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RALEIGH, NORTH CAROLINA, OCTOBER, 1963

No. 10

General Baptist State Convention of North Carolina Inc.

96th ANNUAL SESSION

And

LAYMEN'S LEAGUE CONVENTION

14th ANNUAL SESSION

to be held with the

SAINT PAUL BAPTIST CHURCH

Charlotte, North Carolina

DR. JAMES F. WERTZ, *Pastor*

OCTOBER 28-31, 1963



THEME:

"THE MARKS OF TRUE WITNESSES"

"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

—Acts 1:8

DR. R. MACK PITTS
President

DR. O. L. SHERILL
Executive Secretary

THE BAPTIST INFORMER

ORGAN OF THE GENERAL BAPTIST STATE
CONVENTION OF NORTH CAROLINA, INC.

COLEMON W. KERRY, JR., *EDITOR*

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General Convention Roster

W. H. Davidson, *President Emeritus*
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J. W. White, *1st Vice President*
J. R. R. McRay, *2nd Vice President*
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C. C. Craig, *Asst. to the Exec. Secretary*
Jerry Drayton, *Historian*
R. Irving Boone, *Statistician*

THE PRESIDENT SPEAKS



Calling All Baptists! Meet me in Charlotte for the 96th Annual Session of our great Convention. There is much to be done and we cannot do it without you. Here are some ways we can make this our greatest session:

1. Be present and remain for the entire session.
2. Bring a delegation from your church. Men, women and young people.
3. Bring all the money you possibly or impossibly can. We NEED it.
4. Pray much for the work.
5. Keep in mind the real

session is held on the inside and not on the sidewalk or under the trees. "Help Me Somebody."

Now accept my thanks for what you have done and for what you are going to do. Your support has meant much to the work in every way.

AMONG THE BRETHREN

Rev. Charles R. Mosley has been installed as pastor of the Sycamore Hill Baptist Church, Greenville, N. C. This great church was formerly pastored by the late Dr. J. A. Nimmo.

Dr. Paul Johnson, Martin Street Baptist Church, Raleigh, preached the installation sermon and gave the charge.

Mosley is a fine young man and we predict for him a bright future. He is married to the former Miss Lue Alvia Riddick of Raleigh.

Rev. John H. Thomas is the proud pastor of the St. John Baptist Church, Aberdeen, N. C. and Galilee Baptist Church, Smithfield.

Thomas is doing a commendable job at both places. Continue your good work and let us hear more from you.

Need a good preacher to supply the pulpit or assist or just preach? Write Rev. Benjamin F. Daniels, Rex Hall, West Campus, Shaw University, Raleigh. Preachers learn to preach by preaching so let us aid some by inviting our Shaw students to preach for us.

It's out everywhere! President Pitts well represented the Lord and North Carolina at the National Convention in Cleveland. One brother said, "You know I didn't hear him say 'Help Me Somebody' at all." Perhaps he knew he could handle that job all by himself as a result of a pre-arranged conference with his boss.

Most preachers and pastors take their vacation in the summer or early fall. Things are changing a bit. Vacation is becoming the reason given when some of the brethren are seen in areas where churches are seeking a pastor. I wonder?

Reverend J. W. Wiley, School principal and well-known Baptist minister, Rocky Mount, delivered the message for the formal opening exercise at Shaw University, October 4. Wiley can preach anywhere.

The Baptist Twins

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PROGRAM OF THE FOURTEENTH ANNUAL
SESSION OF THE LAYMEN'S LEAGUE
CONVENTION

OCTOBER 28 - 29, 1963

THEME: . . . "Laymen Witnessing for Christ"

- 12:00 Noon Registration
1:00 P.M. Executive Committee Meeting
2:00 P.M. Devotion — Mr. John W. McQueen
2:15 P.M. Welcome — Mr. Wilch H. Caldwell
Response — Mr. Carl P. Cozart
2:30 P.M. The Church In A Changing Society
— Mr. Curtis Torrey
3:00 P.M. Laymen at Work (Reports) — Mr.
R. L. Cogdell
3:30 P.M. Hymn Time
3:45 P.M. Appointment of Committees
4:00 P.M. Film
Announcements and Adjournment
DINNER
7:30 P.M. Devotions — Mr. John W. McQueen
7:45 P.M. What a Laymen's League Means to
a Missionary Baptist Church — Dr.
John W. White
8:15 P.M. Special Music
8:30 P.M. Annual Convention's Sermon — Dr.
Otis E. Dunn, Pastor, Nazareth First
Baptist Church, Asheville
Offering
Announcements
Benediction

