

# BAPTIST AND REFLECTOR

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*In Wake of Hurricane Camille*



# Pulpit To Pew

By Jim Griffith

Use of credit cards for church donations came under discussion during a recent meeting of the National Association of Church Business Administrators.

Admittedly, we are living in a strange and unusual age—but with all of the changes round about us, it would still be difficult to become accustomed to the innovation: "Worship Now—Pay Later."

Moreover, for most churches, the so-called "flexible payment plan" might be a bit too flexible. For example, there might be far too many church members who would follow the Installment Plan Stewardship Program providing the convenient system of "Nothing-down and Pay-when-you-feel-like-it."

With this plan, it would be open season for use of the old excuse: "I know I owe God everything and I know I ought to give more to my church, but God is not pushing me like all of my other creditors."



## BAPTIST AND REFLECTOR

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## Interpretation

By Herschel H. Hobbs

### Looking In The Wrong Place

"Why seek ye the living among the dead?"—Luke 24:5.

This question from the angels was directed to the women who came seeking Jesus' dead body in a tomb. Barclay says that they had chosen "The Wrong Place to Look" if they would find the Lord Jesus. Literally, "Why are you seeking the living One among the dead ones?" Why indeed?

There are those who regard Jesus simply as a good man who lived the greatest of lives, who set an example for men to follow, and then died. Period. But that will not do. It is true how Jesus lived and that He died. But His death was not an ordinary one. He died to atone for man's sin. And then He rose from the dead the victor over sin and death, and the Saviour of all who believe in Him.

But that faith is not in a dead Jesus but in a living Lord. Again quoting Barclay, "He is not a hero of the past; he is a living presence today." Indeed, He is life!

His atoning work is a historical event. But it avails for man today as it becomes an experience of faith. We are not simply to wait before an ancient tomb, even an empty one. We are to recognize that Jesus lives today both to save and to use those who commit themselves to Him.

Much is being said today about the problems of the church. Its primary problem is that too many are seeking the living among the dead. We should never forget or forsake belief in the saving event in the first century. But we should also realize that He who was dead is alive forevermore. And He calls us both to life and to living endeavor for Him. He walks before us as He leads us to proclaim His Saviourhood and Lordship to a lost world.

### FIRST BAPTIST RADIO SHOW IN JAPANESE LANGUAGE SET

FORT WORTH, Texas—The Southern Baptist Radio and Television Commission here will lay claim this September to the nation's first Japanese Baptist radio program.

The 15-minute broadcast over San Francisco's language station, KBRG-FM, will have a sermon and music format similar to the English-language "Baptist Hour," according to Jerry Pillow, director of language program production for the SBC commission.

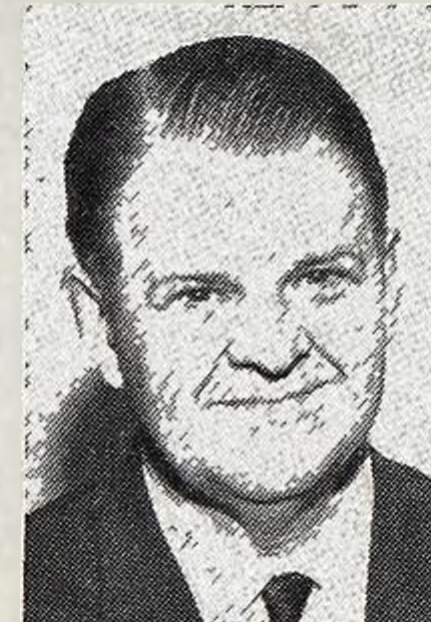
Speaker for the Japanese program will be the Rev. Raymond Ozasa, pastor of the Japanese congregation of Tiburon (Calif.) Baptist church. Music will be furnished by the Far East Broadcasting Co., it was announced. (RNS)

## Devotional

### "Somebody Else's Push"

By Edwin E. Deusner, Pastor  
First Baptist Church, Lexington

At a recent meeting of the Southern Baptist Convention a group was leaving the hotel lobby for the auditorium where the sessions were held. At the revolving door a few hesitated while others went on through. But once the door was spun around the rest went through without apparent effort.



Deusner

One of my friends looked at me and said, "Eddie, that's one thing that's wrong with the world. There are too many people going through on somebody else's push."

What a statement! And how true it is.

Some of us are willing to sit back and wait until someone else has done all the work,—then we go through on their push. We are prone to let others do all the pioneering, all the thinking and planning, and all the work. Calls to heroism are unheeded. Challenges to initiative fall on deaf ears. Some people are content if they can but go through on somebody else's push.

Individual effort is not only commended by the Scriptures, it is commanded. "And they stood every man in his place round about the camp" (Judges 7:21). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (II Thess. 3:10). And in that classic portrait of a good woman we find that one of her characteristics is industriousness, she "worketh willingly with her hands" (Proverbs 31:13).

The person who tries to go through on another's push will learn that it cannot always be done. It is true in this life for "the soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat" (Prov. 13:4). And it is true in the life to come for "we must all appear before the judgment seat of Christ" (II Cor. 5:10).

Let us not be satisfied to go through on another's push. The very times in which we live demand heroic, painstaking effort on the part of every individual. It behooves each of us to live each day at our highest and best.

## FEATURING

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# The Church and The World

By T. B. Maston

Retired Professor of Christian Ethics  
Southwestern Baptist Theological Seminary

How can the church minister most effectively to the world? It cannot do this by withdrawing from the world, which has been one of the historic strategies practiced to varying degrees by some Christian groups.

Those who have advocated the withdrawal of the church from the world have contended that this would enable it to demonstrate most completely to the world the Christian ideal for the world. They further suggest that for the church to live in the world would mean compromise with the world.

There are others who suggest that the church can and will influence the world most effectively by adjusting its message and methods to the culture in which it finds itself. They contend that an attempt should be made to update the Gospel so it will conform to the latest developments in science, philosophy, and other areas of human thought.

It is true that the church by its very nature as a human as well as a divine institution has to adapt itself to some degree to the world in which it finds itself. It must start where the world and the peoples of the world are at any particular point in time and in any particular geographic area. This it must do if it is to minister effectively to the world.

On the other hand, the church will not lift the world toward God's ideal for the world unless there is maintained a constant tension between what the church preaches, teaches, and practices and what the world believes and practices. At the same time there will tend to be a continuing tension within the church.

There may be several sources for this tension, but one will be a conflict between the church's desire to be the true church of God and its desire to be relevant to its immediate environment.

The church properly wants its message and ministry to be relevant to the world, and yet it knows that it will not minister most effectively for God to the world if it compromises with the world.

It must not accept the values of the world as its supreme values if it is to lift the world toward God. It must be more interested in its influence on the world than in its prestige in the world. It must be more concerned with the approval of God than the approval of the peoples of the world.

The church's spire is somewhat symbolic of its place in and ministry to the community and the world. That spire should remind the peoples of the world that God is at work in the world. Also it should help people to understand that God is a final point of reference not only for the church but

also for the world.

The people who compose the church come into the church building to worship God and go from the building out into the world to serve the world in the name of the God they worship.

Churches may need to be reminded that they are in constant danger of being overcome by the world. They may become wealthy and respected but powerless to lift the world toward God.

A worldly church tends to use worldly methods to achieve worldly goals. It measures its success in worldly terms. When a church becomes a worldly power it tends to lose its spiritual power.

In other words, a secular church with a secular Gospel and secular goals cannot and will not make much of an impact on a secular world.

## Total Poor In Nation Is Listed at 25.4 Million

WASHINGTON, D.C.—The number of Americans officially in poverty situations stood at 25.4 million in 1968, down two million from the previous year, according to Census Bureau statistics released here.

Thirteen per cent of the total population was listed as poor, with 33 per cent of the Negroes falling below the poverty level. The poverty line in the Census report was \$3553 for a family of four.

For the entire nation, the percentage was down from 22 per cent in 1961. The decrease among Negroes was from 56 per cent to the present 33 per cent. The total number of poor since 1961 has been reduced 11 million.

By coincidence, the report was issued on the fifth anniversary of President Johnson's signing of the Economic Opportunity Act, setting up the war on poverty. Some observers, however, saw the decline in poor as a result of overall economic prosperity and not because of the poverty program.

Median incomes of white families was placed at \$8937 as compared with \$5360 for Negro families. The average median was \$8600 for families.

The Census Bureau also reported that half the Negro poor are in families headed by women, 29 per cent of Negro families having no male as the head.

Sixty per cent of the Negro males between 25 and 29 years of age were said to have finished high school as of the beginning of 1969 as compared to 36 per cent nine years earlier.

About one-fourth of the 17.4 million white poor were reported to be over 65 years of age. (RNS)

## Glorieta Baptist Assembly Scheduled For Tax Appraisal

SANTA FE, N.M.—The Glorieta Baptist Assembly is scheduled shortly for tax appraisal—despite the Southern Baptist Convention's earlier protests against such appraisal.

Mrs. Tillie Gonzalez, Santa Fe county assessor, said: "The district attorney has instructed me that it is my duty to see that all property is on the tax roll. I didn't intend to do anything at all with the assembly's sanctuary, their schools, their prayer garden or anything else that has a function in their religion, but there are other facilities out there we feel should be taxed."

The Glorieta Assembly, northeast of Santa Fe, is a collection of buildings and facilities used for various meetings of the Southern Baptist Convention. Its total value has been estimated at \$10 million, and the church group has filed suit in district court in an effort to prevent the levy of a tax against the assembly grounds.

The county manager, Don Sandoval, noted that the county initially had planned to do nothing about the tax controversy until the district court suit was settled. "But the district attorney since has reviewed all the circumstances, and he feels a decision by the assessor and the board of equalization should have been made as to exactly what parts of the assembly would be put on the tax roll and what would not, so the assembly would have a basis for appeal to the tax commission," Mr. Sandoval said.

Mrs. Gonzalez said that the assembly already has agreed that a service station, a laundromat and several cottages at Glorieta should be taxed and that they have been placed on the tax roll.

In the past New Mexico taxes have been levied very lightly, if at all, on church-owned properties, but a new interpretation by the state attorney general's office calls for taxing all church-owned property except that directly involved in religious worship such as churches.

