

# BAPTIST & REFLECTOR

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THURSDAY

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NUMBER 1





# Women Plan Hemispheric Baptist Prayer Campaign

**BIRMINGHAM, Ala. (BP)**—The Southern Baptist Woman's Missionary Union here has beckoned adults and young people from every Baptist convention of the western hemisphere to join a massive prayer partners project.

Called Pact, the plan will link individuals, groups, families and churches in partnerships to pray for the 1969 Crusade of the Americas.

The Southern Baptist women's organization conceived Pact as a strategy to involve every Baptist in the 1969 evangelistic campaign in North, South and Central America.

"Prayer is the only medium that can cross all language barriers," said Miss Alma Hunt, executive secretary of the SBC Woman's Missionary Union.

"While Baptists reach out to non-Christians through meetings and personal witnessing, they will be supported by a network of prayer criss-crossing the continents," she said.

All Pact materials will be printed in Spanish, Portuguese, and English.

Interested individuals, groups, families, or churches must secure an application form from Pact headquarters at Woman's Missionary Union, Birmingham. The completed form is returned to Pact headquarters, where partners will be matched.

The women's organization will attempt to match Southern Baptist participants with partners from Latin America or from other North American conventions. However, if Southern Baptists outnumber other participants, they may be matched with each other.

Individuals will be matched with individuals, groups with groups, churches with churches, and families with families.

Pact headquarters will send participants names and addresses of their partners and a booklet of Crusade information and prayer guidance.

All partners will be assigned before January 1, 1969. Applications may be sent anytime during 1968.

Pact partners are encouraged to correspond and share prayer requests throughout the Crusade, Miss Hunt said.

## Prayers For Crusade Urged

**LOUISVILLE, Ky. (RNS)**—A call for Baptists throughout North America to observe a special day of prayer on Sunday, Jan. 14 for the Crusade of the Americas has been issued by officers of the crusade's North American steering committee.

They urged all Baptist organizations in North America to join with Baptist bodies in Central and South America in praying for the 1969 evangelistic effort to be held throughout the Western Hemisphere.

The call to prayer urged Baptists to pray "for the healing of our lands, torn by civil strife and war and moral decay and spiritual apostasy."

## NBC To Telecast 'The Vine,' Life of Christ, on Jan. 7

**FORT WORTH (RNS)**—The second telecast of "The Vine," an hour-long color special on the life of Christ, will be carried by the National Broadcasting Company on Jan. 7 at 4 p.m. EST.

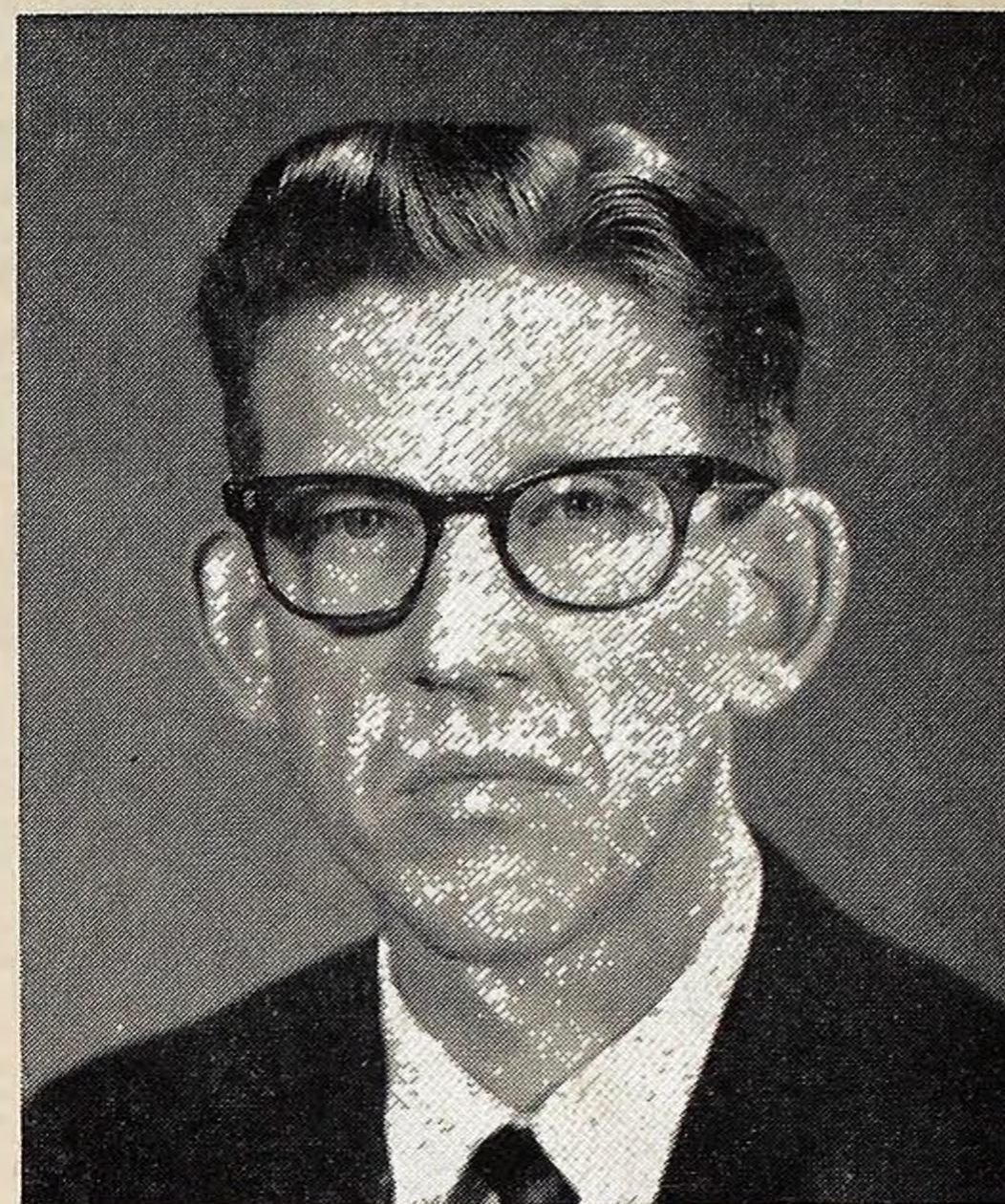
The \$100,000 production was produced by NBC in cooperation with the Southern Baptist Convention's Radio and Television Commission, and was first aired in March by more than 100 stations.

"The Vine," last in the trilogy of color specials on Biblical themes by NBC and the Baptist commission, has been sold to NBC International and has already been purchased for telecast in Portugal, Australia and Venezuela.

The two other films were an archeological study of the Old Testament and a program on Paul's missionary journeys. The series was made over a period of seven years.

Devotional

## Warming by the Devil's Fire



By Robert D. Agee  
Chaplain Brushy Mtn. Penitentiary, Petras

"And he sat with the servants, and warmed himself at the fire," Mark 14:54.

The passover had been observed; the betrayer had been identified; the ordinance of the Lord's Supper had been instituted; Jesus had led the eleven remaining apostles to the mount of Olives for prayer, and had been arrested. While Jesus was inside the palace of the high priest being tried, Peter stood outside, warming himself by the fire. In this comfortable position, yet embarrassing situation, Peter denied his Lord three times. Peter was guilty of warming himself by the devil's fire.

Mark 14 reveals the reasons. Peter had walked behind Jesus, and not along beside Him, as He was carried to the high priest. Peter had associated with evil men, who were the servants of the high priest while the trial was in progress. Peter openly denied his Lord, when the finger of identification was pointed his way, by saying, "I know not this man of whom you speak."

Notice Peter in the hours of his strength. Jesus saw Peter and Andrew casting their nets into the sea; He said, "come ye after me, and I will make you to become fishers of men." They left their nets and followed Jesus. Jesus asked, "whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." When many disciples began to turn away, Jesus asked the apostles, "will ye also go away?" Peter answered, "To whom shall we go, thou hast the words of eternal life." Yet, in the dawn of a cold morning, while Peter warmed himself by the devil's fire, we see him in the hour of weakness when a little maid pointed



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# McClellan Says Southern Baptists Are Changing

**NASHVILLE (BP)**—The program planning secretary for the Southern Baptist Executive Committee said here that the Southern Baptist Convention is in the midst of change, shifting from a "come-church" to a "go-church."

Albert McClellan, who helps coordinate the long-range plans of the 11 million member convention, made the observations in a speech to more than 600 professional staff members of Baptist state conventions and Southern Baptist agencies meeting here.

McClellan said he was convinced that in this change, "the Holy Spirit is forging a new dynamic for the future, a dynamic that centers in the congregation as the ministry servant of Christ both inside and outside the walls.

"This new dynamic will not emphasize the gathered worshipping and educating church any less, but it will emphasize the witnessing, ministering and applying church more," he said. "It will be a shift from the come-church to the go-church."

McClellan told the Baptist workers that change is inevitable as a part of history, and pointed out numerous changes in society which have had a bearing on Christianity.

Included as key changes were such things as the population explosion with half of the present 200 million under 26 years of age; the fantastic shift in where and how man lives, the change in the influence of the family and its affect on children; the growing emphasis on the scientific method which subtly replaces faith as a way of life, the new education, new economy, new ethics, new theology, new morality, the increase of leisure time, increased mobility, and new communication and learning processes.

"What happens to us if we don't change as everything changes around us?" McClellan asked of the church leaders.

Using as an example the extinction of the dinosaur, McClellan said that if any organization or program does not change with its environment, it disappears. "This does not mean that the organization must become

her finger into his face. Peter began to curse and swear, and to deny his Lord.

Why are good church officers and teachers scarce today? Why are worship services so poorly attended? Why are Lottie Moon Christmas offerings short of their goals? Why was it that out of 1582 people incarcerated in Tennessee from July 1, 1965-June 30, 1966, 838 had a Baptist preference? Christians are still following behind Jesus, standing among evil associates, denying their Lord—**WARMING BY THE DEVIL'S FIRE.**

like its environment, only that it remains viable as the situation shifts."

McClellan pointed out that the Southern Baptist Convention is changing, slowly, but it is changing. He pointed out 35 specific ways in which the SBC has experienced change.

"We have developed a new kind of SBC program leader . . . deeply thoughtful and studious, very cooperative, one who does his work by plan and not by emergencies prompted by the morning's mail.

"We have taken SBC planning of program actions off a rule of thumb, morning mail basis and put it on a systematic basis," he added.

"We have sounded the grass roots and found that they are demanding some new approaches," he observed.

"We have provided many new and innovating approaches for helping the churches develop and improve their programs," he added.