TUESDAY MORNING, OCTOBER 28

MR. H. B. GOODSON, *Vice President, Presiding*

- 7:00 A.M. Fellowship Breakfast
8:00 A.M. Committee Meetings
9:00 A.M. Committee Reports
9:30 A.M. President's Address — Frank H. Mar-
shall, president
10:00 A.M. Special Music
10:15 A.M. Panel Discussion —
Why Witness? — Mrs. Edna Grant
Where Shall We Witness? — Atty. J.
L. Lassiter
The Effect of Witnessing — Mr. Jam-
es Pierce
The Reward of Witnessing — Mr. Wil-
ch Caldwell
Offering
Greetings
Adjournment

TUESDAY AFTERNOON

THEME: . . . "The Marks of True Witnesses"
— Acts 1:8

- 2:00 P.M. Executive Committee Meeting
4:30 P.M. General Board Meeting

TUESDAY EVENING

- 7:30 P.M. Welcome

- 8:00 P.M. Response Welcome — Reverend J. H.
Ferguson
8:10 P.M. Music — Host Church Choir
8:15 P.M. Annual Sermon — Reverend George
Dudley
Alternate — Reverend E. L. Brodie
Offering
Announcements
Benediction

WEDNESDAY MORNING, OCTOBER 30

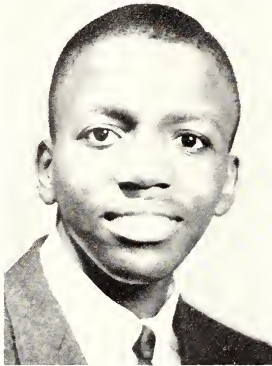
- 7:00- 8:00 Watch Hour
9:00 A.M. Devotions — Bear Creek Association,
led by Reverend E. L. Daniel, Modera-
tor
9:30 A.M. Theme: "Stewardship as a Mark of
True Witness" — Reverend Charles
Mosley
Alternate — Reverend O. H. Brodie
9:45 A.M. Reports —
General Board — Executive Secre-
tary — Historian — Statistician
Department of Interracial Coopera-
tion — Oxford Orphanage
11:30 A.M. Address — Dr. Garland Hendrick
1:00 P.M. Lunch

WEDNESDAY AFTERNOON

- 2:00 P.M. Devotions — Hammonds Creek Asso-
ciation, led by Reverend R. L. Blue,
Moderator
2:30 P.M. Reports —
Editor of BAPTIST INFORMER
Manager of Baptist Supply Store
Director of Christian Education
Chairman of Trustee Board of Shaw
University
Women's Auxiliary
Sunday School
Ushers
Laymen's League
B. T. U.
4:00 P.M. Guest Speaker — Dr. E. C. Smith
5:00 P.M. Committee Work
6:00 P.M. Supper

WEDNESDAY EVENING

- 7:30 P.M. Devotions — Hyde County Associa-
tion, led by Reverend J. A. Mackey,
Moderator
Cedar Creek Association, led
by Reverend V. E. Brown,
Moderator
8:00 P.M. Music — Shaw University Chorale
Society, Harry H. Gil-Smythe, Direc-
tor
8:15 P.M. Greetings — Dr. N. H. Harris, Inter-
im President of Shaw University
8:30 P.M. Sermon — Dr. Grady D. Davis
Shaw University Offering
Announcements — Benediction



CHRISTIAN FELLOWSHIP THROUGH USHERING

Master of ceremonies, honored guests, fellow ushers, my most worthy opponents, ladies and gentlemen. I would like to talk to you for a few moments on the subject "Christian Fellowship Through Ushering".

As this subject comes into my mind the very first word *Christian* presents itself as the key word of our discourse. For after, what good is fellowship in the church if it is not Christian fellowship? What good is a church usher if he is not a Christian usher? The answer is this. In any church if there is not a prevailing atmosphere of Christianity our fellowship nor our ushering will accomplish much. In fact, without this prevailing atmosphere of Christianity there is no real church at all. I think all of us would agree to this. But let's go a little further with this point shall we? The usher represents the epitome of the type of Christian fellowship of the church; being that he is the official host of that church. Now I can hardly see how any usher can project an air of christian fellowship if he is not a Christian himself.