Some religious groups, such as the United Presbyterians' Ghost Ranch near Abiquiu, have made contributions to provide support in lieu of taxes in the past. (RNS)

### COVER

**BOAT ON CHURCH GROUNDS:**  
A 30-foot sailboat rested on the sidewalk in front of First Baptist Church, Gulfport, Miss., after Hurricane Camille devastated a 600 square mile area. Water was 2½ feet deep in the church sanctuary, a building only one year old. Editor Joe T. Odle of the Mississippi Baptist Record (left), who was pastor of the church for 9½ years, talks over the damage with Hugh Hairston, new minister of education for the church. John Traylor is the current pastor. (BP) Photo



## THE MAN WHO MARKS THE CENTER

A recent trip along an interstate highway in Tennessee revealed an interesting sight. The center lane was being painted on newly-repaved sections of the superhighway. Approaching from the rear of the work, one noted first the machines for applying the strip of paint. Further along, there was a man touching a bit of paint to a marked spot in the center. Then, ahead of him was a man who with some type of marker, was applying a spot indicating where the center line should go.

With all the mechanical equipment at hand for the job, there still had to be one man who decided where the center line should go, and make his mark.

This bit of highway work holds, we believe, a lesson for us in terms of our religious life, and in terms of our denominational expression of this religious life.

In our religious life, there must always be a marker, or a guide to show us the way we should go. For Baptists, this guide, a "light unto our pathway," is the Word of God, revealed to us through the power of the Holy Spirit. All of the indicators necessary for helping us hold to the "center of the road" are found in the Bible. Leave the Bible, and we leave the source of our direction. When this happens, we flounder in a sea of indecision.

In our denominational expression of our religious life, sometimes it seems that the "man who marks the center" is not to be found so easily.

For example, our cooperative witness has long been expressed in terms of missions, education and benevolent ministries. Some wonder at times where the center is to be found in this "trilogy." Without seeking to oversimplify the answer, we would have to say that a heart concerned enough to seek to encompass the needs of the world must see in all three areas a center line for direction. Just as a football team would be ineffective with an end, or a line-backer, or a center missing from the team, so would our ministries, as they are presently expressed, be ineffective in isolation.

Again, in a larger framework, who is to say where the center marker should go? Do we look to the Executive Committee of the Southern Baptist Convention? Or, to the Executive Board of the Tennessee Baptist Convention? Or to the Sunday School Board of the Southern Baptist Convention? Or, to one of the mission boards, or other agencies or institutions?

The "man" who marks the center line in today's world is, usually, a man who while standing to mark the center can become endangered by flying objects. Haste, bias, indecision, a limited view of a world mission, selfish interests, a seeing in God's word only that which an individual wishes to see—all of these may be likened to flying objects, endangering the man in the center. The same is true of

boards, committees, agencies, institutions. A fellowship as varied and as large as the Southern Baptist Convention now is almost cannot be homogenous—UNLESS, we apply to our denominational perspective the same guide we apply to our individual religious life—The Bible.

Well organized though it may be, a segmented organizational structure, both a heritage and a problem to a democratic religious body, could easily mark an erratic, dangerous and unworkable line down our "highway" unless the markers, and the men who help by painting the line, including every member of every church, follow some type of "center."

No matter how well intentioned, the man who marks the highway could endanger lives and property unless he has a clear, sharp eye, and a perspective and depth of field which enables him to keep to the "center."

We think the parallel is rather obvious. We must maintain room in our Baptist life for individual thought and action. We must allow for the leadership of the Holy Spirit in the life of the individual. But, we must also be aware that the Holy Spirit leads us within the limits of the guidelines in God's word. Great men come and go. We remember the lives of a Sampey, a Mullins, a Truett, and scores of others. Upon reflection, however, it is obvious that their strength came from their ability to stay close to the leadership of the Holy Spirit.

This we must do today also. And, we must believe that our multi-facted organizational interests are seeking to mark a center line which can lead us safely. And to this end we must pray.

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## SYMPATHY FOR HURRICANE VICTIMS

Tennessee Baptists will wish to extend deepest sympathy to our fellow Baptists, and to all who sustained loss of lives of loved ones and property in disastrous Hurricane Camille.

Not only do we extend sympathy, but Tennessee Baptists, unharmed by the disaster, should offer practical, physical assistance in every possible manner.

Damage to churches in Mississippi was extensive. Less severe damage has been evident in Louisiana. Some damage has been reported along the western Gulf coast of Alabama.

Not only is financial assistance needed, but help in the task of rebuilding is requested. The Home Mission Board is coordinating plans for labor crews to enter the disaster areas when local authorities permit. As we understand it, provision is being made for food and lodging for work volunteers. Baptists in a position to render assistance of any type are urged to contact the Home Mission Board, 1350 Spring Street, Atlanta, Ga., for specific information.



# Camille Was No Lady; Baptist Damage Estimated at \$1½ Million

By Jim Newton

**PASS CHRISTIAN, Miss.**—Hurricane Camille, the worst storm ever to hit the nation, destroyed Baptist property to the tune of an estimated \$1¼ to \$1½ million, not including the homes and businesses of countless church members.

Camp Kittiwake near here was totally and completely obliterated, without a building standing. Gulfshore Baptist Assembly here was almost wiped out, with only four structures remaining, almost all beyond repair.

At least one Baptist mission, Shoreline in Bay St. Louis, Miss., was reportedly demolished completely, and four major Baptist churches received extremely serious damage—Beach Boulevard Baptist church in Pass Christian, First Baptist church of Gulfport, First Baptist church of Long Beach, and Mississippi City Baptist church.

The damage to property, bad as it seemed, was little compared to the loss of human life and the human suffering caused by the hurricane. An accurate death count was still not available one week after the storm, but it was well over 300.

Property damage was estimated by Mississippi Governor John Bell Williams at \$500 million to perhaps as much as \$1 billion.

## Insides Gutted

The damage and suffering caused by the storm, even to those who have walked in the rubble and smelled the stench of death, was unbelievable and indescribable. Perhaps the best word to describe the effect of the 190 mile per hour winds and 35 foot tidal waves is "sickening."

The Red Cross set the figure of totally destroyed homes at 4717, and the number of homes sustaining major damage at 9718.

Entire shopping centers were destroyed, like the one just adjacent to First Baptist church in Long Beach, which suffered damage estimated by some at more than \$200,000. The church, located about 300 yards from the water, sustained extensive water damage, but fared better than the shopping center which was demolished completely.

Inside the church, water was two feet deep, hitting with such force that the pews were ripped from the floor and slammed toward the front of the auditorium like an accordion. A broken water pipe spewed water on the floor even after the tide receded.

The situation was similar at Beach Boulevard Baptist church in Pass Christian, located just one-half mile from Gulfshore Baptist Assembly. The building stood, but the inside was gutted by the water, three to four feet deep.

First Baptist church, Gulfport, a church with a new sanctuary and total property value of \$3 million, was hit by three feet of water in the auditorium, and an inch of mud on the floor. A 30-foot sailboat rested outside the church. John Traylor, pastor, said the church would hold "thanksgiving services" the Sunday following the storm.

## Minor Damage In Louisiana

No accurate information was available on the number of Baptist people who lost their lives or loved ones in the storm. At least one member of First Baptist church, Gulfport, was killed—J. C. Rich, who tried to ride out the storm in his home.

Camille also flailed the Gulf Coast of Louisiana, but apparently not as hard as the Mississippi Coast. Louisiana Baptist officials estimated losses to Baptist churches in that state at \$250,000, and said that Baptist churches in Venice and Buras-Triump were completely washed away. Many other churches suffered damage, but details were not available.

New Orleans Baptist Theological seminary, which was badly wrecked by Hurricane Betsy in 1965, suffered only minor damage to trees and buildings.

At Kittiwake Baptist Assembly here, however, everything was gone. Nearby Gulfshore Baptist Assembly fared only slightly better. Of the 13 buildings on the assembly

grounds, only four were left standing, and all of them were seriously damaged.

A tidal wave estimated at nearly 40 feet hit the main building, The Gulf. Water was four feet deep on the beach side of the second floor of the building where all the furniture and equipment had been moved by the assembly's staffers.

The auditorium was left with only a shell standing, and it was beyond repair. Some Baptist leaders in Mississippi feel it would take at least \$1 million to repair the assembly and it appears doubtful that funds would be available to do so.

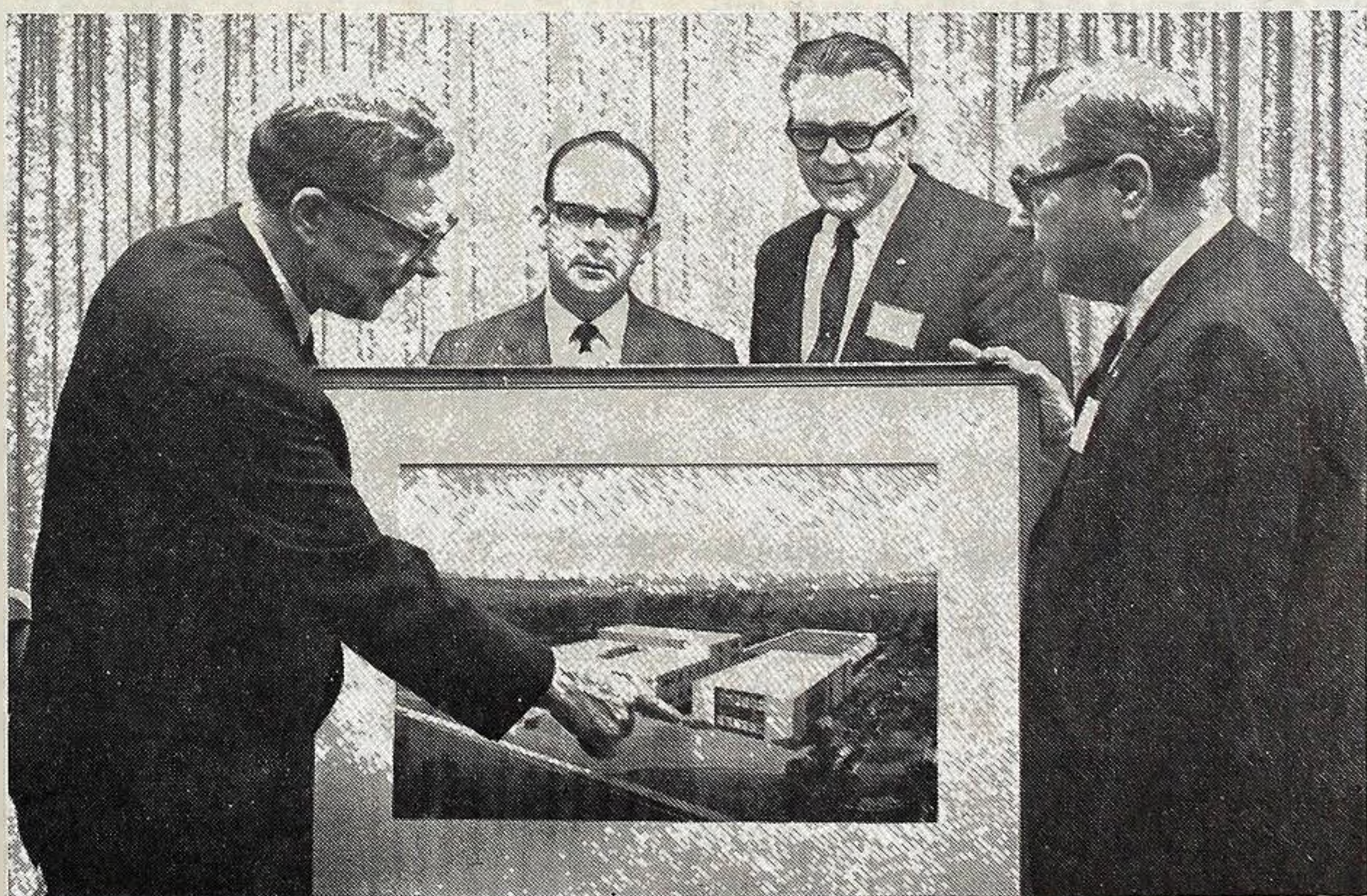
Churches often fared better than houses, shopping centers and motels. First Baptist church of Pass Christian was hardly hurt, except for some wind damage covered by insurance.