McClellan also pointed to such changes as establishing a convention purpose, pinpointing 90 SBC programs, identifying the basic functions of a church, establishing church program organizations which exist to build the church, establishing a coordinating committee to prevent over-lapping, developing a broad base of fundamental source materials on which to construct new curricula or new methods, offering more resources, materials, alternate plans and financial assistance, securing a new task-oriented curriculum, shifting the grading plan "to allow the churches to become more flexible in responding to the needs of the new man," developing better relations, and opening channels to all emphasis programs.

McClellan also listed 28 things he feels that the SBC must do in the future. Included were such suggestions as:

"We must . . . do the hard prayerful work of finding exactly how we are to be involved in the cutting edge of modern life.

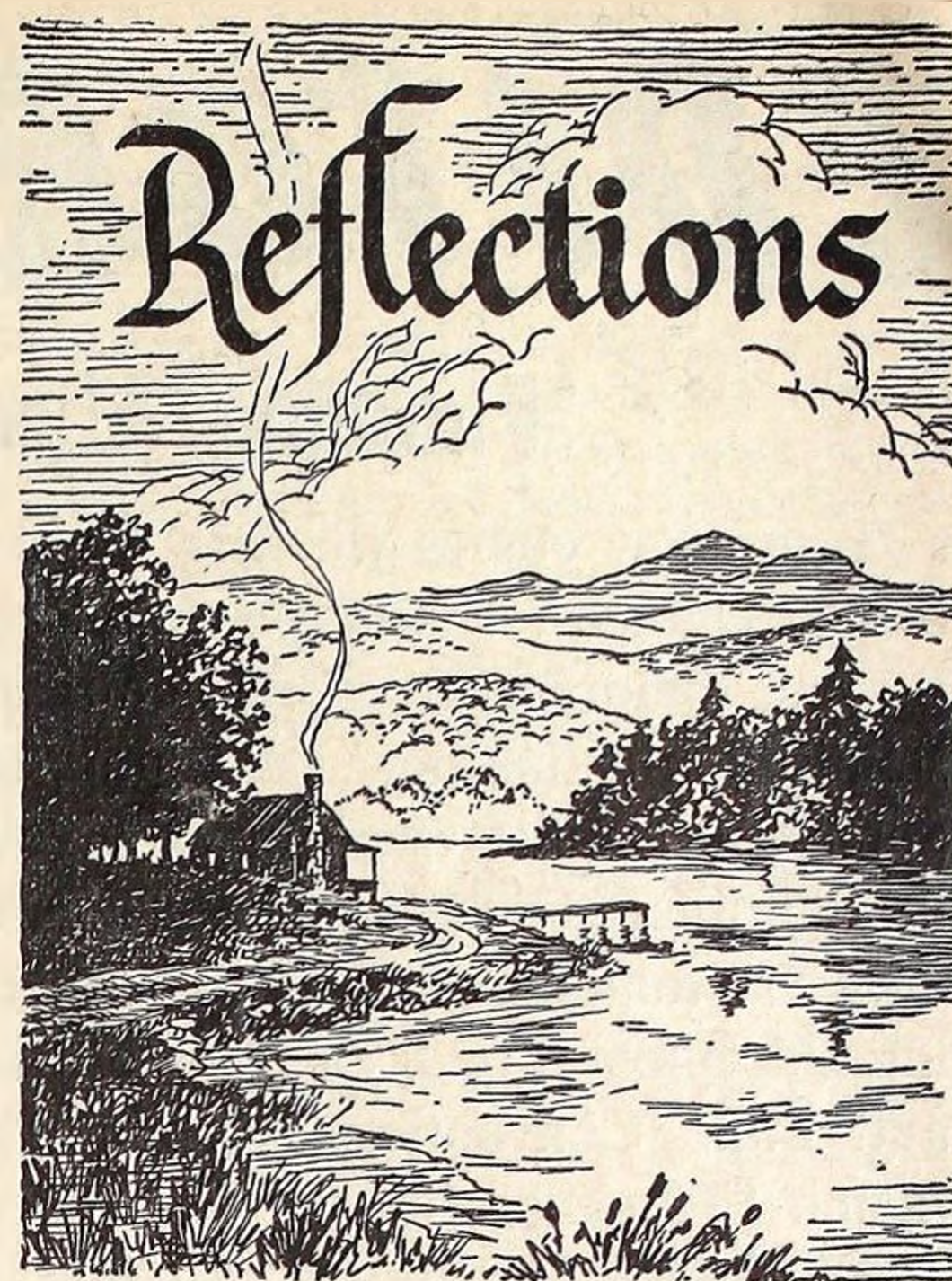
"We must study very hard to understand modern man and his social environment.

"We must move heroically forward as prophets, not as hirelings, to methods, but as servants of God who have a word to share with the world. The method must not become the gospel.

"We must be open to God's leading to help us find a new 20th century dynamic. The rural frontier dynamic of the 1800's is gone. In Christ we must find the new city dynamic of the new century.

"We must not go overboard in abandoning all of the traditions of the past.

"We must make more understandable that change in methods does not alter the



Never say any of your idle words to Almighty God. Say your idle words to your equals. Say them to your sovereigns. But never, as you shall answer for it, never, all your days, to God. Set the Lord always before you. Direct your prayer to Him, and look up. Better be somewhat bold and somewhat unseemly than altogether to neglect and forget Almighty God. Better say that so bold saying, "I will not let thee go," than pray with such laziness and sleepiness and stupidity as we now pray. Look for God, and look at God, till you can honestly say to Him, with Dr. Newman, a great genius and a great saint, that there are now, to you, two and two only, supreme and luminously self-evident beings in the whole universe, yourself and your Creator. And when once you begin to pray in that way, you will know it. Every prayer of yours like that will ever after leave its lasting mark on you. You will not long remain the same man.—**The Treasury of Alexander Whyte** (Fleming H. Revell Company)

fundamental nature and objectives of the churches.

"We must stop thinking that platform communications alone will really effect necessary changes in the churches and their leaders . . . We must introduce dialogue as a teaching method.

"We must do a better job of projecting our cause upon the world so that they can see our Lord Jesus Christ, not merely our process.

"We must still learn to do our planning in terms of purpose, objective, goals and action plans."

McClellan concluded by saying that all the convention's plans are trivia, and all its processes are trash unless they build upon the Lord.



# EDITORIALS .....

## Planning Ahead

Tomorrow comes whether we are ready or not. It brings changes, challenges, choices. Our need is to prevent tomorrow from being an "inadvertent arrival" stealing on us finding us ill-equipped and unprepared. Some 600 Baptists met in Nashville last month seeking to coordinate Southern Baptist planning for the years ahead so tomorrow might be met creatively. The meeting December 11-15, of Southern Baptist Convention and State Convention personnel gave itself to the theme "Together for the 70's" considering first the 1968-69 SBC emphasis—"A Church Fulfilling Its Mission Through Evangelism and World Missions"—then trying to draw a model of what Baptist work should be like in the 70's.

We cannot anticipate the unfolding of history. No man knows what lies ahead in the untraveled morrow. But we should have faith and courage to anticipate ways in which, if tomorrow does come, we shall be prepared to meet the changes creatively. A great deal more is needed to meet the future than a slogan. We

need plans that are practical. We need to realize that methods may need to change. But the fundamental nature of the church and its message remains the same.

The group attempted to achieve some coordinated promotion planning involving Sunday School, Training Union, Church Music, Student, Brotherhood, and Woman's Missionary Union. Special emphasis was given to Evangelism and Missions, with particular focus on the Crusade of the Americas in 1969 and preparation for it. Effort was made to find out how to get involved in the cutting edge of modern life and work together to undergird the local churches in denominational advance in living the spirit of Christ creatively.

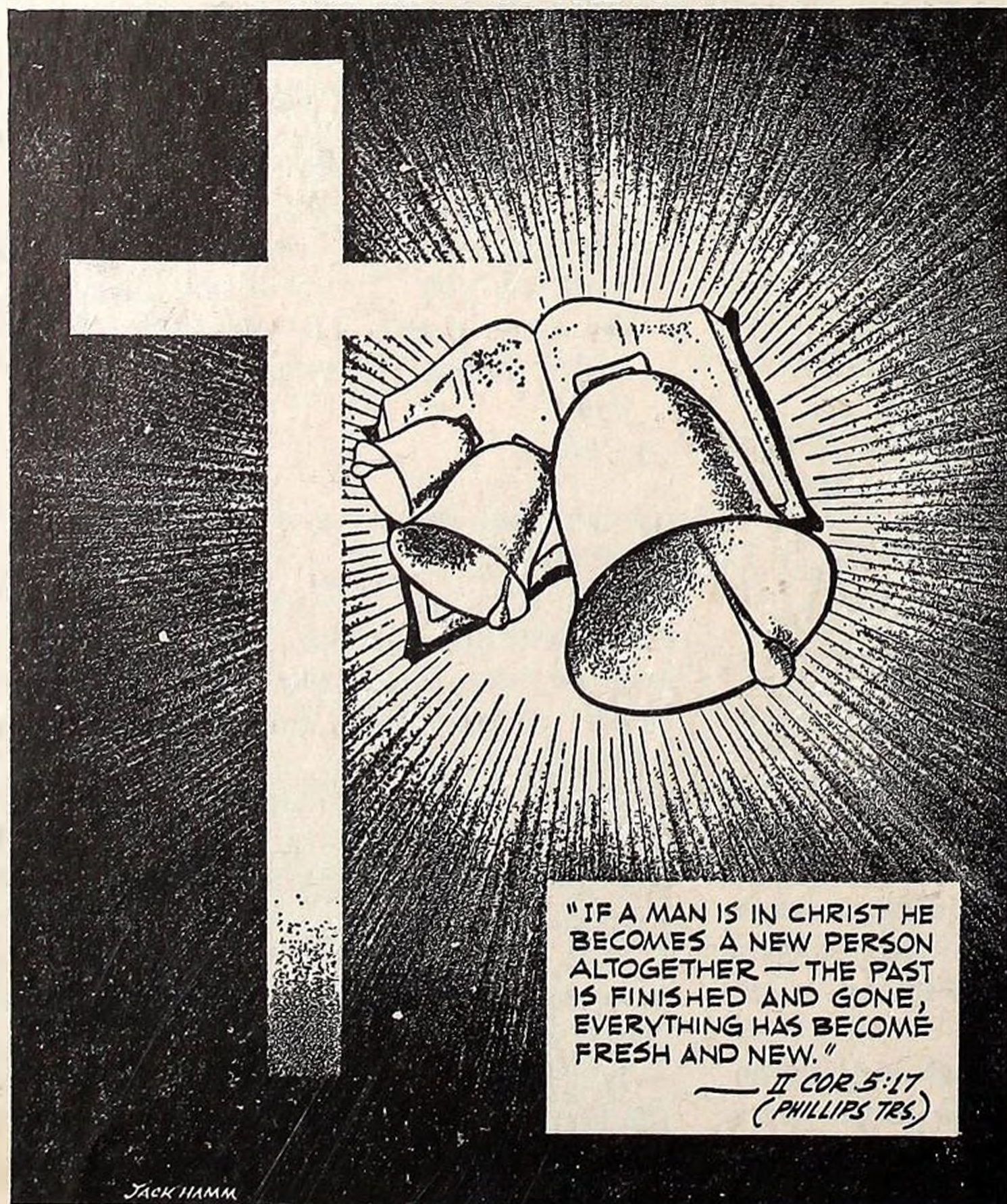
## Bogus Business

Apparently most anti-draft demonstrators who turned in their "draft cards" in a big demonstration in late October were bogus. The majority, apparently for show, made a pretense of turning in their draft cards. According to Selective Service Director Lewis B. Hershey nearly three out of every four cards turned out to be either business calling cards, driver licenses or some kind of membership cards—not draft cards. These wallet-sized papers gave the appearance of conforming to the protest during the ballyhoo.

