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Union To Get Penick Bequest

JACKSON—Union University here has been named residual beneficiary of an estate which totals more than ½ million, Interim President R. H. Ward and Development Vice President Walter Warmath announced.

The bequest comes from the estate of the late John N. Penick, a lawyer of New York City.

Union received notice from Attorney John G. Nelson of the law firm of Penick and Nelson of 41 East 42nd St., that the Penick will had been filed for probate in the New York County Surrogate's Court.

The United States Trust Company of 45 Wall St., New York, has been named as Executor in the will, which according to Nelson will be in excess of \$600,000. The gift is unrestricted.

Union's Vice President Warmath said, "The future of the church-supported colleges depends upon how friends remember them in their wills. The missions dollar of the church simply cannot finance the large development programs demanded of the college of today."

"The best gift to any privately supported institution is the one that says, 'Do with it as the trustees think best,'" he said.

"Union's endowment is split down the middle, half restricted and half unrestricted. It is the unrestricted gift that will fill in the gaps where the pressures are the greatest."

"In the light of Union's recently adopted \$3,000,000 program of immediate expansion and when the contract is let in October

for the construction of the chapel-auditorium, we will be in a continuous building program. A library and a science building, as well as classroom space, are in the near future," Warmath said.

John Penick was a son of Dr. I. N. Penick who for many years was Dean of the Theological Department and professor of Bible at Union.

Dr. I. N. Penick came to Union around 1920. An 1894 graduate of Union University, he pastored a number of country and village churches in West Tennessee. For one year he was pastor of the old Second Baptist Church of Jackson.

After his retirement as a full professor at Union in 1937, he continued to instruct some Bible classes. His second wife was Mrs. Sarah Avery Penick of Alamo, mother of Judge J. B. Avery, presiding judge of the Tennessee Court of Appeals.

The Penicks resided in Jackson in the old Penick home at 209 E. College Street. Several years ago Rev. Paul Isbell, a grandson of Dr. I. N. Penick, gave the home to Union University. The site was sold to the City of Jackson on which to erect the new city library.

C-N Faculty Greatly Improved

Fourteen Carson-Newman College faculty members will be on leave next year doing further graduate work toward their Ph.D. degrees. These faculty members will be studying at eleven different universities.

This summer twenty-four faculty members have been enrolled in graduate schools, eighteen of these working toward the doctor's degree and six doing post-doctoral work.

The college will open this fall with thirty-eight Ph.D.'s and with five other faculty members who expect to receive this degree during the year.

Small Faculty Turnover

Replacements for the fourteen who will be away studying next year, four new faculty members to take the place of those who retired because of age, and three teachers added because of expansion bring the number of new teachers to twenty-one, without counting any teachers to replace those who have resigned. Actually the turnover in teaching personnel at Carson-Newman is very light. The few teachers added because of resignations plus the eighteen needed on a temporary basis to replace those on leave for study plus those added because of growth of the college make the turnover seem large. The resignations to accept positions at other institutions are comparatively few each year.

Devotional

An Uncertain World



By David Keel, Circulation Manager,
Baptist and Reflector

"Pray Without Ceasing"—I Thess. 5:17

In this day of disorder, disharmony and spiritual complacency we wring our hands, wondering and worrying about what can be done about world conditions.

We forget that, as Christians, we have at our disposal the greatest force known to man. Dr. Alexis Carrell, scientist and Nobel prize winner said, "prayer is the most powerful form of energy one can generate".

Christ's disciples, sensing His secret for meeting every crisis said, "Lord, teach us to pray". They were men of prayer but they realized they prayed amiss. Their request needs to be ours.

The one certainty we have in a day of uncertainty is the approachableness of God. Certain militants, in answer to President Johnson's dedication of July 30 as a day of prayer, say that action is needed, the time for praying has ended. I Thess. 5:17 indicates that our state of mind, our way of life, our spiritual condition are to be environments for prayer. Our prayerline is God's powerline to our problems. (Gal. 6:9b) "... for in due season we shall reap, if we faint not".

COVER PHOTO

A Karamoja tribesman pauses by a roadside in Uganda. Baptists of Uganda, Tanzania, and Kenya are banding together for a simultaneous evangelistic campaign to be held in October, the first such effort since Southern Baptist missionaries began work in East Africa more than 10 years ago (missionaries have served in Tanzania and Kenya since 1956, in Uganda since 1962).



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Dentist Leads Campaign Against Obscenity, Wins

By Larry Jerden*
Baptist Press Staff Writer

SMYRNA, Tenn. (BP)—A Christian dentist in this Tennessee town of 11,000 recently became concerned about a rising flood of obscene literature in his community, and did something about it.

Morris L. Frank is a deacon in the First Baptist Church, Smyrna. He is also a Sunday School teacher and the church's Training Union director.

But more important, he is concerned.

"For three or four years," Frank said, "the circulation of obscene literature in Smyrna went from bad to worse. The 'girlie' magazines were bad enough," he observed, "but soon paperback books started appearing on the stands.

"Some of these," he quipped, "made 'Playboy' look like a Sunday School quarterly by comparison. This hard-core pornography was what moved me to act."

Frank especially became concerned when he learned that some of the Sunday School and Training Union young people were picking up the obscenity from the stands.

A sign read "No one under 21 permitted to read these novels," but when a boy known to be under-age purchased one of the worst smut books on the stand, it was sold to him with no questions asked, Frank observed.

His first attempt at controlling the problem was simply personal contact with the dealers.

"Oftentimes the men who run the local drive-in markets or drug stores are Christians," he said, "but are not aware of the material on their bookshelves. Others have not really let themselves face the damage they are doing to their community."

Frank went around to everyone in town who sold offensive books and magazines, pointing out the harm he felt they were

doing. Some removed the most offensive materials at once, others did so that night.

It became apparent, however, that to keep the materials off the stand would take more than the good will of some dealers. Frank didn't think it was necessary to prosecute under the state laws, or to publicly embarrass anyone through the press. Such display was not the goal of his concern. The removal of the harmful literature was.

Feeling that the church should do something about the problem, Frank bought some of the most offensive material, initialed and dated it in the presence of the dealer, and brought it to the next regular Brotherhood meeting. Frank presented a film about pornography to the layman's group then read some of the most offensive passages aloud to the members.

"They were really shocked," Frank said. "Some of them almost wanted to throw me out for reading such trash in the church buildings. But I just asked them, 'If it is bad to read it here, isn't it just as bad for your boy to read it, or for a boy to read it before coming to get your daughter for a date?'"

"With that," he said, "I think it hit home."

"You cannot believe how powerful this smut is," he said. "I know my life has been hurt, my mind affected by the poison in these books, by just reading them aloud for dramatic effect. No one, adult or young, is immune to their destructive power. This is why they are so dangerous, why they must be stopped."

The group was incited to action, some wanting to prosecute, others to attack through the press. Finally the Brotherhood voted to make the same presentation it had just received to the City Council.

With copies of the state laws on obscenity in the councilmen's hands, Frank presented the film and again read from the books. This time, passing them around, but posing the same question: "Is this what you want your sons and daughters reading?"

Mayor Sam Ridley, also a Baptist deacon, led the vote to enforce the laws of the state. The next day Ridley and the chief of police called on all merchants of the literature, telling them of the council's decision.

"By nightfall," said Frank, "the stores almost looked like Baptist Book Stores."

Frank made some points for others to consider. "Most Christians honestly don't realize what is on the newsstands," he said. "Those who would most likely do something about it just turn their backs in disgust when they see it displayed. That is



MORRIS FRANK, CONCERNED CHRISTIAN, examines books on a drive-in magazine rack in an attempt to check the flow of obscene literature.—BP PHOTO

maybe solving their problem—but it helps no one else."

"There is often no need to prosecute. The change in Smyrna was made with the majority of the citizens unaware it was happening—but they all benefited. Sometimes open publicity in the press can help, but it may be better handled quietly, and out of court."

Frank pointed out that courts can be used when all other forms of persuasion fail. But suits rarely make friends—persuasion often can.

"Some people aren't crusaders," he said, "but anyone can talk to a friend who is."

Morris Frank sincerely feels obscene literature is as much a poison to the mind and soul as any device ever created by the forces of evil. As he sees such moral laxity, he realizes the obscene literature traffic can be stopped only if concerned Christians are willing to inconvenience themselves a little and act.

*Larry Jerden is staff writer for the Baptist Sunday School Board Bureau of Baptist Press.

