969. This is one of the finest and most influential newspapers published in Nigeria. It usually reflects the official position of the Nigerian government. Under the heading "Maintain strict neutrality," the editorial quoted with approval from a diplomatic note which has recently been sent by President Nixon to General Gowon, head of the Nigerian government.

President Nixon stated: "The efforts of outside governments to expand relief are greatly complicated by the political and military issues that divide the contestants. Unfortunately, the humanitarian urge to feed the starving has become enmeshed in those issues and stands in dangers of interpretation by the parties as a form of intervention."

This very wise statement by President Nixon and the firm position of neutrality which it established are in line with the position which the Foreign Mission Board has sought to maintain since that portion of Nigeria formerly known as the "Eastern Region" declared its independence in May, 1967, and took the name "Biafra." As had been anticipated, federal troops were sent to quell the rebellion and prevent the secession of what is officially called in Nigeria the "East Central State."

Serious Food Shortage

In the unfortunate civil war which ensued there have been heavy casualties on both sides, and serious food shortages have developed in the embattled areas. Numerous stories have appeared in the daily press and in secular magazines in America describing the plight of children and innocent civilians who are slowly starving because of the lack of an adequate diet in the war-torn areas.

Many of these stories have been written by journalists who visited only the rebel-held territory and who in some cases wrote of Biafra as though it were an independent nation recognized by the United Nations and the world at large. They thus seemed to take sides passively in a political struggle which is in the process of being settled on the battlefield. They also tended to overlook the heavy war casualties and the need for widespread relief in federal-held areas, in many cases recently recaptured from the Biafrans, constituting a much larger area than that which is now held by the secessionists.

True to the Baptist tradition of the separation of church and state and consistent with its own policy of neutrality on political and military issues, the Foreign Mission Board has refused to become involved in this very complicated political problem and has insisted upon seeking to give relief to civilian war victims on both sides of the conflict.

It has been extremely difficult to get food and relief supplies into Biafra itself, because the rebel territory has been completely encircled by federal troops and all supplies had to be flown in under hazardous conditions. The International Red Cross and various Christian and philanthropic organizations have sought repeatedly to negotiate for the opening of a land corridor through which relief materials might be transported, but thus far no agreement has been reached because of possible military implications in the use of such a corridor. The Foreign Mission Board has sent some aid through the limited channels which are available, and it stands ready to do far more in relief work as soon as there is some type of settlement or whenever a broad corridor can be opened through negotiations.

Need for Help Growing

Meantime, the need for relief in the areas formerly held by Biafran troops but now firmly under the control of Nigerian forces has multiplied manyfold. The area originally claimed by Biafra was approximately 29,000 square miles. Little by little this has been recaptured until, according to the best estimates available, the Biafrans now hold not more than about 3000 square miles. The remainder of the territory is gradually being brought back to normalcy under the established Nigerian government, and permission is being granted for missionaries and other relief workers to enter the area that has been devastated by war.

A relief team composed of Rev. and Mrs. Urban L. Green, Miss Josephine Scaggs, and Miss Emogene Harris took up residence at Port Harcourt about the middle of February. From there they will carry on relief activities, hoping to reach as far as Ahoada and Joinkrama, former Baptist mission stations which were held temporarily by Biafran troops but have been liberated.

There will also be need for extensive relief operations in the areas around Enugu, Nsukka, and Onitsha as soon as conditions in these cities are sufficiently normalized to permit missionaries and other relief workers to enter. The primary need will be food and drugs. Later there will undoubtedly be a need for repairing schools and church buildings which were damaged during the exchange of fire or which suffered during periods when normal activities had to be suspended because of the war emergency.

The civil war is now confined to a very limited area in the eastern section of Nigeria. Baptist work is strongly concentrated in the Western State and portions of the North. In much of Nigeria life goes on as usual, and the activities of churches and schools and hospitals have been unhampered by the troubles in the East. There are about 500 organized Baptist churches and over 1000 mission points, with about 78,000 church members, the vast majority of whom are not involved in this internal conflict. They too wish to bring relief to the suffering, furnish food for the hungry, and do anything possible to bring an end to this unfortunate civil strife. Baptist missionaries are cooperating with Nigerian Baptists through the Nigerian Baptist Convention in planning and projecting relief activities in all the areas which are accessible.

Seek to Preserve Unity

As loyal and patriotic citizens of Nigeria, many Nigerian Baptists are inescapably involved in this critical period in the life of their nation. Some have friends and relatives in the armed forces. Many are deeply concerned to preserve the unity of Nigeria and prevent any possible disintegration which might be stimulated by the secession of one state or a fragment of one state. In much smaller numbers, the Baptists who live within the rebel territory can be expected to sympathize with the political views held locally.

The leadership of the Nigerian Baptist Convention is earnestly seeking to preserve the unity of that organization and serve as a means of reconciliation when groups that were formerly on opposite sides can once again be brought together. This has recently taken place in areas recaptured by federal Nigerian troops, bringing about a reunion of Baptist people who had formerly been separated by the conflict.

Southern Baptist missionaries in Nigeria, as visitors within that country, have characteristically avoided involvement in local political issues, although of course their sympathies are with the people with whom they live and work. The Foreign Mission Board has attempted to preserve its position of complete neutrality, and seeks to serve as a channel for meeting human need, feeding the hungry, and saving the lives of the innocent, wherever possible.

Editor's Note: This article is carried in length because of Dr. Goerner's unique position from which he evaluates this very difficult and sensitive area.

Motel Worship Services For Traveling Families

EDITOR'S NOTE: Recently the editor of the *Illinois Baptist,* Robert Hastings, called editorially for Baptist churches in Illinois to respond to the idea of conducting worship services at hotels and motels for traveling families. Here is Hasting's report on how the Holiday Inns of America is trying to do something in this area.

By Robert J. Hastings

MEMPHIS—While on vacation a few summers ago, the W. A. Nance family of Memphis stopped in transit for Sunday morning worship services at a church. To do so, they had to stop in a small town well in advance of 11:00 a.m.

They took the children to a less-than-spotless service station to change. By the time they had changed clothes again after the service, almost a half-day of travel time had been lost.

The Nance family is unusual. Most families do not take time to seek a church for worship when they travel.

But as a father and as a minister, Nance had mixed feelings. He felt his family should be in church; yet he fretted at the inconvenience and delay.

Today, W. A. Nance is chaplain of Holiday Inns of America, and he is trying to do something about both. This spring he is spearheading a drive for Sunday morning worship services in more than 1040 Holiday Inns in over 700 cities in 48 states, Canada, the Caribbean, and Europe.

His first step was to survey vacationing families, tourists and businessmen. The opinion takers found that Protestants seldom ask directions to a local church, though Catholic and Jewish guests at Holiday Inns often do.

Why? Nance cites two reasons: First, the traditional 11 o'clock worship hour comes right in the middle of a traveling day. Second, families hesitate to attend a strange church wearing casual clothing designed for travel.

As a result, they are passing up worship services in droves as they hit the highway for vacation and business.

Hence Nance began the effort to encourage Holiday Inns to offer their facilities for worship services conducted by local churchmen for the benefit of travelers.

"We are not trying to compete with the churches," Nance was quick to point out during an interview at his Memphis office. "In fact, we're making sure that churches in the immediate neighborhood are named in our lobby directories. We won't even publicize our services to local residents."

Here is how the plan works:

(1) Each Holiday Inn will furnish a meeting room, piano, and lectern. Worship service leaders will be local ministers, on a rotating basis.

(2) Each Innkeeper will encourage his employees to attend, as well as inviting Saturday night motel guests.

(3) On Saturdays, the maids will place advertising pieces in each room, telling of the services. Posters will be displayed in the lobby.