Destroying or mutilating a draft card carries a heavy penalty for the offender. Encouraging a person to do so carries a like penalty. One can express lawfully his right of free dissent guaranteed by the Constitution. Lawful protest will not be interfered with nor penalized. But if a registrant violates the draft laws by failure to possess his draft card or by burning or mutilating it or by giving false information or by failure to appear for an examination, he is judged delinquent. Non-registrants urging others to disobey the law are liable for a maximum of a five-year-jail sentence and a fine of \$10,000.

Apparently many pretenders wanted to give the impression of turning in their draft card, but instead turned in some counterfeit cards of comparable size, to conform to the appearance of protest. They were simply feigning the act. Many who claimed to be protestors only acted the part till the moment of truth came.

### THE RING OF THE NEW



"IF A MAN IS IN CHRIST HE BECOMES A NEW PERSON ALTOGETHER — THE PAST IS FINISHED AND GONE, EVERYTHING HAS BECOME FRESH AND NEW."

— II COR. 5:17  
(PHILLIPS TRS.)



## The Helmet of Salvation

(Ninth in Series on Christian Warfare)

"And take the helmet of salvation"—Eph. 6:17a.

If the reader will review Ephesians 6:14-16 he will note a progressive sequence. Piece by piece the soldier puts on his armor. Then he places the shield on his left arm. Before picking up his sword, with his one free hand he puts on his helmet. In interpreting this passage one caution should be observed. Since Paul relates the helmet to salvation one should not conclude that after doing other things one receives salvation. For when properly understood, each of the previous elements of armor involves salvation. Paul is simply relating spiritual truth through

natural phenomena.

"Helmet" renders a compound word. It is composed of two Greek words: *peri*, around, *kephale*, head; thus *perikephale*, around the head. So "helmet" or that which encompassed the head for protection.

The Christian's helmet is "salvation." Ordinarily we speak of the heart in this connection. But here Paul speaks of the head. The heart is regarded as the center of the will. But the head is the control center of the entire body. Some see Paul's idea to be that the head as the center of reason implies the connection of the intellect with the saving experience and subsequent serv-

ice. To be sure it involves the intellect. But is this Paul's primary idea?

It appears better to think of the head as the control center of all the body: vital organs, hands, feet, etc. All parts of the body may be in perfect condition. But if the head is crushed or severed from the body the body dies. So the apostle sees "the helmet of salvation" as the overall protection for the Christian soldier. It is the head which controls other vital centers of life. It is the head which directs the entire functions of the body, whether it be to fight or to do otherwise. Thus "salvation" is the saving of the whole man, his vital life in Christ and his function as a soldier of Christ.

The word "take" in verse 17 (*dechomai*) is different from the one in verse 16 (*analambano*). The word in verse 17 means to take in hand, to grasp, or to receive as a gift. So once again "salvation" is a gift of God which one must take in hand, grasp eagerly, receive as a gift. And having done so, the Christian soldier is safe from whatever evil Satan may hurl at him.

### PROBLEMS OF THE CHRISTIAN LIFE (Eighth in a Series)

## Where The Action Is

By T. B. Maston

Retired Professor of Christian Ethics, Southwestern Baptist Theological Seminary

"The business world is where the action is." This was a statement by the president of a Chamber of Commerce to a group of college students. He was encouraging them to choose business as a career.

Several bright young ministers, in recent years, have resigned their pastorates to enter some type of government service. Some of them have justified their action by saying, "I want to be where the action is."

The implication is that the ministry and the church are not where the action is.

What is meant by the expression "where the action is"? Most who use it doubtlessly mean that it is the place where something important or significant is happening. Those who have a service motive may use the expression to refer to the type of service where they feel that they can come to grips with the real problems of people, the significant issues of our world.

Most of us would like to be where the action is. How can we know where it is? Really, can we know?

From the Christian perspective the real

action is where God is at work in the world. It is the Christian's belief, however, that God is creatively active in the total life of the world. He may be unusually active in some phase of the life of the world at a particular point in time. But who would claim to be wise enough to know where that place is?

A young minister recently asked some very pertinent questions about "where the action is." He asked, "How can we know where the really significant action is?" "Can any man know where God is at work in some unusual way?"

He further asked, "Would any one have thought when Jesus was born that the real action was not in Caesar's household but in a manger at an inn in the village of Bethlehem?"

So it has been through the centuries: the real action, the place where God was unusually active in the life of the world has frequently been in some quiet spot, in some event little known by any except those immediately involved and God himself.

This means, among other things, that we should be careful about comparing the importance of places or types of service.

The place where "the action is" for me may be quite different from "the place where the action is" for you. Each of us in our own way and in our own place is to work for and with God. And if we are where He wants us, that is "where the action is" for us.

Some may have a sense of divine mission while serving as a business man, a farmer, a professional man, or in some phase of the political life of the community, state, or nation. Still others may feel that "where the action is" for them is as a housewife, a school teacher, or in a church-related vocation at home or overseas.

Each child of God should have a deepening conviction that what he is doing and where he is doing it is within the will of God. He can be sure if he is permitting God to work out his will in him and through him that he is, in the deepest and truest sense, "where the action is."

No one of us should ever belittle the service of another. Ours may be a place of prestige and power. His may be in some isolated spot unknown to any except the Lord. He may be, however, in a place where God in some unusual way and to an unusual degree is working out his purposes for the world.

This leads us to note that despite all the clamor much of the protest is hollow. Demonstrations and protests are coming from a very small minority of the youth of the land. Mass media of communication, especially TV have given the impression their number

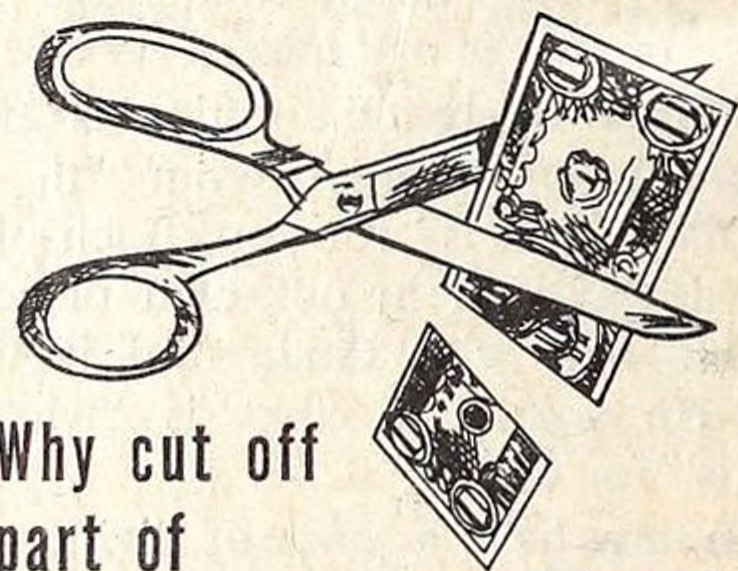
is many, many times more than it really is. Attorney General Clark has affirmed that during the Vietnam conflict the actual numbers and percentage of men who fail to report for induction are "substantially lower now than during the Korean War."



# Tennessee Topics

We had expected to print the message delivered November 15, 1967 to the State Convention at Memphis by **Dr. Fred M. Wood**, but Dr. Wood writes that he does not feel that it is practical to try to condense the sermon to meet the space limitations in Baptist and Reflector. He states, however, that he would be glad to send a mimeographed copy to anyone who writes personally and requests it. His address is Eudora Baptist Church, 4684 Poplar Avenue, Memphis, Tenn. 38117—The Editor

**Miss Alma Oates**, missionary to Brazil has returned to the States for furlough. A native of Memphis, Tenn., she may be addressed at 3366 Buchanan, Memphis, Tenn. 38122. Prior to missionary appointment in 1957 she promoted Woman's Missionary Union for the St. Louis (Mo.) Baptist Association.



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B&R

**John B. Daley** becomes pastor of Nashville's Brook Hollow Church in February succeeding **Paul W. Turner** who resigned last August to continue his studies at Southern Seminary, Louisville, Ky. Daley comes to Tennessee from an eight year pastorate at Marks, Miss. He is a native of Kentucky and graduate of Southern Seminary. Mrs. Daley is the former **Shirley J. Walker**. They have two children, **Karen Ray**, 14 and **Johnny**, 10.

**James A. Hutson** became pastor of First Church, Madisonville Dec. 17, succeeding **Dillard Mynatt** who resigned last July to become pastor of First Church, Forest City, N.C. Hutson who has been pastor of Lewisburg's East Commerce Church is a native of Knoxville who graduated from Carson Newman College and Southern Seminary, Louisville. Mrs. Hutson is the former **Imogene Aman** of Jacksonville, N.C. They have two children, **Steve**, eight, and **Susan**, four.

**Harold D. Smith** who has led Manchester's Trinity Church since its organization Oct. 18, 1964 became pastor of Chattanooga's Silverdale Church. Dec. 28. At the time of his resigning at Trinity he was moderator of Duck River Association. Trinity which began as a mission of First Church Manchester now has 213 members and has received 63 by baptism and 133 by letter during the past three and a half years. Its budget calls for 15% of all income to go to the Cooperative Program and seven per cent to associational missions.

**Mrs. Clara Mathis Schubert**, a Sunday School teacher at East Chattanooga Church for 32 years died December 9. Her late husband, Deacon **R. M. Schubert**, died October 5.

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## Get Seminary Degrees

**FORT WORTH, Tex.**—Nine Tennessee students graduated from Southwestern Baptist Theological Seminary during the winter commencement exercises here Dec. 21.

President Robert E. Naylor presented degrees in church music, religious education, or theology to 119 candidates. President Elvin Skiles of Hardin-Simmons University, delivered the commencement address.

(Continued on Page 7, Col. 2)



John Vaughan



Gerald Smith



Jesse Nave



Evelyn J. Schwartz



Billy Joe Moorefield



Reuben L. Trussell



B. J. Ferguson



Bill Sutton



Dan Watkins



## Finance Committee Named For Laymen's Evangelism Congress

**NASHVILLE**—The Finance Committee for the Pan American Baptist Laymen's Evangelism Congress has been announced by Maxey Jarman, Chairman. The Committee is composed of nine persons located within the United States. Mr. Jarman, business executive of Nashville, will serve as Chairman.