"I have a building, but no congregation," said the pastor, Thomas Ayo. He added that 90 per cent of his members lost everything, homes and jobs alike. He did not know how many of his members were dead. (BP)

## Covington First Marks 130th Anniversary Sept. 7

The First Baptist church, Covington, will celebrate their 130th Anniversary Sept. 7. During the week of celebration, Rev. D. P. McFarland will preach Thursday night, Sept. 4, and Rev. Hudson Hicks will preach Friday night, Sept. 5. Former pastors invited are McFarland, Hicks, and Dr. Homer Lindsay, from the First Baptist church, Jacksonville, Fla. Lindsay will lead in a revival Sunday through Thursday.

Rev. Henry West is pastor.



Brotherhood Commission Photo

George W. Schroeder (left), executive secretary of the Brotherhood Commission, and new officers of the Southern Baptist agency consider building plans underway at Memphis, Tenn. They are (from left) Hubert G. Keefer of St. Clair Shores, Mich., recording secretary; James Clark of Richland, Wash., vice chairman, and John Moore of Taylor, Tex., chairman. The men were elected for one-year terms at the annual meeting of the Brotherhood Commission in Memphis.



## Congress, Courts, Churches Struggle With Tax Issues

By John W. Baker

Associate Executive Director

Baptist Joint Committee on Public Affairs

**WASHINGTON**—The taxpayers' revolt which hit local and state governments a few years ago has had a delayed impact on Washington. Congress is considering tax reforms which could vitally affect churches and their agencies. The U.S. Supreme Court is considering a case which could abolish tax exemptions to churches and could eliminate income tax deductions on gifts to churches.

**Shortly before its summer recess the House of Representatives passed the most inclusive tax reform bill in its history. Although the bill must yet be considered by the Senate and the President, and although many proposals relating to churches are studied, here is how the House treated churches and taxation.**

- Deductions for contributions to religious groups are retained as presently provided;

- Foundations operated by religious groups are exempted from the 7½ per cent tax placed on other non-profit foundations;

- Businesses bought by churches and leased back to the managers in order to gain an advantage over competitors are removed from the tax-free status;

- Donors of appreciated securities and property to churches and their agencies may continue to claim the full value of their contribution without paying capital gains taxes on the appreciated value.

Some changes may be made in the Senate. President Nixon has said that he is not in favor of the entire bill, but he has not yet said what parts he opposes. Pressure groups, including churches, will be active, but tax reforms assuredly is in the offing.

**After the U.S. Supreme Court begins its fall session in October, it will hear a church-tax case brought by a New York Attorney. This will probably be a landmark decision on tax exemption of church property used exclusively for religious purposes.**

The Constitution, in the First Amendment, states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Fourteenth Amendment says in part that "no state shall make or enforce any law which shall . . . deprive any person of life, liberty, or property without due process of law." This, according to the Supreme Court, prohibits states from interfering with First Amendment freedoms.

Frederick Walz, who says he is a religious man but not a church member, owns a tiny parcel of land on Saten Island, N.Y. He claims that tax exemption for churches increases his property taxes, puts money into churches' hands, and thereby establishes religion. Such action, Walz claims, interferes with his freedom of religion and is, therefore, unconstitutional.

If the Supreme Court agrees with Walz' argument, the special position churches have held in the realm of tax exemption and tax privilege will be destroyed.

**Many Christians are concerned about the tax reform bill and the Walz case. Some say that a church which depends on exemption of its property from taxation or on such provisions as deductions for gifts to churches from an individual's income taxes puts itself in such a weakened position that it can have no viable message on separation of church and state.**

Baptists have often held that their schools should not receive governmental grants or loans, because, they have contended, this would violate separation of church and state. Is there a difference between a direct subsidy to a church-related institution and an indirect subsidy to the church itself? This is not an easy question to answer.

The Baptist Joint Committee on Public Affairs has been active in the discussion on the churches and tax policy. Its Fourth Religious Liberty Conference in 1960 was on this subject. Last year the committee directed its staff to prepare a study of the problem and to develop a philosophy on tax exemption for church property.

This report will be considered by the committee in October. The final draft will be transmitted to the sponsoring conventions for their consideration.

**The questions which must be answered are many and difficult. Should all church property be exempt from taxation or should only that part used for proclaiming the gospel and for the direct supporting agencies in the educational and evangelical functions be exempt?**

How do you determine which property is directly and which is indirectly used exclusively for religious purposes?

Are colleges or hospitals exclusively religious or should they be tax exempt on some other basis?

What about the church-owned parsonage

## Fear, Threat of Conflict Called Extremism Sources

**GLORIETA, N.M.**—Fear and a sense of threat brought on by growing class and racial conflicts were cited here as principal sources of extremist behavior in America by a seminary professor speaking at Glorieta Baptist Assembly here.

C. Arthur Insko, professor of Christian ethics at Golden Gate Baptist Theological seminary in Mill Valley, Calif., said that extremist black militants have been produced by frustration born of denials and deprivation in the midst of widespread enjoyment of freedom and wealth.

Speaking to a conference on "Extremism—Left and Right" sponsored by the Southern Baptist Christian Life Commission, Insko observed that opposition to legitimate demands from the oppressed would continue to produce extremist militants.

Just as the frustrations of black militants have increased, so have the frustrations of the segregationist intensified as legal barriers to racial minorities have come down, the professor said.

Insko characterized the thought process of the segregationist this way: "He knows that the changes are irresistible in the long run. However, he obstructs the process wherever he can, in hope of delaying the inevitable. Meanwhile, he nurses his hatred at a frightful cost to himself and his children."

Of all the elements that contribute to extremism in America, none is more significant than the modern individualistic view of man, Insko observed. "It is basic in the ideology of extremists from both the left and right today.

Fundamentalist Christianity is interpreted largely in individualistic terms, and thus "the biblical view of man as a member of community is ignored and the social dimension of the gospel is denied," he stressed. "Religion becomes a lonely affair between the individual and his God.

"The legacy of modern individualism is also seen in the leftist extremism of our time," Insko added. "Communism seeks the collectivization of society in the interest of the common man. But it destroys genuine community among men by its commitment to class warfare."

The week-long conference featured addresses by eight Christian ethics professors at Southern Baptist theological seminaries. (BP)

or the tax free housing allowance given to ministers?

What about business owned by churches in competition with tax-paying private business even when all of its profits go to the church for religious programs?

The time has arrived when church leaders and public officials must come up with answers to these and other questions. (BP)



# FMB Appoints 25 Missionaries; Elects DeBord Promotion Head

"I welcome you to a mission possible, glorious, radiant, joyous, and fruitful in Jesus Christ," Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, told 25 men and women immediately after they had been voted missionaries of Southern Baptists by the Foreign Mission Board. The appointment service was held in Holcomb Auditorium at Glorieta (N.Mex.) Baptist Assembly before a congregation estimated to be about 3000.

The Board met at Glorieta Assembly, Aug. 18-20, the last days of the annual foreign mission conference. Among the 25 new appointees are 19 career missionaries and six missionary associates.

Dr. Samuel A. DeBord, who has been on the administrative staff of the Board since September, 1965, was elected director of promotion during the special meeting of the Board.

The new position moves DeBord to the department of missionary education and promotion from that of an associate secretary in the department of missionary personnel. Both



DeBord



Dr. and Mrs. W. Griffin Henderson, of Jacksonville, Fla., stop for a photo on the grounds of Glorieta (N. Mex.) Baptist Assembly prior to their employment as missionary associates for Hong Kong by the Southern Baptist Foreign Mission Board. Chaparral Inn, a new lodge, is in the background. Henderson is a native of Murfreesboro and was formerly B.S.U. secretary at the University of Tennessee, Knoxville.

departments are in the mission support division, one of three units of administration in the Foreign Mission Board. Dr. DeBord will assume his new duties Oct. 15.

Dr. DeBord's primary task will be to assist others on the staff in telling Southern Baptists what is being done in overseas missions through the Foreign Mission Board.

Born in Cincinnati, Ohio, Dr. DeBord grew up in Knoxville, Tenn. He received the bachelor of arts degree from Carson-Newman college, Jefferson City, Tenn., and the bachelor of divinity and doctor of theology degrees from Southwestern seminary.

He served as pastor of First Baptist church, Alvarado, Tex., for nearly three years before missionary appointment.

Mrs. DeBord is the former Marthana (Teny) Lindsay, of Knoxville. They have two sons, Doug, 10, and David, eight.

## Grey To Head Union's Annual Alumni Fund

JACKSON—Dr. J. D. Grey, pastor of the First Baptist church of New Orleans, will head the 4th Annual Alumni Fund for Union university.