(4) A worship kit will be available, including two white faille cloths to cover a banquet table and the lectern, and (for ministers who desire to use them) a 24-inch gold cross and two electric candles. Certificates of attendance will be available for children.

(5) A 30-minute service is suggested, some time between 7:30 and 9:30, consisting of two hymns, prayer, children's story, and sermon. (No announcements, no offering, no denominational emphasis.)

As a bonus, the officiating minister and his wife will be guests for Sunday dinner at the Inn.

"We are hoping local ministerial associations will take the initiative," Nance said.

"But frankly, Baptists have shown more interest than any others. Where the local ministerial group is apathetic, a single pastor can take the initiative in contacting one of our Innkeepers," he added.

Nance seemed to keep repeating the word "apathy" during the interview.

"We don't expect people to run over themselves to attend," he admitted. "Frankly, the chief obstacle is plain old apathy."

As examples, he cited the local minister who feels he already has too much to do on Sunday without preaching in a motel; and the local Innkeeper, who merely announces the services but fails to attend them enthusiastically himself; and the traveling public, who may find it easier to turn over for another 30 minutes of sleep or hit the road a half-hour earlier.

Nance said he got a letter recently from a minister strongly critical of the services, saying they would destroy the churches.

In reply, Nance used a scripture from John 4, the conversation of Jesus with the woman at the well. She seemed greatly concerned about the proper place for worship, but Jesus underscored that God is a spirit, and that the attitude of the worshipper is more important than the place where he worships. (BP)

SPANISH CHURCHES VOTE AGAIN ON REGISTERING

ZURICH—The 55 churches of the Spanish Baptist Union are voting again during March on whether or not to register under the religious liberty law, put forth two years ago.

This marks the third time the matter has been presented to them. It came up first in a regular, every-second year assembly of the union in September, 1967 in Albacete. It was presented again in May, 1968 at a special meeting of representatives of the churches, this time held in Valencia.

In Albacete, the biennial assembly unanimously recommended to its churches and pastors that they abstain, for the time being, from registering with the government under terms of the new law.

Last May, representatives voted 82 to 19 against registering. They said that "it is not wise to register under present provisions of the law." Baptists contended that the law does not adhere to "the modern concepts of religious liberty" and also that it "is not in accord with the spirit of Article VI of the Spanish charter of rights."

Meantime, it has been reported that at least one church has sought official registration, the Second Baptist Church of Madrid, while others apparently refrained.

The present decision, in contrast with the two previous votes taken at assemblies, is being made by mail. The churches have been asked to return their votes—signed by church leaders—by the end of March to the secretary of the union.

The executive committee of the union has decided to act according to the majority decision and has asked each church to do the same.

The three major Protestant bodies which have so far refused to register are the Spanish Evangelical Church, Spanish Evangelical Reformed Church, and the Spanish Baptist Union. (EBPS)

Catholic Seminary Enrolments Up

WASHINGTON, D.C.—Increases in Roman Catholic seminary enrolments were reported by the Center for Applied Research in the Apostolate here.

Four hundred and ninety-nine more students enroled in U.S. Catholic seminaries this year than in the 1967-68 school year, with the increase occurring at the college and theology level. (RNS)

Tennessee News Briefs

Southwest Baptist church, Fort Lauderdale, Fla., has called **John T. Brown** as pastor. He formerly served as pastor of Westwood church in Memphis for 9½ years. During his ministry at Westwood, the church moved, changed its name from Levi Baptist church, the membership has increased from 720 to 1411 with 648 of these additions coming by baptism.

Floyd B. Simpson, pastor of Lincoya Hills church, Donelson, for six years, has joined the staff of the Baptist Sunday School Board of the Southern Baptist Convention as office supervisor in the Church Library Department. He is a graduate of New Orleans Baptist Theological seminary and is married to the former Louise Strahan of Hazelhurst, Miss. They have three children.

H. B. Roane has been called as pastor of Spring River church, Hardy, Ark. Members of Kirk church, Collierville, where he formerly served, honored **the Roanes** with a reception at which time they were presented a silver coffee service.

Cades Cove Memorial church, Chilhowee association, reports one profession of faith and five rededications during their recent youth revival. **Elmer Sharp** is pastor.

Victory Boulevard Baptist church, Portsmouth, Va., has called **Ernest Condee** as pastor. He formerly served as pastor of Oak Street church, Chilhowee association. The Va. church is Condee's home church.

Mount Lebanon church, Chilhowee association, has called **Eugene Leamon** as pastor. He formerly served as pastor of Fairview church, Sweetwater.

Siam church, Watauga association, has called **John Elmer Crawford,** pastor of Grandview church, Chilhowee association, as pastor.

Glenn Brooks has been called as pastor of Deaderick Avenue church, Knoxville. He formerly served as pastor of West Maryville church, Maryville.

Grady Hill has resigned as pastor of Greenback church, Chilhowee association.

Leonard Law has resigned as pastor of Happy Valley church, Chilhowee association.

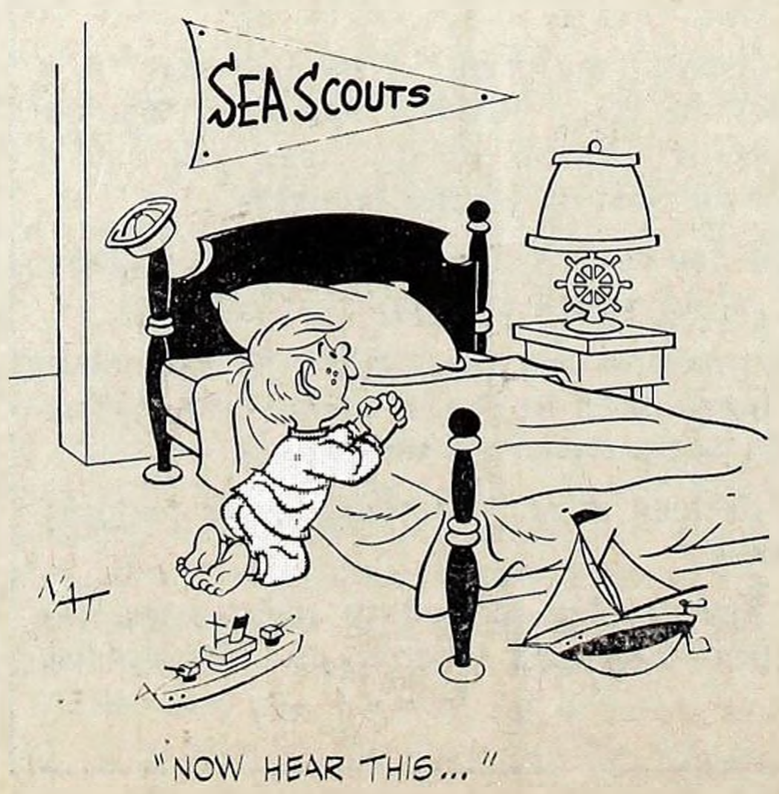
Union Grove church, Chilhowee association, has called **Ralph Patton** as pastor.

James Cartwright has been named editor of church planning materials, Church Administration Department, Baptist Sunday School Board of the Southern Baptist Convention. He received his Bachelor of Arts degree at Samford university, Birmingham, Ala., and is a graduate of Southern Baptist Theological seminary, Louisville, Ky., with the Bachelor of Divinity and Master of Theology degrees. A former pastor of Glebe Baptist church, Arlington, Va., he came to the board from the Highview Baptist church, Louisville, Ky.