Other members of the Committee are: Ralph Hester, Jackson, Mississippi; Wallace Johnson, Memphis, Tennessee; Jack R. Jones, Arlington, Virginia; George Miller, Oklahoma City, Oklahoma; Mrs. Mildred Roberts, Thomasville, Georgia; Guy Rutland, Jr., Decatur, Georgia; Fred Smith, Cincinnati, Ohio; William E. Uzzell, Columbus, Georgia. Owen Cooper, Yazoo City, Mississippi, will serve as Treasurer of the Committee.

The laymen's meeting at Rio de Janeiro will not be financed by funds from any Baptist Convention in the Western Hemisphere. The budget for the meeting will come from two sources: (1) a registration fee to be paid by the delegates from the United States and Canada, and (2) supplemental funds to be provided through the Finance Committee. The expenses for the meeting include travel costs for certain program personnel, rental for the 30,000 seating capacity Maracana-zinho Stadium where nightly evangelistic meetings will be held, promotion material, and assistance to be provided for travel of key laymen from denominations throughout the Western Hemisphere who would otherwise be unable to attend the Congress.

Approximately 250 persons are being sought who will provide travel expenses for a person to attend the Congress who could not otherwise be present.

## Tennessee Topics

**Orville McMahan** resigned at New Bethlehem Church, Dyer, in Gibson Association where he has served as pastor nearly seven years. Under his leadership much progress has been reported with a new annex built, a central heating and air-conditioning system installed and an electric organ purchased. He is available for pastoral work and revivals and can be contacted at Route 1, Hornsby, Tenn. 38044.

(Continued from Page 6)

The Tennessee graduates with degrees and home towns are: B. J. Ferguson, Dip.Th., Union City; Billy J. Morefield, MRE, Galatin; Jesse J. Nave, MDiv., Elizabethton; Evelyn Schwartz, MRE, Winchester; Bill Sutton, BD, Memphis; Gerald Smith, MDiv., Bolivar; Reuben Trussel, MDiv., Memphis; John Vaughn, MDiv., Memphis; and Dan



The officers for the newly organized Tennessee Conference of Ministers of Music are shown in the office of Frank Charton (seated), sec., Church Music Dept., TBC. They are from left: C. L. Huling, Central, Fountain City, president; Mrs. Gene Edmonds, secretary-treasurer; Jerry Ratcliff, First, Clarksville, Middle Tenn. vice president and Kenneth Brixey, Parkway Village, Memphis, West Tenn. vice president.

The Tennessee Church Music Conference was officially organized at the State Convention meeting in Memphis in November.

C. L. Huling, of the Central, Fountain City Church, was elected President. Other officers chosen were: Kenneth Brixey, Parkway Village, Memphis, and Jerry Ratcliff, First, Clarksville, Vice-Presidents, and Mrs. Shirley Edmonds, Office Secretary, State Music Department, Secretary-Treasurer.

First major project of the Conference was formal organization of the ministers of music into the Volunteer State Chorale. Officers were instructed to select uniform dress and make definite arrangements for appearances at the State Evangelistic Conference in January, and the Southern Baptist Convention, and to publicize a schedule of rehearsals through the spring, according to Frank G. Charton, State Music Secretary.

Dr. Louis O. Ball, Head of Carson-Newman's Music Department, has agreed to direct the group.

Fifty-two ministers of music have indicated a desire to participate in these events by mailing their measurements for the new jackets to the State Music Department. A membership of approximately sixty-five is anticipated for the Houston trip.

Watkins, MRE, Cleveland.

(Explanation . . . MDiv-Master of Divinity; Dip. Th.-Diploma in Theology; MRE-Master of Religious Education; BD-Bachelor of Divinity)

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# Ministers' Security Voted, Judicial Review Killed

**WASHINGTON (BP)**—Two bills of special church interest were enacted by the Senate and House of Representatives during the frantic last days before adjournment of the first session of the 90th Congress.

A judicial review rider was eliminated from the education bill and compulsory participation in Social Security by ministers was approved.

The Senate earlier almost unanimously attached the judicial review bill as a rider to the Elementary and Secondary Education Amendments Act of 1967. In the conference committee between the Senate and House this rider was killed. Hence it was not brought to a vote in the House.

In the extensive Social Security Amendments Bill a modified provision was included making participation by ministers mandatory with two exceptions.

The first exception is the minister who is a conscientious objector to participation in government insurance programs. On the other hand, excluded from participation are ministers or members of religious orders who have taken vows of poverty.

The \$3.6 billion Social Security bill finally approved by Congress carried a 13 per cent increase in benefits for 24 million Americans.

So comprehensive was the bill that the Senate proposed 295 amendments to the

House version. Rep. Wilbur Mills (D., Ark.) chairman of the House Ways and Means Committee, explained the complexity of the bill. He said, "This bill includes far too many matters to be discussed even within the one hour that we have."

Prior to this bill a minister could participate in Social Security as a self-employed person if he signed a waiver of exemption. Now he is required to participate unless he signs a waiver of participation on grounds of conscience. Obviously, a minister who has participated in a government insurance program cannot now claim "conscientious objection."

The death of the judicial review rider was the result of a number of factors, including a reported direct personal intervention by President Lyndon B. Johnson. Other elements include:

1. Opposition by the Roman Catholic hierarchy because they feared a cut off of certain aids that go to pupils in parochial schools;

2. Opposition by the Justice Department on grounds that authorization for judicial review of federal spending by individual taxpayers is unconstitutional;

3. Fear that such constitutional lawsuits would disrupt much of the current education program of the federal government and

that old feuds between religious groups would break out anew; and

4. Opposition by an unidentified AFL-CIO lobbyist who joined others in trying to reduce the threat to the education program.

Senate sources reported to the press that President Johnson personally called both Senators Sam J. Ervin Jr. (D., N.C.) and Wayne Morse (D., Ore.) and possibly Senate Majority Leader Mike Mansfield (D., Mont.). The President is reported to have promised early hearings in the House Judiciary Committee next session if the Senators dropped the judicial review rider from the education bill.

Judicial review was stalled during the entire first session of the 90th Congress in the House Judiciary Committee. Chairman Emanuel Celler (D., N.Y.) had promised all year to hold hearings at a convenient time. But always there was more pressing business.

In the meantime, the Supreme Court may take steps of its own to solve the judicial review problem in taxpayer's suits about federal spending. The court has agreed to hear arguments in a New York case (*Flast v. Gardner*) on the question of "standing to sue." A decision by the court on this matter is expected sometime next spring.

## Despair In Ghetto Demands "Time To Listen, Time To Act"

By Beth Hayworth

**WASHINGTON (BP)**—What is it like to live in the slums of a large American city and to feel that because of your color or your income you cannot escape?

A report that provides insight into the thoughts and feelings of slum residents regarding the conditions in which they live has been released by the U.S. Commission on Civil Rights.

Citizens across the country in hearings before state advisory committees of the commission said that ghetto living is "like a trap . . . a treadmill . . . a big quicksand . . . like being in a cage . . . it's one big nothing . . ."

Such expressions of isolation and despair are recurrent themes in the 133-page book, "A Time To Listen . . . A Time To Act," published by the U.S. Government Printing Office.

Based on a year and a half investigation of slums in 20 cities, the report is a summary of testimony gathered by the com-

mission. The story of the ghetto is told by residents themselves and persons who work with them.

William L. Taylor, staff director, said the commission was prompted to use this unusual approach in giving this report to the nation because "Most Americans just don't understand the situation in the ghetto."

He explained that most Americans are aware of the tangible facts of ghetto life—the deteriorated housing, the rats, the unemployment, the vice and crime. What apparently is not generally understood, he continued, is the feeling of many Negro residents that the ghetto is a "trap" from which there is no escape.

The story of the ghetto, as told by the residents, is one of frustration, despair and hopelessness. Permeating the transcript of ghetto voices is a sense of powerlessness and a feeling of inability to do anything that will change the situation.

"Outside time marches on," a mother in

Gary, Ind., said. "They build better and they have better but you come down here and you see the same thing year after year after year. People struggling, people wanting, and nobody to give anyone help."

"All we can see is darkness ahead," a Negro youth in San Francisco said. "One minute we are looking ahead and we think we see something and we turn around and again all we can see is darkness ahead. And sometimes at a time like this all they can do is strike out into the night. They don't know what they are reaching for out there."

Many of the witnesses at committee hearings referred to the "invisible wall" that they feel exists between the slum and the rest of the city. Another recurring theme was that "no one listens to them, no one consults them, no one considers their need."

The image of the white community from inside the ghetto is that of impersonal, hostile and exploitative persons.

The symbols of the white business community are the merchants who sell shoddy merchandise at high prices and the absentee landlord who reduces services and allows property to deteriorate when Negroes move in.

White authority is embodied in the policeman who, slum dwellers feel, isn't there to



protect the neighborhood residents but "to keep Negroes in line." The commission heard many complaints that "the police do not treat Negroes with dignity and respect."

Police tend to accept vice and crime as normal in slum areas, many witnesses said. One who made such a charge said morally-decayed persons from all over the city are attracted to the slums "to do their dirt."

The view of local government is exemplified by the inadequacy or the lack of public services which most people take for granted. Health, recreation and transportation facilities in some cities were described as inadequate or unavailable. Many witnesses charged that street and sanitation services are curtailed when a neighborhood changes from white to Negro.

The commission recorded statements about increasing militancy among racial groups. Leaders in Mexican and Chinese communities in California who testified at hearings contended that our society is crisis-oriented and will deal with racial problems only when they erupt in violent conflict.

One Negro spokesman warned that white people should not ask "why" when disorders occurred in the cities because "all the time we're telling you why."

In a summary chapter, the commission said the problems of the ghetto will not be resolved by a "search for culprits or conspirators" in the recent riots, or by searching for solutions which do not cost money or effort.

The commission further warned against deferring remedial action in the ghettos on the ground that to do otherwise would be to reward violence.

"It is in the context of great frustration, of laws and programs which promise but do not deliver, of continued deprivation, discrimination and prejudice in a society increasingly prosperous, that the increasing alienation and the disorders of recent months must be viewed," it stated.

Also, the commission labeled "misleading and dangerous" the idea that the Negroes' situation is like that of earlier immigrants from Eastern Europe who lived in ghettos but were able to move out.

Escape from the ghetto is much more difficult in a technological age than it was a few generations ago, it explained. Poor education, inadequate training in skills, the movement of private industry to the suburbs and a lack of open housing for minority groups were cited as blocks to escaping the ghetto.