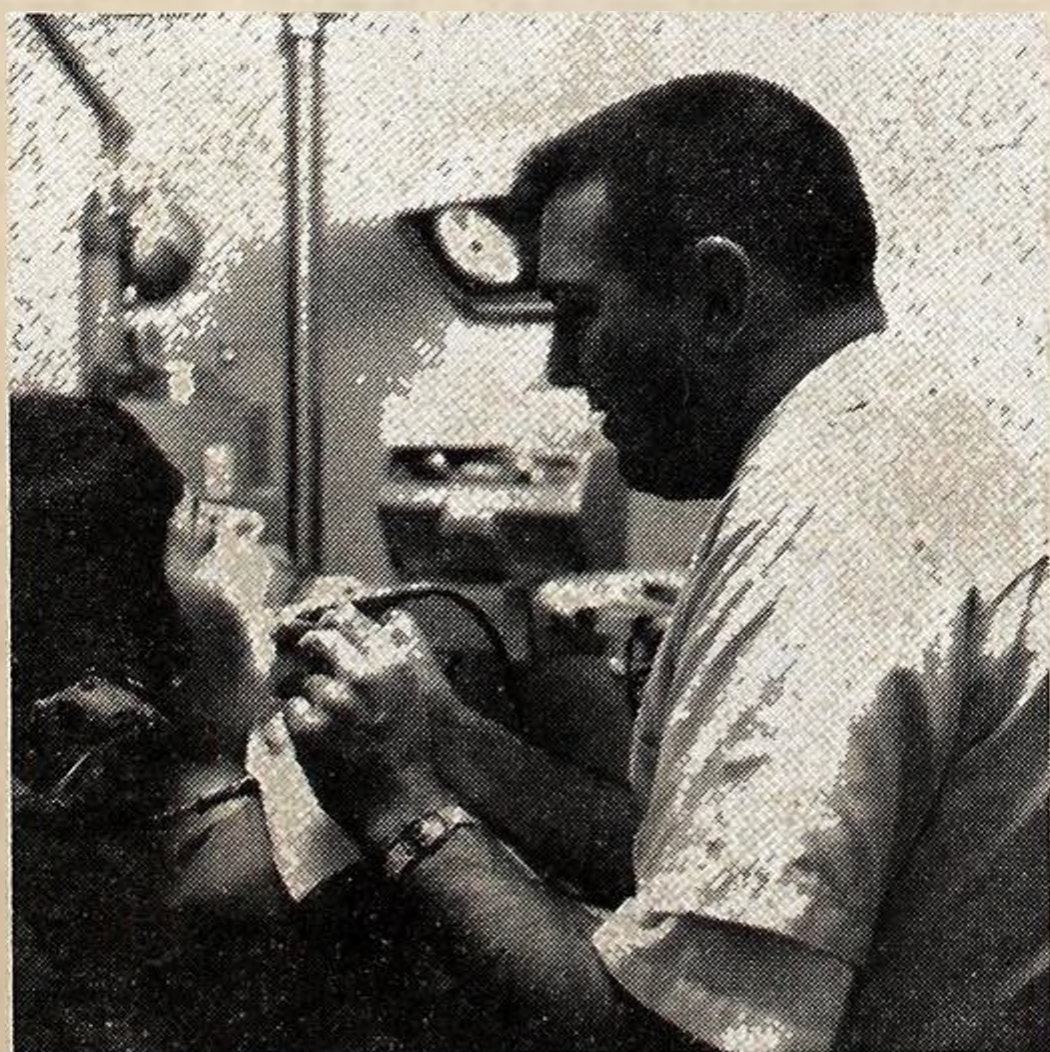
Pastor Baptizes 37 at "Farewell Service"

What pastor would not like to baptize 37 converts at one service, especially if it were his final service before leaving for a new work?

H. J. Stukker had this privilege in Stadskanaal, Holland, at the oldest church in the Union of Baptist Churches in the Netherlands. The candidates ranged in age from 12 years to 82 years, and had made professions of faith in a revival a month earlier.

After the service, Stukker prepared to move to Arnhem, to become pastor of the Baptist church there—in the city where the offices of the Dutch union are located.

A remarkable present-day baptism service at Stadskanaal brings to memory the fact that the first converts to the Baptist denomination were baptized in a canal in open country near Stadskanaal in 1845. (EBPS)



MORRIS FRANK, D.D.S., treats a dental patient in his Smyrna, Tenn., office.—BP PHOTO

EDITORIALS

Memphis Leads The Way

Voters in Memphis in the referendum, Aug. 17, rejected the proposed legalization of liquor by the drink. A margin of near 10,000 decided against "consumption of liquor on the premises" as the ballot was phrased.

We congratulate the sensible people of Memphis. They refused to be misled by the liquor propaganda actively spread by certain elements in the city. They refused to authorize new outlets for liquor consumption which would only add to the already serious problems with which Memphis and our other metropolitan centers are plagued because liquor is now too available in the numerous liquor stores in our cities. Our Tennessee cities should have the opportunity to get rid of their present liquor stores—breeding spots of crime. Certainly they don't need to increase their troubles nor add to their crime rate by making liquor still more available. Memphis' citizens realized this. At least the majority did. So they used this referendum to vote against liquor.

Now Memphis has shown the way. We can but

hope that the voters in Nashville, Chattanooga, and Knoxville, in their referendums, will follow this sensible lead. Liquor by the drink should be rejected by all. Furthermore, the people of this state should be given an honest chance to vote out the liquor stores which only add to crime and immorality in the towns, cities and countrysides of Tennessee.

Stop Liquor—First Step Toward Checking Crime

When the running faucet has filled the tub till it overflows and you are handed a mop to clean up the floor, your common sense shows if you first turn off the faucet before you try to mop up.

When our cities overrun with rioters, authorities exercise sound judgment as they first close all liquor outlets in efforts to stop evil from engulfing the lives and property of the citizens. It has been recognized that the flow of liquor increases the extent and depth of crime in riot-cursed metropolitan centers.

Liquor promotes crime.

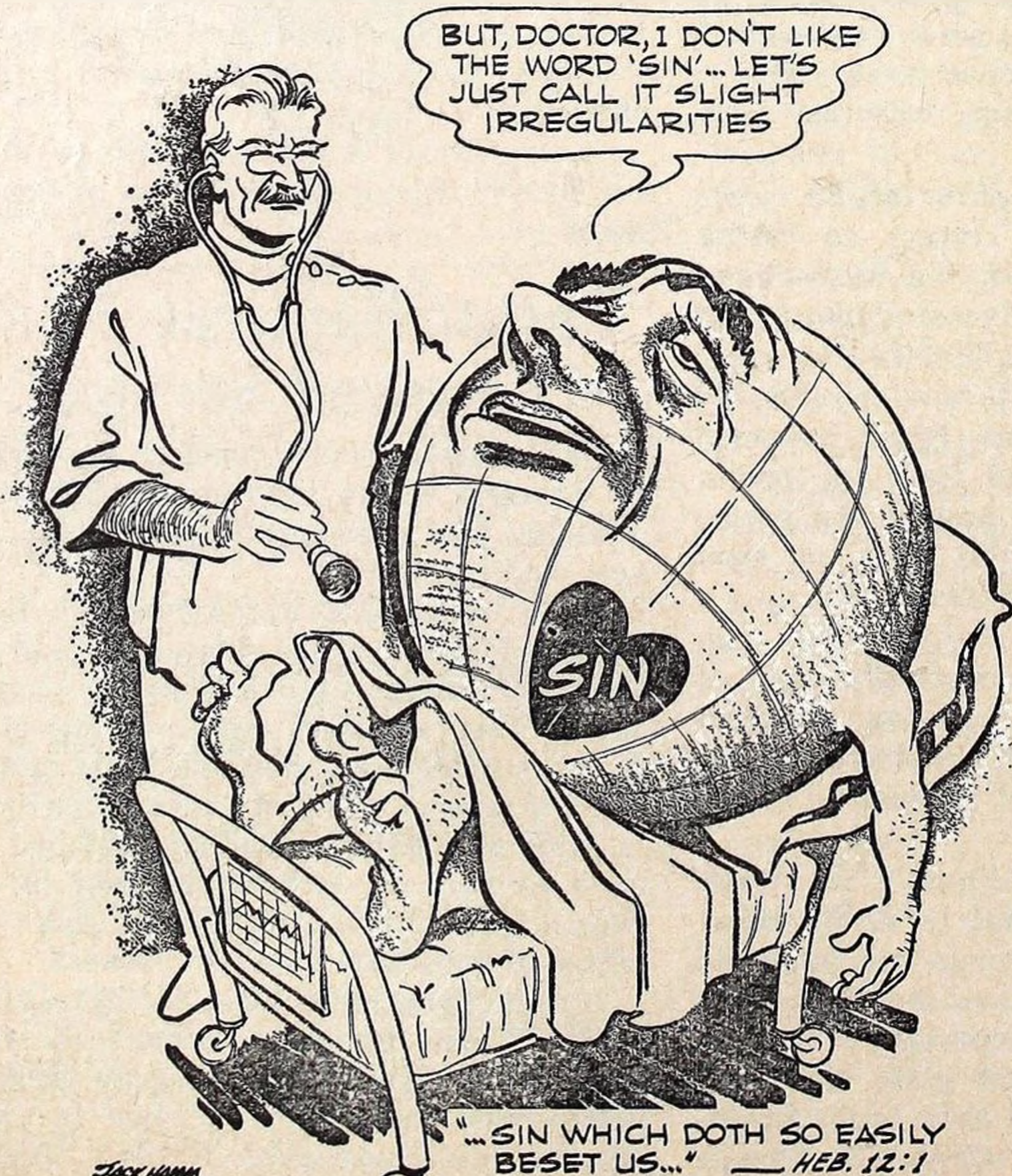
To stop crime necessitates cutting off supplies of liquor.

This is common sense.

It is against reason to increase liquor outlets and increase the flow of liquor in today's highly complex society where a small group of hoodlums—devoid of all sense of responsibility through drink—can burn, loot, kill, while terrorizing hundreds of thousands of decent, honest, law-abiding citizens. But the free flow of liquor played its criminal part in the toll taken by rioters in Detroit, Newark, Milwaukee and other cities.

