

March 2, 1962

**Race Issue Described
As Reaching All Areas**

NASHVILLE (BP)--The race issue in the United States today touches most areas of life--religious, social, political and economic, a Baptist leader declared here.

Its political effect may still be seen in the campaigns for office throughout the South, where candidates are outspoken on the segregation issue in order to gain votes, Foy Valentine of Nashville said.

He is executive secretary of the Southern Baptist Convention Christian Life Commission.

Speaking to the Advisory Council on Southern Baptist Work with Negroes, Valentine continued, community leaders in Dallas and Atlanta last year "did not intend to let the die-hard segregationists spoil their plans for continued economic growth."

Reviewing racial developments nationwide for the past year, Valentine said racial issues were not confined to the South. He mentioned areas of New York City and two other cities--Chicago and New Rochelle, N. Y.--as examples in the North.

"Perhaps it is in the religious life of the land that the magnitude of the race problem is most clearly reflected," he said. "The conflict in the churches is not just philosophical. There is a clash of convictions between pastors and people, between denominations, between churches within the same denomination, and between official church pronouncements or Convention resolutions and rank and file prejudices..."

He said the Southern Baptist Convention has been reluctant to give attention to this matter in recent years.

Valentine reviewed the admission of Negroes to Mars Hill College, Mars Hill, N. C.; Ouachita College, Arkadelphia, Ark., and University of Corpus Christi, Tex., during the past year. All are Southern Baptist-related.

He also recounted actions of state Baptist conventions last October and November on the race issue. A policy statement of the SDC Sunday School Board for allowing Negroes to attend its summer assemblies in North Carolina and New Mexico was reviewed.

In questioning after Valentine's address, one councilman told of a Southern state in which Negroes enrolled at the segregated Negro state college. They observed Baptists in the forefront of denying rights to Negroes, he said.

"They told me," this councilman continued, "they intended to go back to their countries and do everything they could 'to keep Southern Baptist missionaries out of our country.'"

Another told of a man from the South Pacific who came to the United States at American taxpayers' expense to learn military tactics. Stationed at Ft. Benning, Ga., for six months, he was relegated to inferior status in the segregated society of that area, the councilman said.

"He learned how to use a gun....Now he wants to use it on us," he concluded.

The Advisory Council, an unofficial group, has representatives from many SDC agencies and state Baptist conventions. It seeks ways in which Southern Baptists may better cooperate with Negro Baptists.

3 Tours Announced
For San Francisco

SAN FRANCISCO (BP)--Plans have been announced for three tours of non-Baptist churches and missions in the San Francisco area during the 1962 Southern Baptist Convention.

These tours will include the Buddhist Temple, Jewish synagogue, Russian Orthodox Church and Christian Yoga Church. They will be climaxed with a trip to Chinatown where the touring parties will dine at a Chinese cafe.

The tours are directed by E. J. Combs, Fresno, director of language missions of the Southern Baptist General Convention of California and by L. A. Brown, Mill Valley, Calif., professor of comparative religions at Golden Gate Baptist Theological Seminary.

The three tours will be the afternoons of June 4, 5 and 6. The first two tours will leave the Convention auditorium at 4:15 and will return at 7 p. m. The Wednesday tour will leave at 2 p. m. and will return at 7, covering more area.

Those wishing to take these tours may contact Combs at Box 1231, Fresno. Cost of the shorter tours including the dinner will be \$5. The longer tour will be \$6.

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New Orleans Buildings
Named For Presidents

(3-2-62)

NEW ORLEANS (BP)--Trustees of New Orleans Baptist Theological Seminary have voted to name two buildings on campus after former presidents of the school.

The new residence hall for men will be named for the late Dr. W. W. Hamilton of New Orleans, former president of the Southern Baptist Convention and of the seminary (while it was known as Baptist Bible Institute).

The seminary's chapel will bear the name of the immediate past president, Dr. Roland Q. Leavell, who served as president from 1946 to 1958. He initiated chapel plans shortly before his retirement. Leavell now lives in Jackson, Miss.

Trustees authorized the board of development to undertake a library expansion program. It would double the size of the library in space and in volumes contained.

The budget adopted for 1962-63 of \$1,038,000 includes an estimated \$535,000 from the Cooperative Program of the parent Southern Baptist Convention. Other income sources are endowment, gifts and student fees and rentals.