He succeeds Albert A. Stone, vice president and general manager of the Sun Publishing Company of Jackson, Tenn.

A goal of \$25,000 has been set for the 1969-70 Fund with a participation of 20 per cent of the university's alumni. Monies raised through the campaign are used to underwrite faculty salaries

through Union's Great Teacher Program which was started in 1967.

Last year, under the successful leadership of Stone, alumni contributed some \$18,000 to the program.

Dr. Grey has been pastor of the New Orleans church for the past 32 years. Twice named to the presidency of the Southern Baptist Convention and the Louisiana Baptist Convention, he is known in his area as "Mr. Baptist of New Orleans."

## WISCONSIN SYNOD APPROVES \$5.4 MILLION BUDGET FOR 1970

NEW ULM, Minn.—The Wisconsin Evangelical Lutheran Synod ended its 40th biennial convention here after approving a \$5.4 million budget for the 1970 fiscal year.

This is a 23 per cent boost over current budgetary allocations.

Congregations have subscribed \$5.3 million toward the budget, leaving \$100,000 to be raised from other sources. The Synod has some 370,000 members. (RNS)



Grey

## Missionary 'Thanks God For Violent' Students

RIDGECREST, N.C. — The annual Southern Baptist Woman's Missionary Union Conference here heard a missionary to Indonesia say, "Thank God for the violent, unreasonable students and youth of Indonesia."

William McElrath said "if the youth of Indonesia had not been rebellious and had not turned into the streets, their country would be a Communist nation, and I would not be a Southern Baptist missionary to Indonesia today."

"The young men saw visions in Indonesia," he said, "visions of a new world, a new nation, and a new life in Christ."

Another speaker, Mrs. W. W. Davies of Gastonia, N.C., told the group that "Jesus did more than preaching and teaching, He got involved with the people around Him. Do not wait until 'later' to get involved. Be concerned now." (RNS)

## Louisiana College Names Arkansas Newsman To Staff

PINEVILLE, La.—Franklin I. Presson, former managing editor of the Arkansas Baptist Newsmagazine in Little Rock, has been named dean of students and director of news services for Louisiana college, a Baptist school here.

A graduate of the University of Arkansas, Presson has completed course requirements for the master of arts in journalism-public relations at the University of Oklahoma and has done additional study at the University of Arkansas, Southern Methodist university, Southwestern Graduate School of Banking in Dallas, and Draughton School of Business, Little Rock. (BP)

## Church Loans Term Changed To 20 Years

ATLANTA—The Southern Baptist Home Mission Board has increased the term for church loans from 15 years to 20 years to hold monthly payments down in the face of rising interest rates and construction costs.

Currently, the agency's church loans division makes loans to new congregations for buildings and sites at 7½ per cent. Anticipating a necessary increase in this interest rate, church loans director Robert H. Kilgore said the board chose to spread payments over a longer period, thus holding down monthly obligations of the churches.

"For example, the monthly payments on an 8½ per cent 20-year loan are less than payments on a 6½ per cent 15-year loan," Kilgore said. (BP)



# Tennessee News Briefs

Webb church, East Tennessee association, recently dedicated their new building. **Frank Bell** is pastor.

**Estel Strickland** has been called as pastor of Maple Grove church, East Tennessee association.

Rankin church, East Tennessee association, has installed air-conditioning. **Danny Marshall** has been called as pastor for another year.

**J. J. Johnson**, pastor, Northport church, East Tennessee association, has undergone surgery at Spartanburg, S. C., and is showing improvement.

**Wayne Blackwood** has resigned as pastor of Flag Pond church, Holston association, to enter New Orleans Baptist Theological seminary.

**Paul Chance** has resigned as pastor of Coffee Ridge church, Holston association.

Shallow Ford church, Holston association, **Gary Jennings**, pastor, recently broke ground for a new building to include a sanctuary and educational space.

Bowmantown church, Holston association, has called **David V. Tydings**, of Clarkson, Ky., as pastor. He formerly served in the association as pastor of Bailey-ton and New Lebanon churches.

Midway church, Holston association, has called **Clyde Rhinehart**, a former pastor, as pastor. He comes to the church from Gretna, Va.

**Fred Witty**, Baptist Student Union director, East Tennessee State university, Johnson City, and **Raymond Langlois**, pastor, First church, Greeneville, have been in process of exchanging the Bachelor of Divinity degree for the Master of Divinity degree at Southern Baptist Theological seminary, Louisville, Ky.

Indian Springs Baptist church, Kingsport, recently broke ground for a new auditorium-education building. The plant is expected to cost approximately \$100,000 exclusive of furnishings. A turning plow was used with members of the church pulling the plow through the ground as the pastor, **Luke Martin, Jr.**, guided the plow. **Angelia Taylor**, granddaughter of the founding pastor, accepted Christ as her Saviour in the service immediately preceding the ground breaking.

**Miss Debbie Rollins** was one of the 450 staff members at Glorieta Baptist Assembly during the second half of the summer season. She is the daughter of **Mr. and Mrs. E. S. Rollins** of Hermitage.

**Miss Gladys Bryant**, associate professor of history and political science at Belmont college, Nashville, has written two study sessions for the September issue of *The Window*. *The Window*, the monthly magazine for young women, is published by Southern Baptist Woman's Missionary Union. The Young Woman's Auxiliary of First church, Nashville, is also featured in the September issue.

The nationally-recognized "Nashville Sound" has been used by Broadman Press in producing its latest contemporary recording, "Happening Now!" **Bob Oldenburg** and **Eddie Lunn**, compilers of Broadman's release "Good News," also composed this musical. A chorus of 14 professional singers and eight Nashville musicians recorded the musical in full stereo.

**L. C. Davis** began his first pastorate about two years ago with First Baptist church, Bean Station. Since then the church has installed a heating and cooling system, new pews and wall-to-wall carpet, and the church has grown in an unusual way, according to **R. Lloyd Rich**, clerk.

First church, Kingston, honored **Jim** and **Marla Bourne** at a reception following the evening service, Aug. 24. Jim has served as youth director for the summer and will be entering Southern Baptist Theological seminary, Louisville, Ky. this fall. **Lewis Bratcher** is the Kingston pastor.

**Mr. and Mrs. Jesse Marlin Jackson** of near Springfield were killed in a two-car crash Aug. 25. Mrs. Jackson was the former **Peggy Sue Felts**, daughter of **Mr. and Mrs. Arnold Felts** of Springfield. She formerly served as secretary in the Woman's Missionary Union office of the Tennessee Baptist Convention. The Jacksons had one daughter, **Kelly**.

**Phil Heard**, former assistant pastor of Northside Baptist church, Chattanooga, has been named audiovisual sales consultant, Broadman Films department, Southern Baptist Sunday School Board, Nashville. He and his wife, **Dorothy**, have three children: **Jim**, 14; **Tom**, eight, and **Helen**, four.

Speedway Terrace church in Memphis is featuring **Sheriff William Morris** in a mission emphasis night Sept. 17. Emphasis will be upon what citizens can do to assist lay enforcement officers.

**Thomas W. Scandlyn**, 79, of Harriman died suddenly at his home Aug. 27. He was a life deacon of Trenton Street Baptist church and was serving as a teacher in the young people's department. Mr. Scandlyn had served the church 22 years as treasurer.

## Criswell Deplores Iraq Public Executions of 15

**DALLAS**—The president of the Southern Baptist Convention, W. A. Criswell, has deplored the public execution of 15 persons, including nine Christians, two Jews and one Muslim, accused of espionage by the government of Iraq.

Criswell, four days prior to the execution, sent a telegram to United States Secretary of State William P. Rogers asking him to intercede "in whatever ways are appropriate to prevent a miscarriage of justice in the current crisis."

Iraq went ahead with their execution as planned and announced.

Joining Criswell in the telegram were a group of 21 Southern Baptists who were meeting in Louisville at a Baptist-Jewish Scholars Conference.

Criswell said in his telegram to the secretary of state that the Baptist scholars and theologians had "just relayed to me the report that the government of Iraq proposes the hasty and public execution without due process of law of nine Christians, two Jews and one Muslim accused of espionage.

"Men of conscience and goodwill have been deeply grieved by the previous public execution in Iraq, and now we earnestly beseech you to intercede in whatever ways are appropriate to prevent a miscarriage of justice in the current crisis."

Earlier, the American Jewish Committee and the American Jewish Congress called on both President Richard M. Nixon and the United Nations to halt the execution.

Rabbi Arthur J. Lelyveld of Cleveland, president of the American Jewish Congress, telegraphed President Nixon and Secretary General U Thant urging them "to use every possible resource both within the United Nations and outside it . . . to prevent a repetition of the cruel and heart-breaking hangings in Iraq that have debased not only that nation but all mankind." (BP)

**NEW ORLEANS**—The appointment of four new teachers to the faculty at New Orleans Baptist Theological seminary has been announced by Dr. James D. Mosteller, Dean of the School of Theology. Mosteller, who became dean of the school earlier this summer, said he is pleased in being able to fill the faculty vacancies with "men of excellent credentials, ability, and promise." Named as new teachers were H. J. Rowe from Sydney, Australia, who will be Visiting Lecturer in Pastoral Theology; Dr. C. E. Autrey of the Southern Baptist Home Mission Board, who will teach evangelism; Dr. Albert Studdard, new Assistant Professor of Theology; and Dr. George L. Kelm, who is returning to the Seminary as Assistant Professor of Biblical Introduction. Also returning to full-time teaching is Dr. William A. Mueller, Professor of Theology. Mueller served as campus pastor last year.



# Conversion, Social Action Key Points in Jewish Dialogue

By Bob Terry

**LOUISVILLE**—Two overriding concerns seemed to dominate the first Baptist-Jewish Scholars' Conference at the Southern Baptist Theological seminary here—the role of conversion in the dialogue and areas where the two groups could cooperate.

A total of 73 Baptist and Jewish scholars attended the historic conference, which opened with host seminary president Duke McCall saying: "Brotherhood is not like a hot-house plant that has to be tended carefully day and night.

"Where brotherhood is real, it can grow up even between the cracks of a sidewalk," McCall said.

While the brotherhood seemed real, at times the discussions, especially in the areas of conversion and social action, grew somewhat heated.

In the opening session, one Jewish rabbi said: "If you are here to convert me, I am very uncomfortable. But if you are here to better understand me then I welcome this opportunity for dialogue."