Here in Tennessee we will have to deal intelligently with a growing drink evil that is linked to crime. Intelligence calls for better control through law enforcement of all liquor laws. Intelligence would guide us to stop as much as we can, the flow of liquor. Certainly it prompts us to vote *against* additional liquor stores and *against* legalizing liquor-by-the-drink when the vote is scheduled in our cities.

Real Heart of the Trouble



Can A Person Be Saved And Then Be Lost?

The biblical concept of salvation includes the beginning (regeneration), growth in grace (sanctification), and the final resurrection of the body (glorification). Obviously, such a concept of salvation includes everything from beginning to end; and, therefore, the word "salvation" could never be used to describe the condition of a person who made a superficial profession of faith, or who "put his hand to the plow and looked back." If a person is not truly regenerated, or does not bear fruit as a Christian, or does not demonstrate Christian growth—he is simply not saved, according to the scriptures.

Never, anywhere in the Bible, is it said that a person can be saved and then lost. Of course, in the biblical view of salvation such an idea would be a flat contradiction in terms because, if salvation could be lost, it would certainly not involve the final victory of faith and the resurrection from the dead which biblical salvation includes. On the other hand, it is plainly taught in the Bible that some may "believe for a while, and in time of temptation fall away" (Luke 8:13). In other words, there is such a thing as a temporary faith which is not a saving faith. It does not endure in the time of temptation; it does not bring forth fruit with patience (Luke 8:11-15). Although there is such a thing as temporary faith there is no such thing as "temporary salvation." Salvation involves eternal life; and, therefore, by its very nature it cannot be merely temporary.

How then are we to describe those people who profess faith in Christ, who are baptized, who may be active in the church for many years—and then repudiate by words or deeds everything the Christian life stands for? Were they **saved** and then **lost**? To use such language would make nonsense of the whole biblical teaching, and it is obvious that the Bible never uses it. Rather, as John says of such people: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

Incidentally, most of those denominations which teach that a person can be saved and then be lost also teach that those people who have "fallen away" from salvation can be saved again! In other words, it can be an "in and out again" sequence of being saved and being lost which has been described as a "yo-yo" concept of salvation. It would be hard to imagine a more outrageous caricature of the biblical teaching. One thing is absolutely certain—according

to the Bible, when a person has once been enlightened, and tasted the heavenly gift, and become a partaker of the Holy Spirit, and tasted the goodness of the word of God and the powers of the age to come, and "then commits apostasy"—(Heb. 6:6 RSV) he is utterly and eternally lost. He has "crucified the Son of God" on his own

account and held "him up to contempt" (Heb. 6:4-6 RSV). He has really committed the unpardonable sin, which cannot be forgiven in this world or in the world to come!

Such is the biblical teaching about being saved and being lost, and it all adds up to one sobering conclusion: when a person takes up his cross to follow Jesus, he had better mean business. There literally cannot be any "looking back." To toy with the idea of following Jesus and treat lightly his demand for faithful discipleship is to court spiritual disaster—and eternal condemnation.

Interpretation . . . By Herschel H. Hobbs God and Government

(First In Series on Law and Order)

"The powers that be are ordained of God" (Romans 13:1).

Rom. 13:1-7 is a classic passage on Christian citizenship. It is well, therefore, that we should review it in a time of growing defiance to constituted authority. In the opening verse Paul says three things which we shall consider in reverse order.

First, "the powers that be are ordained of God." "Powers" refers to the institution of government. And they are ordained of God. "Ordained" renders a verb meaning to line up as troops in orderly fashion.

Thus the institution of government is set up by God. This does not mean that He necessarily approves of a given government or its rulers. It refers to the institution of government itself designed to produce an orderly life for its subjects.

Second, "there is no power but of God." Literally, "except by God." No government should consider itself independent of God. Therefore, it should wield its power as under God. Unrighteous governments or

rulers cannot escape the judgment of God. If this truth were followed the result would be righteous governing, which in turn would produce both domestic and international peace.

Third, "let every soul be subject unto the higher powers." Every Christian should be law-abiding. This does not mean to obey only those laws with which one agrees. Doubtless Jesus disagreed with many Roman laws. But He never violated one of them. The Christian should defy only those laws which interfere with his relation to God. Where laws are bad he should seek to change them by due process. Revolution should come only when every means of redress has failed. It is better to suffer under bad laws than for Christians to be branded as lawless (II Pet. 4:15-16).

"Submit yourselves to every ordinance of man for the Lord's sake (I Pet. 2:13). In so doing you may be oppressed by men. But you will bring glory to God.

A Labor of Love

By Charles Myers

Labor Day is a holiday that is as American as apple pie. Our country, recognizing the tremendous contribution the laboring man has made, has chosen to set aside a day in his honor. And all of us rejoice in the privilege of paying honor annually to every laboring man and woman in the country. And when one stops to really consider our Nation, it is the laboring man who has made it what it is. Men and women who were not afraid of work came to these shores and began to carve out an empire. Their children followed after them working with their hands to develop a nation.

And in the midst of it all there were two kindred philosophies that were prevalent. One of these was the dignity of labor and the other was that the laborer was worthy of his hire. This meant that people were

to be treated as human beings and not as pawns in some other man's hands. It also meant that no man was to live off the fruit of another man but that each was to earn and enjoy his own living. And our Nation has sought to guarantee the right of every man to work at what he wants and to assure him that he will be paid for what he produces. It has not always been easy to maintain these principles and men have had to struggle for them, but progress has been made and the laboring man has earned his place. To work with one's hands is an honorable calling of which any person can be proud.

But as important as labor is, the articles man produces are limited in the length of time they will last. This time varies with

(Continued on page 13)

Tennessee Topics

William L. Bennett, pastor of Speedway Terrace Church, Memphis, for more than four years, delivered his final sermon at the church Aug. 20. He recently resigned as the church's pastor to accept a call to First Church, Fort Smith, Ark.

John H. Thomerson of Richmond, Va., began his work as minister of education at Bell Avenue Church, Knoxville, Aug. 20, coming from Chamberlayne Church. He was formerly minister of education at Calvary Church, Spartanburg, S. C. A native of Nashville, he is a graduate of Belmont College and received the masters degree in Religious Education from Southwestern Seminary. His wife, **Pattie Sue**, is from Columbia and they have two children.

Lawrence Association—**J. B. Gibson** has resigned as pastor of Liberty Grove Church to become pastor in Tuscumbia, Ala. Central air conditioning is being installed at New Prospect Church and a new pastor's home is under construction.

July 30-Aug. 6 the churches of Corryton area engaged in a "first." Sixteen churches cooperated in a tent crusade. Baptist and Methodist churches of Corryton, Luttrell and Mascot communities united in a tent on Corryton school ground. Representatives, came from many other churches in the area, from Knoxville and even LaFollette. Nightly attendance averaged 800 with high attendance around 1,000. A choir composed of 100 voices was directed by **Wesley Haefner** of First Church, Bristol, Fla. Evangelist **Edward G. Robinson**, Lebanon, was the crusade messenger.

Herman D. Moore, pastor of First Church, Cumberland Gap, and a former pastor of Turkey Creek Mission, Knox County, has been listed in the Marquis Directory of Who's Who in the South and Southwest, Vol. 10, for 1967-68. Moore is also manager of the (Ky.) Clear Creek Baptist School's church furniture factory and superintendent of buildings and grounds. Before going to Bell County, Ky., he served on the staff of Magoffin Baptist Institute, Mountain Valley, Ky., and as local missionary in Breathitt and Magoffin Counties under the Ky. Baptist Convention Mission Board.

Holston Association—**Dan Looper**, senior at Carson-Newman College, is serving as pastor at Mountain View. He was ordained at Blue Ridge View Church, Pickens, S. C., July 23. Son of **Rev. and Mrs. Lloyd Looper**, Pickens, S. C., he is married to the former **Patricia Taylor** of Annapolis, Md. They have a baby daughter, **Christine**. **Phil Gass**, native of Elizabethton, was ordained to the ministry at Pinecrest, June 18, at the request of Temple Church, Johnson City. Phil is serving as pastor of Green Pine Mission, sponsored by Temple Church. Mrs. Gass is the former **Margie Lyons** of Elizabethton. They have a daughter, **Julie Ann**, age 4. **W. W. Sumner**, senior at Carson-Newman, is serving as pastor at Cross Anchor, a mission of First, Greeneville. Bill, an active layman at Calvary Church, Brevard, N. C., entered the ministry at the age of 32, and earned his degree from Brevard Junior College, while supplying the pulpit in various churches. He was ordained by Calvary Church, Brevard, in April upon the request of First, Greeneville. **Mrs. Sumner** is employed in the office of the director of religious activities at C-N. They have a daughter, **Cindy**, 10. Cross Anchor has made several improvements, including a concrete floor on the ground floor, partitions, landscaping, a new sign, and have plans for the stairway and bricking the building. Lovelace, **Joe Wall**, pastor, erected a sign on the Baileyton-Kingsport Road and plans are in the making to pave the parking lot and add other facilities. **Bob M. Polk** has returned to Oak Street, Elizabethton, to serve as pastor. **Clarence Lewis** resigned the pastorate of Sunset Village to serve in a similar position at Pine Grove, Watauga Association. **Don Foster** is serving Orebank on a full time basis. First, Greeneville, **Joe Stacker**, pastor, is sponsoring a 15 minute program of music over Radio Station WOFR at 12:15 each Friday. **Walter Welch** has resigned as pastor of Calvary, Bristol, and moved back to Okla.