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Latin Refugee Picture
Set Now Available

(3-2-62)

ATLANTA (BP)--Southern Baptists' ministry to Latin American refugees through relief and resettlement is presented in a 35 mm. slide set released by the denomination's Home Mission Board here.

The 14 slides and script, available for \$3 on a share-the-cost basis, were taken recently in Miami where more than 100,000 Cubans and other Latin Americans have entered the United States as refugees.

The pictures show those who have fled, loved ones meeting them, Southern Baptists' responses to their needs and suggestions for others to help.

The slide set is available from the division of education and promotion, Baptist Home Mission Board, 161 Spring St., N. W., Atlanta 3, Ga.

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Common Goal Outlined
For Baptist Advance

NASHVILLE (BP)--Instead of treading separate but parallel paths, Southern Baptists and Negro Baptists should work together in unison toward one goal, a Negro educator said here.

W. R. Strassner, president of Shaw University, Raleigh, N. C., said "Baptist colleges can no longer be thought of as Negro colleges or White colleges (but) just as colleges."

In tracing the history of Southern Baptist relations with Negro Baptists, Strassner told the Advisory Council on Southern Baptist Work with Negroes:

"It began in the first phase with a ministry to the Negroes, even before the Southern Baptist Convention was organized in 1845. Its purpose was to convert, to enlist, to make Baptists of Negroes. It was to help them organize churches. The democracy in the Baptist church was appealing to the Negroes. This type of program was needed.

"Later," he continued, "in phase two, it was Southern Baptist instruction of Negroes. The Board of Domestic Missions (now the Home Mission Board of the Convention) was asked to use 'prudent means for religious instruction of Negroes.'"

Phase three: "This is where we are now," the college president asserted. "It is the phase of cooperation with Negro Baptists, on a national, state and district level in nine of the Southern states.

"This method has been most effective, helping people do a better job where they already were...through college work, Baptist student centers, vacation Bible schools, extension centers and scholarship aid to Negro ministerial students."

Evaluating the relationship between the two bodies of Baptists, Strassner continued, "It was a Negro Baptist development paralleling the program in the Southern Baptist Convention, parallel development which conformed to the Southern pattern with each in his own place. Inherent in it, some say, has been the element of paternalism, whether real or imagined."

He asked: "Shall we stop the relationship? No, the need today is greater than ever before. In what direction shall we move? We should consider the kind of world in which we live. A challenge comes more to the church than to any other institution to:

"Recognize the Negro as a human being. We know it but we need to recognize it. He was made in the image of God.

"Recognize the Negro's aspirations for equality of opportunity in all areas of life.

"Play our part as the church in creating the climate in which these things can be realized. The church's conformity with its environment is inconsistent with its loyalty to its challenge and its commission.

"If we encounter trouble, let us remember our Lord himself got into trouble when he talked about beliefs that conflicted with existing ones.

"The church has been too content to bring up the rear rather than be in the vanguard for human rights," Strassner said.

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Folks and Facts.....

(3-2-62)

.....J. F. Murrell, 73, administrator of the Baptist Golden Age Home in Hugo, Okla., died Feb. 25 there. He had previously served as administrator of Miami (Okla.) Baptist Hospital. Both are operated by the Baptist General Convention of Oklahoma. Retired, he served the Hugo home without salary. (BP)

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East German Church
Conclave Scheduled

EAST BERLIN (BP)--The Evangelical Free Church Union (mainly Baptist) in East Germany plans a conference in Berlin May 11-13 to celebrate the beginning of Baptist work in the city. This report comes from Gunter Lorenz, Baptist editor in East Berlin.

Baptists report a total membership of 9000 in Berlin today, a third of which is in the Eastern sector.

There are approximately 30,000 Baptists in East Germany, says Lorenz, and each of the 223 churches is expected to be represented in Berlin. Theme for the conference is "Romans 12 and the Church Today."

The Evangelical Free Church Union comprises both East and West Germany, but Lorenz explains that work in the Communist area is now separately organized "as a result of political realities in Germany." Herbert Weist is executive secretary for the Evangelical Free Church Union in East Germany.

Wort und Werk (Word and Work) is the denominational paper, published monthly in editions of 15,000 in East Berlin under the editorship of Lorenz.