In an early paper, Eric Rust, professor of Christian philosophy at Southern Baptist Theological seminary, pointed out that all monotheistic faiths are exclusive. Therefore, Christianity and Judaism are both missionary by definition, he said.

During group discussions, Rabbi James Rudin, assistant director of Inter-Religious Affairs for the American Jewish Committee was asked how Southern Baptists could help the Jewish community.

## "Leave Us Alone"

"Leave us alone," he responded. "Quit trying to convert us."

Leonard Dinnerstein, professor of history at Columbia university, New York, said efforts to convert Jews to Christianity was one of the worst types of anti-Semitism. "It shows you have no respect for our Jewish heritage and our relationship to God," he declared.

Luther Copeland, professor of missions at Southeastern Baptist Theological seminary, said he was not trying to convert Jews to Christ. "I'm bearing witness to a great truth which I have experienced," he told the audience. "If God uses that to convert someone that is up to him. My task is to bear witness."

Rabbi Arthur Gilbert of the Jewish Reconstructionist Foundation pointed out that evangelical work with Jews was a strike against anti-Semitism. He told the audience that a few years ago many Christians wanted to cross the Jew off as accursed and worthless. "Evangelicals would not let

this happen," he emphasized. "They said the Jews had value and refused to give us up."

A Los Angeles Rabbi, William Kramer, professor of Jewish Cultural History, Hebrew Union college, asked why the idea of conversion was a one-way street. "I've got my eye on several of the Baptists here," he said. Last year 60 Christians were converted to Judaism under Kramer's influence.

The area of social concern and cooperation produced more emotional displays than any other issue during the colloquium. Rabbi Gilbert ignited the social concern fuse when he stated that unless some concrete action was taken as a result of the conference, it would be another case of "empty words" from the church.

## God "In Conference"

The conference adopted a resolution calling for an Ad Hoc Committee composed of as many faiths as possible to consider national moral priorities.

Copeland pointed out that no group or persons could officially speak for Southern Baptists that an ad hoc committee might represent many Baptists very well.

Marc Tannenbaum, director of Inter-Religious Affairs for the American Jewish Committee and Joe Dick Estes, director of the Southern Baptist Home Missions Board department of work with non-evangelicals, were charged with implementing the resolution. Other areas of concern were the role of the Messiah and concept of mission.

Christian theologians outlined the concept of a personal Messiah. Jewish Scholars pointed out that no where in Jewish thought is the role of the Messiah. The Messiah is to redeem corporate Israel, they insisted.

Jewish Scholars also saw the mission of Judaism as making the world ready for the Messiah. Christian thinkers generally agreed that the Messiah would have to make the world a better place although they did not deemphasize the need for social action.

Estes of the Home Mission Board, said he had not doubt but what God had been in the conference. "There is no danger of some type of monolithic church structure developing between us, so there is no fear of cooperation."

"No one has a monopoly of truth," Estes said. "The truth of God exceeds all our understanding, but each of us has a contribution to make. Our hope is that God will draw us out to the ultimate truth, himself." He declared. (BP)

## REVIVAL RESULTS

First church, Maury City, reports 17 professions of faith, one addition by letter and a number of rededications during their recent revival, led by full-time evangelist **David Walker** of Cleveland. **Jerry Thompson**, minister of music, First church, Alamo, led the singing. **R. L. Dodson** is pastor.

Zion Hill church, Dyer County association, reports five professions of faith, four of which came for baptism, one addition by letter and a number of rededications during their revival. **James W. Vaughn** was the evangelist. **Jimmy Bedwell** is pastor.

Indian Ridge church, Grainger County association, reports six for baptism, two by letter and a number of rededications during their revival which was led by **Jack Day** as evangelist. **Ancil Garrett** is pastor.

South Harriman church, Harriman, **Charles Works**, pastor, received 27 for baptism, five by letter, five by statement, and 150 rededications during their revival. **David Walker**, full-time evangelist from Cleveland, was the evangelist.

**Bobby Moore**, pastor, Fairlawn church, Memphis, and seven of his laymen, scheduled two mission revivals recently, one in the Valley Baptist church, Appleton, Wisconsin, where 32 people made professions of faith, and one in Eastern Hills Baptist church, Cincinnati, Ohio, where 63 people made professions of faith. The Memphis church paid the expenses of the men who took their vacation time to go. In all, 14 laymen were involved in the revivals. The men from Memphis did soul-winning visitation in teams with men from the local church. They witnessed in shopping centers, restaurants, gas stations, grocery stores, motels, and other places that provided opportunity, all the men winning someone to Christ. Fairlawn is planning two more mission revivals next year.

**Bob Mowrey**, pastor, Park Avenue church, was evangelist in revival services in Town View Baptist church, Dayton, Ohio which resulted in four conversions and six rededications.

Carters Valley chapel, Holston Valley association, reports one by baptism and four rededications during their revival, led by **Gary Jennings** of Sunnyside church.

Head of Richland church, Grainger County association, **John Hipsher**, pastor, reports three additions by baptism and two by letter during their revival.



# Theft of Gutenberg Bible Fails; Suspect Found at Harvard Scene

**CAMBRIDGE, Mass.**—An attempt to steal Harvard university's copy of the Gutenberg Bible was foiled here when the would-be thief apparently fell off his escape rope.

A janitor at the university's huge Widener Library found a man identified as Vido D. Aras unconscious in an inner courtyard around 1 a.m. on Aug. 20. The two-volume Bible was in a knapsack beside him and a rope was extending down from the window of the locked room where the valuable Bible is kept.

Harvard officials and police theorized that the suspect remained in the complex interior of the library when it closed, lowered himself to a mezzanine window and entered a room where the Bible is displayed in a locked glass case.

The case was broken, the Bible apparently placed in the sack and an exit attempt made down the rope. There was an obvious mishap.

Harvard's Gutenberg is thought to be a first edition of the first Bibles printed with movable type in the 1450s. About 200 of the Bibles were printed in Mainz, Germany.

According to Dr. William H. Bond of the Harvard library system, the two volume edition in Cambridge is one of 13 Gutenbergs in the U.S., and one of five in perfect condition. Forty-six copies are known to exist throughout the world.

No Gutenberg Bibles have been on the market for years and their value is difficult to establish. The Harvard copy is usually considered to be worth about one million dollars.

The university obtained its set in 1944 as a gift from members of the Widener family in Philadelphia. The main library at the school is named in honor of Peter A. B. Widener and his father, both killed when the ship Lusitania was torpedoed by a German submarine in 1912.

Owners of the particular Gutenberg can be traced back to 1471 when it was presented by a priest in Utrecht, the Netherlands, to the monastery of St. Mary of Zuzat. It remained there until the end of the 18th Century when it became the possession of the Earl of Ashburnham.

Later, Robert Hoe of New York obtained the Bible. It was purchased by the Wideners. (RNS)

## Alaska Baptists Oppose Tax Funds For Parochial Schools

**SITKA, Alaska**—Messengers to the Alaska Baptist Convention staunchly opposed a ruling by the state's attorney general which leaves the way open for "contracts" with parochial schools to educate students for public school boards.

The convention adopted here a resolution urging Baptists to write to government officials concerning what they feel is a violation of the church-state separation principle in Alaska.

The resolution further urged "watchfulness over encroachments on the principle of church-state separation" and expressed "opposition to the use of public funds for supporting any parochial school."

The convention specifically took issue with a legal opinion dated April 18, 1969, by Alaska State Attorney General Gene Kent Edwards, and State Senators Edward Nerdes and Terry Miller.

The opinion states that "while it is provided that schools established by the state shall be free from sectarian control, nothing explicit prohibits the kind of contract here concerned or requires that the private school which is a party to such a contract be free from sectarian control." (BP)

## Arkansas Board Adopts Record 1970 Budget

**LITTLE ROCK, Ark.**—The Executive Board of the Arkansas Baptist State Convention in a meeting here approved a record budget for 1970, elected five new employees and created a new position. It also resolved a long-standing question about convention plans for camps and assemblies.

A budget of \$2,737,229 was approved for 1970. This is an increase of \$70,022 over the current budget and a record for the convention. The amount budgeted for the Cooperative Program of the Southern Baptist Convention was \$906,642 compared to \$883,897 in 1969.

J. Everett Sneed was elected director of special ministries in the missions department and Clarence Shell as state rural evangelist in the evangelism department. Both positions are new. Sneed has been associational missionary for the Independence Baptist Association, with offices in Batesville. Shell has been pastor of Barney Baptist church, Hot Springs.

Jesse D. (Jack) Cowling, education director of Central Baptist church, Magnolia, was named Baptist Student Union Director at Southern State college, Magnolia. Charles Purtle of Prescott was elected traveling Baptist Student Union Director for four area colleges.

Mrs. Betty Rowe Kennedy, Arkadelphia, was elected managing editor of the Arkansas Baptist Youth magazine. Mrs. Kennedy, a journalism major graduate of Ouachita university, succeeds Franklin I. Presson, who resigned to become dean of students at Louisiana college.

The Board also voted to create a new position of chaplain at Cummings Prison Farm and decided to continue ownership and operation of Shiloam Springs Baptist Assembly and Arkansas Baptist Camp at Paron. Improvements were voted for both locations.

Charles H. Ashcraft, former executive secretary of the Utah-Idaho Southern Baptist Convention, attended the Board meeting for the first time as the new executive secretary of the Arkansas Baptist Convention. (BP)

For Newly Elected Teachers

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October, November, December

by Hugh R. Peterson, Norman Shands, and Annie Ward Byrd

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## Church Training Seminar Set For Lake Yale

**NASHVILLE**—A seminar providing intensive training for associational Training Union officers in preparing to assist churches in the 70's is scheduled for Nov. 17-21 at Lake Yale Baptist Assembly, Eustis, Fla.

Entitled "Preparing for Church Training Through the Association," the seminar is designed for all associational Training Union officers, and is the first such seminar sponsored by the church training department of the Southern Baptist Sunday School Board.

## Jews Merely Being Tolerated In South, Conference Told

**LOUISVILLE**—Jews are merely being tolerated in the South, and are in a marginal and ambivalent position, History Professor Leonard Dinnerstein of Rutherford, N.J., told the first Jewish-Baptist Scholars Conference here.

This is in spite of the fact that historically Jews have made every effort to remain as inconspicuous as possible, the New Jersey college professor noted.

