

# BAPTIST & REFLECTOR

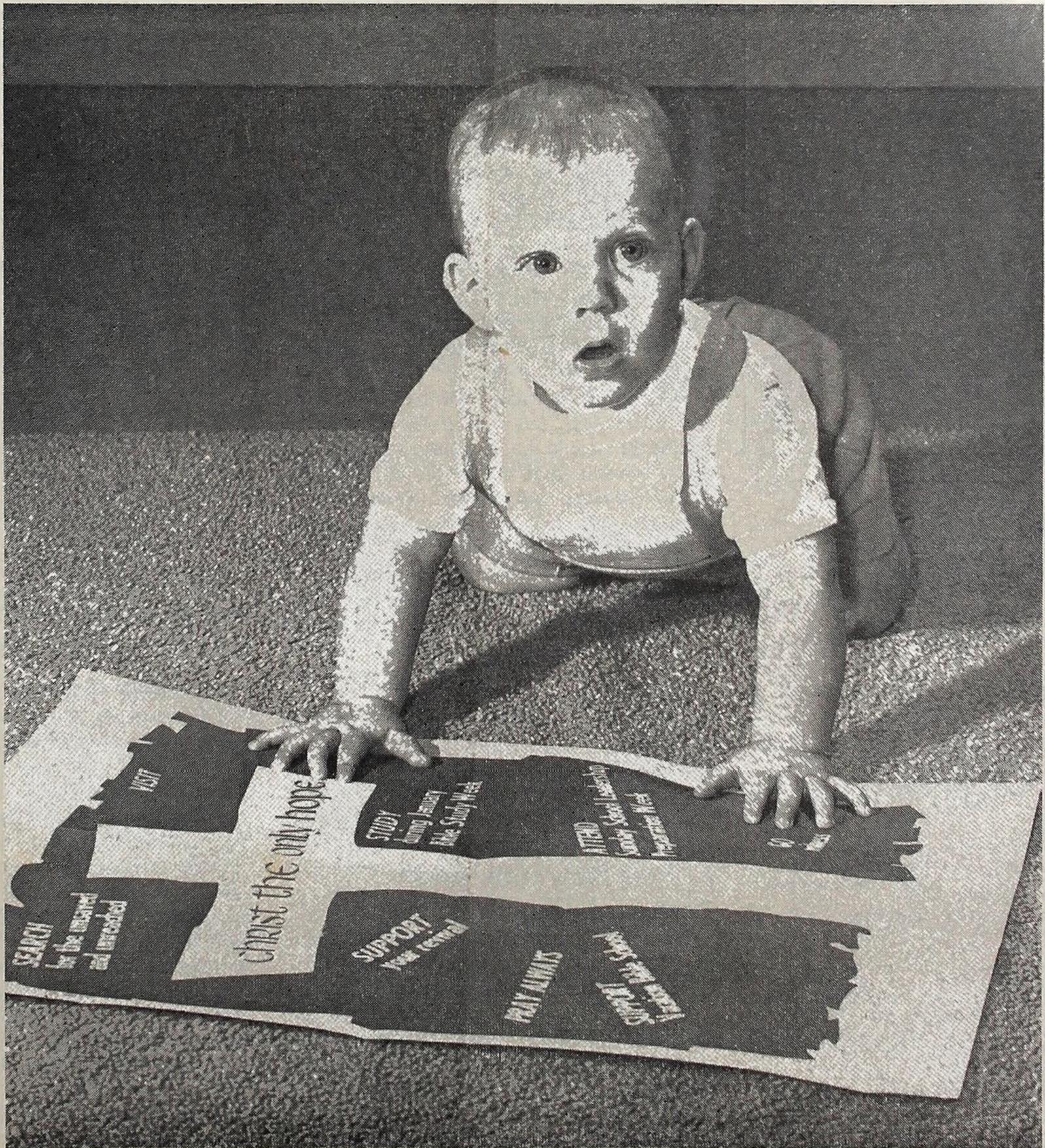
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## Pulpit To Pew

By Jim Griffith

A reader says: "You preachers complain all the time about people not coming to church. If I put feed in the trough the cows will come and eat it."

Not if they are hungry for everything but what you put in the trough!

After all, it is a well known fact that a large number of church members are on a "low spiritual diet."

As the old saying goes, "they have small cups." In fact, "their cups runneth over" after their annual Easter feeding and as a rule aren't brought back to be filled again until next Easter Sunday.

Talk about the potency of one-a-day vitamin pills! Powerful as they are, they are exceeded in the minds of many who think that all of their spiritual needs can be met by "one-a-year sermons."

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## BAPTIST AND REFLECTOR

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## Interpretation

By Herschel H. Hobbs

### The Prayer of a Publican

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner"—Luke 18:13.

The publican was considered an outcast in Jewish society. Still he prayed. And what a difference between him and the proud self-righteous Pharisee.

Whereas the Pharisee stood in a prominent place to pray, the publican stood "afar off." This refers not to the altar for he probably prayed in the Court of Israel. He stood afar off from the Pharisee, not feeling worthy to stand near so righteous a man.

Due to his sense of sin he would not even lift his eyes toward heaven. In grief for his sins he "kept on smiting" (imperfect tense) his breast, saying repeatedly (present participle), "God, be merciful to me a sinner." Actually, "the sinner" as though he were the only sinner in the world. The Pharisee said all other men were sinners, but that he was not. The publican said that only he was a sinner. The former compared his life with those of other men. The latter compared his with the holy and righteous character of God.

The publican asked not for justice but for mercy. He felt that if God gave him justice he would be cast into hell. So he threw himself upon the mercy of God.

The Pharisee prayed for justice and received nothing. The publican prayed for mercy and received forgiveness. For Jesus said, "I tell you, this man [publican] went down to his house justified [declared righteous] rather than the other [Pharisee]; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (v. 14).

There is no man so righteous but that he needs to pray for forgiveness. There is no one so sinful but that he may receive mercy when he calls upon God in prayer.

### Carson-Newman Grad Pastor of Church of Year

Herbert Garrett, Jr., a 1955 graduate of Carson-Newman college, Jefferson City, is pastor of the Texas Baptist church of the Year. Each year under the Church Development Program of the Baptist General convention of Texas, one of the 4000 congregations is selected as the church of the Year. This year, at the annual state convention, the Bethany Baptist church of Dallas, was named as that outstanding church.

Garrett has been pastor of the church for four years.

## Devotional

### Whose Are You?

By David Keel

What did Paul mean when he wrote in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. . . ." How can someone be "crucified," yet live?

The Christian life is full of contradictions to many people. Nicodemus came to Jesus by night that he might have the mystery of the *new birth* explained. Christians are called on to live a way of life understandable only to those who live it, a way of life in which one must lose in order to find, give in order to receive, die in order to live and be humble that one may be exalted.

Webster's dictionary defines "crucify" as, "to put to death by nailing or binding the hands and feet to a cross of execution; to subdue completely, to mortify; as to crucify the flesh. . . ."

After one has accepted Christ and experienced the *new birth*, his attitudes, acts, motives must be brought under subjection to the Christ who now lives within, to paraphrase Paul's words in Gal. 2:20 and as he said to the Romans, in 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service".

Out total personalities should be living testimonies to the fact that our own personal, selfish ambitions have been *crucified* and that our motivations lead us to be "the salt of the earth . . . and . . . the light of the world". (Matt. 5:13-14)

### British Baptists To Give Day's Pay For Needy

LONDON—Britain's 300,000 Baptists will be asked to give at least a day's pay in 1969 to help people in underdeveloped countries.

The Baptist Union's Council, at its Fall meeting, suggested that the contributions be made on Good Friday next.

This is the second major denomination to decide on such action in this country. The first was the Methodist church, whose conference last June decided that its 700,000 committed members should give one day's income on Good Friday for world poverty projects. The day's income will be over and above all other gifts to world missions and service and will be passed through Christian Aid.

The Congregational Church in England and Wales is expected to take similar action.