Nashville's Immanuel Plans 80th Anniversary

The 1,070-member Immanuel Church, 222 Belle Meade Blvd., one of the largest Baptist churches in Nashville, will observe its 80th birthday this fall.

Twenty-six persons have been named on committees for the Dec. 10-17 observance.

Sub-committees to plan the events have been named by the steering committee, composed of William J. Gregg, chairman, Mrs. Arthur T. Ford, secretary, Mrs. A. J. Grigsby, Jr., Mrs. William J. Fallis, Charles Crocker, Robert Wilson, Thomas R. King, Everett B. Barnard, Jerome Neal, Mrs. L. B. Stevens, Mrs. Fred D. Wright, and Dr. Gaye L. McGlothlen, pastor of the church.

Committees and chairmen are:

Public relations, John M. Savage, chairman; **publicity**, Mrs. Ford, R. H. Falwell and Mrs. Everett Barnard; **folder**, Dr. William J. Fallis, Charles Miller, Mrs. Corbett Haden and Mrs. Savage; **theme**, Savage and Barnard; **poster**, Miller, Michael L. Allen and Miss Elaine Young; **displays and exhibits**, Grover B. Smith; **anniversary offering**, W. H. Housman, W. G. Edmondson, Neal and Mrs. Grigsby; **program**, Dr. McGlothlen, Crocker and Wilson; and **film**, King, Dr. Raymond Rigdon, Doug Underwood and Robert Floyd.

Mrs. Wright and Mrs. Lem B. Stevens will be in charge of a reception.

Others will be named to these committees soon, Gregg said.

Theme for the celebration is "1887—80 Years of Christian Influence—1967."

Immanuel Church was organized Dec. 12, 1887. Dr. McGlothlen has been pastor since June 1, 1949.

Oakland Church, Robertson Association, was led in revival services by **James Owen** of Hickory Hills Church, Memphis, as evangelist, and **Ewing Krisle**, music director of the church. Pastor **Lesley McClure** reports 23 rededications, 11 for baptism and four by letter.

Jerry Daughtry of Covington did the preaching and **Claude G. Hopkins**, minister of music at Prospect Church, led in revival services at Prospect Church. Pastor **Billy B. Cooper** reports nine additions by baptism.

The **Donald E. Smiths**, missionaries to Nigeria who recently arrived in the States for furlough, may now be addressed at 10 Craig Court, Creve Coeur, Mo., 63141. Smith is a native of Hamilton County, Ill.; Mrs. Smith, the former **Betty Ann Baker**, was born in Ellington, Mo., and grew up in the suburbs of St. Louis, Mo. When they were appointed by the Foreign Mission Board in 1960 he was pastor of Salem Church, Trenton.

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READERS WRITE

... Objects to Ward's Article

● Relative to the article by Wayne E. Ward entitled "Who Is Practicing Scriptural Baptism?" (page 5 of Aug. 3, 1967 edition of *The Baptist & Reflector*) said article purports to be an answer to questions raised by readers concerning his previous article entitled "Receive Non-Baptist Immersion?", published in the May 11, 1967 edition of the same paper. However his answer and explanation of certain items in this recent article are no more Biblical than his original statements.

All who are informed will readily agree that the people who are today called Baptists, have in different ages, and in different localities been called by a number of different names. We also agree that there are a number of different organizations today wearing the name "Baptist" that are by no means true Churches of Jesus Christ, either in origin or practice. But those of us who are members of genuine and orthodox Baptist Churches which have a direct connection with the Church established by our Saviour while he walked upon this earth, should be most appreciative of this fact, as well as the name, which our Lord commended so highly, Matthew 11:7-15.

One of the excuses that Bro. Ward offers for receiving non-Baptist baptism is that he has "found hundreds of Baptist churches who receive sprinkling, different kinds of immersion, or no baptism at all. Many of them are Southern Baptist." The answer to this excuse is obvious. Organizations which are guilty of such gross heresy have long since ceased to be Baptists, and should not be fellowshiped in church capacity by orthodox Baptist bodies. II John verses 10 and 11, and Titus 3:10-11. These Scriptures are applicable to churches as well as individuals.

As to naming churches whose baptism he would approve Bro. Ward finally names the "churches Of the Brethren". He does not say which group. The Bohemian Brethren came from the followers of John Huss, about the middle of the fifteenth century. The leader of this particular nucleus was Peter Chelezicky. The United Brethren in Christ developed under the preaching of Philip William Otterbein and Martin Boehm in the latter part of the eighteenth century. The Moravians, also called The United Brethren, came from the followers of John Huss. Among the leaders of this group a little later were Johann Amos Comenius and Count Zinzendorf. Notwithstanding the fact that there have, no doubt, been many devout and consecrated Christians among these people, as an organization they can in no wise qualify as having an organic connection with the Church which

Jesus built. Their founders were men, or groups of men. Bro. Ward also mentions "Independent, or Bible Churches,— and churches in many other denominations", whose baptism he would evidently approve. Such a position is far removed from what genuine Baptists have contended for throughout the ages. How can we expect to have sound Baptist preachers when they come under the influence and teaching of men who disregard and do not believe in the historic position of true Baptists? And why should money contributed by orthodox Baptist Churches be used to pay the salary of men who would tear down the foundations on which we have stood for almost 2,000 years? And if Bro. Ward is ashamed of the Baptist name, why does he continue his connection with an institution which bears that name?—J. Hall Grime, Rt. 3, Highway 231 N., Lebanon, Tenn. 37087

... "—I Shall Not Want!" ...

● "The Lord Is My Shepherd. I Shall Not Want!" "He restoreth my soul." "He leadeth me beside still waters" . . . The familiar words of promise were recited by Dr. Blake Smith at the morning service. As I sat listening to these words, my favorite scripture for so long, I couldn't help but wonder, "why more Baptist services can't be simple, dignified but warm, educational but not stuffy, spiritual but not over-emotional—refreshing answers to the problems of the day, such as this sermon at University Baptist Church, Austin, Texas.

Dr. Smith didn't clutter-up the first thirty minutes with a lot of announcements. The choir did a marvelous job leading the congregation in the hymns—and I could hear all four parts! Yessir-eee, none of this unison singing on all verses to cover-up the fact that a bunch of tenors and altos were too lazy to keep in practice reading music!—if they ever knew how in the first place! The anthem was the ever beautiful "Gloria" from the 12th Mass, and would you believe it, no seminary student doing a lesson in harmony had butchered it with a lot of contemporary variations, ending up in a squealing sixth chord! In short, the music was sympathetic with the timely message to follow. It sounded like the Baptist Services we used to know.

As Dr. Smith recited the verse, "The Lord Is My Shepherd, I Shall Not Want", I thought, "Isn't that the answer to all the manufactured misunderstandings we struggle so hard not to solve?" . . . There's no way you can force people to hear and heed this, but wouldn't this have been the stabilizing factor in the life of the boy who climbed to the top of the tower a few blocks away last year and took out his bit-

terness on some forty people with a rifle—sixteen of them permanently?

I don't know how to tell a preacher to preach, but I know what touches me! Technique and oratory don't do it! A galloping travelogue of Scotland, Germany, and the Holy Land doesn't do it! It is when the thought of our Lord standing at the door knocking constantly, seeking admittance, offering a solution to what we now call frustrations, pressures of the world. We once called it "forgiveness of sins," past, and present, cancelling them to where they would bother us no more.

If it were possible to have an opinion, formulated from only two Sundays visiting while on vacation, it would have to be a comparison of spreading the Gospel to the system of running a Department Store! If an item isn't moving, you modify the display, you make the public aware of it! If people won't come to hear the Gospel (and they aren't, in any kind of percentage) we need to take it to them! I don't mean "hauling-off and building the preacher a new pastorium" . . . or making a group of over-fed, serene individuals more com-

(continued on page 13)

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September

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7:00 to 9:00

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Central, Oak Ridge

First, Cleveland

First, Cookeville

First, Gallatin

First, Martin

Brownsville Baptist Church

First, Shelbyville



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Baptists In Fairbanks Suffer From "Worst Flood"

FAIRBANKS, Alaska (BP)—The raging waters of the Chena River which buried this city of 30,000 under nine feet of water brought damage estimated at hundreds of thousands of dollars to eight Baptist churches, and left more than 200 Baptist families homeless.

The raging floods hit Fairbanks just one day before the Alaska Baptist Convention was scheduled to begin, forcing its cancellation.

There wasn't a home in Fairbanks undamaged by the raging flood, termed by some the worst in Fairbank's history. Total damage was estimated at more than \$200 million.

Mid-winter, with sub-zero temperature, is only six weeks away, compounding the tragedy which was compared to the 1964 Good Friday earthquake here.

Almost immediately after the floods, Baptists began rallying to the aid of the flood-stricken city. An estimated 98 per cent of the damage was not covered by insurance.

The Southern Baptist Home Mission Board in Atlanta sent \$10,000 from the board's disaster fund.

E. W. Hunke, Jr., executive secretary of the Alaska Baptist Convention, issued a plea for Fairbanks throughout the nation to respond to the crisis, to pray for the flood victims in Fairbanks.