When it became impossible, two and a half years ago, to send ministerial candidates to study in West Germany, a seminary was established in Buckow. Nineteen students are now enrolled. This institution recently received state recognition as a denominational school of theology.

The executive committee for Baptist work in East Germany met under the chairmanship of Secretary Weist in Berlin, says Lorenz, and received encouraging reports from the churches. There was advance in evangelism, youth work, Sunday school activities, stewardship, and church building, according to the reports.

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Drimm Heads Advisory
Council On Negro Work

(3-2-62)

NASHVILLE (BP)--Hugh A. Drimm, professor of sociology at Carver School of Missions and Social Work in Louisville, has been elected chairman of a Baptist council here.

It is the Advisory Council on Southern Baptist Work with Negroes, an unofficial body set up to strengthen the total program of Southern Baptist Convention work with National (Negro) Baptists.

Drimm succeeds Rogers M. Smith, Richmond, administrative associate for the SDC Foreign Mission Board.

John A. (Buddy) Barry, associate secretary for placement services for the SDC Education Commission, Nashville, is the new vice-chairman of the council. Mrs. Mildred Dunn, executive editor, Baptist Brotherhood Commission periodicals, Memphis, was re-elected secretary.

The council includes not only representatives from SDC agencies but directors of Negro work with state Baptist conventions.

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Folks and Facts.....

(3-2-62)

.....May 1 is deadline for applying to enter the September class of student nurses at Mather School of Nursing in New Orleans. The nursing school is operated by Southern Baptist Hospital, one of two hospitals maintained by the Southern Baptist Convention at large. Miss Evelyn Belknap is director of Mather School. (BP)

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FROM REGIONAL OFFICE
LLOYD WRIGHT, regional editor
103 Baptist Building, Dallas 1, Texas
Telephone: Office — RIVERSIDE 1-1996
Residence — BLACKBURN 4-6221

March 2, 1962

Hardin-Simmons Church Music Degree Approved

ABILENE, Tex. (BF)--The Hardin-Simmons University school of music's bachelor of music degree with major in church music has been approved by the National Association of Schools of Music.

Hardin-Simmons is one of only four schools in Texas and 44 colleges and universities in the nation whose curriculums in church music have been approved by the association.

The only Southern Baptist schools in the group are Hardin-Simmons; Howard College in Birmingham, Ala.; Stetson University in DeLand, Fla.; and Oklahoma Baptist University in Shawnee.

Approval of the program was voted recently after an association evaluation based on quality of instruction and the balance in studies between musicianship, general education, and appropriate church music methods and materials.

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Myres Named Decatur College Dean-Registrar

(3-2-62)

DECATUR, Tex. (BP)--W. V. Myres, chairman of the division of religion and psychology at Decatur Baptist College, has been promoted to dean and registrar at the Baptist junior college here.

He succeeds Tom Gettys, who resigned because of failing health after 16 years at Decatur.

Myres, a practicing attorney before coming to Decatur to teach government in 1956, attended Decatur Baptist College and holds the bachelor of arts degree from Texas Wesleyan College in Fort Worth. He also holds the master of theology degree, and master and doctor of religious education degrees from Southwestern Baptist Theological Seminary in Fort Worth.

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Folks and facts.....

(3-2-62)

.....E. Leslie Carlson, professor of Biblical introduction at Southwestern Baptist Theological Seminary, Fort Worth, will be fraternal messenger from the Southern Baptist Convention to the Swedish Baptist Convention in Stockholm next June. Carlson has appeared before this Scandinavian Baptist body several times.
(BP)

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Survey Shows Waco
60 Per Cent Christian

WACO, Tex. (BP)--A church community survey of greater Waco, which counted 106,431 persons, indicates this central Texas town to be 60.8 per cent Christian.

The count was taken in a cooperative effort by all church groups, led by Billy Hargrove of Atlanta, Ga., secretary of the survey and special studies department of the Home Mission Board of the Southern Baptist Convention.

Hargrove reported 45,700 residents of the city were not members of local churches; however, only 12,555 of these were above nine years of age.

The largest age groups of these 12,555 were the young married couples between the ages of 21 and 28 and residents above 65 years of age.

The percentages of church members were divided among the various denominations as follows: Baptists 40.8, Methodists 18.9, Catholics 13.7, Church of Christ 4.9, Presbyterians 4.1, Lutherans 3.8, and others 13.8.