Dinnerstein, professor at Fairleigh Dickinson university in Rutherford, N.J., and at Columbia university in New York, said that Judaism encourages Jews to speak out on social issues, but in the South, Jews are often afraid to voice opinions.

He quoted one Mississippi Jew as saying, "We have to work quietly, secretly. Anti-Semitism is always right around the corner. If we said out loud in temple what most of us really think or believe, there wouldn't be a temple here anymore. We have to at least pretend to go along with things as they are."

Dinnerstein said that every statement by Northern Liberal Jews advocating civil rights for the Negro causes some Jew to suffer at the hands of white racists in the South.

He told the 72 participants in the conference, 32 of them Jewish, 40 Baptist, that Jews in the South "shiver" every time a protest letter is signed with a Jewish name. "They are afraid some individual will upset the presently-existing delicate balance for the entire ethnic group," he said.

"The greatest fear of all," he said, "is that the next Jewish newcomer to town may be an agitator, a 'pink,' an organizer for the AFL-CIO, or even a worker for some Negro cause."

In many countries Jews are afraid to refuse an invitation to dinner in the home of Christian friend, claimed the professor. "It doesn't matter about previous engagements, or if they have a headache. They go. They don't want to offend their gentile friend by refusing." (BP)

## RESOURCE CENTER SOUGHT

A central resource center should be established in Europe for materials being used in Christian education among Baptists, a continentwide conference of religious educators has declared. The conference said that the Baptist center in Ruschlikon, Switzerland, would be the most suitable site. (EBPS)

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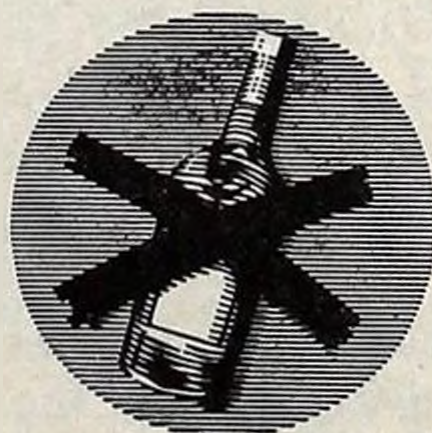
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# Baptist Response To Hurricane 'Immediate and Compassionate'

Southern Baptists have responded to the needs of people ravaged by Hurricane Camille's devastating winds and waves both immediately and compassionately, denominational leaders across the country have reported.

The response had provided food, clothing, personal needs, volunteers and money to the churches and people of the Mississippi and Louisiana Gulf Coast.

Southern Baptist Convention President W. A. Criswell of Dallas and SBC Executive Secretary Porter W. Routh of Nashville quickly issued an appeal for Baptist churches to send funds for assistance to the Mississippi Baptist Convention office in Jackson.

Service organizations such as the Civil Defense, American Red Cross, Salvation Army and the federal government have done "heroic things" in meeting immediate needs of the people, said W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention Board in Jackson.

Hudgins said that the greatest need of the Baptist churches is money to assist people and rebuild buildings as they face \$1.2 to \$1.5 million in uninsurable damage, mostly caused by rising water not covered by insurance.

## Appeal For Laymen

To administer the funds, Hudgins is recommending that the Executive Committee of the convention, in consultation with the executive committee of the Baptist associations in the Gulf Coast area, disburse funds received to aid churches and Baptist people.

All checks, whether from individuals or churches, should be made to the Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Miss., said Hudgins.

Meanwhile, in Louisiana, the executive secretary of the Louisiana Baptist Convention issued a similar appeal for funds to aid churches in Southern Louisiana which suffered up to \$250,000 damage in the hurricane.

Contributions to Louisiana Baptist churches should be marked for the Hurricane Camille Disaster Fund, Louisiana Baptist Convention, P. O. Box 311, Alexandria, La., said Robert L. Lee, the convention's executive secretary.

The Southern Baptist Home Mission Board, Atlanta, responded almost immediately with \$5000 to Mississippi Baptists for emergency relief needs.

In addition to money, the Home Mission Board teamed up with the Southern Baptist Brotherhood Commission in an appeal for

laymen in the construction trade to volunteer to spend time working to rehabilitate the devastated areas.

T. E. Carter of the board's department of Christian social ministries said that more than 100 laymen volunteered almost immediately, should their services be needed.

An appeal from the executive secretary of the Baptist General Convention of Texas, T. A. Patterson, went out to all pastors and area missionaries in Texas, calling for money, linens and cooking materials, clothing and foodstuffs, work teams, and books to replace pastors' lost libraries.

The Baptist General Convention of Texas' program coordinating committee approved withdrawal of \$10,000 from its reserve funds for immediate hurricane relief. Patterson said he hoped the contribution would stimulate Texas Baptist churches to contribute many times that amount.

## Flights To Gulfport

One of the quickest responses came from the pastor of First Baptist church, Paris, Tex., James Semple, who called executives of local Campbell Soup Co., plant and got them to give two semi-trailor truckloads of canned foods—53,000 cans of spaghetti and pork and beans.

Even quicker response came from Douglas Hudgins, Jr., of Jackson, a commercial pilot, who immediately rented two DC-3 airplanes at personal cost of \$6000, appealed to Jackson area residents for milk, bread, orange juice and baby food, and flew 100,000 pounds of such food to the Gulfport airport even before other service agencies could get organized.

On the Mississippi Gulf Coast, two central receiving stations were set up for such truckloads and planeloads of food and clothing.

The Gulf Coast Baptist Association established a central receiving point at the Grace Memorial Baptist church, 23rd at 23rd in Gulfport, Miss., for all food and clothing given through Baptist channels.

Meanwhile, in Biloxi, Miss., the pastor of the First Baptist church, Larry Rohrman established a Civil Defense central receiving station at the request of the mayor "to feed and clothe" the city of Biloxi. That central point was set up at the Buena Vista Hotel in downtown Biloxi.

J. W. Brister, superintendent of missions for the Gulf Coast Baptist Association said that any food, clothing, personal or household items given by Baptist people should be sent to one of these two central points. (BP)

## Foundation

### THE CONFESSION OF A PASTOR

By Jonas L. Stewart  
Executive Secretary-Treasurer

"I believe in Christian stewardship. As a pastor it was an obsession with me to lead my people to see and know the joy of giving. It was with some pride that I once pointed to the record of giving in the churches where I served.

"My confession, however, removes all the pride I might have had in this area of leadership because I never really got to the greatest area of Christian Stewardship. We provided for current needs but we could have done so much more. I never spent much time helping my people see the importance of making Christian Wills. This could well be the greatest sin of my ministry. If the people whom I served had all made wills, leaving 20% of their assets to the Tennessee Baptist Foundation as a trust fund, those who have now gone to heaven would be giving more to the Lord's work on the earth than those who still live. I confess that my attention was on the immediate and not the ultimate goal of stewardship."

If every Tennessee Baptist who lives today would leave an average of \$1000 in their wills to be held in trust by the Tennessee Baptist Foundation, the day would come when these trust funds would amount to eight hundred eighty-five million dollars (\$885,000,000). This would be sufficient income to endow every institution we own with income of nearly ten million dollars per year. Pastors, why not lead your people to take care of their future testimony as well as the present?

Pastors, your Tennessee Baptist Foundation is the only chartered trust agency authorized by the Convention. Tell your people about the services it offers. Come to our office or write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary, Box 647, Brentwood, Tennessee 37027.

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(BP) Photo

**BAPTIST PASTOR HEADS RELIEF WORK:** The Pastor of the First Baptist Church in Biloxi, Miss., Larry Rohrman (center) directs a city-wide effort to feed and clothe the people of Biloxi after Hurricane Camille's destruction. Rohrman was in charge of a central receiving point where truckloads and planeloads of food were sent out to eight distribution centers. Servicemen from Keesler Air Force Base unloaded and loaded the trucks. Baptist Deacon Bob Cherry (left center) was in charge of one of the eight distribution centers.