Someone might say, "Well, I thought all ushers are naturally Christians." But stop and think, is this really true? Why look at the motives and attitudes of some ushers. Some ushers accept the responsibility merely to march up and down aisles and make themselves as conspicuous as possible thereby detracting from the effectiveness of the service. And there are some who think that ushering makes them authoritative. And there is another type of usher who doesn't religiously volunteer his services because he feels a deep commitment and responsibility to God but instead, he takes the selfish, unchristian-like attitude toward his services. He is the type who thinks that he is obligated to go and give the church a hand because he feels that there is no one else to do the job. Are these the type of ushers that we need in the church to promulgate

and perpetuate Christian fellowship? Certainly not. We need the type of usher who feels that by giving of his time, energy, personality, and spirituality he can best fulfill *his* obligation in the promotion of Christian fellowship through ushering.

Now that we have the foundation upon which to build, which is "Christianity", let's proceed a little further with fellowship. First of all, what is fellowship? Fellowship as we are concerned, is the harmonious association with one another as one body in Christ. It is up to the usher to see to it that every possible detail is executed in order to insure the best possible fellowship among his fellow worshippers.

The Usher's first step in realizing this goal is to be cheerful; for through cheerfulness, others are made glad. And certainly it would be so helpful to a stranger who comes to fellowship with the church for the first time to walk in and see the smiling face of the usher bidding him to enter into the glorious fellowship of God's people.

Also, in promoting fellowship, the usher is thoughtful; for through thoughtfulness others are encouraged. And who knows, maybe this encouragement could lead to the winning of a new soul.

The usher is also willing to share; for through sharing his Christian experience, others are enriched. And most of all in his efforts to promote christian fellowship, the usher is willing to be a true friend. And certainly the fellowship that is realized through friendliness is at the very basis of Christian living. So you see ushers, the type of fellowship of the church depends largely upon us. We owe God the best that we can afford.

We have talked about Christianity and fellowship and how ushering is directly related to the two. But now let's put a little more emphasis upon the usher and the usher alone.

Noah Webster has defined an usher as being, and I quote, "An officer or servant who has the care of the door of a court, hall, chamber or the like. Also, one who escorts persons to seats in a church, theater, etc." But to describe a church usher, we have to go a little further than that. First of all, a church usher is an enthusiastic Christian witness. Second, he must possess poise, personality and tact. Third, he learns to use his part of the church fellowship as a means of Christian world outreach to draw others to God. Fourth, he must possess an understanding heart. For there are so many people in the world who only need a little understanding. To use an analogy, we might say that the church usher is the director of a play in which the worshippers are the actors each playing his or her own part to get a little closer to God. So you see an usher is not a true usher until he realizes that one of his main goals is to promote Chris-

tian fellowship and with God's help he will reach that goal.

In closing, I say to my fellow ushers, let's keep christianity in our hearts, minds, and souls. Let this radiate among the worshipers through fellowship. And I challenge all ushers to resolve within ourselves, right now, that we will become better Christians, we will better perform our duties as ushers, we will do it because God needs us, the church needs us, and the world needs us to promote Christian fellowship through ushering.

I thank you

THURSDAY MORNING, OCTOBER 31

- 7:00- 8:00 Watch Hour
- 9:00 A.M. Devotions — Middle Ground Association, led by Reverend G. B. Brown, Moderator
- 9:30 A.M. Theme: "Breadth and Depth of a True Witness" — Reverend W. B. Lewis
Alternate — Reverend J. L. Morgan
- 9:45 A.M. Moderator's Period — Reverend J. M. Kennedy, Presiding
"The Moderator and The State Convention"
A. How Moderators can improve the Financial Status of the Convention — Reverend C. M. Creecy
B. How Moderators can improve attendance of the Convention — Reverend G. B. Gilchrist
C. How Moderators can support the objectives of the Convention — Reverend O. B. Burson
- 10:45 A.M. Business and Reports
- 11:00 A.M. President's Address — Dr. R. M. Pitts
- 12:15 P.M. Announcements and Adjournment
- 1:00 P.M. Dinner

THURSDAY AFTERNOON

- 2:00 P.M. Workshop — Shaw University Divinity School
- 3:00 P.M. Memorial Service — Reverends H. H. Hawkins and G. T. Thomas
- 3:30 P.M. Address — Dr. W. C. Sommerville
- 4:30 P.M. Business Reports
- 6:00 P.M. Supper