The Christian folk-musical "GOOD NEWS" compiled and arranged by **Bob Oldenburg,** Church Recreation Department, Baptist Sunday School Board of the Southern Baptist Convention, will be presented by the Baptist Student Union Choir of Southeast Missouri State college, Cape Girardeau, Mo., on Channel 12, KFVS-TV, Cape Girardeau, on Saturday, April 5, at 1:30 p.m., CST. KFVS is within viewing range for portions of Tennessee.

First church, South Pittsburg, has called **Dave Walker,** Bridgeport, Ala., as minister of music. **Norman O. Baker** is pastor.

Pleasant Grove church, Big Emory association, recently honored **Rev. and Mrs. Carlos Owens,** Southern Baptist missionaries to East Africa, with a covered dish supper and a McCullough 10-10 Chain Saw to be used in Kenya.



New Books

We're Holding Your Son by Gordon R. McLean, Revell, $3.95, 160 pp. Teen-agers from middle class communities in trouble . . . A factual report on juvenile lawbreaking in our country—and practical counsel for those involved.

Baptist Successionism a Critical View by W. Morgan Patterson, Judson, $2.50, 80 pp. The origin of the doctrine that modern-day Baptist churches stand in a direct line of succession from New Testament times is traced and the circumstances accounting for its popularity are described.

When He Calls Me by William Walter Warmath; Broadman, $1.50, 127 pp. Sermonic ideas, full-blown and abbreviated which the author used in pastorates he has served.

New Record

Beautiful Isle Of Somewhere Jake Hess and His Family Group. RCA Camden label Mono CAL 2268; Stereo CAS 2268; A collection of 10 well-known inspirational songs by a well-known singer of songs and hymns who also is a dedicated Baptist layman.

The Cooperative Program is a channel by which Southern Baptists provide the basic support for their endeavor at home and throughout the world.

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Paul M. Stevens, executive director of the Southern Baptist Radio and Television Commission, speaking of the hundreds of letters received each week says, "Through the Cooperative Program we are able to respond to their individual needs. In essence, through your gifts we are an extension of your church to millions beyond your immediate neighborhood."

The Cooperative Program is a major means by which Southern Baptists express their concern for a lost world.

The Cooperative Program provides a progressive pattern for mission increase.

Pastors' Conference To Relate Bible Preaching To Major Issues

NEW ORLEANS—The Southern Baptist Pastors' Conference, meeting here June 9-10 just prior to sessions of the Southern Baptist Convention, will feature a program aimed at meeting major issues of the day with strong, positive, Biblical preaching, the Pastors' Conference president said in releasing the program.

Theme for the two-day meeting will be "The Living Lord Confronting Today's World," said Pastors' Conference President Harper Shannon, pastor of the First Baptist Church of Dothan, Ala.

Twenty major addresses, messages and program features will highlight the two-day program. Sessions will be held at the New Orleans Municipal Auditorium, corners of St. Ann and St. Peter, and St. Claude, beginning at 9:15 Monday, June 9, and ending Tuesday afternoon, June 10.

Shannon pointed out that one of the changes in the program format this year was "a tremendous reduction in the number of program personnel. Last year, there were 58 major addresses during the two-day meeting.

Another new feature this year is the introduction of a Sunday evening preconference dinner and colloquy, featuring a panel discussion and open floor dialogue beginning at 9:15 p.m. Sunday, June 8, at the Royal Orleans Hotel, and ending at 11:30. Cost of the full dinner served and the colloquy will be $10, Shannon said.

The panel will discuss the theme, "Students, The Church and Today's Issues," and will include at least one college student along with Kenneth L. Chafin, professor at Southern Baptist Theological Seminary, Louisville; B. Gray Allison, a Baptist evangelist from Ruston, La.; and Ron Willis, pastor in San Francisco and minister who works with the hippies of the Haight-Ashbury district.

The Pastors' Conference itself will feature both Biblical and doctrinal preaching, and messages and addresses on major issues of the day, Shannon said.

Major issues on the program, and the speaker dealing with that issue, will be:

—The population explosion: Wayne Ward, professor at the Southern Baptist Theological Seminary, Louisville;

—Separation of Church and State: Landrum P. Leavell, III, pastor of First Baptist Church, Wichita Falls, Tex.;

—The problem of war: Jess Moody, pastor of First Baptist Church, West Palm Beach, Fla.;

—Situation ethics and the new morality: John Drakeford, professor at Southwestern Baptist Theological Seminary, Fort Worth;

—Ecumenical evangelism: Alastair Walker, pastor of First Baptist Church, Griffin, Ga.;

—Poverty: Vander Warner, pastor of Grove Avenue Baptist Church, Richmond, Va.;

—Drug addiction: Dr. Ira Myers, state health officer for Alabama and a Southern Baptist deacon;

—Biblical Preaching and social issues: Warren Hultgren, pastor of First Baptist Church, Tulsa, Okla.;

—The gospel of a radical pulpit: Manuel L. Scott, pastor of Calvary Baptist Church, Los Angeles, Calif.

Scott, a Negro, will also speak on "Redemption through the Blood." Another Negro, Jimmie McDonald of Colorado, will bring special music several times.

Doctrinal messages will be brought by H. Franklin Paschall, pastor of First Baptist Church, Nashville, and immediate past president of the SBC; Ray Wood, evangelist, Birmingham, Ala.; John Bob Riddle, pastor of Central Park Baptist Church, Birmingham, Ala.; Charles Carter, pastor of Whitesburg Baptist Church, Huntsville, Ala.; and Eddie Lieberman, evangelist from Greenville, S. C.

Other major addresses will be brought by Evangelist John Edmund Haggai of Atlanta, Governor Albert P. Brewer of Alabama, and an active Baptist layman; and R. G. Lee, pastor emeritus of Bellevue Baptist Church, Memphis, who brings the closing address on the second coming of Christ.

Personal testimonies will be brought by Miss Vonda Kay Van Dyke, Miss America from Phoenix, Ariz., and by Hudson Baggett, editor of the *Alabama Baptist*, Birmingham.

Special music will be brought by McDonald, Mrs. Martha Branham, soloist for the First Baptist church of Dallas, and by Mrs. Warren E. Hearnes, wife of the governor of Missouri and an active member of First Baptist Church, Jefferson City, Mo. Kurt Kaiser will be the organist and Baynard Fox, pianist.

Brief welcomes and greetings will be brought by J. D. Grey, pastor of the First Baptist Church, New Orleans and former SBC President; Bob Harrington, the "Chaplain of Bourbon Street" and Baptist evangelist; William L. Self, pastor of Wieuca Road Baptist Church, Atlanta; and by SBC President W. A. Criswell, pastor of First Baptist Church, Dallas.

Mission Witness

LOVING MEDICAL CARE OPENS WAY TO WITNESS

Medical treatment given lovingly to the victim of a knife accident has opened the way for Christian witness in a Liberian village that previously barred missionaries, reports Thomas A. Rose, Southern Baptist missionary associate.

Missionaries and students at Ricks Institute, a Baptist boarding school near Monrovia, have attempted for months to establish a mission in Mimitown, a village of the Kpelle tribe near the institute. But every attempt had been thwarted by the village chief, a Muslim.

After church services on February 23, however, one of the missionary couples, Rev. and Mrs. J. Howard Hovde, returned home to find a group of men from Mimitown waiting for them. On a makeshift vine stretcher the men had brought one of their villagers who had nearly severed his toe with a machete while preparing food.

Mrs. Robert N. Bellinger, a nurse at Ricks Institute, "administered first aid, penicillin and tetanus shots, and love," Rose writes, before the man was taken to a hospital.

That evening the missionaries went to Mimitown. "We found the whole village waiting for us," Rose says. "The people welcomed us joyfully and listened reverently as Howard Hovde explained how God sent Jesus, his Son, to give his life for us in sacrificial love. When Hovde finished speaking, somewhere in the dark, at the rear of the crowd, a voice began to sing a Christian Kpelle hymn—heard many years ago when the village had a Christian chief."