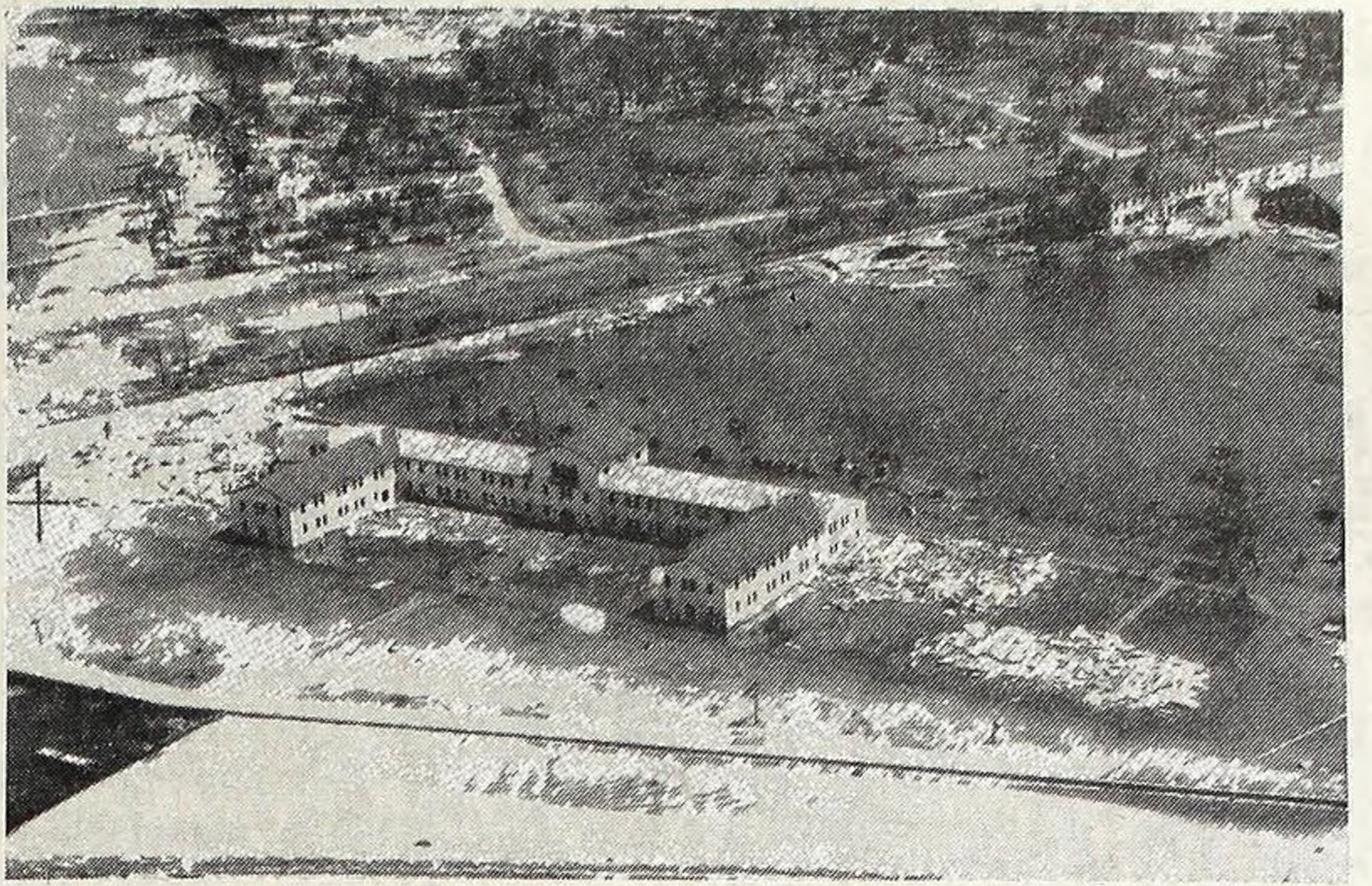


(BP) Photo

**SHOPPING CENTER GONE, CHURCH LEFT:** A shopping center in Long Beach, Miss., was wiped out by Hurricane Camille, but the First Baptist Church of Long Beach was left standing, though badly damaged. The A&P Grocery store (left center) was gutted and demolished, while the church (just above the grocery) stood the winds and waves. Water was three feet deep inside the church, and pews were jammed to the front of the auditorium like an accordion. Most of the damage was not covered by insurance.

### Electronic Organ For Sale

Baldwin Model 10A, 8 years old being replaced by pipe organ, (901) 276-5421, Union Avenue Baptist Church, Memphis, Tenn.



(BP) Photo

**HURRICANE DEMOLISHES ASSEMBLY:** Killer Hurricane Camille leaves Gulfshore Baptist Assembly at Pass Christian, Miss., in a shambles. A tidal wave estimated at more than 30 feet hit the assembly, destroying completely all but three buildings. Water was one to four feet deep on the second floor of The Gulf, main building in center.

### Mississippi Board Asks Special Camille Offering

**JACKSON, Miss.**—The executive committee of the Mississippi Baptist Convention Board voted in a called special session here to ask Mississippi Baptist churches to take a special offering on Sunday, Sept. 7, for Hurricane Camille Relief.

The recommendation adopted by the committee also asked that the convention "appeal for generous special aid from all areas of the Southern Baptist Convention" through the Home Mission Board, and convention officials who have issued such a plea.

The committee approved a recommendation of W. Douglas Hudgins, executive secretary of the convention, who told the group that estimates of unrecoverable, uninsured losses of Baptist churches in South Mississippi would range between \$1 million and \$1.2 million.

Hudgins, explaining that the greatest need of the Baptist churches there was money since most of the members lost everything they owned, added that the offering would go to help the churches and people who suffered such heavy losses.

A. L. Nelson, treasurer and business manager of the convention board, told the committee that nine days following Hurricane Camille's devastating blow, a total of \$17,391 had already been received from 26 churches and individuals.

The largest check for \$10,000 came from Calvary Baptist church in Jackson, which pledged an additional \$15,000.

Hudgins asked that all funds be sent to the Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Miss., 39205, and marked for Hurricane Relief.

Under provisions of the plan adopted by the committee, the executive committee of the board would supervise and direct the allocation and disposition of the funds in consultation with the executive committees of the Baptist associations in the affected areas.

Earlier, Southern Baptist Convention President W. A. Criswell of Dallas and SBC Executive Secretary Porter W. Routh of Nashville issued a statement suggesting that funds be sent to the Mississippi Convention office for hurricane relief.

The SBS Home Mission Board in Atlanta sent an immediate \$5000 for emergency relief. More funds will probably come later, but the \$5000 amount was the figure requested for immediate emergency relief by Mississippi officials.

Hudgins ironically was the person who made the proposal in 1966 that the SBC Home Mission Board create an emergency relief program for victims of natural disasters. (BP)



# JUDAS: From Trust To Treachery

**Basic Passages:** Mark 4:14-19; John 12:1-6; Matthew 26:14-16; John 13:18-30;  
Matthew 26:47-50; 27:3-5; Acts 1:18-19

**Focal Passages:** John 12:3-6; Matthew 26:14-16, 47-50; 27:3-5

Judas is one of the most enigmatic characters of history. He obviously had some attractive features about him in the early period of his life. That he had some leadership ability is very certain. He was the treasurer of the apostolic group.

Why he turned against his Lord we do not know. Perhaps he became a disciple hoping it would be a movement to restore the nation of Israel again. The course of events was very disappointing to such an ambition. This could have frustrated him very much. What Jesus taught could have added to that dismay.

Unless the thirty pieces of silver were just a part of a larger sum to be paid later, the inducement itself could have not been such a temptation. He could have had other selfish designs in mind that appealed to him. We do not know.

Why did God choose a man capable of such treachery? Was Judas to blame if he filled a purpose in God's redemptive plan? These are difficult questions but perhaps there is some light which we can turn on the mystery. Judas had the elements of treachery inherent in him. All that was needed was the proper occasion or opportunity. The decision was his own idea. It was in him to do it. It was fully his responsibility. He did serve the purpose of God unconsciously. He meant evil but God overruled it for good as in the case of the brothers of Joseph.

## A PIOUS PRETENSE John 12:3-6

Mary lavished a costly ointment on Jesus out of pure love. Judas feigned to be terribly upset because the ointment was not sold so that the price might be spent on the poor.

The truth is he was not interested in the poor so much as he was interested in himself. He was the treasurer and was the one who carried the money for the poor in the bag. The inspired writer calls him a "thief."

Sometimes designing people oppose a good cause pretending to prefer to it a more popular project. We do not have to face an "either or" choice. Judas evidently went beyond this form of pretense. It was the worst species of pious hypocrisy.

## JUDAS SELLS HIS LORD Matthew 26:14-16

Judas was not approached by the enemy; he sought the privilege of making a dastardly offer. In other words, he was not under

high pressure to yield to the temptation.

He made a nefarious agreement to betray Jesus into the hands of His bitter enemies. It does not appear that it was difficult to reach an agreement on the size of the bribe.

Judas started looking for the proper chance to deliver Christ to the rulers. Christ was so popular even at this time that a violent reaction could be aroused by precipitate or public seizure of Him. Judas was quite aware of this.

## JUDAS BETRAYS JESUS WITH A KISS Matthew 26:47-50

To kiss a teacher or master by a disciple was a customary form of greeting. Judas informed the enemy to seize the one whom he would kiss.

He led a motley gang of considerable size into the garden armed to take Jesus. The fiendish plot is executed as planned. Even then Jesus addressed Judas in endearing terms. So great is divine compassion. However, Jesus inquired of Judas as to his purpose of being there.

The highest and noblest of practices can be prostituted to the lowest of purposes. Acts of trust can be turned by traitors into the uses of treachery.

We are told that Satan entered Judas. This does not mean that he was not in him already. Now he comes in with greater mastery over him and his conduct. Just as the Holy Spirit was in the disciples before Pentecost but on Pentecost He came into them with special power to equip them for a unique work and mission.

## THE FRUIT OF TREACHERY Matthew 27:3-5

The movement of tragic events reveal to Judas the ghastly perfidy of his deed. No doubt he is having a grueling battle with his conscience. The paltry price he received for betraying his Lord burns like fire into his consciousness.

In desperation the remorse deepens. He tries to return the money but they mock his effort to rid himself of his guilty misery. He throws the money down on the temple floor and runs away.

The next step is the only escape he sees. He takes the plunge of utter despair. He commits suicide. That is the final fruit of his treachery.

He repents in a sense. Yes, he regrets and suffers remorse, but he does not face about completely and turn to his Lord for forgiveness and mercy. He merely takes a

On Matters of

## Family Living

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



## Is It Who You Know?

"The guide to success in life seems in many instances to be embodied in the slogan 'Whom you know is more important than what you know.' The **breaks** that lead to monetary achievement often are catalyzed by knowing the right people. Shocking as the truth may be, the same slogan operates in the educational realm, for people in school work are the same kinds of organisms as people in business. The importance of 'influence' shows up in many places.

"Thus a father or mother who is well acquainted with a school principal is likely to have a child placed in a class with a good teacher rather than a poor teacher."

## DISCIPLES MAKE \$30 MILLION CRISIS PLEDGE, REJECT MANIFESTO

**SEATTLE**—The General Assembly of the Christian Church (Disciples of Christ) voted here to tap denominational operating and capital fund budgets for an estimated \$30 million to fight urban and racial problems.

But although the programmatic resolution passed overwhelmingly it did not once mention the Black Manifesto, floor debate centered almost entirely on the controversial document demanding \$500 million from America's religious establishment.

The parliamentary move most closely related to the manifesto—an attempt to send the resolution back and add to it a way of channeling funds to the Black Economic Development Conference—failed by a vote of 1603 to 696.

Still, most church officials—on both sides of the issue—and observers interpreted the General Assembly votes as a rejection of the manifesto and BEDC. (RNS)

more desperate leap into the dark to get rid of it all. It does not work and never will.

We have been studying one of the darkest and saddest episodes in all Scripture. Surely none of us will ever retrace the awful steps of Judas. However it is well to examine our loyalties again and again. O Lord, help me to be true to you in every trust.



# From the Executive Secretary

By W. Fred Kendall

This week means that summer is coming to its end and that autumn days are here. Many schools have already started and most of them will get under way this week. This has great importance for our churches. It means that vacations are over and most of the people have returned to their homes and a new time of great opportunity for the churches is here.



Kendall

Many of our churches have had very fine summer months with good attendance and with continuing emphasis on reaching and ministering to people. They have not experienced a summer slump. Others by the nature of their location and membership have had many members away for at least part of the time. The people who are unchurched and who are not yet professing Christians are often hard to reach in the summer months because of the long week ends and the great emphasis on outdoor living and recreation. They find too many voices calling them away from the churches.