Hunke said that the people of Fairbanks badly need carpenters and plumbers to come to the northern-most state and volunteer their services to help rebuild the homes and churches destroyed or badly damaged by the floods.

Several Baptist leaders were awakened in a hotel and evacuated in the middle of the night to the local high school and the University of Alaska.

Evacuated to the higher ground were Mr. and Mrs. Porter W. Routh, executive secretary of the SBC Executive Committee and his wife; Mr. and Mrs. H. Leo Eddleman, president of New Orleans Baptist Theological Seminary and his wife; E. H. Westmoreland, pastor of South Main Baptist Church in Houston and president of the SBC Annuity Board; and Donald Ackland, of the Southern Baptist Sunday School Board, Sunday School department.

Some sections of the city were under nine feet of water.

A new house purchased by the new pastor of Calvary Baptist Church in Fairbanks, Ethridge Miller, slowly collapsed under the suffocating water pressure. Miller and his wife and seven children had arrived in Fairbanks only ten days earlier.

The First Baptist Church of Fairbanks where the Alaska Baptist Convention was



Side supports go up with (L. to R.) Daryl Gruver, Don Meier, Dwight Wallace, and (top) Jim Teague working on bracing the side of the building.

scheduled to meet was under six feet of water on the day the convention was to begin.

The new University Baptist Church building completed only one week earlier was covered by seven feet of water.

A work crew of 12 students from the Tennessee Baptist Student Union had spent the summer working with J. T. Burdine, pastor of the church, on the construction project near the University of Alaska campus.

The Alaska Baptist Convention Executive Committee held an emergency session and made plans to supply water pumps and dryers for the buildings in Fairbanks. They were coordinating relief plans with the U.S. government and the Red Cross to prevent duplication of efforts.

Hunke and Routh said that the churches would have an especially hard time recovering from the disaster, because all of the 1,820 Baptists in Fairbanks had suffered so much damage to their homes and businesses that rebuilding the churches would be even more difficult. And they have only six weeks to do something before the hard freeze comes.

Hunke asked that any carpenters and plumbers who can come to Fairbanks to help to contact him, and requested that relief funds for the Baptist churches in Fairbanks be sent to the state convention

Summer Missionaries Trek North

By Gladys Meigs

No matter where they serve, the experiences of student summer missionaries are many and varied. Some spend hours surveying, others teach in Vacation Bible Schools. Some play games with children in crowded cities, others learn to serve in rural, sparsely populated districts. Some travel across the ocean and others remain at home. Yet, wherever they serve, summer missionaries contribute freely of their time and talents in service to Christ.

Some students serve in special team projects called work camps. Tennessee Baptist Student Union has sponsored ten such projects during the past six consecutive years. Five of these work camps were held in areas in Tennessee, one in Indiana, one in Panama, one in Nevada (1967), and two (including the present one) in Alaska. A student serving in this summer's Alaska work camp projects writes: "We left Nashville on Monday, June 12, on what was to become a ten day, 4000+ mile journey. What a mixture—nine boys (plus Pete, our director) and three girls, twelve different colleges and universities, twelve different majors, Freshmen to Seniors, five home states plus the Bahamas. Thus began not only an odyssey of distance and time, but one of depth—growing interpersonal relationships."

This excerpt tells much of the story of student work camps—"an odyssey of distance and time. . . of depth—growing interpersonal relationships." Actually, Alaska work camp plans began long before the group left Nashville on June 12. A 1966 summer work camp in Alaska ignited sparks of interest for a return in 1967. A request came from the University Baptist Church of College, Alaska, for a crew to aid in a building program. This request held special appeal because the University of Alaska is across the street from the church, and the building plans included remodeling a part of the church for use as a Baptist Student Center.

After the initial request, many letters were sent and conferences were held. Dr. J.T. Burdine, Jr., pastor of the Alaska church, stopped in Nashville to discuss possibilities with Charles Roselle, State Student Director. Later, Joe Crumpacker, Associate in charge of work projects, visited College, Alaska, to determine the feasibility of such a project.

The Alaska work camp, along with a Nevada work camp, was included in the 1967 Summer Missions program for Ten-

office, Box 80, Anchorage, Alaska, 99501.

Routh suggested that some Baptist churches or associations might want to pay the expenses of a carpenter or plumber to come to Fairbanks to help rebuild the city.



In College, team members peruse first mail since leaving home. They are (L. to R.) Pat Towler, Ky., Becky Jo Baggett, CNC; Don Meier, MSU; Sandy Hood, U.T. Med; Bob Netherland, U.T.; Jim Teague, Tech; James Hall, Bethel; Daryl Gruver, Ky.; Charles Chambles, Texas, Pete Beard, director; and Dwight Wallace, Ky. (Team members not pictured: Lanny Evans, Fla.; and Mike McGarvey, Ky.)

nessee. The Alaska Work camp became a joint project between Tennessee and Kentucky Baptist Student Unions. The final group selected to serve included six Tennessee students, four from Kentucky, and one each from Florida and Texas. Pete Beard, Baptist Student Director for U.T., Knoxville, accompanied the group as director of the project.

The team travelled via VW bus and doublecab pickup, and a Chevy van which they delivered to its purchaser, Dr. J. T. Burdine. Upon arrival in College, they found many tasks facing them. The girls began to learn to shop, cook, clean, iron, and mend for a "family" of thirteen. The men worked from 8 a.m. to 5 p.m. doing construction work. Besides all this, they began to get acquainted with the people of College. They served in many capacities—preaching, leading music, singing specials, etc. Even though their primary concern was to remodel and add to the church building, the team members used their talents in many other ways.

As the summer missionary stated, "growing interpersonal relationships" mean much to work camp groups. Living as a family unit, they share a close fellowship of discussion, hard work, Bible study, problems, and laughter. Continuing the letter, the missionary wrote: "It is amazing how dif-



Bob Netherland and Pete Beard team up on shingling the roof. Growing beards is a part of the challenge for team members of the construction crew, as noted by the growth on both faces.

ferent many of our ideas, thoughts, and understandings are, yet sharing a common commitment to Christ which binds us together."

Attendance & Additions

Churches S.S. T.U. Add.

Alcoa, Calvary	150	46	
First	253	75	
Athens, Central	157	78	1
East	353	136	
First	431	147	2
West End Mission	57	36	
Auburntown, Prosperity	144	53	
Baxter, First	93	63	
Bemis, First	219	52	
Brownsville	568	120	1
Mission	116		1
Cahoun, First	135	77	
Chattanooga, Brainerd	791	250	2
Calvary	196	86	10
Pinebreeze Mission	28		
Central	661	220	6
Meadowview	66	22	1
Concord	421	448	2
East Lake	400	110	
First	703	140	
Northside	373	105	
Oakwood	446	118	
Ooltewah	165	69	
Red Bank	909	205	
Ridgedale	455	163	5
St. Elmo	297	80	2
South Seminole	230	73	
White Oak	405	112	
Tremont	88	29	
Woodland Park	247	117	
Clarksville, First	836	170	
Grace Avenue	205	102	
Hillcrest	239	85	
Hilldale	278	92	3
New Providence	203	65	2
Pleasant View	280	103	
Ridgecrest	15		
Spring Creek	200	70	
Cleveland, Big Spring	333	137	2
North	390	148	
Westwood	282	140	5
Clinton, First	591	154	
Second	388	101	1
Collierville, First	325	95	14
Columbia, First	390	78	
Highland Park	338	123	
Northside	95	35	
Concord, First	313	113	
Cookeville, Bangham Heights	75	59	
First	438	87	
Washington Avenue	260	110	5
Crossville, First	202	52	
Homestead	195	69	1
Oak Hill	110	52	
Daisy, First	264	95	
Dayton, First	245	99	
Denver, Trace Creek	122	55	
Dickson, First	321	112	3
Dresden, First	229	80	2
Dyersburg, Southside	171	92	4
Eagleville	118	26	
Elizabethton, Immanuel	251	78	
Oak Street	173	63	
Siam	192	82	
Erwin, Calvary	242	88	
Etowah, First	332	82	
North	354	83	
Gladeville	194	98	3
Grand Junction, First	150	92	
Greeneville, First	319	74	
Cross Anchor	21	21	
Second	139	36	
Greenbrier, Bethel	143	50	
First	314	146	1
Jordonia	45		
Lights Chapel	59	40	
Harriman, Big Emory	120	72	2
Piney Grove	140	54	

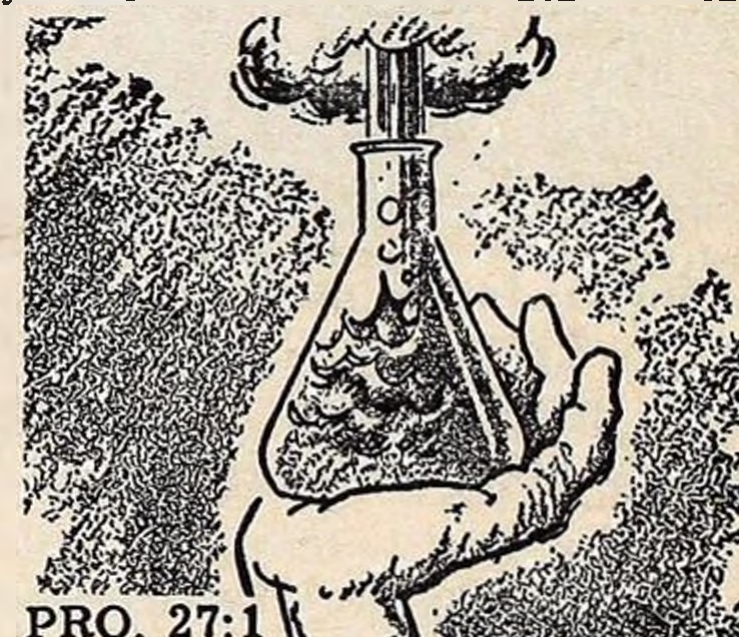
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Caretaker for Camp Carson, Newport, Tennessee. Age between 45 and 55; good health; Baptist. Excellent salary; six room house and utilities furnished. Year around employment. Hospitalization and retirement furnished. Contact Joseph B. Kesler, Jr. Tennessee Baptist Convention, 1812 Belmont Blvd., Nashville, Tennessee 37203