After worship the chief thanked the missionaries repeatedly for coming to tell them of a God who loves them. Then he shook hands with Mr. Rose and said, "You love me and I love you."

"And it was true," Mr. Rose says. "We were invited to come every week to their village to tell them of God and his love. Love never fails."

Baptist Joint Committee Opposes Vatican Representation For U.S.

WASHINGTON—The Baptist Joint Committee on Public Affairs in semi-annual session here urged President Richard M. Nixon "to avoid naming a permanent representative to the Roman Catholic Church or to any other church."

The Baptist body encouraged the President in his efforts toward world peace "to make widest use of the present and emerging informal relationships open to him."

"We believe that the national interests and the cause of peace are served best by flexible and informal means of church-state consultations rather than by formal diplomatic relations," the committee said.

The Baptist action was taken after consideration of the President's announcement to the nation through a press conference that he and the State Department are considering a permanent representative of the U. S. government to the Vatican.

The President said that he had not yet decided whether or not the lines of communication with the Vatican could "be kept open based on the present facilities that are available."

The Baptist Joint Committee on Public Affairs is maintained by eight Baptist bodies in North America (American Baptist Convention, Southern Baptist Convention, Baptist General Conference, North American Baptist General Conference, National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., Baptist Federation of Canada, Seventh Day Baptist General Conference). C. Emanuel Carlson is executive director.

The Baptist Joint Committee in effect endorsed the views expressed in a "Staff Report on Diplomatic Relations with the Vatican" published in April, 1968. The report pointed out that many leading Roman Catholics themselves are now opposing diplomatic representation by the U. S. to the Vatican.

This shifting Catholic position is being taken in the light of the new spirit of good will between Catholics and non-Catholics generated by Vatican Council II and its declaration on religious freedom, the report found.

The report indicated that existing channels of communication between the Vatican and the United States government are open for a free flow of information.

"Certainly, the Vatican does not withhold information from the United States useful to these ends (world peace, order and justice) just because America sends no diplomatic representatives to it. This is inconceivable," the report observed.

According to the report, there are at least three open channels of communications now existing between the Vatican and the U.S. government:

1. The Vatican can communicate with the U. S. government in the way any religious group communicates with it.

2. The Vatican maintains an Apostolic Delegate in Washington on Massachusetts Avenue in the manner of an ambassador.

3. Since Rome is at once the capital of Italy and the location of the Vatican, the U. S. has an Embassy in Rome already.

The staff report concluded that the grounds for traditional United States policy of no official representation to the Vatican have validity. It also observed that "the dynamic developments within the Roman Catholic Church make this an improper time to change the policy."

Texas Baptist Requests Continued Tax Benefits

WASHINGTON—A Texas Baptist Foundation executive at a hearing here appealed to Congress for continued favorable federal tax policies for churches and their institutions.

George L. Shearin, associate secretary of the Baptist Foundation of Texas, told the Congressional House Ways and Means Committee: "No step should be taken by Congress which might discourage or diminish the giving of the American people toward the vital work of these great religious, educational and charitable enterprises."

The committee is conducting full scale hearings on tax reform proposals for the federal government. Rep. Wilbur D. Mills (D., Ark.) is chairman of the Ways and Means Committee.

The first subject under investigation by the committee has been tax-exempt organizations and the tax treatment of charitable and religious contributions.

The U. S. Treasury Department has made recommendations to Congress for extensive tax reform to correct what it alleges to be inequities, injustices and abuses of current tax law. Many of these abuses, the Treasury Department charges, are practiced by tax-exempt charitable foundations.

Among other items the Treasury Department is recommending:

- That the amount of allowable standard deduction for income taxes be increased from 10 to 14 per cent of adjusted gross income;
- That those using the standard deduction be permitted also to claim and itemize additional contributions for deductions;
- That the charitable deduction be limited to those amounts in excess of 3 per cent of adjusted gross income;
- That the present 30 per cent limitation on deductible charitable contributions be increased to 50 per cent;
- That the provision for the establishment of the two-year trust for the benefit of charity be eliminated;
- That the appreciated value of gifts of property to charitable causes be subject to the capital gains tax; and
- That existing provisions of the unrelated business income tax for certain organizations be repealed, but that they continue to be extended to churches and to social welfare organizations.

Shearin testified before the Ways and Means Committee that he represented the Baptist Foundation of Texas, 24 other state Baptist foundations and the Southern Baptist foundation of the Southern Baptist convention.

The Baptist executive defended the policy of tax incentives to encourage charitable and religious contributions. He approved the thesis that "private giving serves the public interest."

"For this reason," Shearin said, "our laws have wisely encouraged charitable giving by granting liberal tax advantages to the donor or to his estate."

Specifically, Shearin favored the increase from 30 per cent to 50 per cent for deductible contributions, the increase from 10 to 14 per cent on standard deductions for charitable contributions, and the separation of charitable deductions from other personal deductions.

He opposed limitation of deductions of gifts of property to cost to the owner and tax liability for the appreciated value of such property. He further opposed the recommendation for income tax deduction beginning at 3 per cent of the adjusted gross income and the repeal of the provision for two-year charitable trusts. (BP)

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Negro Baptist Seminary Closing Is Proposed

HAS SERVED ITS TIME WELL, ASSERTS BELLAMY

OKLAHOMA CITY—A member of the Southern Baptist Commission for the American Baptist Theological seminary located in Nashville has called for the closing of the school for Negroes in a written personal report circulated widely among Baptist leaders.

Guy Bellamy, former director of the department of work with National (Negro) Baptists for the Southern Baptist Home Mission Board, said in the personal report that the Negro seminary has served its usefulness, and that the money appropriated to it could be used better for scholarships to accredited schools.

"National (Negro) Baptists are not interested in the seminary as it is now," Bellamy said in the three-page report. "They know that Southern Baptists would not operate this type of school for white students."

Copies of the written personal report were mailed to members of the Southern Baptist Executive Committee, and to other denominational leaders, Bellamy said.

The seminary, started in 1924, is operated jointly by the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc. Seminary officials reported a current enrolment of 91 at the seminary, with another 929 enroled in some 40 extension courses operated by the institution.

In Nashville, the chairman of the SBC Commission on the American seminary, Herman F. Burns, said that Bellamy was given ample time at the last meeting of the commission in Hot Springs, Jan. 23, to express his views, but at that time he made no motion.

Both Burns, art director for the SBC Sunday School Board, and Rabun L. Brantley, executive secretary of the commission, expressed surprise that Bellamy would circulate a written proposal that the seminary be closed, when he had not made a motion to that effect before the commission of which he is a member.

Burns pointed out that Bellamy himself emphasized that this was his own "personal report." Burns added that as chairman of the commission, he did not feel Bellamy's views were representative of the majority of the commission members.

The president of the seminary, Charles Boddie, recently resigned effective in April, to become professor at New Orleans Baptist Theological seminary.

In his report, Bellamy wrote: "I am sure the seminary has served its time and served it well. . . . Just because an institution closes or a person retires does not mean they have not rendered a wonderful service."

Bellamy, who directed Southern Baptists' work with National Baptists for more than 15 years, added that the National Baptist Convention ceased its financial support of the seminary as a convention years ago.

Bellamy said that the seminary in recent years has been changed to a College of the Bible, which puts it in competition with National Baptist schools operated by some of the state-wide National Baptist conventions.

"I do not know of a single one of the 13 state directors of work with National Baptists who thinks the College of Bible (seminary) ought to continue," Bellamy said.