The government document, "A Time To Listen . . . A Time To Act," contains no specific recommendations for legislation, but calls on the nation to make the problems of race and poverty its first priority.

"We must make the commitment which will redeem our promises and ideals by opening the doors of the ghetto so that Negroes and other minority groups can become full participants in American society, with a truly equal opportunity for all," the report concluded.

# C-N President To Retire July 31



**JEFFERSON CITY**—Dr. Harley Fite, veteran educator and churchman, is retiring in July as President of Carson-Newman College.

Now in his twentieth year as chief administrator of the College, Dr. Fite's retirement announcement came Dec. 14th at the annual meeting of the Board of Trustees.

Mr. R. H. Bible, chairman of the Board of Trustees, revealed to the Board a letter dated June 14, 1967 from Dr. Fite, asking that he be permitted to retire as of July 31, 1968. This letter stated, "I appreciate more than I will ever be able to express the confidence implied in the invitation by the Trustees for me to remain as president of Carson-Newman College after the normal age of retirement. I am happy to serve the college in this capacity this next year.

"Selfishly it is a temptation to remain in my present position as long as the college is progressing nicely. I believe, however, the unselfish thing to do is to retire while the progress of the school is at its highest, to let the new president come on the scene without handicaps. I, therefore, respectfully request that you as chairman of the Board of Trustees express to the full Board at its next meeting my wish to retire as of July 31, 1968."

At the annual meeting of the Trustees Mr. Bible conveyed Dr. Fite's wishes to the Board. Dr. Fite's comments were, "These have been twenty strenuous but happy years. I am indeed grateful for the opportunity of serving my Lord, the Baptist denomination, the community, and a great host of fine young people through Carson-Newman College.

Dr. Fite's annual report showed an increase for the year in new money (gifts and bequests) for endowment, scholarships, loan funds, and building fund of \$1,017,280.90 not counting money from the Tennessee Baptist Convention.

A summary lists twenty-five new buildings erected during Dr. Fite's administration. Also seventeen acres of land and twenty-three dwellings have been purchased

during this period, mostly sites for new buildings.

Total worth of the new buildings is 10¾ million dollars.

Curriculum changes have kept pace with the building program.

During this period the college was accredited by the American Association of Colleges for Teacher Education, National Council for the Accreditation of Teacher Education, National Association of Schools of Music, The National University Extension Association and American Association of University Women. The college has enjoyed uninterrupted accreditation by the Southern Association of Colleges and Schools since 1927.

## Baptist Hospital School Of Nursing To Continue

**NASHVILLE**—Baptist Hospital School of Nursing will continue its 30-months program leading to a diploma in nursing. This announcement was made by Hospital authorities. It was done to clarify a misinterpretation of the Hospital's support along with other hospitals in the city of the new program in nursing at the Nashville Center of the University of Tennessee. Baptist Hospital's support of that new program in no way affects its own program of training in its own School of Nursing. On November 30 the Nashville Center of the University of Tennessee stated it was beginning the planning year for an associate degree program in nursing. Funding for this planning year has been provided by Baptist, St. Thomas, and Nashville Metropolitan General hospitals. Miss Dorothy Laux, formerly assistant director of St. Thomas School of Nursing, has been employed as acting director of the program.

However, Baptist Hospital's support of this new program in nursing has been widely misinterpreted to mean that Baptist Hospital School of Nursing is to be closed. This is not so. Since Tennessee hospitals now have about 1300 budgeted and unfilled positions for registered nurses, the Board of Trustees of Baptist Hospital is of the opinion that the State needs sound diploma, associate degree, and baccalaureate programs, according to Stella C. Esunas, Assistant Director of Nursing Education.

Baptist Hospital School of Nursing will continue to offer a thirty-months program leading to a diploma in nursing. The next class will enroll in September, 1968. Applicants to the program should apply to the director of nursing education, Baptist Hospital, 2000 Church Street, Nashville, Tennessee 37203.



# Ridgecrest Reservation Time!

By Bob Patterson

In July and August, Ridgecrest is a beautiful place! Frankly, it's an ideal place to spend a vacation—if you don't mind a working vacation.

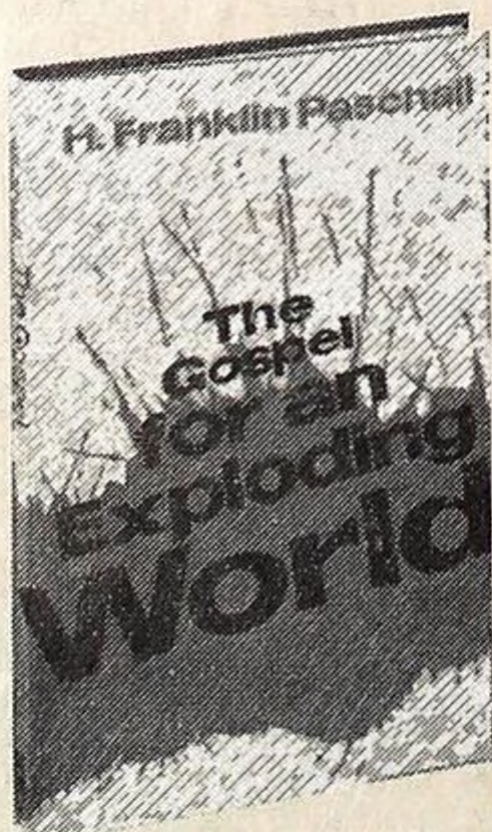
It's a place where friends meet and where there are no strangers, for the bonds of mutual dedication and purpose are known spontaneously.

## Convention President Urges Ministry Through Evangelism



In his new book, **THE GOSPEL FOR AN EXPLODING WORLD**, Dr. H. Franklin Paschall sees the gospel of Christ as the only answer for our rapidly expanding world, torn by explosions—of population, knowledge, atomic energy, etc. He believes Christians have a mandate to minister to this exploding world by presenting the gospel as the one unifying force that gives meaning to man's individual existence in today's fragmented society.

Published by Broadman Press, this timely book is available at your Baptist Book Store for \$2.95.



It's a place where the singing is "out of this world." You really think you've about gone "on to glory."

It's a place where the inspiration of the Bible study and the message thrill the mind and soul.

It's a place where you need to go next summer, if you're a Sunday School worker, and if there's any way in the world for you to get there. It'll be well worth all your effort. You'll come down from the mountaintop ready to serve as never before.

The 1968 Sunday School weeks are:

- First: July 18-July 24
- Second: July 25-July 31
- Third: August 1-August 7

**Now** is the time to make reservations for individuals or for church groups. Get together a car-load, a bus-load, or a caravan. What a fine thing it would be for a church to send the pastor and the Sunday School superintendent!

Early planning (**now**) will assure better results.

For further information, for registration or reservations, write to:

Mr. Ken McAnear, Manager  
Ridgecrest Baptist Assembly  
Ridgecrest, North Carolina

Or perhaps you would like to enjoy the fun, fellowship, and facilities of one of the lodges owned and operated by one of our Tennessee Baptist Associations. If so, you may address inquiry to one of the following:

1. Knox County Lodge  
Mrs. Lawrence Trivette  
Knox Co. Association of Baptists  
309 Market Street  
Knoxville, Tennessee 37902
  2. Holston Lodge  
Mrs. Ivan Cox  
351 Sewanee Street  
Kingsport, Tennessee 37660
  3. Watauga Lodge  
Watauga Baptist Association  
Box 87, Elizabethton, Tennessee 37643
- or: Mr. Charles Moody  
Allen Avenue Extension  
Elizabethton, Tennessee 37643
4. Clinton Association Lodge  
Clinton Baptist Association  
Box 266  
Clinton, Tennessee 37716

We hope that you will avail yourself of this opportunity to train to become the kind of Sunday School worker that you feel God wants you to be. Ridgecrest can play a big part in your summer and in your effectiveness as a Christian witness.

## Training Union Department Announces Reorganization

**NASHVILLE (BP)**—The Training Union department of the Southern Baptist Sunday School Board has announced a reorganization of its structure, in accordance with a new grouping system.

"The reorganization came about to facilitate the decisions made in December, 1966, regarding the new grouping-grading plans suggested for use in Southern Baptist churches," according to W. L. Howse, director of the board's education division.

The new structure divides the department into six sections, bringing together the field services and editorial services.

Named supervisor of the new general administration section is Donald Trotter, formerly supervisor of the adult-youth unit of the department's editorial services section.

James W. Hatley, Sunday School Board representative in the Board's office of public relations, became supervisor of the new adult section Jan 1.

Stanley Howell, former consultant of associational work in the general administration unit of the department's field services section, is new supervisor of the associational-youth section.

New supervisor of the pre-school children section is Robert Harty, formerly supervisor of the department's children's unit of field services section.

The department's family ministry section, with Byron A. Clendinning as supervisor, and the vocational guidance section, remain as in the former structure.

Supervisor for the vocational guidance section has not been named. Lloyd Householder, now Training Union department manager, previously served as director of this section.

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Nashville, Tennessee



# New Tennessee Tech BSU Director



**TULLAHOMA**—Miss Joan Myers recently gave her Christian testimony in First Baptist Church here where she was converted and baptized. Her family lived in Tullahoma a few years ago. Miss Myers, who is Miss Mississippi and also first runner up in the Miss America competition, will address the Southern Baptist Pastors' Conference in Houston June 4, 1968.



Charles Lott, a native of Ruston, Louisiana, assumed duties as Baptist Student Director for Tennessee Tech, Cookeville Jan. 2. Lott is a graduate of Louisiana Tech with the B.S. degree in Chemical Engineering. He attended graduate school at the Univer-

sity of Texas and worked for one year as a research engineer for the Goodrich-Gulf Chemical Company in Port Neches, Texas. In 1965, he received the B.D. degree from Southwestern Baptist Theological Seminary. During his seminary days, he served as youth director for the Forest Park Church of Fort Worth. From 1965 to the present, he has served as Baptist Student Director for Mississippi Delta Junior College in Moorhead, Mississippi.

Lott is married to the former Ann Butler of Laurel, Mississippi. She attended one year at Southwestern Seminary and has taught one year each in the public school systems of Fort Worth and Natchez, Mississippi. She is presently a housewife. The Lotts have two children, Craig, age 3½; and Ellen, age 2.

When he assumed his duties as Baptist Student Director at Tennessee Tech, Lott was filling the vacancy created when Shelley Richardson left that position to become Associate in the state Student Department office in Nashville.

## Sunday School Department Announces Reorganization

**NASHVILLE (BP)**—The Sunday School department of the Southern Baptist Sunday School Board reorganized its structure, dividing the department into five sections instead of the former 10 units.

"The reorganization came about to facilitate the decisions made in December, 1966, regarding the new grouping--grading plans suggested for use in Southern Baptist churches," said W. L. Howse, director of the board's education division.

The new structure brings together field services and the editorial services. These were formerly separate units.