THURSDAY EVENING

- 7:30 P.M. Devotions — Pee Dee Union Association, led by Reverend C. B. Bowden and Yadkin Philadelphia Association, led by Reverend L. W. Walker, Moderator
- 8:00 P.M. Music — Host Church Choir
- 8:15 P.M. Closing Sermon — Dr. Ralph Abernathy
- 9:15 P.M. Offering for State Missions
Announcements — Adjournment

CONTRIBUTIONS RECEIVED THROUGH THE EXECUTIVE OFFICE — GENERAL BAPTIST CONVENTION OF N. C., INC., DURING THE MONTH OF SEPTEMBER, 1963

Foreign Mission	\$ 1,052.31	
Shaw University	3,758.88	
Divinity School	233.00	
Oxford Orphanage	740.01	
STATE MISSIONS:		
Designated—Unified	\$ 5,690.46	
Building Fund	53.00	
Baptist Convention	250.00	
Baptist Informer	15.45	
OTHER RECEIPTS:		
Woman's Convention	\$ 191.59	
Designated Gifts	991.50	
Institute Worker	35.00	
GRAND TOTAL	\$13,011.20	\$13,011.20
		=====

CONTRIBUTIONS RECEIVED FIRST QUARTER THROUGH THE OFFICE OF WOMAN'S BAPTIST HOME AND FOREIGN MISSIONARY CONVENTION OF NORTH CAROLINA
July, August and September, 1963

HOME MISSIONS:		
Undesignated	\$ 5,964.91	
Institutes	124.10	
National Convention	151.00	
District Conferences	173.70	
Special Workers	7.00	
DESIGNATED GIFTS:		
Orphanage	701.56	
Have A Heart Fund	131.31	
Forsyth Fellowship	35.00	
Self-Denial Fund	3,602.39	
Building Fund	8.00	
FOREIGN MISSIONS:		
Undesignated	2,338.58	
Foreign Scholarships	436.80	
CHRISTIAN EDUCATION:		
Shaw University Expansion Program	4,772.70	
Shaw Scholarship	6.00	
Ministers Wives Shaw Loan	320.00	
Missionary T. Department (W. M. U.)	1,000.00	
Shaw University Junior Contest	1,780.44	
SALES-SERVICE:		
Helpers	836.95	
Guide-Handbooks	133.15	
Junior Leaders	33.40	
Student Loans	100.00	
Informer	2.00	
Books	77.35	
Plates	15.25	
Mimeography work	8.00	
Rent	252.45	
TOTAL		\$23,012.04



THE USHER'S TASK

Mr. President, Mr. Director, officers and members of this Usher's Convention, ladies and gentlemen: **THE USHER'S TASK.**

The usher's task is a big and responsible one that is very helpful when rightly performed. The duties of the usher are classified in three distinct categories, namely: 1. the duties prior to the worship service; 2. the duties during the worship period; and 3. those to be performed following the worship hour.

Let's see what our duties are before the service.

The usher's arrival should be no less than ten to fifteen minutes before the time for the service to begin. The usher serves as host, and therefore, should be on time in order to welcome the worshippers.

The attitude expressed at the door is very significant. How would you feel if you went to the home of someone and no one met you at the door, showed no sign of welcome and did not even invite you in? I am sure you would think of him as a very poor host, wouldn't you? The worshippers think of the ushers as persons void of due courtesy and hospitality if they are not in place to give them a warm welcome on their arrival at church.

But this is not a one-sided affair. The worshippers too, have the responsibility of being on time for all the services when circumstances permit.

The usher, upon arrival, should check the temperature of the church, provide for proper ventilation and any other necessities such as hymnals and bulletins. However, the bulletin should be given the worshiper while he is being seated rather than distributing them at the door.

During the service it is important that ushers carefully observe the regular worshipping periods. Unnecessary walking up and down the aisles, and

the entering of people whenever desired, should be avoided. Admittance should be made only at stated intervals. These intervals may be during the periods of congregational singing or during musical interludes.

Seating of worshippers should begin from the front pews moving backward with all vacancies in the front properly filled. This is done in order that late comers may enter quietly without disturbing those who are worshipping. If the late comer insists upon going to the front, the usher should show him on the bulletin the feature being presented and the point where he may enter or move closer to the front. If he still insists upon going to the front, let him go without the aid of an usher.