The 1969 SBC Cooperative Program allocates $95,000 to the seminary for operating expenses out of a total scheduled expenditure of $99,500. Direct gifts from Southern Baptists to the current operations of the seminary have increased $18,740 in the last three years, according to the 1968 SBC annual.

Bellamy argued that if Southern Baptists "would take even half of the money that goes to the seminary and use it for scholarships for National Baptist students to attend accredited schools, we would do far more good with the Lord's money."

He added, however, that the school's extension department is badly needed, and proposed that the extension course operation be taken over by the SBC Home Mission Board, the SBC Seminary Extension Department, and/or the state National Baptist schools.

"This report is personal," Bellamy said, "and comes from one who has given more than 20 years of love and service to National Baptists over the nation."

The report closed with this postscript: "Many other reasons could be given. I feel these mentioned are sufficient." (BP)

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Pari-Mutuel Betting Bill Gets Committee Nod

(Editor's Note: This is the second in a series of stories dealing with matters of moral and civic interest in the current session of the Tennessee Legislature.)

A controversial bill to legalize pari-mutuel betting on horse and dog racing in Tennessee has received the approval of the State and Local Government Committee of the House of Representatives, the first time in recent history that such a proposal ever has advanced to that point in the General Assembly.

Rep. Jack Comer, Knoxville Republican who sponsored the bill in the House, contended that the committee's approval, by voice vote on March 12, was among indications of growing support for the proposal.

Comer said similar proposals during previous legislative sessions have died in committee but expressed optimism that he will bring his bill to the House floor for a vote soon, perhaps within the next two weeks.

The measure was referred automatically to the House Calendar Committee, which will decide whether to schedule it for a vote in the House. Normally, this procedure is routine, dependent upon a request from the sponsor.

Growing Opposition

But despite Comer's claim of increasing support there were signs of growing opposition.

In an editorial on Friday, March 14, The Nashville Banner urged the Calendar Committee to "let it die there."

"A state concerned for conditions basic to law and order at any level on which this Pandora's Box would be inflicted wants no part of it," the newspaper said. "The pretext of easy money for the public school system . . . is an illusion. It assuredly cannot camouflage attendant facts in the case, adding up to the multiple hazards that would arrive with it, such as organized gambling, beyond the power to control."

Comer's bill, which would allocate the revenue produced to public schools, underwent questioning in the committee by Rep. Victor Ashe, Knoxville Republican. Because the vote was taken by voice, no record of how individual lawmakers felt was available. At least two of the committee members present voted "no" but the overwhelming majority agreed to recommend it for passage.

Rep. Hal Carter of Huntingdon, a Republican, is chairman of the State and Local Government Committee, which includes 28 members. He presided over the session at which Comer's measure was approved.

Not Yet In Senate

Some lawmakers contended the committee action did not reflect the assembly's sentiment on the bill, under which local option elections would be held to determine if racetracks and dogtracks would be established within individual counties. The pari-mutuel betting system would be operated under a state racing commission including six members and the secretary of state.

Opponents of the measure say the committee, which has a rule prohibiting the release of bills without a "for" or "against" recommendation, was exercising only a legislative courtesy to one of the House members. They also noted that no one has introduced the measure in the Senate, which they say indicates a lack of support.

Comer has estimated the bill, if approved, eventually would bring in about $30 million annually by 1980. New estimates, however, are being prepared based on the experience of other states which have legalized gambling on racing. Opponents disagree sharply with Comer's projection.

The Tennessee Education Association, which is leading a fight for about $40 million a year in new taxes for schools, colleges and universities, has proposed a series of revenue measures but they do not include the pari-mutuel betting bill. A TEA spokesman said flatly the organization is not supporting the measure.

Some lawmakers, however, expressed the private view that whatever gains in support Comer's bill may have attained is due to the TEA's campaign for additional funds. They note that sentiment is high against increasing taxes and that the horse-dog racing bill appeals to some who want to provide more money for education than Gov. Buford Ellington has proposed in his $2.5 billion budget.

In other legislative actions, the Senate Calendar Committee refused to schedule a final vote on a House-approved bill to raise maximum fines for prostitution convictions to $1,000. The motion to report out the bill failed for lack of a second.

Lewd Phone Call Bill

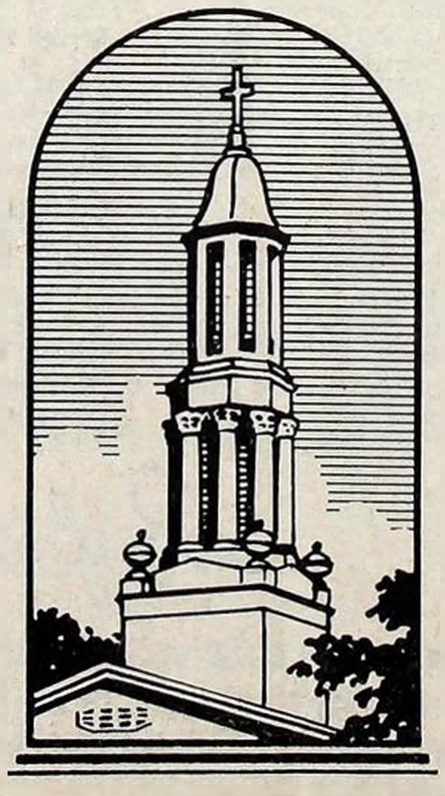
The Senate Judiciary Committee, meanwhile, recommended for passage a measure to strengthen laws against lewd telephone calls. Despite charges by Sen. Avon N. Williams Jr. of Nashville that the bill had "racial overtones," the bill cleared the committee on Thursday, March 13, as legislators wound up their third legislative week. It would make it illegal to use a telephone to annoy or harrass other persons and is sponsored by Sen. Curtis Person, Memphis Republican.

DRAMA REVIVAL

March 30—10:20 a.m. and 7:15 p.m.
March 31-April 2—7:00 p.m.

See and hear the Gospel of Christ presented through drama and religious folk music.

Sponsored by the youth of Immanuel Baptist Church during the Crusade of the Americas.



Immanuel Baptist Church
222 Belle Meade Boulevard
Nashville, Tennessee 37205

First Church, Chattanooga, To Host 15th Royal Ambassador Congress

The 15th annual Royal Ambassador Congress will be held April 4-5, beginning with registration at 9 a.m. Friday morning at First Baptist church, Chattanooga, according to Roy J. Gilleland, Jr., secretary, Brotherhood Department, Tennessee Baptist Convention and William Highsmith, State Royal Ambassador secretary, Tennessee Baptist Convention.

Joe Powell, of Jackson, president of Tennessee Royal Ambassadors, will preside over the two-day meeting which will feature a yo-yo champion, displays, a speakers' tournament, reports concerning a special mission project, an Ambassador breakfast, a wild animal display and other events of interest.

Bunny Martin, World's Yo-Yo Champion and minister of youth education at First Baptist church, San Antonio, Tex., will share the program with Southern Baptist missionary Carlos Owens, of Paris, Tenn., under appointment to Tanzania, East Africa, as well as other speakers.

Displays this year will feature campcraft, including building a kitchen in the forest, outdoor cooking techniques, tents and other camping equipment, all exhibited by three Royal Ambassador chapters in Hamilton County association.

There will also be a police-supervised safety speed skid mark demonstration at various speeds, a motorcycle exhibition as well as a demonstration of an "emergency spill", performed by an officer on motorcycle, all sponsored by the Chattanooga Police Department. A display of stock cars will also be of interest to Congress attendants.

Brainerd church, Chattanooga, will have a Congress offering display, an exhibit of the type of equipment which is being sent by Tennessee Royal Ambassadors to the Hong Kong Baptist Hospital. Dr. Don Langford, a Tennessean, is Chief of the Department of Surgery.