The Baptist project was raised at the council meeting by the Rev. Donald Black, chairman of the Christian Citizenship Committee. (RNS)

## STATEMENTS THAT SHAPED A LIFE

By T. B. Maston

Retired Professor of Christian Ethics  
Southwestern Baptist Theological Seminary

A sentence casually and unconsciously dropped into the life of another may go a long way toward shaping that life. I may be unusually conscious of this potential because of the impact of such statements on my own life. I can visualize even now the places and the occasions when a half dozen such statements were made that left an indelible imprint on my life. It may be that they will have a message for some of you.

Miss Gresham, my high school English teacher, had sent for me. She had heard that I had quit the football team and had resigned as captain. I told her the real reason. I had become a Christian and had felt called to the ministry. I did not feel that I could take any longer the filthy, dirty talk of some of the fellows on the team. The one thing that I remember about the conversation with Miss Gresham was a question she asked. It searched the heart of a seventeen-year-old boy and has continued to influence his life. Her question was, "Do you think Jesus would quit because it is hard?" I rejoined the team that afternoon.

**There is a spot on Russell Street, Jefferson City, Tenn., where my brother, Red, who was not a Christian at the time, said to me, "Remember, Tom, folks will respect a fellow who stands for something." In later years I added to Red's statement the following: "And stands for it in the right spirit."**

I can still feel Dad's big rugged hand on my shoulder as we shook hands under the giant oak at the southwest corner of the barn. I was on my way back to the campus of Carson-Newman college. His statement to me that day puzzled me. I believe I learned through the years what he was trying to say to me. His statement was: "My boy, don't let them take your power away from you up there." I believe that my Dad, with his limited formal education, recognized an abiding danger of education. There is the possibility that one may be led to trust his own ability and training and fail to recognize sufficiently his need for the leadership and power of the indwelling Spirit.

Then there was the occasion when Miss Lucy Cooper, a special friend to young people who felt called into church related vocations, came to old Smithwood Church to hear me attempt to preach my first sermon. She waited until all except my im-

mediate family had left the church building. She may have sensed that I would never be much of a preacher, but at least she dropped into my life that night a statement that has tremendously influenced me through the years. The statement was: "Do not forget, Tom, the greatest sermon you will ever preach will be the life you live." Although I have never been ordained as a minister, I have spent most of my life teaching in a theological seminary. Over and over again I have quoted Miss Lucy's statement and have said to the young preachers in my classes, "You may be able to preach like an L. R. Scarborough or a George W. Truett, but remember that the greatest sermon you will ever preach will be the life you live."

**You may want to insert the names of Billy Graham and R. G. Lee or other of your favorite preachers. This will not change in any way the validity of Miss Lucy's statement.**

### Enrolments Increase In Baptist Colleges

NASHVILLE—A record 66,593 students enrolled this fall for full-time study at 53 Southern Baptist senior and junior colleges, according to a report compiled by the Southern Baptist Convention Education Commission.

There was an increase of 1945 regular students over the 1967 fall enrolment.

An additional 7167 students enrolled in correspondence, night and extension classes at the 53 schools.

Enrolment at the seven academies was 2490, down 11 from 1967; and 605 at the four Bible schools, up 24 from last year's enrolments. Of the 53 junior and senior colleges, 34 colleges and universities reported enrolment gains; 19 reported losses.

Baylor university, Waco, Tex., remained the largest Baptist school, reporting 7748 full-time students, an increase of 101. Next in size is Wake Forest university, Winston-Salem, N. C., with 3152 students, slightly down from last year's 3163. The largest increase was at Baptist college at Charleston, S. C., where the number of students jumped from 937 to 1349.

In addition, the 53 Baptist colleges and universities graduated 12,971 students last year.

### Arkansas Accepts College, Rejects Churches On Doctrine

HOT SPRINGS, Ark. — The Arkansas Baptist State convention here, after lengthy debate, accepted as an institution of the convention a Baptist junior college and voted to withdraw fellowship from four churches which practice either or both "alien immersion" or "open communion."

Southern Baptist college in Walnut Ridge, Ark., was accepted as an institution of the state convention. The college, with 937 students and property valued at \$4 million, has received convention financial support for many years but has been a local, private institution.

Fellowship was withdrawn from University Baptist church of Little Rock. First Baptist church of Malvern, Ark., Lake Village Baptist church in Lake Village, Ark., and First Baptist church, Russellville, Ark.

The move to withdraw fellowship from the four churches was almost a repeat of the 1965 convention when it voted to refuse to seat messengers from the Russellville church because it did not rebaptize membership candidates who had been members of other denominations.

Leading the action to withdraw fellowship from the four churches was Carl Overton, associational missionary of Ashley County Baptist association, Hamburg, Ark.

Overton pointed out that the convention constitution requires that the convention be composed of "messengers from regular Baptist churches which are in sympathy with the principles and purposes" of the convention. (BP)

### Fletcher Describes Missionary of Future

FORT WORTH—Jesse Fletcher, head of the newly-created mission support division of the Foreign Mission Board, speaking to students and faculty at Southwestern Baptist Theological seminary here, stressed that the missionary of the future must be multilingual, multiskilled and itinerant. He must also be fraternal, interracial, international, ecumenical, and just as dedicated as his forebears, said Fletcher.

He shared his vision for the future in missions and then challenged the students by telling them that these "missionaries must come from your ranks, people like you."

In describing the new missionary, he injected the need for periodical retraining for missionaries and early retirement with future services in other areas.

Fletcher pointed out the necessity of the multiskilled missionary to be involved in theology, communication, culture, economics, education and other specialties in order to be effective. "He must be more like a diplomat who assumes new and varied roles during his lifetime."

## Assistance for Retarded Emphasized at Seminar

By David Keel

**CHATTANOOGA**—Approximately 100 persons registered for a two-day seminar on Mental Retardation, held Nov. 25-26 at First Baptist church, Chattanooga.

Sponsored by the Training Union Department of the Tennessee Baptist convention, Charles L. Norton, secretary, the seminar pointed to the need for churches becoming more involved in the field of helping the mentally retarded, as it followed the theme, "The Church and Mental Retardation".

The program for the two-day period included messages pertinent to the theme, a tour of the Orange Grove school in Chattanooga, a preview of curriculum materials and a panel discussion.

Sixty-four of those in attendance took a tour of the Orange Grove school for mentally retarded children and witnessed the tremendous progress being made with these children. Not only have many of them learned to read and write but they have learned to work very effectively with their hands. This was evident as the tour group saw various kinds of pottery as well as woodwork that are made at the school. At the end of the tour, Dr. John J. Barnes, executive director of the school, told the group that if it were not for the school, the children would be in mental institutions.

Monday's sessions, under the direction of Charles L. Norton, heard an address by Harold W. Stubblefield, chaplain, Clover Bottom Hospital and school, Donelson, and closed with a supper meeting.

Floyd Dennis, Retardation Programs Coordinator, Tennessee Department of Mental Health, Nashville, spoke at the supper meeting on "Understanding Mental Retardation", and said that most church leaders are still on the "milk of the Word" in regards to ministering to the mentally retarded, as most attention is directed to those of high intelligence. Dennis continued by citing certain social organizations which are "running off and leaving the churches" in this field.

Tuesday's sessions, under the direction of Mrs. Jesse Meek, Training Union Department, Tennessee Baptist convention, closed with the admonition, "Go Home and Do".

### Catalogue Librarian

**WAKE FOREST, N.C.**—Miss Elizabeth (Betty) Anne Smith, daughter of missionary parents to the Congo now living in Richmond, Va., has been named catalogue librarian at Southeastern Baptist Theological seminary here.

Miss Smith has been catalogue librarian of the Graduate Theological union, Berkeley, Calif.; the University of Georgia, Athens; Mary Washington college in Fredericksburg, Va.; and the seminary library of University of Dubuque, Iowa. (BP)



Personalities participating in the Mental Retardation seminar are shown at the Orange Grove School following a tour of the school. They are, left to right: Al Davis, director of education, Hamilton County Association, Chattanooga; Mrs. Jesse Meek, Training Union Department, Tennessee Baptist convention, Nashville; Mrs. Doris Monroe, consultant, Work with Exceptional Persons, Baptist Sunday School Board, Nashville, and Dr. John J. Barnes, executive director of Orange Grove school.