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Minnesota's Fourth SBC
Church Is Constituted

(3-2-62)

MINNEAPOLIS, Minn. (BP)--The North Center Mission here became the fourth Southern Baptist church in Minnesota history after special constitution services.

Sponsored by the 184-member Southtown Baptist Church of Minneapolis, the North Center congregation will make up the 15th church constituted in the Wisconsin-Minnesota Baptist Association.

Work in the two-state area, where the first Southern Baptist church was constituted in 1953, is sponsored by the Baptist General Convention of Texas and the Southern Baptist Home Mission Board.

The northern association retains three missions following the recent establishment of the Union Grove Mission near Kenosha, Wis.

Thirty people braved icy roads and inclement weather to attend each of the first two services at the new mission which is meeting in a rented Lutheran church building. The sponsor is Temple Baptist Church of Kenosha.

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Folks and facts.....

(3-2-62)

.....Carlyle Marney, pastor of the Myers Park Baptist Church here will be featured on a Columbia Broadcasting System television program "Lamp Unto My Feet" Sunday, March 11.

Marney will discuss John Masfield's narrative poem, "The Everlasting Mercy," which is about a ne'er-do-well who is converted suddenly to Christianity. Stanley Holloway, noted English actor, will read dramatic highlights from the poem during the show. (BP)

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Stevens Surveys Radio-TV
Needs in South America

FORT WORTH (BP)--Paul M. Stevens, director of the Southern Baptist Radio and Television Commission here, has left this country for the first leg of a trip to survey the religious radio and television programming needs in several South American countries.

Stevens will contact Southern Baptist missionaries and radio and television stations in an effort to determine how to best meet the requests from missionaries in Latin American countries indicating a great need for religious radio and television programs.

The four-week, 25,000 mile tour will include surveys in Bogota, Colombia; Quito, Ecuador; Lima, Peru; Santiago, Chile; Mendoza and Buenos Aires, Argentina; Montivideo, Uruguay; Sao Paulo and Rio de Janeiro, Brazil; Caracas, Venezuela; Panama; Costa Rica; Guatemala; and Mexico.

The Radio and Television Commission currently has programs being produced in Spanish, Italian, and Russian with plans for programs in Portuguese, French, Japanese and Chinese. Stations in 25 countries carry Southern Baptist radio and television programs regularly.

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C O R R E C T I O N

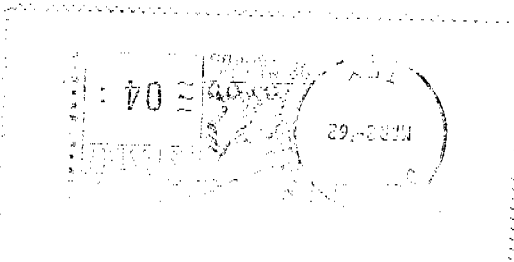
EDITORS---please change the last paragraph (graph No. 11) of story headlined: ABC-TV To Carry Film on Medical Mercy Mission, page 7 of Dallas Baptist Press mailing dated Feb. 23, 1962. The graph should read:

The vice-president of Liberia, William R. Talbert Jr.,...changing "president" as sent to "vice-president."

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FROM WASHINGTON OFFICE
W. BARRY GARRETT, REGIONAL EDITOR
1628—16th St., N. W., Washington, 9, D. C.
Telephone: ADams 2-1760

March 2, 1962

Catholic Congressman
Pushes 'Shared Time'

WASHINGTON (BP) - A "shared time" approach in American education has been cited by a U. S. Congressman as a possible solution to the public sectarian education dilemma.

Rep. Edward R. Finnegan (D., Ill.), a Roman Catholic, inserted in the Congressional Record an article on the "shared time" approach to education because he said it is of national interest.

The article, by George S. Reuter, Jr., deals with the shared time approach to education as discussed by fifty-nine public educators, religious leaders, and private educators. They met at the Interchurch Center in New York.

The writer points out the need for resolving problems arising from controversies on religion and public education, and cites shared time schools as a possible way.

The distinction is made between "shared" time and "dismissed" or "released" time. In recent years, Reuter says, "dismissed" time has referred to students being permitted to leave the school grounds for religious instruction, and "released" time has referred to students being permitted to receive religious instruction on school property.