August 20, 1967

Trenton Street	333	148	1
Henderson, First	253	55	4
Hendersonville, First	970	140	6
Henry	86	44	
Hixson, Central	320	158	
First	339	85	
Humboldt, First	502	133	
Huntland	82	17	
Jackson, Calvary	387	131	
First	688	147	5
North	260	110	1
Parkview	356	123	
Johnson City, Antioch	111	53	
Central	532	130	1
North	174	61	1
Temple	280	91	5
Unaka Avenue	278	97	
Kenton, First	198	64	
Macedonia	87	73	
Kingsport, First	710	167	
Litz Manor	165	64	
State Line	254	124	5
Kingston, First	347	98	
Knoxville, Beaver Dam	322	99	
Black Oak Heights	214	81	
Broadway	712	121	3
Central (FT C)	1057	193	1
Cumberland	307	125	1
Fifth Avenue	471	111	2
First	714	127	1
Gillespie Avenue	156	96	1
Grace	403	125	
Immanuel	340	100	1
Lincoln Park	912	245	1
McCalla Avenue	615	175	2
Mount Carmel	150	62	
Meridian	526	102	4
New Hopewell	245	111	
Sharon	206	69	
Smithwood	536	175	
Wallace Memorial	544	232	5
West Hills	300	87	
West Lonsdale	347	164	
Lawrenceburg, Deerfield	143	109	
First	201	43	4
Highland Park	301	121	2
Meadow View	104	43	
Lebanon, Fairview	291	87	1
Immanuel	444	198	1
Rocky Valley	154	68	2
Lenoir City, Calvary	183	64	
Dixie Lee	152	75	
First	341	89	
Kingston Pike	128	77	
Lewisburg, First	302	54	
Lexington, First	345	78	
Linden, First	76	46	
Loudon, New Providence	127	100	
Union Fork Creek	105	69	1
Madison, First	388	80	
Madisonville, Notchey Creek	228	128	3
Malesus	215	95	
Manchester, First	303	89	1
Martin, Central	315	89	1
Maryville, Armona	159	79	
Everett Hills	421	166	
First	653	183	1
Mt. Lebanon	208	100	
Old Piney	145	78	
Unity	144	75	
McEwen, First	91	30	
McKenzie, First	330	105	6
McMinnville, Gath	144	70	1
Magness Memorial	282	53	
Westside	51	35	
Shellsford	181	85	
Mt. Juliet	219	95	
Memphis, Ardmore	514	230	
Bartlett	401	185	
Bellevue	1396	616	2
Reverly Hills	471	157	10
Broadway	536	233	2
Brunswick	86	47	2
Calvary	239	120	1
Dellwood	392	185	1
First	1073	206	
Forest Hill	98	48	
Georgian Hills	458	198	3
Glen Park	294	145	
Kennedy	552	253	11
Lea Clair	456	207	2
Leawood	700	237	3
Lucy	145	99	1
Macon Road	217	97	6
McLean	420	102	1
Mountain Terrace	225	92	6
Oakhaven	462	128	2
Parkway Village	525	135	6
Rugby Hills	262	104	
Scenic Hills	231	108	2
Second	807	263	2
Shelby Forest	108	62	

Sky View	408	200	4
Southern Avenue	631	146	2
Southland	310	107	6
Speedway Terrace	574	254	5
Summer Avenue	48	19	4
Wells Station	584	193	3
Whitehaven	777	186	8
Milan, First	480	111	
Northside	198	91	
Morristown, Bethel	220	104	
Brown Springs	68	38	
Buffalo Trail	160	45	2
Bulls Gap	106	64	
Cherokee Hill	98	45	
First	554	108	3
Montvue	206	43	2
Pleasant View	140	74	2
Moscow, Oak Grove	90	74	5
Murfreesboro, Barfield	103	79	
First	536	130	1
Calvary	124	60	
Powell's Chapel	124	84	2
Third	212	63	2
Woodbury Road	214	81	
Nashville, Belmont Heights	810	208	
Madison Street	67	39	
Crievewood	518	142	8
Dalewood	347	87	4
Dickerson Road	401	107	2
Donelson, First	606	125	5
Donelson View	190	103	
Eastland	439	124	
Fairview	170	46	
First	1100	430	6
Carroll Street	126	35	
Cora Tibbs	42	16	
T.P.S.	195		
Gallatin Road	338	81	
Grace	615	194	13
Grandview	382	56	
College Grove	16	10	
Haywood Hills	366	120	1
Hermitage Hills	360	143	3
Hillhurst	221	101	
Inglewood	671	119	
Ivy Memorial	292	84	2
Joelton	256	112	
Judson	345	45	
Benton Avenue	82	18	
Junior League Home	36		
Lincoya Hills	202	32	



PRO. 27:1
Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Lockeland	429	78	
Maplewood	182	68	
New Hope	131	87	2
Riverside	300	61	3
Rosedale	157	67	1
Third	213	46	
Tusculum Hills	364	82	
Two Rivers	304	134	5
Woodbine	480	129	3
Woodmont	413	107	
Oak Ridge, Robertsville	542	185	
Old Hickory, First	369	154	2
Peytonville	23	15	
Temple	244		2
Oliver Springs, Beech Park	163	100	1
First	183	79	
Middle Creek	95	70	
Only, Maple Valley	20		
Parsons, First	225	84	7
Pigeon Forge, First	242	60	
Portland, First	343	112	4
Powell, First	205	43	
Glenwood	307	119	
Rockwood, Eureka	81	65	
First	391	88	1
Rogersville, East	237	114	3
Henard's Chapel	121	72	
Hickory Cove	75	41	
Savannah, First	202	72	
Sevierville, First	489	142	
Shelbyville, First	388	95	
Flat Creek	31		
Hickory Hill	48	20	
South Pittsburg, First	215	66	1
Sparta, First	169	50	1
Sweetwater, First	324	91	
Troy	238	144	20
Union City, First	602	144	
Samburg	53		
Second	290	114	1
Watertown, Round Lick	166	80	
Waverly, First	179	52	4
Waynesboro, Green River	168	85	5
White House	183	52	

FMB Appoints 22 Missionaries, Debriefs Pioneer Journeymen

Ione Gray, Director of Press Relations

GLORIETA, N.M.—They're back. The first group of Southern Baptist missionary journeymen, employed and trained in the summer of 1965, were brought together by the Foreign Mission Board at Glorieta Baptist Assembly, Aug. 17-21, for a debriefing.

The debriefing was held in connection with a special meeting of the Board (Aug. 16-18) and the annual Foreign Mission Conference (Aug. 17-23). In a Board session opening the conference the journeymen were introduced, congratulated on the completion of their assignments, and given certificates of appreciation by Dr. Baker J. Cauthen, executive secretary.

Of the original 46 journeymen, 43 completed the prescribed two years of work (two returned early because of illness, and one because of illness in her family). Forty-five were at the Glorieta debriefing.

When the journeymen had returned to their seats on the platform, the congregation gave them a standing applause of such length that it seemed for a while they would have to give an encore.

Two of the journeymen spoke briefly the next day as part of the report of the Board's department for missionary personnel. Both Larry N. Keaton, who taught youth at Petah Tiqva, Israel, and Carol Stalcup, who worked in a good will center in Accra, Ghana, thanked Southern Baptists for the privilege which had been theirs.

Dr. Jesse C. Fletcher, secretary for missionary personnel for the Board, said the last time he saw freckle-faced Carol she was on a Honda with a helmet on her blonde hair. And the last thing Larry did in Israel was dig foxholes.

22 Missionaries Appointed

Following the public presentation of the returned journeymen, 22 persons gave testimonies of God's call to career missionary service overseas. Dr. Fletcher said 93 percent of the overseas mission staff of the Board is made up of career persons. The journeymen work alongside them.

The candidates for missionary appointment received the unanimous vote of the Board and the unanimous approval (shown by standing) of the large congregation.

Dr. Cauthen read Proverbs 17:22 and then charged the new missionaries "to be deliberately cheerful on purpose."

"I recommend to you the contagion of Christian radiance," he said. "You are going out with many different kinds of specialties. But there's nothing you're going to do in communicating the love of Jesus that will be quite so meaningful as a radiant spirit."

To the 11 mothers in the group he said: "You may not be able to attend as many

meetings as your husbands, but you can communicate the peace of Christ by everything that comes your way. A radiant spirit is magnetic. It draws people. 'A cheerful heart is a good medicine' for those to whom you go."