## STATE, SOUTHWIDE LEADERS SET PLANNING SESSIONS

**For the first time, all Southern Baptist convention and state convention leaders, superintendents of associational missions, associational educational directors, and other associational staff leaders will meet Dec. 9-13 in Nashville. More than 1400 are expected to attend, representing 30 state conventions.**

The general sessions will be held in the War Memorial Auditorium Monday morning, Dec. 9, beginning at 9 a.m., 7:15 p.m.; Tuesday morning, beginning at 8:30 a.m. and Friday morning, beginning at 8:30 a.m. On Wednesday evening sessions have been planned by all state conventions for state meetings. State executive secretaries and Southern Baptist convention agency group sessions will have meetings with various agency staff.

Other groups will meet Mon., Dec. 9, at 1:30 p.m.-4 p.m., Tues. 1:30 p.m.-4 p.m., 7 p.m.-9 p.m., Wed. 8:30 a.m.-11:30 a.m., Thurs. 8:30 a.m.-11:30 a.m., 1:30 p.m.-4 p.m., 7 p.m.-9 p.m. and will include: Sunday School sessions, Baptist Sunday School Board; Church Training sessions, Sheraton Inn; Church Music sessions, fourth floor, Frost building, Baptist Sunday School Board; Brotherhood sessions, Sheraton Inn; Student sessions, Frost building, Baptist Sunday School Board; Woman's Missionary Union, Austin Crouch room, Southern Baptist Convention Executive Committee building; state secretaries of Evangelism, Shera-

ton Inn; superintendents of associational missions, Van Ness Auditorium, Baptist Sunday School Board; Church Architecture sessions, Baptist Sunday School Board; National Baptist sessions, Baptist Sunday School Board; Stewardship Commission staff and foundation secretaries sessions will participate in various group sessions; Christian Life Commission sessions, Southern Baptist Convention Executive Committee building and state directors of missions and personnel of missions sessions, Sheraton Inn.

The purpose of the meeting will be to engage in denominational planning and promotion for the '70s.

The program will include reviewing Southern Baptist foundations in polity, exploring the needs of this era, and projecting plans for accomplishing the work that God would have Southern Baptists perform.

There will be a breakfast for association-related persons on Monday morning, Dec. 9, at 7 a.m. at the Sheraton Inn.

Out of state program personalities include: W. A. Criswell, pastor, First church, Dallas, Tex., and president, Southern Baptist convention; James L. Pleitz, pastor, First church, Pensacola, Fla., and chairman, Southern Baptist Convention Executive Committee; Paul Geren, president, Stetson university and Edward B. Lindaman, manager, Configuration Management, Apollo Command, Service Module, Space Division, North American Rockwell Corp., Downey, Calif.

# Reaction of Nixon In Religious Affairs Object of Speculation

WASHINGTON, D.C.—With Richard M. Nixon ready to take up residence in January at the White House, observers here ask the question: What will be his reaction to the petitions and influences of organized religious groups?

Churchmen's calls at the White House on matters of national and international import were almost routine in the last eight years. Such activity was heavy in the early stages of both the Kennedy and Johnson Administrations.

In the case of Mr. Nixon, however, he has had but little contact with religious agencies involved in issues of the day. There is no record, for example, of Mr. Nixon having been invited to be the speaker at any major or national Protestant or Catholic conference on U.S. crises since the day he left the Vice Presidency on Jan. 20, 1961.

**Although there seemingly was no demand from church groups for Mr. Nixon's opinions on problems of the day over an eight-year span, observers believe that the trend of dialogue between churchmen and President, begun by Gen. Eisenhower and maintained by Presidents Kennedy and Johnson, will be continued.**

Expressed personal support of Mr. Nixon's candidacy by churchmen was restricted in the recent campaign to two Negro religious leaders—Dr. Joseph H. Jackson of the National Baptist Convention, U.S.A., Inc., and the Rev. Russell S. Brown of the African Methodist Episcopal church.

One church executive, Dr. Robert J. Marshall, president of the Lutheran church in America, told newsmen in August that he could not support Mr. Nixon, saying, "I've never been a Nixon enthusiast and it's hard for me to change my mind."

Counting Mr. Nixon, four successive Presidents have had at least one common religious influence—the friendship of evangelist Billy Graham. Mr. Graham had, and has, a first-name relationship with Eisenhower, Kennedy, Johnson and now Nixon.

**Mr. Nixon readily admitted that partially it was the "inspiration" instilled in him by Graham that caused him to begin his successful quest of the Presidency, a quest delayed by defeat at the hands of John Kennedy and the debacle which attended Mr. Nixon's bid for the governorship of California.**

The evangelist was criticized by some for his remarks about Mr. Nixon during the recent campaign; although he said he makes it a policy not to back candidates his remarks were interpreted as only a fraction short of endorsement.

There is no doubt that Mr. Graham and his wife will be frequent White House guests. Early in the Johnson Administration

the same was true. Mr. Graham preached the inauguration sermon for President Johnson. It is a strong likelihood that he will repeat for Mr. Nixon.

But this is on a personal level. Even this fell by the wayside for the most part mid-stream in the Johnson Administration when Mr. Graham, observers say, balked at projecting the image of a White House aide for Mr. Johnson in a quasi-religious capacity, a type of White House chaplain.

Mr. Johnson at first received churchmen and church groups regularly in the early days of his administration. It was a fairly strong practice of Mr. Kennedy as well, and far more Protestant contingents than Catholics were received by the Catholic President.

**It was natural for Mr. Johnson to have an interested and at times importunate clerical group beating a path to the White House. Sweeping social and civil reforms were being promoted as never before, and most major churches welcomed the trend. The exchange of views was beneficial to both.**

But as clergymen began to become vocal against the war policies of Mr. Johnson in Vietnam, partially because of their concern for suffering humanity and partially because they charged that heavy expenditures were vitiating such things as the War on Poverty, the visits with the President tapered off.

What will be Mr. Nixon's relationship with them is not known. His own religious affiliation, the Society of Friends (Quaker) operates one of the most vocal of the religiously-affiliated legislative offices in Washington. Quakers make up an historic peace church, but Mr. Nixon has been called a "hawk" for his stand on Vietnam, on armaments and on the non-proliferation treaty.

It will be only natural that, should the impasse over Vietnam not be broken, that anti-war clergymen will seek numerous audiences with the new President. If it has been natural for them to start out this way with Administrations that have shown themselves friendly, it would be natural that the attempt be made this time.

**But there also probably will be strong overtures regarding the future of the many innovative or improved social welfare programs initiated by the Kennedy and Johnson Administrations. A more conservative approach would seem likely by Mr. Nixon, with possible retrenching in vital areas looming as real fears for the clergymen.**

There is little doubt that such bodies as the National Council of Churches, the U. S. Conference of Catholic Bishops and various Jewish agencies will want to make strong pleas—not only to keep the programs intact but to explore new ones.

Perhaps of all the major personalities in

American political life Mr. Nixon has drawn least interest from the press in his religious life. He is a Quaker who attends a Methodist church, and sometimes a Congregational church, but pictures of him going to, or leaving, church services are few and far between. This used to be a "must" for a man wishing to advance in politics.

When he was Vice President, the Nixon family attended the Metropolitan Memorial Methodist church in Washington, D. C. Their attendance at this particular church was attributed to their two daughters who joined the church choir—Julie, in the family tradition, became the choir's vice-president. For seven of his eight years in Washington he never attended the Friends Meeting of Washington, but while living in his home town of East Whittier, Calif., he attended local Friends Meetings. The pastor there, the Rev. Charles Ball, offered an invocation at the Chicago GOP convention of 1960. Mr. Nixon was, in his youth, very active in Christian Endeavor work, attending state and county conventions in California.

**His church-state views will come under close scrutiny as the time for his inauguration looms. He has made plain that he supports aid for private and parochial schools—through the states, using federal funds, and under state administration. His support of the Republican Platform plank on aid to such schools was criticized by Americans United for Separation of Church and State (formerly POAU). In 1962, while campaigning for governor in California, he said he favored a constitutional amendment to permit nonsectarian prayer in public schools.**

Most publicity has been given to his friendship with Billy Graham, although from time to time he has been pictured with some churchman described as "an old friend." Such a picture appeared in New York in early Fall when he called on Archbishop Terence J. Cooke in New York. Reporters tried to put political implication into the visit which, it turned out, resulted merely in Mr. Nixon's acceptance of a bid to speak at the Al Smith Dinner in the company of Lyndon Johnson and Hubert Humphrey.