Alertness of the usher is necessary during the service in order to detect emergencies or disturbances that may arise. These should be taken care of promptly with as little attention as possible.

Receiving the offering should be done in a reverent manner, with dignity and poise. Exhibition should by all means be avoided. The rattling of change upon the return to the altar should also be eliminated.

After the service the usher should open the doors in an orderly fashion. The worshippers, and especially visitors, should be recognized through some form of greeting. Introductions of unknown visitors should be made to the pastor and other members at the close of the service. Very special tact is required to give the visiting worshippers favorable and pleasant impressions; and the usher must always remember that first impressions very often are lasting one. Make it a point to speak to people as they go out of the church and call them by name if possible. Remember, a friendly smile and a simple remark "We are very glad to have you worship with us today" just might be the cause of next Sunday's visit for someone who had no special intention of returning so soon.

But ushers, there is one more duty that I would like to mention which I did not include in the three I mentioned earlier. That one is the duty of living a Christian life. This is vitally important for doing the most successful and effective ushering; for we are to remember at all times as we usher that we are to be serving the Christ of God. Exemplifying the spirit of Jesus is necessary, not only during the hours of worship in church, but throughout every day of our lives.

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“The Church And It’s Changing Ministry”

PART III—From a recent study release by Robert Clyde Johnson, we want to share with our readers some current opinions. The first in the series will discuss—“THE POSTURE OF THE CHURCH”

This does not mean that the Church will lose its concern for the world. But the evangelistic and missionary concern will become quietly inverted, so that it will have an implicitly institution-centered motivation and thrust. A young Japanese theologian has captured the conception of the mission of the Church that Americans export to the Far East: it involves “removing fish from a dirty river called the world, and placing them in a clean pool called the Church.”

The World and the Church

So what do we do? We cannot begin to repair the damage by asking ourselves the hypothetical question, How in principle should the Church be related to the world? This would merely reveal what we already know, that the previous problem remains unresolved. Rather, we must first ask the more fundamental question, How in fact is the Church related to the world? Until we have clarified our thinking at this point, all our thinking beyond this point will be fumbling, frustrating, and futile.

We begin by recalling that the New Testament will not permit us to separate the church member from the Church. No more will it permit us to relocate the Church in such a way that it is severed from culture or the world. The reason for this is a simple one: both the Church and the world are God’s creation. We can distinguish between them, but we cannot separate them from one another. **THE UN-AVOIDABLE, PRIMAL FACT IS THAT THE CHURCH IS IN THE WORLD AND THE WORLD IS IN THE CHURCH.** Any “Church” that we separate from the world, and somehow “relocate above the earth or apart from it, has no more reality than a fanciful surrealist landscape—which may tell us something about the artist’s mind, but it tells us nothing about the world in which we live.

The theological “a b c’s” by which we overcome the false split between the Church and the world are these: (a) God has created the world, (b) because it is God’s creation it is “very good,” and (c) God has created the Church IN this world of his—and who are we to relocate it elsewhere? Every attempt to describe or define the Christian ministry must use these “a b c’s” or invariably go astray.

An interesting incident in the early history of When airplane pilots began to fly over England, they noticed strange discolorations here and there on the earth, which formed clear and distinct patterns. It was later determined that these were the outlines of the ancient Roman camps. As a result, the villagers who lived within these configurations

found themselves thinking in a brand-new way about where they lived. Each had always thought of himself as an inhabitant of his native village. But now, each found that he was also thinking of himself as an inhabitant of a Roman camp. And nothing had changed except the turn of mind of the villager.

We must “relate” the Church and the world in a similar way. Just as the villagers were in the Roman camp when they were in the village, so we must realize that we are in the world when we are in the Church. And this is not to be deplored or regretted; it is simply a description of our true situation.

The opposite is no less true. Theologically speaking, it is not necessary for us to leave home to go to church. We are IN the Church at home—or to put it more precisely, we ARE the Church at home, at work, in the voting booth, at the union meeting, on the golf course, at the Rotary Club or the Tuesday Bridge Club, on the picket line, in the stockholders meeting, at the P. T. A., or wherever else we may happen to be.