Named supervisor of the new weekday-Vacation Bible School and associational section is Earl Waldrup, former supervisor of the Sunday School department's associational unit.

Robert G. Fulbright, the department's former supervisor of the children's unit, will be supervisor of the new preschool and children's section.

Supervisors for the three other new sections—general administration section, adult section, and youth section—have not been named.

According to A. V. Washburn, secretary of the Sunday School department, "The simplification of the structure brings about a better distribution of authority and unification of work."

## Canadian Baptist Group Faces Serious Financial Ills

The Baptist Convention of Ontario and Quebec, Canada, is facing financial difficulties so serious that the convention (union) could die out within a decade unless there is improvement.

The newspaper, Canadian Baptist, noted that in the last nine months, expenses exceeded income by \$189,000. Shortage of funds was blamed on failure of some Baptist churches in the two provinces to meet their commitments to the convention. The churches holding out funds may have been influenced by a theological controversy two years ago over new Sunday School curriculum.

In breaking a 30-year link with the United Church of Canada in publishing church school curriculum, the Baptist convention was forced to throw away \$60,000 worth of literature. New editions of the curriculum contained references which delegates to the convention's 1965 annual meeting decided were doctrinally unacceptable to Baptists. (EBPS)

## Baptist Causes In Britain Benefit From Large Donations

A former president of the Baptist Union of Great Britain and Ireland and former chairman of the (British) Baptist Missionary Society has left British Baptist causes over £200,000.

The donor is Sir Herbert Janes, a contractor by trade, who wound up his 15-year-old Janes Trust by distributing it "to organizations which put Christianity into action." The Baptist Union loan fund received £50,000 (\$120,000), its home work fund £10,000. The Baptist Women's League hostel for girls received £75,000, and the BMS, £20,000.

Three English Baptist colleges shared £5,000 and 31 Baptist churches will divide £64,450 among them. Other Baptist causes received small sums.

David S. Russell, general secretary of the Baptist Union, extolled Sir Herbert for his "unbounded generosity" while A. S. Clement, BMS home secretary, termed it "a magnificent gift." The donor himself expressed "great satisfaction." (EBPS)





**INDONESIA MISSIONARY SAYS REVIVAL AFLAME:** Keith Parks, (left) Southern Baptist missionary to Indonesia, tells Baptist Evangelist John Edmund Hagai of Atlanta that a spiritual revival in Indonesia is having a positive effect on Baptist churches there. (BP) Photo by Gainer Bryan, Jr.

## Currency Devaluation Affects Finnish Work Abroad

A 32.5 per cent devaluation in the Finnish mark will affect financial support of missions in Brazil and Africa, the journal of the Swedish-speaking Baptist Union of Finland reminds its readers.

The Finnish devaluation preceded the more widely known devaluation of the British pound by several weeks. Overseas mission work will require more money from the homeland.

The Swedish-speaking union helps support six missionaries abroad. Three in Brazil work with the overseas program of the Orebro Mission, a Baptist group in Sweden, and those in Rwanda work in connection with the program of the Danish Baptist Union. (EPBS)

## Dot Weeks Leaves WMU, Goes To Friendship Press

**BIRMINGHAM, Ala. (BP)**—Miss Dorothy Weeks, an editor for the Southern Baptist Woman's Missionary Union here since 1953, resigned to become children's book editor at Friendship Press in New York City, Dec. 27.

Miss Weeks has been editor of Tell magazine and other Girls' Auxiliary materials for 14½ years. She joined the SBC Woman's Missionary Union staff after graduation from Oklahoma Baptist University.

"We announce Miss Week's departure with regret," said Miss Alma Hunt, executive secretary of the Woman's Missionary Union. . . . she has proven her editorial ability and has been a creative conference leader.

"We congratulate Friendship Press on selecting Miss Weeks, and we wish her success," Miss Hunt stated.

## SBC President Chides Critics Of The Church

**NASHVILLE (BP)**—Taking a slap at critics of the church, the president of the Southern Baptist Convention issued a challenge for Baptists to go out and "possess the lands" for God.

Speaking to about 600 professional staff workers for state conventions and SBC agencies, H. Franklin Paschall of Nashville decried "a large company people who are whining and crying like children with unfair and unwarranted judgment upon the churches."

These people, Paschall said, seem to think that because the church has not done everything, it has done nothing; and because all the problems have not been solved, none has been solved.

"There is no justification for saying that Christians are all phonies, that we're fossilized," the SBC President declared. "That's nonsense."

"But when a deacon says this about his church, it is no wonder that his children cannot be enlisted.

"We've been told we're no good, and we're beginning to believe it," he said. "But we've been shocked about all we can stand. If you get too much shock, you'll die."

"I'm getting tired of fighting those within our ranks who are making it more difficult for us," the Nashville pastor of First Baptist Church said.

"If we are phonies, then let's close our institutions, cut off our salaries, and go out of business," he said. "If we aren't then let's go out and conquer the lands."

Paschall said that Southern Baptists have never been "in more grand shape," and never had as many resources as they now have. He urged the Baptist leaders present to lead a Baptist effort to "go out and possess the land."

"We're not trying to do this because we want to build the institution (statistically), but to glorify God," Paschall said.

"If we are going to possess the land, we're going to have to get into action. We're not going to possess the land by reacting," he added.

"But there is a danger that in our frenzy, we shall just do something—right or wrong."

Paschall said that everything the church does must have a redemptive nature. "If we give a cup of water, we are responsible for doing it in the name of Jesus Christ."

The SBC President was critical of social workers who say they should not be judged on the basis of the number of converts they get. "Let's face it, a lot of people have substituted social action for evangelism."

"We need to act in terms of social action, but realize that man isn't what he ought to

## Deadline Nears For Student Missions, US-2

**ATLANTA (BP)**—January 15 is the fast-approaching deadline for applications for both student summer missions and the US-2 ministries of the Southern Baptist Home Mission Board.

According to Don Hammonds, associate secretary of the department of special mission ministries, a total of 667 students will be appointed by the mission agency for 10 weeks of missionary service this summer.

An additional 150 will be appointed by state Baptist Student Unions, for an all-time high in excess of 800, compared to the 740 who served in 1967.

More students this year will be working in resort ministries, inner city missions and construction projects, Hammonds said.

To qualify for appointment, which pays \$30 a week plus expenses, Baptist students must be in their sophomore year.

For US-2 appointment, a two-year assignment in the United States, the applicant must have completed his college work. US-2ers receive \$50 a month, plus expenses and a severance pay that can reach \$1,500 for individuals and \$2,250 for couples who plan to continue their education.

"The US-2 ministry, now in its third year, has definitely made its contribution to missions. While not all kicks, the assignments have ranged from the far-out creative new efforts to some of the basic tasks necessary for continuous mission work," said Nathan Porter an associate secretary in the department of missionary personnel.

Applications for these ministries may be secured from local BSU offices or directly from the Home Mission Board at 161 Spring Street, N.W., Atlanta, Ga. 30303.

Appointees for both programs will be announced April 1.

## To Head College Seminary

**CHESTER, Pa. (RNS)**—Dr. J. Lester Harnish, a former president of the American Baptist Convention, has been named president of Eastern Baptist College and Eastern Baptist Theological Seminary here.

Senior minister of the First Baptist Church, Portland, Ore., since 1959, Dr. Harnish succeeds Dr. Thomas B. McDormand and assumed office on January 1, 1968.

be until he comes to God through Jesus Christ."

Paschall delivered the closing address to the week-long meeting of Baptist state workers and SBC agency staff members.



# SBC Reaches \$24.2 Million 1967 World Missions Budget

**NASHVILLE (BP)**—The Southern Baptist Convention reached its basic \$24.2 million Cooperative Program budget here on Dec. 19, with all funds contributed after that date going to Southern Baptist foreign and home mission efforts.

Southern Baptist Executive Committee Executive-Secretary Porter W. Routh, who made the announcement, estimated that slightly more than \$1 million was expected to come in over the basic budget.

Under established convention procedure, once the basic budget is reached, all remaining funds are divided two-thirds to foreign missions and one third to home missions.

## U.S. Crime Increased 16 Per Cent In Year

**WASHINGTON, D.C. (RNS)**—Data released by the Federal Bureau of Investigation disclosed that the nation's crime rate is still following a sharp upturn which began in the Fall of 1966. The national rate rose 16 per cent in a year.

FBI Director J. Edgar Hoover said the suburbs continue to set the pace in crime increase, reflecting a rise of 17 per cent for the year. Cities showed an increase of 15 per cent, while the rise in rural areas was 12 per cent.

Bank robberies rose 60 per cent nationally while there was an increase in the use of firearms in aggravated assaults by 22 per cent.

Mr. Hoover said that since 1960, the nation's population has risen approximately 10 per cent. In the same period, however, the crime rate has shown a rise of 88 per cent.

"These continuing crime increases are too often treated routinely and rationalized as a burden to be tolerated in today's society," he said.