The "shared" time would permit the student to be enrolled in both a public and a parochial school, taking some courses in each school. The parent would determine how much time the student would spend in each school. For instance, students could take such courses as industrial shop, home economics, science and physical education at the public school, and such courses as English literature, history, social studies and religion at the parochial school.

In the shared time arrangement, the public school would bear the expense of its classes, and the parochial school would bear the expense of its classes. This, according to the article, would hopefully reduce the burden of the parochial schools and their demands for public funds, and would increase the opportunity for additional funds for the public schools.

Reuter states that the shared time approach has a number of possibilities, such as:

- (1) reducing competition and increasing cooperation between public and parochial schools;
- (2) reducing class size in parochial schools;
- (3) reducing financial obligations of parochial schools and thus reducing their interest in federal aid;
- (4) increasing financial obligations of public schools and thus increasing their opportunities for additional federal aid;
- (5) providing a step toward curriculum improvement;
- (6) improving the social environment of children and parents in American society.

In inserting the article in the Congressional Record, Rep. Finnegan said "this new principle may result in the meeting of the minds and finally bring about additional federal aid for education."

President Prefers
Faith To Atheism

WASHINGTON (BP)-- Religion is not an instrument of the cold war, but it is one of the things that distinguishes us from our adversaries, declared President John F. Kennedy at the tenth annual Presidential Prayer Breakfast here.

In his brief remarks the President contrasted the attitude of the American astronaut, Col. John Glenn, with that of the Russian astronaut, Gherman Titov, when they were in orbit around the earth.

Someone had asked Col. Glenn if he prayed on his flight. He replied that he had made his peace with his Maker years before. Titov had previously reported that on his flight he saw the wonders of the Soviet system and that he had not seen God as he orbited in the heavens.

The President observed, "I prefer Glenn's answer. It is more solid, and it represents a quality that is so much a part of our American heritage."

Leaving a prepared manuscript at his table the President spoke extemporaneously to the group of 1200 Christian leaders in all phases of the nation's life. He applied the faith and readiness of Abraham Lincoln to himself and the attitude of the nation in the face of the world threat by the opponents of freedom.

The Lincoln quotation was found on the printed program of the Breakfast. It reads as follows:

"I know there is a God...If he has a place and a work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God."

The President commended efforts such as that of the International Christian Leadership Conference, the World Council of Churches at New Delhi and others toward better understanding in the world.

The Presidential Prayer Breakfast was sponsored by the prayer breakfast groups of the House of Representatives and the Senate. The Breakfast was in cooperation with the International Christian Leadership Conference meeting in the Grand Ballroom of the Mayflower Hotel, Washington, D. C. It was presided over by Sen. Frank Carlson (R., Kans.).

Vice President Lyndon Johnson also spoke to the Breakfast gathering. He quoted a popular preacher in his part of Texas who prayed, "Lord, fill me with worthwhile stuff, and tell me when I have said enough." He said that this is a good prayer for a Vice President.

Johnson said that "national power without national prayer would be national arrogance." He continued, "Prayer without power in these times would be ultimate folly."

The Vice President emphasized that free nations need not be weak. He insisted that the United States must create and maintain its military power in order to maintain the nation's beliefs in basic American principles. "By dedicating our national efforts to strength we are bringing on conditions of peace," he said.

Evangelist Billy Graham was introduced as one of America's greatest ambassadors of good will. He reported that on his recent tour of South America he saw signs scribbled on the sides of buildings. Some of them said, "Castro, Si! Kennedy, No!" Others said, "Kennedy, Si! Castro, No!"

One of the most interesting signs Graham said he observed was, "Kennedy, No! Jackie, Si!" Both the President and the group roared in laughter.

Graham emphasized that America had grown in religious soil, but "for the past generation we have been emphasizing material things." He said that leaders throughout the world had expressed no fear for America's military defeat, but that they wondered if it could endure another generation due to the decay of moral principles within.

Other speakers on the program included Rep. E. C. Gathings (D., Ark.) for the House Prayer Group; Sen. Sam. J. Ervin, Jr. (D., N.C.) for the Senate Prayer Group; and the Honorable Price Daniels, Governor of Texas, who helped organize the first Presidential Prayer Breakfast when he was in the U. S. Senate.