Other mission projects have included a boat given to Carlos Owens in 1961, still in use on Lake Tanganyika in Nigeria to minister to the bodies and souls of 2,000,000 people living around the lake, the largest fresh water lake in the world. The boat is named "Wajumbe", which is Swahili for "Ambassador".

A Speakers' Tournament will be held Friday afternoon for Crusaders (boys 9-11); Pioneers (boys 12-14); and Ambassadors (boys 15-17). The winner will receive a $200 scholarship, to be used for education in a Tennessee Baptist Convention college.

Hamilton County association is sponsoring this year's congress. Associational leaders Ed Robinette, Brotherhood president, Al Davis, educational director, and Shelley Bostick, Royal Ambassador leader are working together to form committees responsible for the planning and promotion of the congress.

An Ambassador breakfast will be held Saturday morning at 7 a.m. at First church.

According to Highsmith, an attendance of approximately 2500 is expected.

Africans aid Carlos Owens, of Paris, Southern Baptist missionary to Tanzania, east Africa, as he prepares to launch "Wajumbe", a boat presented him in 1961 by Tennessee Royal Ambassadors.

Cooperative Program Day Scheduled for April 20

Churches throughout the Southern Baptist Convention will observe Cooperative Program Day April 20. Some churches in Tennessee will probably be involved in the Crusade of the Americas on that day and may choose to use the suggested alternate date of April 27.

According to W. Fred Kendall, executive secretary-treasurer, Tennessee Baptist Convention, Cooperative Program receipts from Tennessee Baptist churches are $5261.95 more than last year at the end of February. Total Cooperative Program receipts to date amount to $1,798,290.29, approximately $5261 ahead of this time yast year.

The Cooperative Program goal for Tennessee, adopted last November in Knoxville during the annual meeting of the Tennessee Baptist Convention, is $5,445,000. Last year Tennessee Baptists went over their goal of $5,000,000 by some $200,000 and this year, as was true last year, gifts received over the goal will be divided 50-50 between state and southwide causes.

● SUICIDE—According to the World Health Organization, at least 1000 people a day commit suicide. More than half a million suicides are registered every year, and there are approximately eight times as many suicide attempts. (Research Roundup)

Training Union

Youths Gather

By Mary Anderson

"Great spirit . . ." "Real music . . ." "Youth testimonies that got to our youth . . ." "Decisions for Christ . . ." Like comments keep coming from Associational Youth Night meetings being held in our state in March. Approximately 10,000 youths are expected!

Already youths have gathered in Beech River, Beulah, Bradley, Big Emory, Concord, Cumberland County, Campbell, Chilhowee, Clinton, Cumberland Gap, Duck River, Dyer, East Tennessee, Gibson, Hamilton, Holston, Holston Valley, Indian Creek, Jefferson, Knox, Maury, McMinn, New Duck River, Nolachucky, Polk, Riverside, Sequatchie, Sevier, Shelby, Stone, Tennessee Valley, Union, Western District and Wilson associations.

Other associations are holding Youth Nights on these dates: Big Hatchie, April 8; Carroll-Benton, April 18; Fayette, April 7; Hardeman, April 14; Bledsoe, May 5; New Salem, April 27; Weakley, April 5; William Carey, June 7; Lawrence, April 19. Other associations will hold meetings in June. These Youth Nights challenge and empower the potential of youth.

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100 Baptist Secretaries Attend Nashville Workshop

More than 100 Baptist secretaries from Nashville and throughout the state attended a two-day conference over the week end.

Sponsored by the Nashville Baptist Secretaries Association in cooperation with Dr. W. Fred Kendall, Executive Secretary-Treasurer of the Tennessee Baptist Convention, the conference is the first in what is planned as an annual event.

Speakers at the sessions included the Rev. Bob Norman, pastor of the Belmont Heights Baptist church, Nashville, and Miss Margaret Huffman, of Nashville, Secretary of the year of the Nashville chapter of the National Secretaries Association.

In addition to addresses, conferees heard a panel discussion of the organizational structure of the Tennessee Baptist Convention, the Southern Baptist Convention, and the Nashville Baptist Association.

RECORD THRONG HEARS GRAHAM PREACH AT AUCKLAND ARENA

AUCKLAND, New Zealand—The closing service of the Billy Graham Crusade here reached an estimated 72,000 persons—Crusade officials said the audience was the largest to participate in a New Zealand religious program in 200 years.

Forty-two thousand attended the actual service in Western Springs Auto Speedway and an additional 30,000 heard Mr. Graham over a landline sound relay in 81 cities and towns.

In all, a total of 229,624 came to hear the evangelist and more than 6000 came forward to make "decisions" for Christ.

Sunday School Lesson for March 23, 1969—By W. R. White
Life and Work Series

Witnessing: The Way Of Missions

Basic Passage: 2 Corinthians 4
Focal Passage: 2 Corinthians 4:5-18

Witnessing is the main business of the Christian. Witnessing everywhere even to the ends of the earth is missions.

We are told that in the early days of our faith every disciple was a witness. This is often true in the early days of any faith. Great zeal and enthusiasm seem to characterize all new movements. This is true today on mission fields when the Christian faith takes root successfully. We need to recover the early glow of our faith.

Witnessing is effective when the witness has a vital, fresh testimony. Real revivals recover the freshness and warmth of the Christian experience. Communion with Christ daily will keep the renewal perennial. Bible study and intercessory prayer are so essential.

We witness with our lives as well as with our message. So often in court an attack is made on the character of the star witness. The world scrutinizes very carefully every step a professing Christian takes. Satan dogs his every step, seeking to discount his testimony.

We must be alert, constant, and consistent. Otherwise our opportunities and effectiveness will be thwarted. Divine grace is waiting to equip us and sustain us.

SELF-ABNEGATION OF WITNESS
2 Corinthians 4:5, 7

Paul put Christ in the forefront of his witness. He did not present himself in his preaching. He wanted to be known only as a servant of the Lord. He hid himself behind the cross at every turn. One who witnesses for Christ should never get himself in the picture. When we attract attention to ourselves we divert attention away from the central figure of our testimony—Christ.

Paul had been given a priceless treasure to share. Yet he wanted to be considered only a vessel of clay that the power and glory of God might be paramount and not the human instrument. We are to be mere vessels conveying the good news. All may not have the same talents. There are gold, silver, and earthen vessels. Yet all of us can have the one essential qualification. We can be clean vessels.

THE ILLUMINATION OF WITNESS
1 Corinthians 4:6

For God who commanded the light to shine out of darkness had shined into the heart of the witness. This is evident by an allusion to his dramatic conversion. As he was blinded temporarily in a physical sense, he was illumined eternally in a spiritual sense. The light of the knowledge of the glory of God in the face of Jesus Christ had come into his heart. This was his saving experience.

All of us in our lost condition were blinded by Satan lest the light of the glorious gospel of Christ, who is the image of God, should shine unto us. The light came into our hearts under less dramatic circumstances, in the main, but it was the same illuminating, saving, truth. Otherwise we could not be witnesses.

THE TESTING TRIALS OF THE WITNESS
2 Corinthians 4:8-12

A witness in some cultures is a potential martyr. In every culture he will meet some criticism and ridicule.

It is hoped that all will have the victorious fortitude of Paul. Many things came into his experience to hinder and discourage him. In fact persecution pursued him. Yet he continued to steadfastly witness for his Lord.

Paul was not embittered by what he suffered. In fact he glorified in his sacrifices and wounds because he esteemed them as giving weight to his witness. It seemed fitting that a crucified Christ should have scarred disciples. He conceived that death to him could be the occasion of bringing life to others.