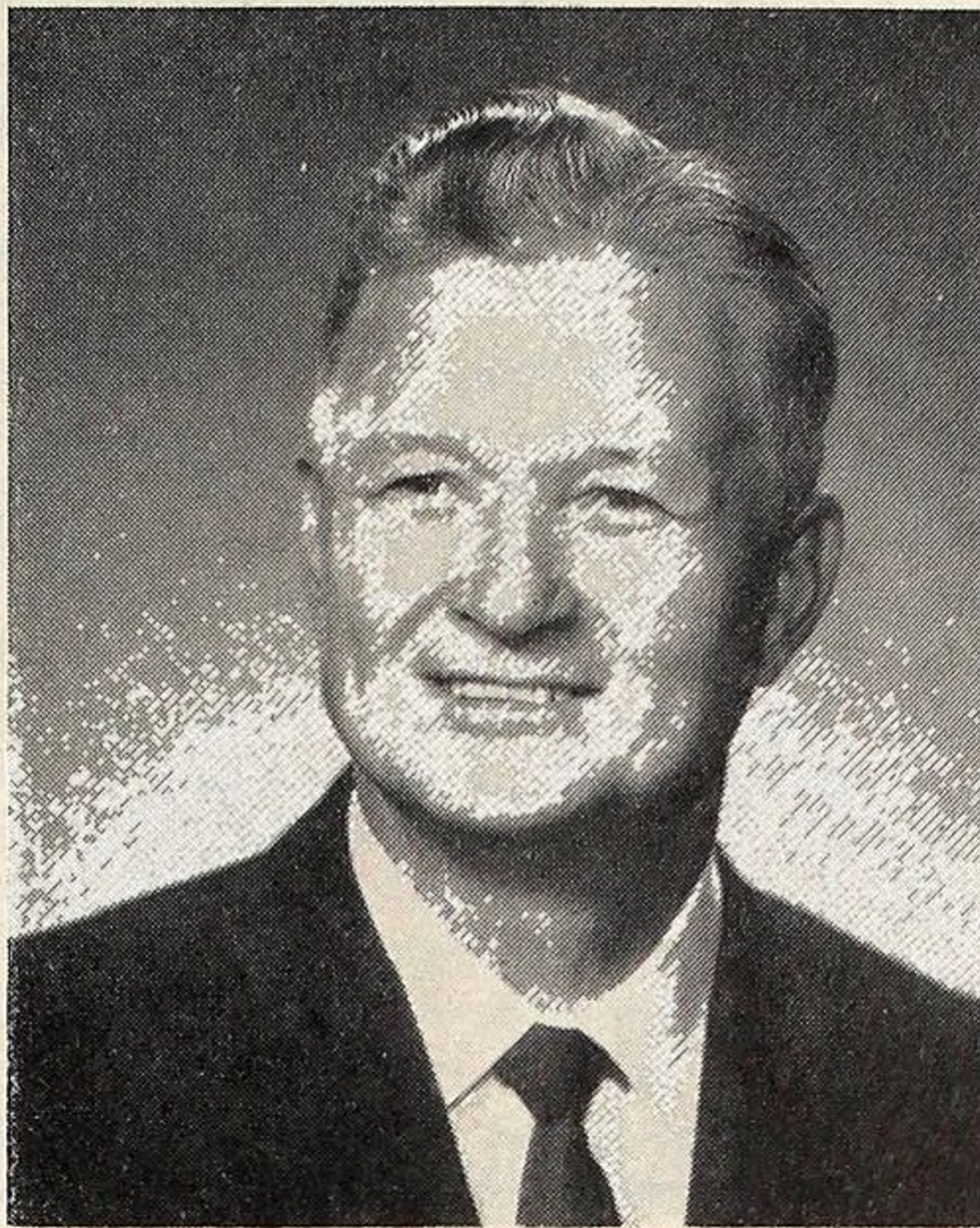
## Daily Bread

**Daily Bread—Matthew 6:11**  
By Malcolm Tolbert

We are very uncertain about the correct translation of many of the words and phrases of the Greek New Testament. Especially is this true if there are not enough occurrences of a word to give us the necessary information to arrive at an assured meaning.

"The word 'daily' in 'Give us this day our DAILY bread' is one of these. This word is not found in Greek writings outside Chris-

Training Union Department



**George Fletcher**  
*Architectural Consultant*

Baptist Sunday School Board  
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January 11, 1968

9:30 A.M. to 3:30 P.M.

## WORDS OF APPRECIATION

From the very depth of my heart, I want to say, "Thank you," to all the Training Unions in our state which are making it possible for Mrs. Norton and me to have a trip abroad. We are planning to attend the 7th Baptist World Youth Congress in Berne, Switzerland this summer.

It has been a real joy to serve Tennessee Baptists these past twenty-five years.  
Charles L. Norton

tian literature. This means that we cannot know what it meant in the Greek-speaking world prior to its appearance in Christian vocabulary.

It has been variously understood to mean spiritual, necessary, steadfast, daily, and for tomorrow.

One of the most likely meanings is the last one suggested above. If this is true, then Christians were taught to pray: "Give us this day our bread for tomorrow."

How different the attitude expressed in the Lord's prayer from the materialistic attitude of our day. We want bread assured for the next ten, twenty, forty years. One of the constant themes of conversation is financial security. Perhaps we talk about this so much because of the agony of our spiritual insecurity.

"Bread for tomorrow." Just one day at a time. If God's child goes to bed at night with enough in the cupboard for the next day, he should sleep well. His future is in God's hands anyway, and that is a pretty good place for it to be.

## OLD BIBLES

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ught; speak the word,  
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2 Ps 46: 7  
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# The Eternal Son of God

Basic Passage: Heb. 1  
Focal Passage: Heb. 1

This quarter of lessons will be on great themes from Hebrews. We are in for a feast of good things from the Word of God.

Even our great Bible believing scholars are not certain as to the real author. Evidently Paul had much influence on him whoever he was. There is no doubt of his divine

## Middleton Book Presents Patterns for Happy Living



In his latest book, PATTERNS FOR LIFE'S PILGRIMS, R. L. Middleton offers workable plans for a happy life. He states that, "Life is a pilgrimage and we the pilgrims along the highway. The journey oftentimes is hard and we need patterns along the way." He tells how Jesus experienced the same temptations we face and, having found the answers to life's every problem, left trail marks—guidelines—patterns for us to follow.

Mr. Middleton is a well-known author whose books of inspiration and program material have total sales of more than 133,000 copies.

Published by Broadman Press, *Patterns for Life's Pilgrims* is available at your Baptist Book Store for \$2.95.



Broadman Press  
Nashville, Tennessee

inspiration. He was both brilliant and learned.

The superiority and supremacy of Christ and His way is the paramount theme of Hebrews. Everything that the Jews considered great and superior is used to show the transcendent excellence of Christ.

There were evidently three types of Hebrews who were addressed and warned. Some were sympathetically disposed toward Christ; others had gone considerable distance as learners; while still others were firm disciples. The first group had been frightened or lured away; the second group were greatly shaken; the third group were staunch disciples but needed reassurance. Hebrews is written to meet the needs of all three.

Most of us will welcome this more thorough study of the person of our precious Lord and Savior. Much of our study will be very searching and sobering while much of it will provide shouting ground.

### The Final Word Heb. 1:1-2

The revelation of God in the past was very fragmentary and varied. It came at different times. The great mouthpiece of revelation was the true prophet.

The "last days" refer to that new era introduced by Christ in His incarnation and will be consummated by His return.

The final Word of God is the living Word, Jesus Christ. He gathers up in Himself all the higher meaning and insights reflected in the Old Testament types, symbols, ceremonies, institutions, acts of God, and prophetic utterances.

The tense in the Greek carries the idea of finality. God's revelation reached its perfect goal in Christ Jesus. Our understanding and apprehension of the meaning and rich values in Christ may develop and grow but Christ, the object of our quest, will remain constant and absolute.

### The Perfect Disclosure Heb. 1:5

We see the sun by its outgoing radiation. We see God by His outgoing radiation or communication in Christ.

He is the exact reproduction of the character of God reflected in the flesh. For all practical purposes we can say when we have seen the Son we have also seen the Father.

The act of redeeming love on Calvary discloses the deeper nature of the character of God. It is not only a phase of redemption, it is a form of revelation. He upholds or sustains all things by the Word of His power. In fact He keeps this whole universe intact, yet He is our redeemer and keeper.

His exaltation following the experience of the cross and His enthronement throw light on His person and performance disclosing

the glorious luster of that event.

### His Superiority Over Angels Heb. 1:4-9

Being the only begotten Son of God, Jesus Christ has a superior heritage to angels. They are created beings. The angels have an important ministry and status. God has highly honored them but He has not bestowed on them divine sonship.

God requires that angels bow in the presence of the first born Son paying Him obeisance. We never see the situation reversed.

God sends His angels out to sense the interests of man. On the other hand He assigns His Son to a throne forever to wield the scepter of righteousness in His kingdom.

There is a positive side and a negative side to Jesus. He not only loved righteousness but hated iniquity. His love was not a soft indulgent sentimentality, but reacted always in recoil toward iniquity. On account of this God has anointed Him above all other beings.

### His Permanent Persistence Heb. 1:10-14

Jesus Christ laid the foundation of earth and fashioned the heavens in His creative power and skill. They will fade out and cease to be as an old garment. He never grows old though He may be referred to as the Ancient of Days. He is ageless; therefore He is superior to His creation with all of its grandeur.

God will change the whole universe as a variable but Christ persists as a constant forever.

Christ is a servant who is sovereign also. Angels are servants who are subjects. Also they will never sit on a throne observing the complete subjugation of their enemies. Christ will enjoy this deserved privilege.

Christ is superior to prophets, written or spoken revelation, creation and angels.

The prophets were great mouthpieces for God. Jesus was the very mouth of God. He was not only the greatest of all prophets but He was vastly more than a prophet.

The Bible is a written revelation but Jesus was the living revelation embodying the highest disclosure in Himself.

Jesus is superior to all creation because He is the Creator. By His inherent nature He transcends and outlasts creation.

The angels played a great part in the activities of God. Their status and work for God kept them much in the presence of God. Yet, they were created keepers of their own estate.

In some special way angels are ministering to us for God. Christ not only serves us He saves us as well. His superiority is shown to us and He continues to transcend.

The Christian has so many things going for him. There are God the Father, God the Son and God the Holy Spirit. Besides there are the holy angels. He needs to enlist all of these by his attitude and behavior. If he will commit all to the Son all of these are for him.



# Children's Page

## DAN'S LUCKY DAY\*

By Wilma Brooks

All of the boys and girls were excited. Mr. Billingsmore was coming to their school.

"Mr. Billingsmore?"

"Mr. Billingsmore?"

"Mr. Billingsmore?" they all echoed.

"Yes, Mr. Billingsmore," Miss Jenkins said.

Mr. Billingsmore was loved by all, but none of the children had ever seen him. He talked to them on the radio every afternoon at four o'clock. They even turned off their televisions to listen to him. He told them stories of faraway places. He told them happy stories and sad stories and funny stories that made them laugh. Now he was coming to their school. They would actually see him this very afternoon—right after lunch.

Dan put up his hand.

"Yes, Dan?" Miss Jenkins asked.

"Do you think he'll get here before one o'clock?"

"Yes, I expect he'll arrive a few minutes before one o'clock," Miss Jenkins replied.

Before they went to lunch, Dan and his friends agreed to meet at the parking lot at ten minutes to one to see Mr. Billingsmore when he drove up.

Dan was nearly too excited to eat when he got home. But his mother had hot dogs, and he could always eat hot dogs. In fact, he ate so many he forgot to look at the

clock. It was nearly one when he finished.

He jumped on his bicycle and pedaled as fast as he could. When he went around the corner at Fifth Street, with four blocks still to go, he nearly ran into a shiny red sports car. A short, fat man wearing a blue-plaid suit and a yellow tie stepped out from the car and held up his hand for Dan to stop. Dan skidded to a stop.

"Young man," the man said, "I'm on my way to an important meeting and I'm out of gas. I walk so slowly that I'll be late if I have to walk. Will you let me use your bicycle?"

Dan hesitated. If he let the stranger use his bicycle, he would be too late to see Mr. Billingsmore arrive. Of course, he might be too late already.

"I'll bring your bike right back here after the meeting and leave it," the man said.

The stranger did have a kind, honest face. He did seem to be in an awfully big hurry. Dan could run fast.

"OK," Dan said cheerfully, getting off the bicycle. "You may use it."

"Thank you, young man," the man said, holding out a dollar bill.

"I'm lending it, not renting," Dan said.