There is only one recorded instance in which Mr. Nixon commented on political activity by churchmen. It followed the release of an unofficial statement, signed by 10 Episcopal bishops and some 725 clergy and laymen, which charged GOP Presidential candidate Barry Goldwater and his runningmate, William E. Miller, with "a transparent exploitation of racism."

Mr. Nixon said then that he disagreed with the statement of the Episcopalian group.

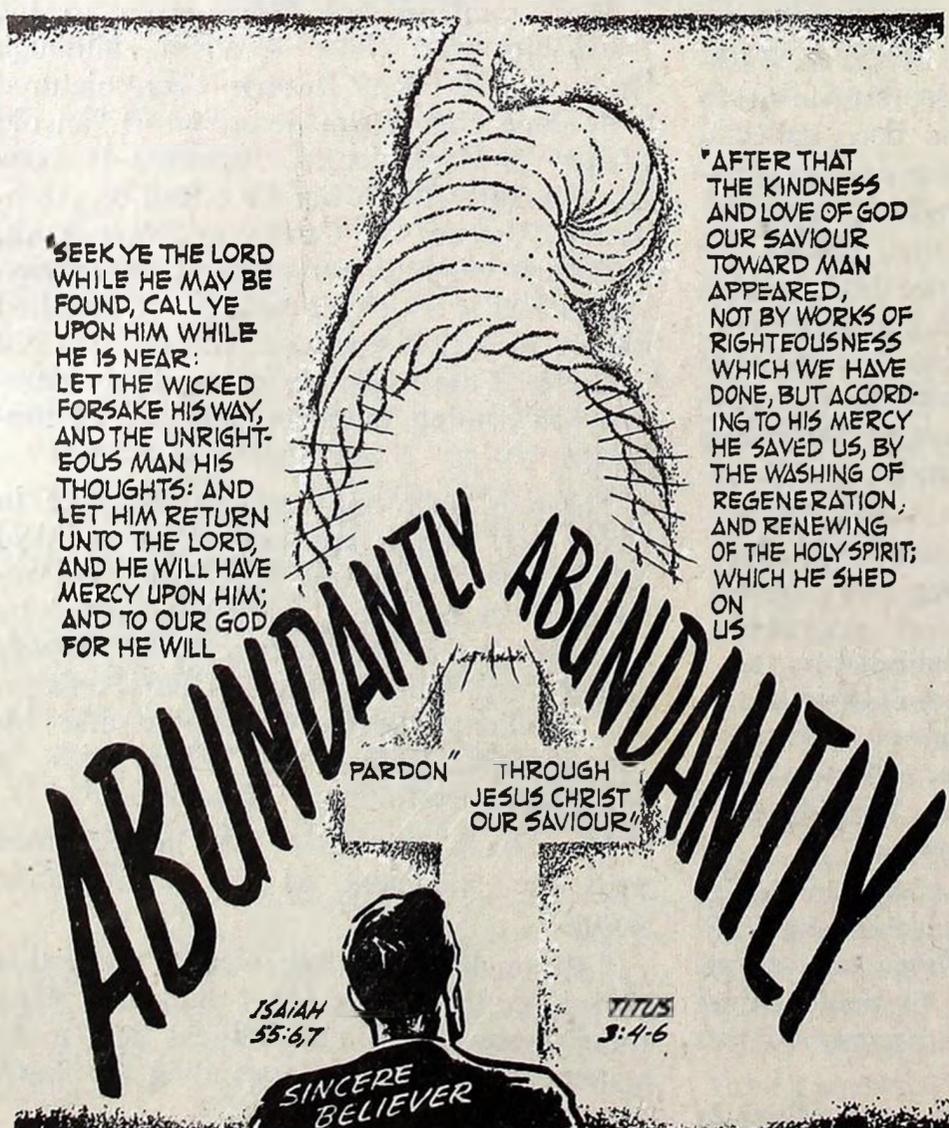
"Although I certainly wouldn't question their intentions," he said, "I think that many times those not in the political field make statements without understanding the issues or studying the facts." (RNS)

## THE EDITORIAL PAGE AND THE EDITOR

Questions arise occasionally concerning the editorial stance of any given editor. To keep the record clear, the committee which asked this editor to come to this position with the **Baptist and Reflector** offered and insisted that the editor have complete editorial freedom, and freedom to operate this news journal for Tennessee Baptists. They have kept faith with these promises, and will continue to do so.

Then—some raise the question—“Why not more editorials dealing with specific Tennessee issues?” The answer: 1—I came as a stranger to Tennessee. It would be not only bad manners, but poor judgment for this editor, or any other, to seek to express collective opinion until he learns something of the composition of his constituency. Were the editor to speak in relative ignorance, he would, justly, be accused of just that—speaking in ignorance. Again, individual expression inherent in the responsibility of editor, to be intelligent, must be based upon sound observations. These observations come with time. So—this editor will speak with freedom, and, we trust, responsibility, as he learns daily more about this great fellowship. 2—What has been said editorially, has, in this editor’s judgment, needed saying to Baptists! Thank you for your patience and understanding as the learning process continues.

### GOD’S HORN OF PLENTY



## BAPTISTS IN TRANSITION

Like all other organisms, the church of the living God is a part of all that it has met. Our Lord reminded that we were to be in the world, but not of the world. Which admonition, admittedly, isn’t easy. Baptists, whether we like to admit it or not, are, by the very nature of the church, in a period of transition. If we were not, with the world changing daily around us, we would indeed be in difficult straits.

As we see it, and as has been referred to editorially, we are in something of a crisis concerning emphasis upon evangelism and the so-called “social gospel.” Editorially, we have suggested there must be room for both. Again, we are not exactly united in our opinions concerning church-state relationships; particularly federal aid to colleges in the forms of loans and grants.

We still haven’t decided in our own minds, many of us, whether the government is really acting where the church can’t or won’t in terms of programs for the needy in this country, and around the world.

The area of “civil rights” does not provoke unanimity of opinion.

We could remind of other areas. For what reason? To assert that we can ill afford to let our differences sidetrack us from being about our Father’s business. Change is the essence of progress. There will always be transition, for no position can be static. We must therefore keep our eyes focused upon the Cross with clarity. We must, as Christians first—Baptists second—work while it is yet day, for the night comes when no man may work!

### VIGNETTE

“But now abideth faith, hope, love, these three, and the greatest of these is love.” (I Cor. 13:13)

Emil Brunner, in the volume *Faith, Hope and Love* says there are three facts of every Christian’s experience. We live in the past by *faith*; We live in the future by *hope*; and we live in the present by *love*. AGAPE (αγαπη), the word for love in I Corinthians 13 means a love not grounded in the value of the beloved, but a love unmotivated by external values. This is unmerited love. God loves us in spite of what we are. Not only this, but the very origin of this type of love is God, for, God is LOVE!

As we approach the season for the celebration of the birth of Our Lord, it would be good for us all if this quality of love permeated our thinking, planning and actions this season of the year, and always.

# LOAN FUND HELP TO SAVE "HOPELESS" SITUATION IN KANSAS REQUESTED

**TOPEKA, Kan.**—The Kansas Convention of Southern Baptists meeting here for its annual session voted unanimously to ask the Southern Baptist Home Mission Board to help save the convention's Church Loan Association from a "hopeless and insolvent condition."

Facing a financial crisis in the loan organization, the Kansas convention adopted a 10-point resolution giving the SBC Home Mission Board full management of the state-wide loan association, and also voted to reorganize the state convention staff and budget to provide more funds to solve the problem.

The resolution adopted by the convention indicated that the Church Loan Association is unable to meet its obligations, that its liabilities exceed its assets, and that drastic action was needed to protect the integrity of the convention.

Tommy Grozier of Bellevue, Neb., president of the two-state convention, presented the resolution from the Executive Board of the convention.

The Church Loan Association of Southern Baptists (in Kansas) is an agency of the state convention with offices in Wichita. It operates under a separate board of trustees appointed by the convention.