THE FIRM FAITH OF THE WITNESS
2 Corinthians 4:13-15

Paul shared in the spirit of the Psalmist who said, "I believe, therefore I have spoken." Psalms 116:10. Paul's faith was based on much more light, knowledge, and experience than the average. A witness must be certain of his testimony if he is to be convincing.

The resurrection of Christ was a firm certainty with Paul. He had at one time ridiculed this and all other Christian verities. He had talked to eye witnesses of the bodily resurrection of Christ. He had seen the risen Christ and had conversed with Him. He had felt the quickening power of the Spirit who had raised Jesus Christ from the dead.

The witness was convinced that this same Jesus would, through the Spirit, raise all true disciples. He had a great message of faith and hope.

He anticipated the time when Christ would present these Corinthians, himself, and all true believers to Himself and the Father as members of His glorious church, without spot or wrinkle or any such thing. Nobody who heard Paul could doubt that he believed all of this. He had come to believe this glorious truth which he once hated.

He was no credulous, naive man of ignorance. He had one of the keenest and best informed minds of his day. Nothing but overwhelmingly convincing truth would have changed him.

We have no right to speak anything which we do not, wholeheartedly, believe when we are witnessing for Christ. We can experience enough to be firmly convinced without the dramatic phases of Paul's conversion. God will give us the evidence we need for our testimony.

CHILDREN'S HOMES

LIVING MEMORIALS

By James M. Gregg,
Executive Director

A Memorial Gift to the Tennessee Baptist Children's Homes is an appropriate remembrance to a loved one or friend. One has said, "To live in the hearts of those left behind is not to die." Memorial gifts do live as an investment in the lives of needy and dependent children as they prepare for life. Thus memorial gifts to the Children's Homes are of lasting value.

Many friends of the Homes use this method of memorializing friends. We write a letter to a designated member of the family informing them of the memorial gift. We do not state the amount of the gift. A letter of appreciation is also written to the donor enclosing his official receipt for his tax deductible gift. This is one of many ways individuals can help in the ministry of the Homes to homeless and needy boys and girls. Thank you for all you do.

Alabama Baptists Vote $10,000 For Biafran-Nigerian Relief

MONTGOMERY, Ala.—The Alabama Baptist Convention administration committee has voted to send $10,000 to buy food and supplies for refugees on both sides of the Biafran-Nigerian conflict.

The action marks the first time that a Baptist state convention within the Southern Baptist Convention has given official recognition of the needs of the starving people of the Biafran-Nigerian conflict, and has provided financial relief aid.

The Baptist convention administration committee responded to an impassioned plea from a Birmingham pastor, Louis Wilhite, "to do something in the name of Christ, in a place where the roots of disorder are agonizingly complex."

The administration committee, headed by John Bob Riddle, pastor of the Central Park Baptist Church, Birmingham, and president of the Alabama Baptist State Convention, voted unanimously to send the $10,000 to the Southern Baptist Convention's Foreign Mission Board. The funds will be administered by the board where the need is the greatest.

When told that the committee had voted to send the $10,000, the Birmingham minister responded "I do have warm affirmative feelings about their response. I am grateful that Alabama Baptists are doing something tangible to help meet these very complex needs."

Historically:

From the Files

50 YEARS AGO

J. W. Storer, pastor of First church, Paris a little more than a year, has seen some 90 additions to the church.

The goal of the Foreign Mission Board of the Southern Baptist Convention was $1,500,000.

20 YEARS AGO

Of the 2500 students enroled in the three Southern Baptist Convention seminaries, 81 per cent have some college training, 19 per cent have not.

Southern Baptists engaged in a crusade toward a net gain of 600,000 in Sunday Schools during the associational year.

10 YEARS AGO

Robert L. Orr has been pastor of First church, Dyersburg nine years. During this time the church has received 623 by baptism, 673 by letter and has given more than $700,000 to all causes. Eleven men have been ordained to the gospel ministry.

On Matters of

Family Living

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

WORDS WORTH WEIGHING

Today's teenager is very likely to have parents who have grown up at the tail end of the depression. These parents are experiencing a kind of personal prosperity and standard of living that their own parents never knew. They look at their teenager daughter with love and affection, but perhaps also with a tinge of envy. The so-called indulgent parent of today may well be compensating for the youth he never had. While spoiling their children, parents are really satisfying their own needs. Today's emphasis on youth does not stem from the amount of money spent or from an aggressive campaign by the young to gain this privilege, but rather from the need of their parents to see themselves as young.

From the Executive Secretary

By W. Fred Kendall

During the past year there has been so much publicity given to the radical youth of America that the impression is often given that all of the youth are revolutionaries, hippies, rioters, or given to drugs of one kind or another. In other words they are pictured as a very hopeless lot.

Dr. Kendall

Recently we had our first youth evangelistic conference. It was planned for the youth of our state in preparation for the Crusade of the Americas. The youth of Japan played such a vital part in the New Life Movement in 1963 and the young people of Brazil have had a great part in revival there. There was no precedent for this meeting and we had no way of knowing how many would respond or what to expect.

The response was overwhelming with more than 6500 present. The place of meeting had to be moved from Belmont Heights Baptist church to the Athletic building at Belmont college. Large numbers came from all over the state. Even the far away associations sent large representations.

This reflects several things. It shows the fine work that has been done by pastors, ministers of education and ministers of music and all others who work with youth in our churches. It shows that the young people still have a tremendous interest in winning the youth of our land to Christ. They are interested in their churches and they want a revival. This could well be the beginning of the revival fires that could kindle all across America.

Our churches have some of the most devoted youth that they have ever had. Many young people are tired of the publicity which has been given by the mass media of communication to the godless and wicked radicals who have been so loud in their rebellions and yet have had such aimless purposes. There is a reaction beginning on the part of many of our finest youth who have not been heard from, but who have been building their lives on the right foundation and who want their country to continue to be the great nation that all the world has admired and wanted to emulate.

Tennessee Baptists can be proud of this fine group. We expected great things from this conference. Our expectations were more than justified. You will be hearing much from these young people in the days ahead. When the youth of our churches get on fire for Christ a new day is about to dawn in which there will be renewal of the hope for a brighter and more Christian tomorrow.

North Carolina Names Sunday School Secretary

RALEIGH, N. C.—Burrel F. Lucas, former pastor of North Roanoke Baptist church, in Roanoke, Va., has been named state Sunday school secretary for the Baptist State convention of North Carolina.

Lucas joined the North Carolina Sunday school department staff last June as an associate to Claude White. In his new position, Lucas succeeds White who was killed in an automobile accident Oct. 2, 1968.

Before moving to North Carolina, Lucas was pastor of North Roanoke Baptist church for more than 10 years. His other experience as a pastor includes tenures at Salem Baptist church, Chesterfield County, Va., and churches in Elmburg and Pleasureville, Ky.

He also formerly served as an associate pastor at First Baptist church, Roanoke, and as a youth worker at churches in Richmond and Louisville, Ky.