He turned and ran. The strange man rode past him. For a fat man, he could ride well and fast. Dan slowed down to watch him. When Dan turned the corner at Cedar

## AN EARLY CALENDAR OF THE SAXONS\*

By A. C. Denny

Among the early peoples of the British Isles were the Saxons. When they reached the British Isles, they were just beginning to farm. For that reason, they wanted to keep track of the passing of time. Since all crops were planted by the position of the moon, these early people kept track of the moon.

To do this, they squared a stick, leaving one end longer to hang it by. They then carved on this squared stick the courses of the moon, making it into a crude calendar.

The Saxons called this calendar an **al-mon-acht**. It is from this word that we derive the name "almanac." This name was later given to books which contained long-range weather forecasts as well as much miscellaneous information.

As recently as fifty years ago, the almanac ruled the cycles of planting and harvesting in many areas.

Street, the man was nowhere in sight. He ran on to school. The bell rang just as he got there.

"Did you see Mr. Billingsmore drive up?" he whispered to Joe as they took their places in the gymnasium, where chairs had been set up for an assembly.

"Yes," Joe whispered. "It was funny. Where were you?"

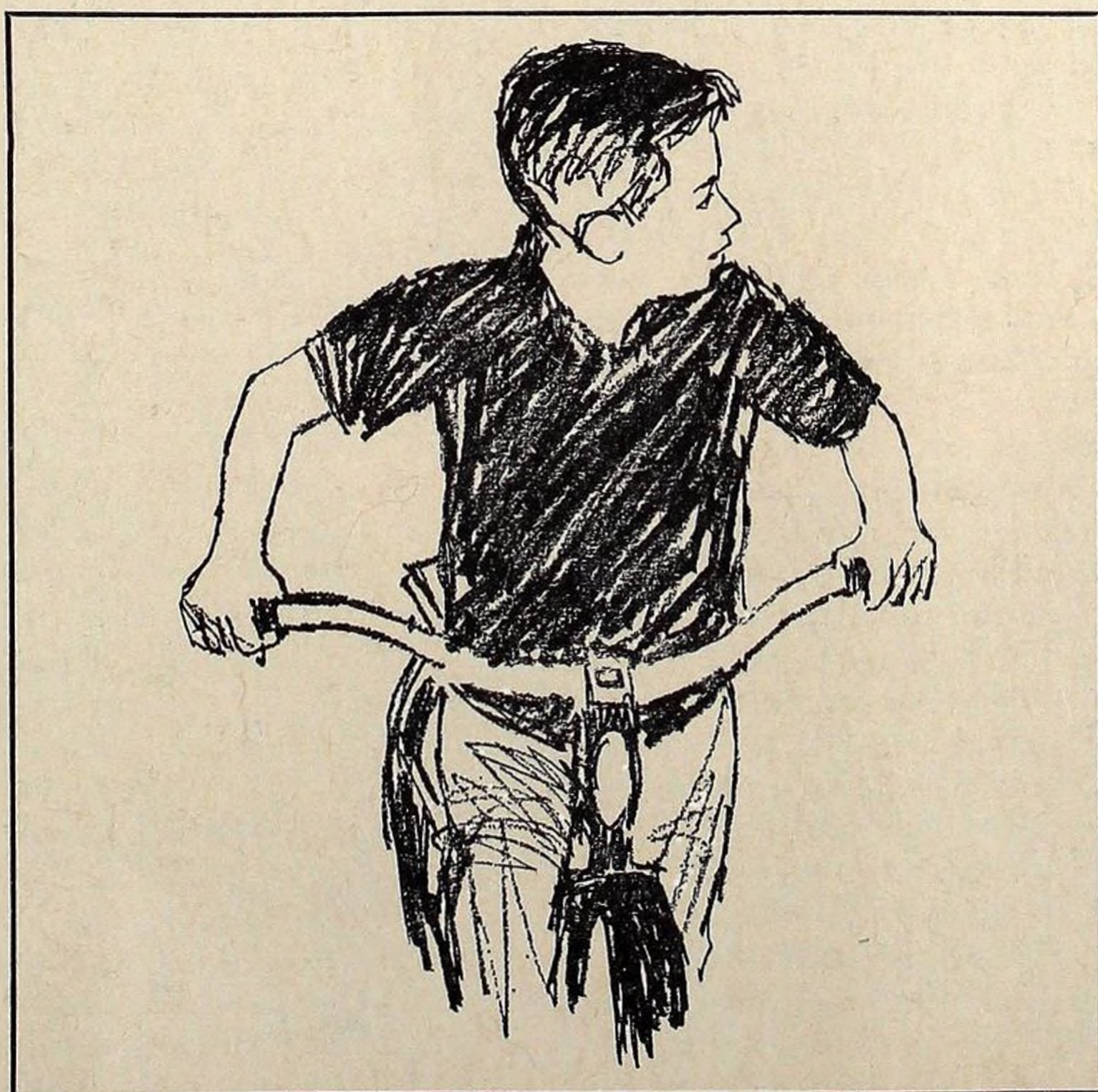
"Attention, students," Mr. Kaufman, the principal, said loudly. "I wish to present Mr. Billingsmore."

"Hooooorayyyy!" all the children shouted, clapping their hands.

A short, fat man wearing a blue-plaid suit and a yellow tie walked out on the stage and smiled.

Dan nearly fell off his seat. Mr. Billingsmore was the man he had lent his bicycle to. Just imagine! Mr. Billingsmore had actually talked to him—and ridden his bicycle. Wait till he told Joe and the others. Oh, what a lucky day!

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# Do Invitations Miss The Point?

by Wayne L. Robbins

"And now, as the choir leads us in singing 'Jesus is Calling', won't you make the decision now to come, and **commit** your life to Christ?"

In essence this is typical of many, if not most invitations offered by Baptist pastors as they conclude their sermons. The words used are familiar and have a holy aura of righteousness surrounding them. They point up a serious need in Baptist life today, for certainly we all need to be sure that our lives are committed to the principles of the Supreme Authority. These words demand positive action rather than mere intellectual assent—Yet this type of invitation completely misses the basic point for which evangelistic invitations are intended.

This claim is based upon two assumptions: 1. The evangelistic invitation is intended primarily for the lost person, and 2. Only Christians are qualified to commit their lives to Christ.

Webster defines "commitment" as the "act of doing." This word "doing" has become attractive in church life because we have recognized the need for action in a day when apathy is stagnating religious life. We are correctly compensating for the past over-emphasis which said "Get them saved and let the rest take care of itself." But, perhaps, we have over-compensated. Perhaps we are beginning to feel that action is all there is to religious life. Many invitations today certainly imply this.

I suggest that **commitment** is the **fruit** of **conversion**. It is not conversion itself. Ephesians 2:8-9 teach us that we are saved by faith, not by any act of ourselves. The implication is clear that salvation is not the result of our acts, or else we would be able to boast that we have brought about our own salvation. Ephesians 2:10 teaches that we are saved in order that we might do good works which God, in the beginning, intended should be our purpose. In other words, salvation, or conversion, is the **prerequisite** for commitment. They are not synonymous.

Perhaps this trend in our invitations is related to the ever increasing demand for our churches to participate in "social action." Certainly the church that is not involved with the very real and practical problems of its membership is missing the mark—but are we not over-compensating for past apathy here too? Is social action really the basis for the church's existence? Yet more and more church services are becoming pep rallies for action, and less effort is being put into making the service a wor-

ship experience—and this trend is showing up in the invitation that is offered.

Perhaps this trend in our invitations is related to the rise of secular theology. Secular theology is based upon its rejection of the supernatural characteristics of Christianity. Dr. Harvey Cox, a Baptist, makes this very plain as he explains his reasoning in his essay "Why Christianity Should Be Secularized". Most Southern Baptist pastors would emphatically deny any sympathy with or any leaning toward secular theology. Yet, I would ask them, "What is supernatural about committing our life to Christian Principles?" This is a human act of will. Conversion, on the other hand, is nothing but supernatural. How can we explain in logical or natural terms what happens when a lost person is confronted with the presence of the Holy Spirit, and is converted into a new being when that Holy Spirit permeates his soul? Commitment is what we do; conversion is what **God** does—and confusing these two acts can be fatal!

Perhaps this trend in our invitations reflects our need to stop and analyze our understanding of just what goes on in this thing called "conversion." There are at least four steps or categories in the salvation process: 1. Conviction, 2. Confession, 3. Rebirth, and 4. Commitment (which is the result of the first three). "Conviction" takes place when we are confronted with the reality and the presence of the Holy Spirit, and we are suddenly cognizant of the difference between what we are and what we ought to be as we stand naked in the presence of the all-perfect and the all-knowing Spirit. Recognizing our state and the fact that sin put us there, we repent of that sin and call upon that spirit to do for us what we cannot do for ourselves. "Confession" is our act of expressing this conviction. "Rebirth" takes place when we ask the Holy Spirit of Jesus Christ to fill our lives and our soul, and when the Spirit obliges us by doing so. "Commitment" should then take place **after** we have gone through the supernatural experience. But an invitation to **commit** overlooks this part of the conversion experience.

Now I know that no pastor intends for this misunderstanding to take place. From his perspective the problem can be viewed as one of semantics. But he must not assume that a lost person understands spiritual implications that are not spelled out. The sad truth is that it is possible to commit one's self to Christian principles without experiencing salvation. There are numerous persons who are devoting themselves to social justice, brotherly love, civil rights, and human welfare who will reject quite openly the existence of a supernatural God.

## Billy Graham Idled Till April by Doctor

ATLANTA, Ga.—Evangelist Billy Graham, on strict orders from his doctor, announced through his Director of Crusades, Dr. Walter H. Smyth, the cancellation of all engagements, including major Crusades, until mid-April of 1968.

This action, according to Dr. Smyth, cancels or postpones many individual speaking engagements as well as four major evangelistic efforts in New Zealand and Australia that were set for next year.

The Director of Crusades explained that the decision to clear the evangelist's schedule for the next four months came after long consultation with Dr. Graham's physician, who is treating him in Jamaica.

Dr. Graham has been recovering from a bout with pneumonia that sent him to bed November 26. However, his recovery has been slowed due to the evangelist's lowered resistance because of a history of respiratory illnesses. His doctor has not been satisfied with the way the evangelist has responded to treatment.

Dr. Graham is resting at an undisclosed location in Jamaica, West Indies.

Some have already done so in publications which tell us that God has "died", or that "Christianity is only a movement of people." Yet, these people insist upon retaining the label "Christian." It makes one wonder what kind of invitation they responded to. It could have been an invitation that called only for commitment.

It is my prayer that our churches will continue to increase their concern for the needs and the woes of the world, and I pray that this concern will always be implemented with action, but never let us lose sight of the Source of the cures that we seek to apply to these needs. Let us always remember, as my pastor points out so often, that it is the spirit-filled life that moves mountains.

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Wayne L. Robbins, native of Covington, Tenn. is Head Baseball Coach at the University of Arkansas, Fayetteville, Ark. 72701.