**The convention has backed to the extent of 25 per cent current loans to 77 churches in the convention, and as many as 45 of the churches are delinquent on their loan payments. Amount of the delinquency is about \$380,000.**

The church loan association faces a deficit estimated at about \$500,000, but no accurate figures are available since official audits have not been completed of the books, said N. J. Westmoreland, executive secretary of the convention.

Four preliminary financial reports have been conducted of the Church Loan Association books and all four report differing figures. All agreed that the organization was insolvent.

Audited figures showing assets and liabilities were not available, said Westmoreland. He added that if all the loans to churches backed by bonds were paid off, the association would receive \$3,111,131. A total of \$3,599,466 would be needed if all current bonds were to be paid off immediately, although the bonds are due over a long period of time.

Although these figures could not be considered assets and liabilities, they give an indication of the financial situation.

**Westmoreland said that during the past 10 years, the loan association had issued bonds, totalling \$4¾ million with the help of the A. B. Culbertson Bond Co., trustee for the association.**

**During the same period the association has made 254 loans to 115 churches totalling \$3,550,453.**

The complicated financial situation is made even more difficult by the association's bookkeeping system, and by differing accounts by the four financial studies.

Westmoreland said that the news came as a shock to most of the messengers to the convention. The announcement was met with sadness, dismay and disbelief, he said.

Cuts were made in the state convention budget in an effort to find \$50,000 per year to repay the Southern Baptist Home Mis-

sion Board which will help the Church Loan Association pay off its obligations.

The budget cuts eliminated two existing positions forcing the dismissal of Garth Pybas, secretary of the departments of evangelism and Brotherhood, and Ray Gilliland, secretary of the department of Training Union and student work.

Westmoreland said he deeply regretted the necessity to cut the budget, but that the funds had to come from somewhere. The programs of Sunday School, Training Union, church music and Brotherhood will become the responsibility of Harold Inman, named director of the newly-created division of religious education. Westmoreland himself will assume the evangelism responsibilities.

**A motion asking for the executive secretary's resignation was defeated in a secret ballot. The convention then gave Westmoreland a vote of confidence.**

**Westmoreland said that he tried to get the Executive Committee to take action on the problem three years ago, but said he met with no success.**

No action was taken by the convention concerning the employment of Howard H. Whatley, executive vice president of the Church Loan Association, since the association has a separate board of trustees. Whatley is also executive secretary of the Kansas Southern Baptist Foundation, another separate convention agency.

When asked if there was any dishonesty or fraud involved, Westmoreland said it is too early to pass judgment since the official audit had not yet been completed and signed by the auditor. "The full story may not be known for another six months or more," he said.

The ten-point resolution adopted by the convention asked the Southern Baptist Home Mission Board, through its church loans division, for "advice, direction and assistance," and created a management contract giving the Home Mission Board full control of the association for ten years.

It specifically called for the following additional actions:

—A refinancing of the convention's office building at Wichita to provide \$100,000 for



## Miss Irene Priest, WMU Employee, Retires

Miss Irene Priest who has been employed by Woman's Missionary Union of the Tennessee Baptist convention since 1956, retired Nov. 30. Miss Priest is a sister of the late Rep. J. Percy Priest, and worked in the Democratic Whip Office in Washington, D. C., before coming to her present position. She is a member of Park Avenue church, Nashville, and has taught in the Young People's Department for many years.

A luncheon honoring Miss Priest upon the occasion of her retirement was held last week in Nashville.

the Church Loan Association's sinking fund.

—Purchase by the Home Mission Board of up to \$400,000 of church loans to add to the sinking fund.

—Creation of a standby fund of \$300,000 by the Home Mission Board to pay maturing obligations of the association.

—Budgeting of \$50,000 annually for at least 10 years by the Kansas convention to meet obligations of the association.

In asking for adoption of the resolution, Grozier said, "If this is done, we feel that sufficient funds will be available to pay the bond holders both principal and interest as coupons and bonds mature.

Bob Kilgore, director of the church loans division for the Home Mission Board, told the convention that their request would be presented to the board's directors meeting Dec. 4 in Atlanta, and that every consideration would be given to the request.

The convention-adopted budget of \$538,000 for 1969 is an increase of \$41,333 over the 1968 budget. The goal includes anticipated income of \$300,000 from Kansas Baptist churches, up \$46,000. The budget allocates \$51,000 or 17 per cent to Southern Baptist world mission causes through the Cooperative Program.

The convention elected W. E. Thorn, pastor of Metropolitan Baptist church of Wichita, Kan., as president, and set its next meeting in Bellevue, Neb., Nov. 11-13, 1969. (BP)

# TENNESSEE NEWS BRIEFS

Summer Avenue church, Memphis, recently ordained **Frank Garner, Jr.** and **Edwin L. Wilbanks** as deacons.

Buffalo Trail church, Morristown, reports 15 professions of faith, nine additions by letter and one surrender to the ministry during their recent revival. **Steve Rogers**, a student at Carson-Newman college was the evangelist and **Harold Edwards** was in charge of music. **Ralph Clevenger** is pastor.

**H. B. Woodward**, pastor of Bethpage and China Grove churches near Rutherford, has returned to his duties after two and one-half months' absence following surgery.

First church, Counce, recently ordained **Larry G. Roberts** as a deacon.

New Hope church, Nashville Association, recently observed its 122nd anniversary. Former pastors present for the occasion included: **Guard Green**, **William Malone** and **Rufus Beckett**. Outstanding Southern Baptists coming from this church have included **W. O. Carver** and **B. H. Dement**. **E. D. Dorris** is pastor.

Newly-elected officers for Shelby County Association are: **Howard S. Kolb**, pastor, Kennedy church, moderator; **Irvin Hays**, pastor, Bartlett church, vice-moderator and **George A. Jones**, pastor, Cordova church, clerk-treasurer. **E. Gordon Crocker** is superintendent of missions.

Newly-elected officers for Chilhowee Association are: **Willie M. Newman**, pastor, Armona church, moderator; **Joe Caldwell**, pastor, Springview church, vice-moderator; **Kenneth Thacker**, pastor, Rockford church, clerk and **Thomas A. Sawyer**, of First church, Maryville, treasurer. The association announces that the winner of the Annual Associational Better Speakers' Tournament this year will be awarded a scholarship of \$100, dependent on certain guidelines as outlined by the association. **Horace L. Gennoe** is superintendent of missions.

Unity church, Chilhowee Association, reports seven professions of faith, 3 additions by letter and 2 rededications during their recent revival. Pastor **Billy Jo McCown** preached.

Evangelist **Wade Clemons**, of Morristown, led Grandview church in Chilhowee Association in their recent revival which resulted in 14 professions of faith, two additions by letter and 17 rededications. **Bruce Lane** was in charge of music. **Elmer Crawford** is pastor.

**Arthur Effler**, recently called as pastor of Carson Island church, Chilhowee Association, has been ordained by Cades Cove Memorial church in the same association. In their recent revival, led by **Isaac Linginfelter**, Cades Cove reports 11 coming for baptism. **Elmer Sharp** is pastor.

Forest Hill church, Chilhowee Association, reports six received for baptism during their revival. **Anderson Fox**, pastor, New Bethel Baptist church, Cincinnati, Ohio, was the evangelist and **David Dickerson** was in charge of music. **Dillard Hagan** is pastor.

## Science Complex Fund Over Half-Way Mark

Contributions toward Carson-Newman college's \$3,200,000 science complex have gone well over the half-way mark, Dr. John A. Fincher, president, announced.

A total of \$1,030,185 has been collected to date, \$354,430 of which has come from Baptist churches throughout East Tennessee. Another \$328,704 has come from foundations, business firms and industries. Alumni and other friends have provided \$314,864. Pledges toward future contributions amount to \$702,000.

Having been invested, the amount received has already earned another \$32,185.

## Alaska Names Alabaman As New WMU Secretary

**ANCHORAGE, Alaska**—The Alaska Baptist convention Executive Board has named Miss Judy Rice of Birmingham, Ala., as the state Baptist Woman's Missionary Union executive secretary, effective Dec. 1.