Very soon it will be time for the beginning of the new church year in most churches. Officers will be elected for the coming year. Preparation will be made for promotion day in the education organizations. Some reorganization will be necessary. It should be a time for reevaluation of all programs of work and for the careful examination of areas of work which are showing weakness and which need help. Many of our churches now have a church council through which such review and evaluation is done. It also does the planning of the programs of work and the various emphases within the church calendar. This adds to the efficiency of the work of the church and brings a unity to the planning which is so necessary.

Autumn is the time for the church to survey the field and see that it is white unto harvest. It is time to generate greater concern for the unenlisted church membership who have fallen by the wayside. Every resident church member ought to be enlisted. We must be concerned about the continuing Christian growth of every church member. Southern Baptists have failed here in so many cases. We must put forth the supreme effort to reach every church member and to help them to grow up into the fulness of the stature of Christ.

It is also time for the church to reach out to the outside world to bring in those who are in the "highways and hedges" and who are lost in sin and separated from God

## Historically From the files

### 50 YEARS AGO

The Southern Baptist Theological seminary, Louisville, Ky., E. Y. Mullins, president, offers courses of study including all departments usually found in theological seminaries. The tuition-free institution offers English Bible courses, with studies available in: The School of Theology; the School of Comparative Religion and Missions; the School of Sunday School Pedagogy; and the School of Christian Sociology.

### 20 YEARS AGO

Woodmont church, Nashville, celebrated their eighth anniversary with the dedication of a new \$100,000 education building. The special services followed dinner on the grounds. The new, three-floor plant is 94 feet long and 39 feet wide and constitutes the second step in Woodmont's long-range building program. A chapel which presently serves as the auditorium was built in 1944. Future plans call for the construction of a 1200-seat auditorium. G. Allen West, Jr., is pastor.

### 10 YEARS AGO

Brooks Hays, immediate past president of the Southern Baptist Convention and a director of Tennessee Valley Authority, has been elected the convention's first permanent observer to the United Nations. He was elected at a meeting of the Christian Life Commission of the Southern Baptist Convention at Ridgecrest (N. C.) Baptist assembly. A. C. Miller of Nashville, the Commission's executive secretary, was chosen alternate UN observer.

and without hope in the world. We must make every effort to communicate with the lost world and to bring them in to the house of the Lord for worship and for the study of his word that they might be won to Christ. Autumn is a call from Christ to be about our Father's business. Let me appeal to you to do it and to make this a great time of real progress in the work of His Kingdom.

## Union Anticipates 325 New Students

Union university will open for the 1969-70 fall semester with registration on Thursday and Friday, Aug. 28 and 29. Upperclassmen and transfers will register Thursday between the hours of 8:00 to Noon and 1:00 to 5:00 p.m.

After a full day of orientation on Thursday, Freshmen will be registered Friday.

Don Morris, with the Office of Admissions, said that college officials are expecting some 325 new students and are hoping for a full time enrollment of approximately 800. "I really think we have made conservative projections," Morris said, "as our retention of upperclassmen has been high and the number of transfer applications on hand are larger than usual."

## RUSCHLIKON PROFESSOR APPOINTED

Gerald Keith Parker, 32, has been appointed associate professor of practical theology at the Baptist seminary in Ruschlikon, Switzerland.

Seminary president John D. W. Watts announced that Parker would arrive in Europe in the summer of 1970. "However, he will take a full two years for language study and to familiarize himself with theological trends in Europe," Watts added. He will begin teaching in autumn, 1972. (EBPS)



Newly elected officers of the executive committee of the South Brazil Mission are (left to right) Rev. Oscar D. Martin, Jr., of Houston, Tex., vice-president; Miss Sophia Nichols, of Hartsville, S.C., first secretary; Rev. William H. Ichter, of Minden, La., president; and Rev. Norvel W. Welch, of Brownwood, Tex., corresponding secretary.



# New US-2ers Begin Missionary Service

By Sue Brooks

**ATLANTA**—James Wright is soon beginning two years of missionary service in New York City under the supervision of James Wright.

Sounds confusing, but you're not seeing double.

James K. Wright, a 22-year-old graduate of Georgia State college in Atlanta recently appointed as a US-2 missionary for Southern Baptists, will be assisting James S. Wright, 33-year-old career missionary in New York.

The younger Wright was among 34 young persons who were commissioned as US-2 missionaries recently by the Southern Baptist Home Mission Board during a week's orientation at Ridgecrest (N.C.) Baptist Assembly.

Six Tennesseans are included in the club. They are Larry Trevethan, 22, of Memphis, who will serve in language missions in New Mexico; Michael Robertson, 22, a member of Prescott Memorial in Memphis, who will serve in the San Diego, Calif., area; Mrs. Michael Robertson, 22, who will serve with her husband; Linda Miller, 22, of Erwin, will work with students in the University of Delaware in Newark; James Frazier, 23, of Humboldt, will serve in a pioneer mission area in North Dakota and Mrs. Frazier will serve with him.

Handling probable confusion about his name (the two men are not related) will be a small challenge in view of the other assignments facing Wright and the other US-2ers.

Since 1965 the denomination has placed college graduates 27 or under on various mission fields in the U.S. for two years, hence the Tag US-2.

Married or single (this year eight couples were appointed), the young missionaries may reinforce work of regular missionaries, serve as replacements for missionaries, leaving on vacation or permanently or even initiate missionary endeavors on a particular field.

For example, US-2er Wright, a licensed minister, will preach on Sundays at the Bayside Baptist mission in Queens, a mission sponsored by the Highland Avenue Baptist church where missionary Wright is pastor.

He also will operate a teen center in a youth hostel behind the Highland Avenue church and help develop a fledgling congregation of Portuguese-speaking people in Manhattan.

A photographer, Wright had been working part-time for several years as the photo lab technician at the Southern Baptist Home Mission Board, Atlanta. At Georgia State college, he was photographer for the school

newspaper and a past president of the Baptist Student Union and the interfaith council.

He also was named to the honor society in his major field, psychology.

He has served two summers as a student missionary, first in Oregon-Washington and most recently in another pioneers missions area, Hawaii.

Wright's outstanding and active student career is typical of the new US-2 Corps.

Many of the students are honor graduates and are listed in Who's Who Among Students in Colleges and Universities. More than half of them have served as student summer missionaries both in the U.S. and overseas.

One young lady, Rita Edmunds of North Carolina, is a former Miss Asheville and in the same beauty pageant was named Miss Congeniality. She will be working on a

metropolitan missions field, Cleveland, Ohio.

Upon completion of their assignments, the US-2ers will receive severance pay of \$50 per month of service (\$75 for couples) and a 25 per cent bonus if they continue their education. (BP)

## WHO IS TO PREACH YOUR FUNERAL?

Some years ago I was asked to go over 500 miles to conduct the funeral of a friend. How I ever came by such a friend is beyond me. He never darkened the door of a church. His language would make a sailor blush. He played golf every Sunday except when the mackerel were running. Then he was on the high seas with his deep sea rod and reel. With his funeral on the Sabbath, I could not get away, but I made a helpful suggestion about the funeral.

Have some golf pro read a few lines from the rule book; let some close friend recall some exciting shots he made; call the fishing boat into the picture long enough to tell how he devoted his life to his first love—fishing. Then drag his casket aboard, take it out into the stream, and drop it overboard.

That seemed appropriate to me—finishing up like he lived. It did not go over too well, however, with some people. I got a lot of letters, among them one said, "You don't deserve to be a preacher." But talking about what people deserve—would you say that the man deserved a Christian burial when all his life he ignored God, his son, his church and his soul? Think about this:

"Who would be best qualified to preach your funeral?"

—Pierce Harris, (Pastor Emeritus, First Methodist Church, Atlanta, Ga.)

## BRITISH HOUSING FOR AGED BEGUN

Three years ago, the Baptist Men's Movement in Britain established a "housing association" to provide accommodation for the elderly at a reasonable rent. Particular attention was to be given to the needs of retired Baptist ministers and missionaries. It was also thought that the association might consider hostels for students.

For the past three years, plans have been maturing. Now a number have come into being. A block of apartments has been opened and dedicated at Worthing, a British coastal holiday resort. Sir Cyril Black, vice-president of the Baptist Union of Great Britain and Ireland, who is chairman of the housing association, presided. The mayor and other officials of Worthing were present. (EBPS)



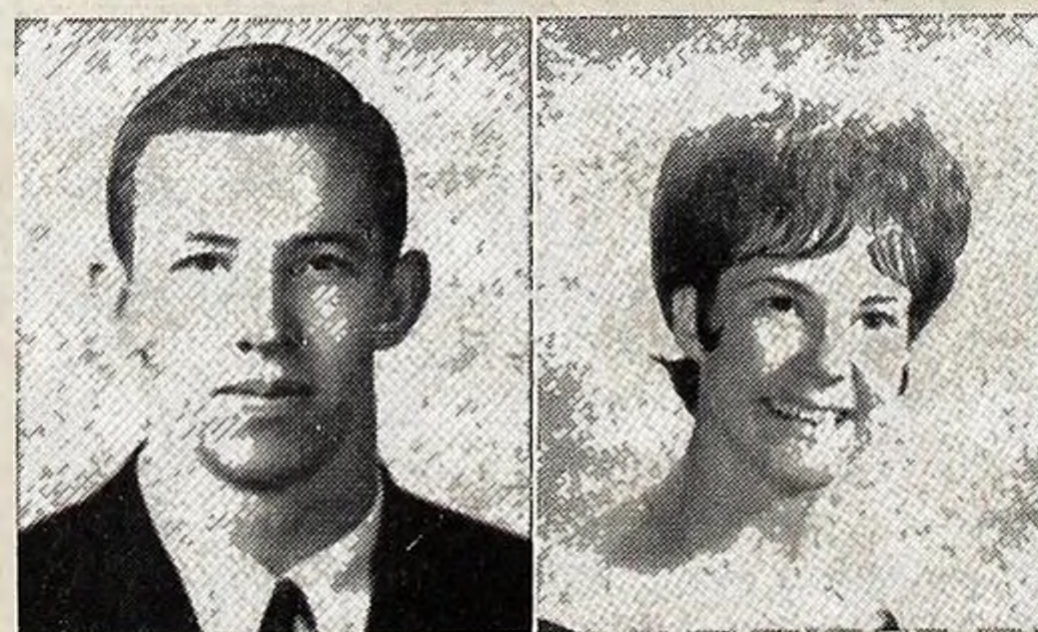
Robertson

Robertson



Trevethan

Miller



Frazier

Frazier