With the new missionaries, the Southern Baptist overseas mission staff numbers 2,287 (including 190 persons in various programs of short-term service).

Nigerian Crisis Reviewed

Dr. H. Cornell Goerner, secretary for Africa, apprised the Board of the situation among Southern Baptist missionaries in Nigeria, where the federal government is fighting the secessionist movement of the Eastern Region. He spent eight days in Nigeria in July, while on a month's trip to West Africa.

All Southern Baptist missionaries were out of the Eastern Region, which calls itself the Republic of Biafra, when the conflict spread to the neighboring Midwestern Region on August 9.

"Within a few hours and with few shots fired, the Midwest was brought under the control of a military dictatorship friendly toward Biafra," Dr. Goerner said.

"Of the 132 Southern Baptist missionaries now in Nigeria, only about 12 are in the Midwest."

Middle East Work Recovering

Dr. John D. Hughey, secretary for Europe and the Middle East, called the current crisis in the Middle East "the most serious since the formation of the state of Israel in 1948."

Dr. Hughey reviewed the Middle East crisis and the activities and movements of the missionaries from early June until the present.

"The outbreak of war and then the charges that the United States was helping Israel made the position of all U.S. citizens in Arab countries quite precarious," he said. "In Jordan, local officials and Baptist leaders assured the missionaries of their appreciation of them but advised that all except the missionary doctor, L. August Lovegren, leave the country."

"After waiting for six days for transportation they were evacuated to Tehran, Iran, where they remained for about a month. Some of these missionaries have returned to Jordan, and some are in Lebanon awaiting return. Some families are divided."

"The missionaries in Israel have not faced the problem of being regarded by the population as citizens of an enemy nation. All have remained at their posts. Some spent many hours in air-raid shelters; but in Israel, as in the Arab countries, not a

Readers Write . . .

(Continued from page 7)

fortable by padding the pews! . . . I mean borrow a tractor-trailer and hold outdoor services on court square, or in some of the shopping centers springing up. Now, it's true this would mess up a few golf games, but it might have kept that boy from shooting all those people from the University of Texas Tower!

When David wrote "He leadeth me beside still waters, He restoreth my soul"—I don't believe he was talking about tranquilizers! When he stated "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever!" he wasn't talking about a sick society who long to be on the Welfare Rolls.

The Gospel has been adequate for a long time. I for one will be glad to see the man-made embellishments and promotional gimmicks trimmed off in favor of deep convictions arrived at by consecrated thinking and a constant awareness of the presence of the Holy Spirit.—Al Cravens, 209 Lexington Avenue, Jackson, Tennessee 38301

(Continued from page 5)

the article produced but no article will last forever. This means that man's work, like man, is always a temporary thing. The only thing eternal that man has dealings with is his own soul. Since this is true, it is a tragic thing for a man to spend all his time and energy working to produce things that are bound to be limited and at the same time neglect that which is eternal. And yet many a person does just that. And when he comes to the end of his life, he has nothing to show for all his years here.

Would you be willing to stop and take stock of your own life? What is that which takes most of your time? Are you constantly laboring on things that are temporal? No matter how useful or beautiful they may be, if they are temporal there comes an end to them. What about your soul? Have you ever come to God in the consciousness that your soul is eternal and that it needs to be rightly related to him? If you have not, you need to become aware that the soul is eternal. Only as a man puts his faith in Christ can that soul be made secure unto God. When man has this experience, he can rest assured nothing in this or the world to come can separate him from God. This labor of God is eternal and every person ought to take advantage of it.

Dr. Myers wrote the above vignette for SBC Radio-TV. Commissions "Master Control."

single member of a missionary family was injured."

Dr. Hughey said all of the Gaza missionaries and children have been able to go back. The Gaza Strip is now under Israeli administration, and travel and correspondence are via Israel rather than via Egypt.

The Proper Use Of Spiritual Gifts

Basic Passage: I Cor. 14

Focal Passage: I Cor. 14:1-12

There was great confusion in Corinth over spiritual gifts. The chief offenders seem to have been those who spoke in tongues.

The gift was so rare, so unique, so dramatic, and so awe-inspiring that some considered it a much superior gift. In fact, some modern advocates equate it with baptism of the Holy Spirit and even make it a necessary evidence of salvation. This is not true of the more representative advocates of the tongue-movement but is true of some of the rank and file with whom we have conversed.

There are others who claim to speak in tongues who feel that no Christian, however dedicated and gifted otherwise, is adequate and complete without the gift of tongues. There is not one fraction of scripture to justify such a contention or idea.

There were people in apostolic times who had the genuine gift of speaking in tongues. This gift met a definite need which the early establishment and development of a formative faith required. It is very likely that all the needs of this hour can be met and met better without it. They did not have an established Christian faith and revelation was incomplete. It was being unfolded and needed authentication. The Christian faith is today an established belief. Revelation in its completeness is self-authenticating.

The proper use of spiritual gifts is the intelligent, articulate, clear communication of saving and edifying truth. That is certainly their highest and main use. When they divide and confuse they defeat their purpose.

Communication is the Test I Cor. 14:1-5

Paul urged them to pursue the way of love and to desire spiritual gifts. Their main desire should be to be able to prophesy.

To speak in a tongue when no one present was able to understand was wasted effort so far as the congregation was concerned.

The idea of prophesying has come to have the wrong meaning in our minds. We think usually of one who predicts the future. This is a very rare element in prophesying and is not essential to its main function. It means proclaiming, awakening, arousing, mirroring, penetrating, challenging truth which smites some, builds up others and comforts still others.

Too often speaking in tongues edified only the one speaking in a tongue while

prophesying was calculated to edify others every time.

Prophesying was deemed greater by the apostle. Yet, if there was an interpreter for the speaker of tongues, it became an equivalent to prophesying.

Since speaking in tongues had a specific mission in New Testament times, Paul would have been happy if all had the gift, provided interpreters were available at all times.

Tongues Must Have Language Value I Cor. 14:6-19

What good is speaking in a tongue unless there is some communication of truth or exhortation to action or instruction on the Christian life?

Even inanimate things making a sound like a pipe or harp do not make distinct sounds that have meaning. They are just producing a jangling noise.

If the trumpet is to call the military forces into action, it must make a clear, distinct sound with that meaning; otherwise it will not precipitate the proper response.

Words easy to be understood are to be uttered; otherwise there will be no worthy response. It will be a meaningless noise filling the air.

Paul was more gifted in tongues than any of the Corinthians. Yet, he preferred to speak five words while in a congregation so as to be understood rather than speak ten thousand words in tongues with no one understanding.

There are some people who speak in an unknown tongue today who do not claim to have the gift of tongues. They parade as scholars.

In Decency and Order I Cor. 14:26-33

Whatever the gift or gifts, they are to be used in a sane, orderly manner. This way of many people teaching, praying aloud, preaching, testifying or speaking in tongues at the same time to the same audience is utter confusion and not pleasing to God. It is possible to be spiritual and orderly at the same time. The main purpose is to communicate so as to be understood that edification may result.

God is not a God of confusion but is a God of order and harmony.

The operation of the Holy Spirit is not abnormal nor eccentric but supernormal and concentric. By supernormal we mean above the "norm" in the average congregation. He is not erratic though His manifestations may be often unusual.

To do all things in decency and order does not mean to conduct every service in the same way. It certainly does not mean for the public service to be stilted, static

Family Living

By DR. DAVID EDENS

How Ready Is Your Youngster?

Thousands of parents across the land are wondering at this time of year how their pre-schoolers will manage in first grade. They know that only a few months of sunshine separate these youngsters from their first "solo" school experience. How well have home, nursery school and kindergarten prepared the children for this giant step?

The answers you give to the following questions will provide important clues to the readiness of the pre-schooler for "big" school.

What kind of attitude does your child have toward life and the world? Is he still curious?

Has he learned a little bit of what it means to be and do his share as a group member, or does he still think he's king of the universe?

Does he have initiative, or is there too much "may I?" and "is it all right?" in his approach to life?

Does the child have a conscience that is beginning to develop . . . but a halo that is not too right?

Is he able to move his body freely, express himself comfortably?

What is his picture of himself? Does he see himself as somebody who can do things—a good kid?

The 6-year-old is not an easy child to handle. Half child, half little one, he's funny, frustrating and fascinating in turn. He needs lots of patience from the grown-ups in his life, especially during the crucial months ahead when he attempts to make the grade as first-grader!

and enslaved to a deadly routine. It can have variety, flexibility and spontaneity and still be very spiritual. In fact, if the Holy Spirit is free, it will be refreshingly varied.

You cannot limit the Holy Spirit to a set of rules or fence Him in with a rigid form.

You cannot predict how the Holy Spirit will manifest Himself or how He will lead every time.

In Acts 2, 8, 10 and 19 the Holy Spirit was poured out in a special way. In essence it was the same operation; yet, according to the record all the same signs and symbols were not present. Also in Acts 2, 8 and 19, He came upon baptized believers while in Acts 10, He came upon believers before baptism. In Paul's missionary journeys, He led for sometime deeper and deeper into Asia. The apostle evidently sensing that he had discovered the direction the Holy Spirit was moving, started to go farther in the same direction. He was stopped immediately by the Holy Spirit. Later he was led westward into Macedonia.