Miss Rice, a former US-2 worker in Portland, Ore., for the Southern Baptist Home Mission Board, succeeds Louise Yarbrough who is now a student at New Orleans Baptist Theological seminary.

In addition to her former work as a US-2 missions volunteer, Miss Rice twice served as a student summer missionary in the Northwest—Idaho in 1964, and Washington in 1965. She is a graduate of Howard university and Southern Baptist Theological seminary. (BP)

## Monroe Swilley Named Atlanta College Head

**ATLANTA**—Monroe F. Swilley Jr. has resigned after more than 23 years as pastor of Atlanta's Second-Ponce de Leon Baptist church to become president of Atlanta Baptist college, effective Jan. 1.

Swilley has been chairman of trustees for the college since the school campaign began 14 years ago and has been acting president for two years.

The school opened in September with 24 faculty members. Current enrollment is 282 students. The college owns 560 acres of land and four buildings in northeast Atlanta.

A native of El Dorado, Ark., Swilley went to Second-Ponce de Leon from First Baptist church in Pine Bluff, Ark. He had previously served South Avondale Baptist church in Birmingham, Ala.

He is a graduate of Ouachita Baptist university, Arkadelphia, Ark., and Southern Baptist Theological seminary, and has done special studies at Union Theological seminary. He holds honorary degrees from Ouachita and from Mercer university in Macon, Ga.

Swilley has been moderator of the Atlanta association, president of the Georgia Baptist convention, vice president of the Southern Baptist Foreign Mission Board, president of the Christian Counsel of Metropolitan Atlanta and has served on numerous Georgia and Southern Baptist committees. He has also held many civic positions in the Atlanta area.

Mrs. Swilley is the former Martha Snuggs of El Dorado. Dr. and Mrs. Swilley have three children.



**Charles L. Norton**, left, secretary, Training Union Department, Tennessee Baptist convention is shown looking over seminar program with **Harold W. Stubblefield**, chaplain, Clover Bottom Hospital and school, Donelson.

# FMB SENDS COUPLE TO EGYPT; \$10,000 GRANTED TO NIGERIAN RELIEF

The Southern Baptist Foreign Mission Board, in its November meeting, transferred Rev. and Mrs. William O. Hern from Jordan to Egypt, thus bringing to 69 the number of countries to which Southern Baptist missionaries are under assignment.

The Board reappointed Rev. and Mrs. Vance O. Vernon for missionary service in Brazil, their specific assignment to be determined later. The Vernons resigned two years ago after 20 years in Equatorial Brazil. While in the States Mr. Vernon has been working in the church architecture department of the Sunday School Board.

The report of Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, dealt primarily with the restructuring of the administrative organization.

The administration has been placed under three divisions—overseas, mission support, and management services. Dr. Winston Crawley, formerly secretary for the Orient, was named in April to direct the overseas division, which is divided into six geographical areas, each having its own area secretary.

Dr. Cauthen said the increased giving of Southern Baptists through the Cooperative Program is an encouragement to the Foreign Mission Board. "We are now moving into the period of the year where the Lottie Moon Christmas offering will have high place in the thoughts, prayers, and response of Baptist people," he added.

"We thank God for this offering and recognize that without it approximately half of all we do would be impossible. We are grateful to Woman's Missionary Union, the Brotherhood Commission, pastors, and all others who share in the labor of love represented in the week of prayer and the offering. Our gratitude is beyond expression."

Reviewing circumstances in crisis areas of the world where missionaries work, Dr. Cauthen noted that \$10,000 was being appropriated by the Board for relief of human suffering in eastern Nigeria, an area ravaged by civil war.

In addition, the Baptist World Alliance relief committee has made \$5000 available for this need through the Foreign Mission Board. With \$20,000 appropriated by the Board in September, the additional brings to \$35,000 the amount of money going through the Board to help Nigeria's hungry.

Dr. Cauthen said that inquiries are coming to the Board from persons distressed by suffering in the "Biafra" section of Nigeria as to how they can make gifts for relief in that area. He said money can be sent through the Foreign Mission Board.

The going of Mr. and Mrs. Hern, of Mountain Grove, Mo., to Egypt is the "culmination of their hopes and the Board's long-time interest in Egypt," Dr. John D. Hughey, the Board's secretary for Europe and the Middle East, said in his report.

A cable received from Hern a few days ago brought news that the family has permission to live and work in Egypt. The permit is for one year, subject to renewal annually. Hughey quoted Hern as saying, "We feel that no less than a miracle has taken place on our behalf, and we know that the Lord will help us in accordance with his will."

## Fire Damages Chapel At Southern Seminary

LOUISVILLE — A five-alarm fire here heavily damaged the rear portion of Alumni Memorial Chapel on the campus of the Southern Baptist Theological seminary.

Flames gutted a choir robing room on the second floor, destroying approximately 100 robes and cracking plaster and windows in adjoining rooms. Severe smoke and soot damage was evident throughout the 1600-seat chapel and its classroom wing.

The fire was contained in an area adjacent to a chamber holding pipes for the seminary's Aeolian-Skinner organ, the largest of its kind in the South and Midwest. It was not immediately known whether the intense heat and smoke had damaged the 113-rank instrument.

A student practicing at the organ console first noticed the fire and summoned help. She also reported having heard someone in the rear section of the chapel near the scene of the blaze. Authorities are investigating the possibility of arson or vandalism in connection with the incident.

The chapel has been closed for an indefinite period, and daily chapel services have been moved to a 250-seat auditorium elsewhere on the campus. No damage costs have been estimated, but officials indicate that an almost complete renovation may be necessary. (BP)

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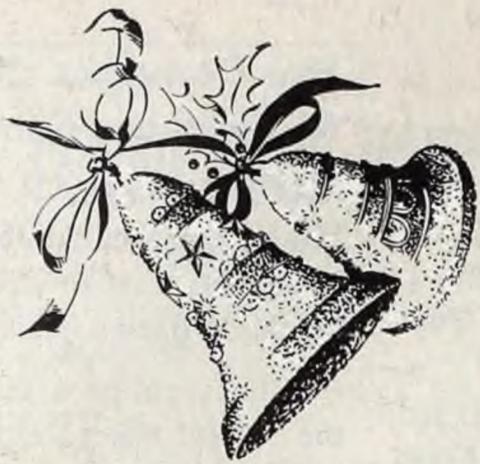
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## "God In The White House" Cites Faith of Presidents

NEW YORK—A new book on the religious faith of presidents makes a timely appearance while the attention of the nation is focused on the next occupant of the White House.

The book, "God in the White House" by Edmund Fuller and David E. Green (Crown Publishers), offers a series of vignettes on the faith of the 35 men, from Washington to Johnson, who served as Presidents of the United States.

In a short chapter devoted to each Chief Executive, the reader is treated to anecdotes and discussions of his religious history. At the close of the book the authors present a brief "scorecard" evaluation of each of the Presidents, listing those they feel to be most religious, moderately religious and least religious.

**Mr. Fuller and Mr. Green do not cite the criteria they use in evaluating a man's faith or dedication and offer only a most general definition of religion in their opening chapter.**

However, "God in the White House," provides the reader with moments of easy reading and relaxation in the profiles of Jefferson, Lincoln and the others.

Among those who are called the "most religious" by the authors is Abraham Lincoln who as a boy scrawled in an arithmetic book:

Abraham Lincoln  
his hand and pen,  
he will be good but  
god knows when.

Although Lincoln never joined any church, he was, the authors say, one of our most profoundly religious Presidents.

The authors break down the formal religious affiliations of the nation's Chief Executives. They list 6 Episcopalians, 6 Presbyterians, 4 Unitarians, 2 Dutch Reformed, 2 Disciples of Christ, 2 Baptists, 1 Congregationalist, 1 Quaker (soon to be 2 when Mr. Nixon takes office) and 1 Roman Catholic.

Eight Presidents including Mr. Lincoln, were "unaffiliated with any Church, though worshipping in various ones."

**The current President, Lyndon B. Johnson, is a member of the Disciples of Christ but is quite ecumenical in his church attendance. He quite frequently attends Episcopal church services (the First Lady is an Episcopalian) and Roman Catholic Services (daughter Luci is a Catholic).**

His successor to be, Mr. Nixon, is a non-pacifist Quaker who attends Methodist and Congregational services in Washington and is a very close friend of evangelist Billy Graham.