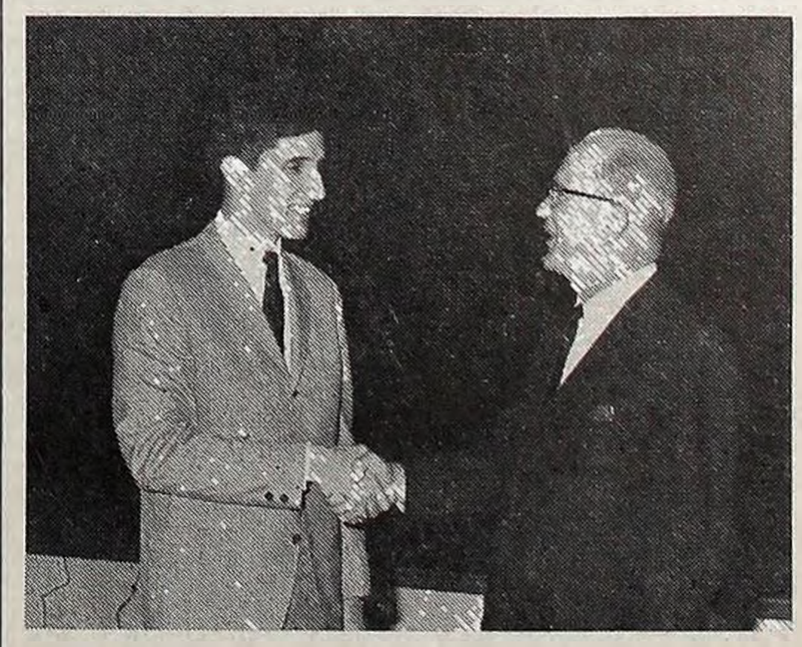
A native of Virginia, Lucas is a Navy veteran and a graduate of the University of Richmond. He is a graduate of Southern Baptist Theological seminary, Louisville, where he earned the master of theology

NIGERIA OFFERS AIRSTRIP FOR MERCY FLIGHTS TO BIAFRA

LAGOS—Nigerian Radio reported here that Msgr. Giovanni Rodhain, president of Caritas International, has accepted an offer from federal authorities to use the airstrip at Obilagu for mery flights into Biafran territory.

Msgr. Rodhain, who heads the international Catholic relief agency, said he would try to obtain the agreement of Biafran authorities to this arrangement.

In the past such offers for Nigerian-based shipments by land or air were turned down by the Biafrans who fear the aid shipments would be followed by federal air or land raids. (RNS)



Will Henry Jr., Tennessee student at the Southern Baptist Theological Seminary, Louisville, welcomes Tennessee Baptist Convention leader Dr. W. Fred Kendall to campus during recent visit. Kendall addressed some 80 Tennessee students at a campus meeting.

Korean Baptist Says Return Of Pueblo Crew Was Surprise

By Jimmy Ballard

LOUISVILLE—A Korean Baptist pastor, twice elected president of the Korean Baptist Convention, said here the torture of the Pueblo ship crew by North Koreans was no surprise to him, but the real surprise was that the Pueblo crew was allowed to return.

"The torture seemed cruel to Americans, but it was not surprising to us because we saw much worse torture during the war—such as burning of bodies and cutting out eyes and tongues," said Timothy Hyo-Hoon Cho, who is studying at the Southern Baptist Theological Seminary here.

"One year of torture was a long and difficult experience for the crewmen of the Pueblo, but not long enough for the Korean Communists to break down their will to return. During the negotiations, when release of the crewmen seemed imminent, I did not really believe the return of the crew would take place," Cho said.

Naturally, Cho is more than casually interested in the Pueblo case. The ship was captured one week after he left his family in Seoul, South Korea, to come to Southern Seminary to study on a doctoral degree.

And when the Pueblo crew was released, Cho said he rejoiced with the American people. Furthermore, he added that he would be "very unhappy if they (the crew members) were punished in a court martial."

The friendly Korean, pastor of Seoul Baptist Church, tries to stay well-informed on world events. His daily mail includes the Korean edition of *The Korean Times,* and a photo-copy of a Korean daily newspaper sent to Koreans in America from Washington, D. C.

When he first learned of the Pueblo's capture, he said that Koreans "were indignant and were humiliated when the United States failed to act immediately to regain the ship and crew."

Cho said he felt concerned about the explosive incident occurring so soon after leaving his family. But, he explained, "Our people are accustomed to living under tension since the war, and they were prepared to fight if necessary."

Cho is working on a doctor of theology degree in church history at the seminary. He was converted in 1951 after he fled from the Communist invasion in Soonchun, South Korea, to Pusan, where he become a houseboy for John A. Abernathy, the first Southern Baptist missionary to Korea. He stayed with Abernathy, now retired and living in Arkansas, until completing his college work in 1954. It was then that he felt a call to full-time Christian service.

Cho was twice elected president of the Korean Baptist Convention, serving as the convention's top leader from 1965-1968. He called the office "a very difficult job for a young man to undertake."

One of two associate pastors is acting pastor of the Seoul Baptist Church, largest Baptist church in Korea, during Cho's absence.

Koreans enjoy a generous religious freedom, he said, except for a criminal law against insulting government officials in public, including statements in church sermons. Although Koreans have a democratic government somewhat patterned after the American model, the Baptist pastor pointed out what he feels is a significant difference in interpretation of freedom of speech:

"We have not had student riots since the overthrow of President Syngman Rhee by student demonstrators in 1959. The government takes strong measures against demonstrations, but students are allowed to express their grievances in writing," he said.

Cho's college major, English, is no surprise to anyone who talks to him. He smiles warmly when complimented on his flawless English with scarcely a trace of accent. Cho credits not only English classes in high school and college, but also the presence of American soldiers who help Koreans learn the language.

The Korean pastor is not only studying in an American seminary, but he is also helping to teach Americans a little bit about Korea. At his request, the seminary library subscribes to the English language edition of *The Korean Times* to enable fellow students to follow events in his homeland. (BP)

Church Attendance Decline Attributed To 'Shock' Tactics Of Some Theologians

ST. LOUIS—Slumping church attendance was attributed here to the departure of many worshippers who tired of playing the role of captive audiences for "theologians engaged in a reckless competition to see who can administer the rudest shock to the faithful."

Louis Cassels, a senior editor for United Press International who writes a weekly column on religion published in hundreds of newspapers, offered this appraisal in a talk before the annual convention of the Protestant Church-Owned Publishers Association.

Stressing that many churchgoers are "sick and tired of being told what they can't believe," Mr. Cassels declared:

"They want to know what, if anything, they can believe, and many churches haven't been doing a very good job of answering that question."

Cassels maintained that most people "aren't particularly interested in denatured Christianity being offered to them" by theologians "proclaiming the death of Biblical theism."

He said that some church leaders prefer to attribute the decline in attendance to a disapproval of the church's social action efforts. He added:

"This explanation strikes me as rather self-righteous. It says, in effect, 'we are suffering because we, like Christ, have stood up for the right.'

"My own observation is otherwise. For every layman I know who quit coming to church because he disapproves of social action, I know at least three who are hanging on and supporting the church only because it is a channel for community service."

Cassels said that there were "hopeful signs that we are approaching the end of the fad for reckless negation in theology."

"Within the past year or so," he said, "authors of impressive scholarly standing have come forward to assure bewildered laymen—and I might add, equally bewildered parish ministers—that 'modern man' can believe in a personal, loving, purposeful God without the slightest sacrifice of intellectual integrity.

"Indeed, some have gone so far to argue—quite cogently it seems to me—that 'modern man' really can't make sense of all the phenomena of his own existence without the hypothesis of God."

This new trend in theological scholarship and the laity's reaction to the earlier era of debunking, according to Cassels, show that radical theologians were mistaken in their basic premise "that man, having 'come of age,' finds it impossible to believe in a transcendent God or an order of reality beyond nature."

"Rumors of God's death have been greatly exaggerated," he added. (RNS)

Illinois Baptist Passes 50,000 In Circulation

CARBONDALE, Ill. (BP)—"The Illinois Baptist", weekly tabloid publication of the Illinois Baptist State Association, has passed the 50,000 mark in circulation, an increase of 22,000 during the past year.

Major reason for the tremendous rate of increase was attributed to sending the paper to every Baptist family, financed through the state convention's Cooperative Program budget.