Children's Page

STRANGE FISH*

By Enola Chamberlin

To swim in water; to creep, hop, amble, climb on land surfaces; to roll into a ball of mud—these are things which the lungfish of the world may choose to do. However, all of them can't do all of these things.

Some of these strange creatures look like fish because they have fins of sorts. Others with no fins look more like shortened, flattened out eels. But one thing they have in common. They can breathe two ways: either under water through gills as fish do, or out of water through lungs as land animals do. They can shut off at will, or nature shuts off for them, whichever part they don't want to use.

The lungfish of Africa rolls himself into a ball of mud when his pond begins to dry up from drought. There he stays, breathing through a little hole he has left, until the rains come again—even if they are delayed for years. He can do this unless he is found by a native and taken home for dinner! Lungfish hunting is a great sport among the African boys, and they are considered a great treat. If they are found before they've been in their mud balls too long, they are fat. But they use up their own flesh while in the mud. After a few months they become gaunt and wrinkled, with little meat left on them.

The New York Aquarium keeps specimens of these fish on a shelf! When the curator wants to bring one "back to life" he puts the dry ball into water. As the mud soaks away, the fish comes out ready for a meal.

When the curator is tired of feeding the fish, he puts mud in the tank, then slowly drains off the water. The fish then rolls itself up in the mud. The curator puts the mud into an oven and bakes it at 80° until the mud is dry and hard. Back to the shelf goes the fish. It can sleep for as long as four years without damage being done to it.

Other lungfish do not put on the mud-ball act, but they do things just as strange for a fish. The one from South America looks like the African one. It grows to be about eighteen inches long and has no fins. It does have pipe-stem legs on which it can and does amble along on the ground whenever it wishes to do so.

The Australian lungfish is shorter and broader. It has fins at the sides but none on the back. It does not come out of the water often. It does come to the surface a lot and breathes with its lungs.

The mudskipper of the East Indies has back fins and side fins. This makes it look more like a fish than some of the others. It comes onto land often. It hops around on the front fins, hunting land insects. It climbs on a log and lies basking in the shade.

The four-eyed lungfish of tropical America is perhaps the strangest of them all. It has double eyes, one set to see under water, one set to see above water. This fish goes happily along like a half-submerged submarine. It has one small back fin close to its tail. It does not come out of the water as often as the mud-skipper; but when it does come out, it is most agile. It can jump as far as two feet, hopping like a grasshopper on its two short side fins.

All of these fish have to have water. They cannot live out of it indefinitely. They produce their young in it. But they do not act like fish when they leave it. Nor are they really fish, because then their gills do not function.

BUNNY HOP*

By Gudrun I. Carriveau

Bunny Hop was a kind and gentle little fellow. Every evening he washed himself thoroughly, especially his neck and long ears.

Every morning at seven o'clock sharp, he joined his two brothers, three sisters, and twenty-six cousins for their morning exercise. The exercise was especially designed for young bunnies by Papa Hop.

Bunny Hop lived right behind a big, red barn, underneath an apple tree root.

One day a squirrel came down the tree. He was looking for Papa Hop.

"Good day," said Papa Hop.

The squirrel said, "I have just come from the woods. I have come to warn you that Mrs. Fox is on the prowl again."

"Thank you, I will keep my children close by the nest," answered Papa Hop. All day long Bunny Hop, his two brothers, and three sisters played close by the nest.

The following day, Papa Hop called, "Bunny, you are the oldest. You are going into the field with me."

Just as Papa Hop instructed Bunny how to hide in the tall grass, Mrs. Fox came slowly out of the woods, carefully looking in every direction.

"She has spotted us," whispered Bunny, sounding very frightened.

"Don't worry, Son," replied Papa Hop, "no fox has outsmarted me yet." Wearing a confident smile, Papa Hop stepped right out in front of Mrs. Fox's long nose.

"Ah!" thought Mrs. Fox, "such a fine big bunny would be a delicacy for me and my

Laughs . . .

Seven-year-old down the block came home with a disgusted look on her face. Naturally, she was asked the trouble. "I'm having trouble with the eagles," the child said. "The eagles?" her mother questioned. "You know," said the girl, "Two plus two eagles four. Three plus three eagles six."

She was 16, he was 17, and the parents opposed the wedding.

When the officiating clergyman asked the youthful bridegroom to repeat after him, "With all my worldly goods I thee endow," the mother nudged her husband and whispered, "There goes his motor scooter."

Two oldtimers were discussing a mutual friend. Said one, "Poor old John seems to be living in the past."

"And why not?" replied the other. "It's a lot cheaper."

The PTA meeting was becoming rather spirited as the question of male versus female teachers was being discussed.

"I say that women make the best teachers," said one large and noisy woman. "Where would man be today if it weren't for women?"

"In the Garden of Eden eating watermelon and taking it easy," a man in the back shouted.—C. Kennedy.

"Your age please," asked the census taker.

"Well now, let me figure it out, I was 18 when I married and my husband was 30. He is now 60, or twice as old as he was then, so I am now 36."

children. But it is not easy to catch such a rabbit as smart as Papa Hop."

"Good morning," snarled Mrs. Fox. Papa Hop deeply bowed before Mrs. Fox. "You are not afraid of me, Mr. Hop?" asked Mrs. Fox, showing her sharp, white teeth. Papa Hop only jumped and somersaulted. "Well then," shouted Mrs. Fox angrily, "I will have to show you who is master around here!"

"Your words do not impress me at all," answered Papa Hop, jumping higher and faster, always staying one step ahead of Mrs. Fox.

After chasing Papa Hop all around the field, Mrs. Fox called, "I'm exhausted. Today you have got me beat, Mr. Hop. Someday I'm going to eat you and your whole family."

But Papa Hop and Bunny only hopped off as if she hadn't spoken.

Back in his soft, warm nest underneath the apple tree root, Bunny smiled. "I have the smartest, the bravest, the greatest dad in the whole wide world."

Atlanta Baptists May Create Pastor-Church Relations Groups

ATLANTA (BP)—The executive committee of the Atlanta Baptist Association grappled here with the problem of tensions between pastors and church members, voting after heated debate to recommend creation of two committees to deal with pastor-church relations.

The Atlanta Baptist Association will be asked in October to give final approval to creation of a Church-Related Vocations Liaison Committee, and to a Fellowship Committee.

The liaison committee would serve as a channel for communication between prospective pastors and church staff members and churches, providing information to each on a request basis.

The fellowship committee would "consider requests that involve alleged questionable conduct or doctrine on the part of pastors, other staff ministers or the church."

It also would "handle matters involving fellowship between churches and/or questions of fellowship between the association and a church, or any denominational body involving the Atlanta Baptist Association."

Both proposals were hotly debated within the executive committee. The liaison committee was approved by a 16-9 vote, and the fellowship committee by a 14-8 vote.

John J. Buell, pastor of White Oak Hills Baptist Church in Atlanta, made the motions calling for both committees and was chief spokesman for their adoption.

Supporters of the proposals were primarily concerned with getting to the truth when church staff members are accused of various moral failures.

"Baptists need some sort of recourse for pastors who are falsely accused and whose reputation is ruined," said one committee member. "To much, our Baptist pastors are at the mercy of one congregation."

"We need to protect churches, pastors and staff members from improper ethics and conduct by those who down-grade the church and God's calling in Christ," said another. "There is too much religious hypocrisy in this area."

An editorial in *The Christian Index*, official publication of the Georgia Baptist Convention, commended the association executive committee for "being willing to face a tough problem."

"No more vital question faces Georgia Baptists today than pastor-church relationships," wrote *Christian Index* Editor Jack U. Harwell. "Every active layman, every pastor and every denominational employee could relate dozens of heart-breaking testimonies about church splits, pastor firings, false accusations and bitter tensions that cause inestimable damage to the cause of Christ."

The editorial said the problem is acute, not only in Atlanta, but throughout the Southern Baptist Convention. "Some of our seasoned counselors indicate it is reaching

crisis proportions."

The editorial did not endorse the Atlanta association's proposed committee approach, however. "We haven't heard enough of the details as to how the committee would actually function to know that this procedure is the answer," said the editorial.

Harwell said in the editorial that local church autonomy must always be protected, and that explicit restrictions would have to be carefully spelled out and faithfully followed in the future.

"Baptists are historically leary of outside machinery which could lead to a bishopry, or a denominational clearing house of any kind, especially as it relates to staff members. And they are right," said the editorial.

Harwell cited, however, the problems that result from little or no control over bad pastor-church relationships.

"Too many young ministers are leaving the Baptist faith because of the 'insecurity of one Baptist pastorate'. Too many good men have had their reputations and careers wrecked by smear campaigns started by opposing laymen. Too many pastors have entered secular work because they were forced out of pastorates and had no person or group to which to turn."

The editorial commended the Atlanta association for facing squarely the problem, and called on Baptists in Georgia to pray for the Atlanta Baptists as they deliberate on the matter.



The congregation of Deep Springs Church, Jefferson County Association, move into this new structure, accommodating about 300, Sept. 3. This is the third building the church has had since it was established in 1895.

This new building cost approximately \$55,000. The congregation expects to have paid \$40,000 of the cost by January 1, 1968.

The building committee is Dewey Sims, Paul Hayes, L. C. Gibson, Marvin Mills, Clifford Moore, Carl Sims, Clyde Johnson, and the pastor, Jean Berrier. A dedication service is planned for the first Sunday in the building.