Here are the Presidents rated "most religious" by Mr. Fuller and Mr. Green: John Adams, Thomas Jefferson, John Quincy Adams, Abraham Lincoln, Andrew Johnson, Rutherford B. Hayes, James A. Garfield, Benjamin Harrison, William McKinley, Theodore Roosevelt, Woodrow Wilson.

"Moderately religious Presidents," they claim, were George Washington, James Madison, James Monroe, Andrew Jackson, Martin Van Buren, John Tyler, James K. Polk, Franklin Pierce, James Buchanan,

## Arizona Convention Approves Committee Study, Resolutions

PHOENIX—The Arizona Southern Baptist convention meeting here approved the initial report of a 25-member study committee appointed to study the convention's total work, retained the committee for future work, and adopted three major resolutions supporting those in authority and the primacy of evangelism.

One resolution urged Baptist leaders at every level to help "irradiate the harsh, destructive, hypocritical statements so commonly directed to all authority" and to "conversely lead all people to a respect for those in authority . . ."

Two other resolutions commended the Crusade of the Americas evangelistic effort and asked Baptists to recommit themselves "to the principle of the primacy of evangelism" and to the "historic and biblical principle that man needs and must have a new heart before society can be improved and civilization advanced . . ."

Major business action of the convention was adoption of the initial report of the 25-member study committee appointed last year to study the convention's operation and its institutions and agency. (BP)

Grover Cleveland, Calvin Coolidge, Herbert Hoover, Franklin D. Roosevelt, Harry S. Truman, Dwight D. Eisenhower, John F. Kennedy and Lyndon B. Johnson.

The "least religious Presidents," the authors claim, were William Henry Harrison, Zachary Taylor, Millard Fillmore, Ulysses S. Grant, Chester A. Arthur, William Howard Taft and Warren G. Harding.

Donald P. Mullen, reviewing the book for United Press International, regarded it as an "excellent reference work." He said the authors had avoided "easy temptation toward sardonic comment and have placed each man in the historical context of a country whose evolving religious attitudes have been publicly stern and privately permissive." (RNS)

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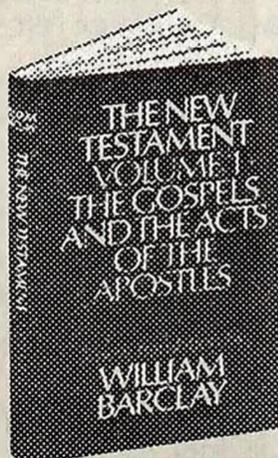
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There was a time when man believed that two things fashioned men, his heredity and his environment. There was a long debate as to which was the most powerful. Then it was thought that a new factor, namely education, could counteract both with great success. Modern Germany has answered that argument. Remember that they had a very liberal education through the leadership of their great universities. It was so critical of the basic Christian conviction that the constraint of a vigorous faith was almost nil.

The Bible teaches that regeneration produces a changed inner man and that sanctification is the outward working of the new nature changing the whole man. There must be a radiation from changed individuals transforming the environment toward the Christian pattern of life. The right kind of environment will make sanctification easier. Of course, the Holy Spirit is the basic power for all individual change.

### **Rejoicing in Persecution** **Acts 17:25**

Paul and Silas had been beaten severely and placed in stocks. They were evidently in great suffering and discomfort while in prison under these circumstances. Besides they were being subjected to great humiliation.

How did they react to such a distressing situation? Were they downcast or bitter? Did they bewail their plight? No, on the contrary, they prayed fervently and sang jubilantly.

The prisoners had never witnessed such behavior. It was something new in the pagan world. A Jewish writer tells us that people with a strong religious conviction stood up to the fierce ordeals of the concentration camps much better than others.

Paul and Silas had a deep inner peace and strength that not only enabled them to endure but sing in spite of their awful plight. The prisoners and officials could not understand it. The witness of these faithful servants of the Lord bore fruit to God's glory.

### **Divine Deliverance** **Acts 16:26-27**

The Lord was listening to His faithful servants in prison. He caused an earthquake that shook off their shackles and opened the door of the prison. He had released Peter previously in a miraculous way in answer to the prayers of a group of disciples.

He did not always deliver His imperiled followers as we observe in the case of Stephen and James. Why the difference? He needed witnesses who bore dying testimony to the sufficiency of their faith as well as the living testimony of those who were supernaturally delivered. He will either deliver us out of our predicaments or go with us through them. This is true of life today. He manifests His grace in various ways.

### **Marvelous Conversions** **Acts 16:27-36**

The earthquake aroused the keeper of the prison or the jailer. He saw the prison doors open and naturally concluded that the prisoners had fled. He was rather sure that he would be held responsible. He drew his sword and was about to take his own life.

Paul sensed the situation and cried aloud, "Do thyself no harm for we are all here." This must have surprised, shocked and relieved the jailer. He was really shaken up. He secured a light and rushed in where Paul and Silas were and fell at their feet.

He inquired as to the way of salvation. The disciples spoke the word of the Lord to him and his household. We are informed that he and his house believed and were baptized that very night.

There were a number of evidences of his tremendous change. He washed their stripes, was obedient and set meat before them. In fact he urged them to accept their freedom which the officials offered to them to go in peace.

A church sprang up in Philippi which very likely had among its first members the households of Lydia and the jailer. It is interesting that Paul wrote the church at Philippi a great epistle in which he said much about the joy of the Lord. They could remember how he rejoiced under seemingly impossible circumstances while in prison there. This must have carried great weight with them. It should profoundly encourage us in our tests and trials.

On Matters of

## *Family Living*

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



## **Television May Be Vital Factor In Alienation of Today's Young**

U.S. children may spend so much time watching action on TV that they have little practice in interaction in their own lives, semanticist S. I. Hayakawa suggested to the 76th annual convention of the American Psychological Assn.

The alienation prevalent among American adolescents and youths may be a by-product of the child's passive one-way relationship with his TV set, indicated the specialist.

"The important fact about TV is that you have no interact with it. A child sitting in front of a TV set gets no experience in influencing behavior and being influenced in return. Is there any connection between this fact and the sudden appearance in the past few years of an enormous number of young people from educated and middle class families who find it difficult or impossible to relate to anybody—and therefore drop out?"

Parents still haven't grasped the idea that TV is a powerful sorcerer who spirits children away from them for 3 or 4 hours a day, said Mr. Hayakawa. The youngsters are deceptively present physically but far away mentally and emotionally, he warned. By the time a child has reached 18, he has been in the grasp of the sorcerer for approximately 22,000 hours.

"Is it any wonder that these children, as they grew to adolescence, often turned out to be complete strangers to their dismayed parents?"

## **Tennesseans Awarded Graduate Fellowships**

Three Tennesseans have been awarded the highest graduate award given by the Southern Baptist Theological seminary, Louisville, Ky.

William Van Arnold, Naymond Keathley and Paul Simmons, all pursuing the doctor of theology degree, have been awarded Garrett Graduate Fellowships by the Graduate School of Theology.

As Garrett Fellows, the three will act as lecturers and assistants to the professors in school of theology.

The fellowships are endowed from the estate of the late L. F. Garrett, of Memphis and are named in his honor.

# Historically:

## From The Files

### 50 YEARS AGO

From the **Baptist And Reflector**—“The Tennessee Baptist Convention at Shelbyville set itself to the task of revising certain of its methods of work. There was ordered to be created a new board to be known as the Executive Board of the Tennessee Baptist Convention, to which should be committed the unified work of raising funds and creating interest for the various objects fostered by the convention.”

### 20 YEARS AGO

Pastor Vern Powers and the Greenbrier Baptist church were assisted in their revival by J. Harold Stephens, pastor, Inglewood church, Nashville. There were 19 professions of faith and five by letter.

### 10 YEARS AGO

William Pitt resigned as associational missionary of Gibson County Association to accept the pastorate at Anchorage, Ky.

For the first time in the history of the Tennessee Baptist convention the sum of over \$100,000 was given to the Cooperative Program from one church. First Church, Knoxville, gave \$100,252.42.