High government officials at the speakers table included Earl Warren, Chief Justice of the United States Supreme Court; John W. McCormack (D., Mass.), Speaker of the House; Orville L. Freeman, Secretary of Agriculture; John M. Dalton, Governor of Missouri; Luther H. Hodges, Secretary of Commerce; Abraham Ribicoff, Secretary of the Department of Health, Education and Welfare; Sen. John Stennis (D., Miss.); John Anderson, Governor of Kansas; J. Edward Day, Postmaster General; and Douglas Dillon, Secretary of the Treasury.

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Asks More Aid For
Nation's Colleges

(3-2-62)

WASHINGTON (BP)-- A proposal to provide federal assistance to establish and expand programs of technical education at the college level, in both public and private institutions, has received bipartisan support in the House of Representatives.

The measure, known as the Technical Education Act of 1962, was introduced in identical bills by Rep. Adam Clayton Powell (D., N.Y.), chairman of the House Education and Labor Committee, by Rep. John Brademas (D., Ind.), member of the committee and chairman of the bipartisan advisory group on higher education, and by the remaining four members of the advisory group.

Brademas said the bill is "aimed at attacking a critical shortage of semiprofessional technicians in engineering and other fields essential to national security and economic growth."

The bill would authorize federal grants to states up to \$40 million a year for five years, on a matching basis. The grants would be for:

- (1) making inventories of existing two-year college programs which prepare students for employment at the semiprofessional level;
- (2) surveying technical manpower requirements for semiprofessional technicians;
- (3) assisting in projects for the establishment, expansion or improvement of technical education.

To be eligible to receive the grants, the schools must provide full-time instruction in engineering, mathematics, or the physical or biological sciences which would prepare students for immediate employment at the semiprofessional level. The institution must be accredited by a nationally recognized professional society in the field.

Both public and private nonprofit institutions can qualify for the grants if they meet the requirements set up in the bill.

The bill is designed to carry out a recommendation made by the bipartisan advisory group on higher education to help meet "needs in higher education and specialized manpower!"

The four other members of the group who introduced the bill are: Reps. Robert N. Glaimo (D., Conn.); James G. O'Hara (D., Mich.); Albert H. Quie (R., Minn.); and Charles E. Goodell (R., N.Y.).

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Says Church Schools
Relieve Public Load

(3-2-62)

WASHINGTON (BP)-- A U. S. Congressman praised the action of his state in providing schoolbus transportation for nonpublic students, claiming that private schools lessen the taxpayers' burden.

Rep. Clement J. Zablocki (D., Wis.), a Roman Catholic, in his remarks in the Congressional Record, called the action of the Wisconsin State Legislature "a milestone in the prolonged effort of many Wisconsin parents to secure equal treatment under our Constitution for children attending nonpublic schools."

He stated that the nonpublic schools are supported by the parents of the children who attend them, not by public funds, and that there should be no "discrimination" against those who attend these schools.

"As a matter of fact," Zablocki said, the existence of nonpublic schools "lessens the taxpayers' burden to a considerable extent."

To make his point, Zablocki included in the Congressional Record an article from the Milwaukee Sentinel, written by William A. Norris. Aimed at the Wisconsin schoolbus

-more-

bill, the article states the writer's opinion that assisting nonpublic schools was settled when public money was provided for police protection of nonpublic school children and when traffic signals and other warnings were put up near nonpublic schools.

The article includes a statistical table showing the counties in the state and the percentage of elementary pupils in each county not in public schools. Pointing out that the rising tax rates are due chiefly to increasing school costs, the article maintains that the parochial school systems, Catholic and Lutheran, bear much of the school costs in the Wisconsin counties.

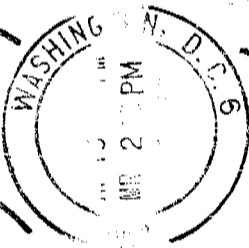
The writer of the article identifies himself as "neither a Catholic nor a Lutheran" but as a "taxpayer."

Rep. Zablocki has repeatedly favored public assistance to parochial schools. Last year when Congress debated the President's public school proposal, Zablocki was one of several who supported proposals to include the parochial schools in Federal aid to education. The demand to include parochial schools was a contributing factor in the failure of Congress to provide aid for the public schools.

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