This is why it is wrong to imagine that our problem can be stated as the problem of how to get the Church into the world, or how to infiltrate the world as the Church. We have missed the point when we approach the matter this way. A better way to ask the question would be:

What should be our posture as the Church of Jesus Christ PLACED IN THE WORLD BY GOD to be the instrument of his mission?

The Worldliness of the Church

There is hope for progress along this line of inquiry. So let us ask again. What should the posture of the Church be?

This is the haunting question that Dietrich Bonhoeffer, the young German churchman who was put to death by the Nazis, pondered day and night during the two years in prison while he awaited execution. He was perplexed almost to despair by the inept, innocuous, and ineffectual stance of the Church of his day. And he was determined to discover why the Church had failed so badly.

Bonhoeffer finally decided that the tragic irrelevance of the Church lay in its failure to achieve the **WORLDINESS** to which God had called it. He made the point in a somewhat exaggerated but unforgettable way.

He contended that Christianity is not, as we usually understand the words, a religion of salvation, and that it must not be understood as such. The cults

that surrounded the Christian Church in New Testament times were "salvation religions." That is, they called man out of the world. They held forth promises of release FROM the tensions and frustrations of life. They promised escape FROM the storms and stress of history.

Not so Christianity, insisted Bonhoeffer. It was and is a gospel, not a salvation-technique. It is "good news," the Good News of redemption—redemption in history and of history, the transformation of man's present situation, not an escape from it. Thus, by definition, the Christian is not one who turns his back upon—or even one who intermittently turns aside from—the world. The Christian is not one who seeks a means of escape from the brutal realities of life, nor is he one who yearns nostalgically for some haven of serenity and security outside of, or above, the overpowering tides of history.

No, by definition THE CHRISTIAN IS ONE WHO STANDS IN THE MIDST OF THE WORLD TO MINISTER TO THE WORLD. He is one who seeks, beyond all else, to be an instrument of the redemptive mission of the WORLDLY God—the God who gave himself TO the world, and FOR the world, in Jesus Christ, the God whom we know because he has stood alongside of us IN THE WORLD, shared our lot, and thus transformed it.

We can arrive at this conclusion by another path, a less familiar but much older and more deeply worn path. One of the richest words in the original vocabulary of the Church is the word "condescension." To some minds it has unworthy connotations at the moment. But if we will permit our heritage, rather than our modern dictionaries, to define it for us, it is worth rehabilitating. It was used again and again by John Calvin to describe God—the attitude of God, and the acts of God as he cares for, gives himself to, and serves, his creatures.

Now it is widely known that no thinker in the entire history of the Christian Church has been more aware than was Calvin that God is GOD, that he is "high and lifted up," that he is the almighty Sovereign of life and history. Unfortunately, it is less well known that in spite of, or perhaps because of, this awe-stricken sense of the high and holy nature of God, no theologian has been more conscious than Calvin of God's gracious "accommodation" of himself to man's plight, his "condescension" in reaching out to his children.

Calvin saw clearly that the God of Jesus Christ is beyond all else the God of Grace. He is the God who takes upon himself every condition of human existence, who empties himself and enters human history as flesh of our flesh in Jesus Christ. It is as though a king were to lay aside his crown and royal robes, enter incognito into the most squalid slums, serve the very least of his people in the midst of a plague—and be struck down for his efforts by those

he came to serve. Such could be only a poor parable of the nature of God's gracious condescension.

If we have heard this "gospel," this Good News, and know that this is the nature of God's act in Christ, it should not be very hard to answer the question. What should be the posture of the Church?

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 22, 1963; Section 4369, Title 39, United States Code)

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Managing Editor (Name and address) None	

7. Owner (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)

Name General Baptist State Convention of North Carolina	Address 693 S. Wilmington Street Raleigh, N. C.
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8. Known Bondholders, Mortgagees, and other Security Holders owning or holding 1 percent or more of total amount of Bonds, Mortgages or other Securities (If there are none, so state)

Name	Address
None	None
None	None

9. Paragraphs 7 and 8 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders of a corporation which itself is a stockholder or holder of bonds, mortgages, or other securities of the publishing corporation have been included in paragraphs 7 and 8 when the interests of such individuals are equivalent to 1 percent or more of the total amount of the stock or securities of the publishing corporation.

10. This item must be completed for all publications except those which do not carry advertising other than the publisher's own and which are named in Sections 132-231, 132-232, and 132-233, Postal Manual (Sections 4355A, 4355B, and 4356 of Title 39, United States Code)

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