## Non-resident Member Reports

Names of 18,506 non-resident Southern Baptist church members have been recorded through the non-resident church member enlistment plan (sponsored jointly by the Sunday School department of the Baptist Sunday School Board and the division of evangelism, Home Mission Board), according to D. Lewis White, general administration consultant of the board's Sunday School department, Nashville.

Through the plan, names have been registered from 1768 churches throughout the convention, since 1964, when the plan began.

Churches are encouraged to send names directly to a church in the town where its non-resident members reside.

## From the Executive Secretary

By Fred W. Kendall

All who attended the Tennessee Baptist convention in Knoxville have now had time to evaluate it. The worth of a convention is to be measured by the impact it made on those who attended. What difference will it make in their lives, in their churches?



Dr. Kendall

How much effect will it have in better carrying out the work and will of Christ?

By the usual standards of measurement this was a good convention. It was well attended at all sessions. Even Thursday morning and afternoon had better attendance than usual. Many from the city of Knoxville could attend at least one

session. But there was good representation from other parts of the state.

No pastor and congregation could prove to be more gracious hosts. The facilities of the building were excellent. Everything was done by the pastor, his staff, and the congregation to contribute to the many meetings and needs which are a part of the convention. The splendid kitchen and dining room made it possible for many of the group meetings to be held at the church, which have to be held in other places so many times. This contributed to the efficiency of the meetings and allowed those attending to get back to the convention on time.

All of the messages were excellent. They all reflected the deep concern of the churches for spiritual renewal and revival. There was great emphasis on the coming Crusade of the Americas. There was great concern for the churches to reflect the spirit of Christ in a more dynamic way. The tragic spiritual state of America as revealed in the growing crime rate and the disregard for law and the disorders in the great urban centers. Each speaker pointed to Christ as the only real solution.

The convention adopted the largest budget in history—\$5,445,000. It also voted to permit the trustees of Union university purchase land for a new campus and proceed with plans to sell the present campus and rebuild the college at the new location. This matter was presented in specific detail as to the need, the desirable new location, and the financial plan by which it can be done. The vote was unanimous. This is an undertaking of faith which will call for the continued blessing of the Lord to be successfully accomplished. The site for the new campus is one of the most desirable in the whole Jackson area. It presents a new door

## Indiana Board Declines Baptist College Affiliation

INDIANAPOLIS, Ind. — The Executive Board of the State convention declined an invitation to establish a cooperative relationship with Campbellsville college in Campbellsville, Ky.

The Baptist school's trustees and president, J. K. Powell, had extended an invitation for the Indiana convention "to become affiliated with Campbellsville college through a cooperative relationship as your institute of higher learning until a time when Indiana has its own (Baptist) college."

The board, however, "respectfully" declined the invitation. Most of the discussion dealt with the implications of endorsing one Baptist college and not all Baptist colleges.

During the week prior to the board meeting, the state convention had asked for a re-study of long-range guidelines, one of which would have delayed consideration of an Indiana Baptist college for at least 20 years.

In other actions, the board re-elected its officers, including Tom Woods, a layman from Evansville, Ind., as chairman, and created a state-wide prayer retreat for Baptist women in the state. The first such retreat will be held Jan. 31-Feb. 1 in Indianapolis, with Miss Lucy Wright, former missionary to China and Korea, leading. (BP)

\* \* \*

The purpose of man, the way to personal fulfillment, is to be a partner with God in supervising, maintaining, extending, and perfecting the creation. For this task, God has provided us the tools of intellect, a sense of beauty, an understanding of love, compassion, and the talent of creativity. Man alone in the creation has these.—C. W. Duncan, "What Is Man?" **Pulpit Digest.**

or opportunity for the college and its supporters.

The music on the convention program was the very best all the way through. The ministers of music of our state have developed a fine fellowship and they are doing a wonderful work in singing together as a group. Several choirs and groups from the local churches added so much to the worship services by the numbers they presented. The groups from Carson-Newman college also made a fine contribution. The devotionals and prayers which were led by local pastors and deacons also added to the spirit of worship.

The convention will meet next year in Nashville at the First Baptist church. If the new building at First Baptist is not completed in time the Executive Board will select another church in which to meet. Two others invited the convention to meet with them.

## Uppsala Conference Scored By Lowell

WASHINGTON, D. C.—The main thrust of the Fourth Assembly of the World Council of Churches, according to C. Stanley Lowell, "was to get on with the business of economic development."

"Most of the theology on display was in the nature of a Christian rationalization of this effort," claimed the editor of *Church and State*, published here by Americans United for Separation of Church and State (POAU).

**Lowell accused the Uppsala meeting of being "too simplistic."**

**"It tragically failed to grasp the fact that even if its goals were achieved, it would provide no real solution for the human problem," he added.**

The *Church and State's* editor asked whether development was really the answer or even part of the answer.

"Why should we assume that the thing which has both blessed and cursed us will do nothing but bless others?" he wondered.

Lowell claimed that development is what has caused the United States most of her ills: "created the urban cesspools that amaze and shame us . . . dissipated our patrimony, fouled our air, polluted the rivers, and scarred the land . . . bred neuroses and kindled the greatest wars of history . . . brought us to the verge of nuclear extermination."

"This is good? This is Christian? This is what everybody should have?" he questioned.

**Development, "meaning industrial and technological growth," is what the Uppsala meeting was certain "could bring redemption to any people that experienced it," the editor claimed.**

"Not once in all the sessions I attended did I hear anyone seriously challenge this thesis," Lowell said. "There is no lack of sincerity in all of this. The Uppsala leader-

## Christian Leaders Of Egypt Issue Appeal For Peace

CAIRO—In a statement calling for peace in the Middle East, Christian leaders of Egypt cited the continuing plight of Arab refugees as a major source of tensions.

The statement, addressed to all the Churches of the world, was signed by Coptic Patriarch Kyrillos VI, Stephen Cardinal Sidarouss, Roman Catholic Patriarch of Alexandria and Dr. Ibrahim Said, head of the Coptic Evangelical church.

The religious leaders noted that a resolution approved last year by the United Nations Security Council calling for settlement of the crisis has not yet been implemented. They urged all Christians to join in prayers "in the conviction that, with God's guidance, men may finally find the way of justice and peace."

In a commentary on the statement, the Vatican City newspaper, *L'Osservatore Romano*, condemned the recent terrorist bombing which killed 12 persons in Jerusalem but said that such violence was partially due to the plight of the refugees.

"There is an almost uninterrupted chain of attacks and reprisals," *L'Osservatore* said, "and one might say that no day goes by without the sad loss of blood being increased." (RNS)

ship had no doubt that this was the direction for Christian action. . . .

"There is an obvious fear on the part of World Council leaders that if the underdeveloped fail to secure the proper help from the churches in their effort to become developed, they will be very angry about it and have nothing more to do with the church. There is that possibility.

"There is another possibility; men may write off the church as just another political agency—and a rather feeble one at that."

## Computerized Greek Course Offered To Seminarians

FORT WORTH—Brite Divinity school at Texas Christian university here is teaching introductory New Testament Greek with the assistance of computers and finding it even more valuable than initiators of the plan had hoped.

It is believed to be the first computerized Greek course in the U.S. The importance for seminarians lies in the fact that the New Testament was originally written in Greek and some knowledge of it is considered essential for biblical study.

Dr. M. Jack Suggs, professor of New Testament, and Dr. William R. Farmer of Perkins School of Theology, Southern Methodist university, Dallas, developed the idea in 1967.

With the assistance of TCU's Instructional Systems institute, they organized a beginning unit designed for students who knew only the Greek alphabet and had the ability to pronounce a few simple Greek words.

Dr. Suggs reported that the course has "resulted in superior student achievement in connection with the crucial point where Greek and English grammar are strikingly different."

He also emphasized that the project is not to be confused with research use of a computer. The technique involved is that of breaking subjects down into small learning units arranged in a carefully structured sequence.

Half of an initial group using the computer unit scored between 98 and 100. The standard aim is a score of 90 or better. Only one student failed to achieve 90 and he admitted that he had not learned the alphabet. Students from Brite and Perkins are enrolled.

More advanced units in the language are planned in the future. (RNS)

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