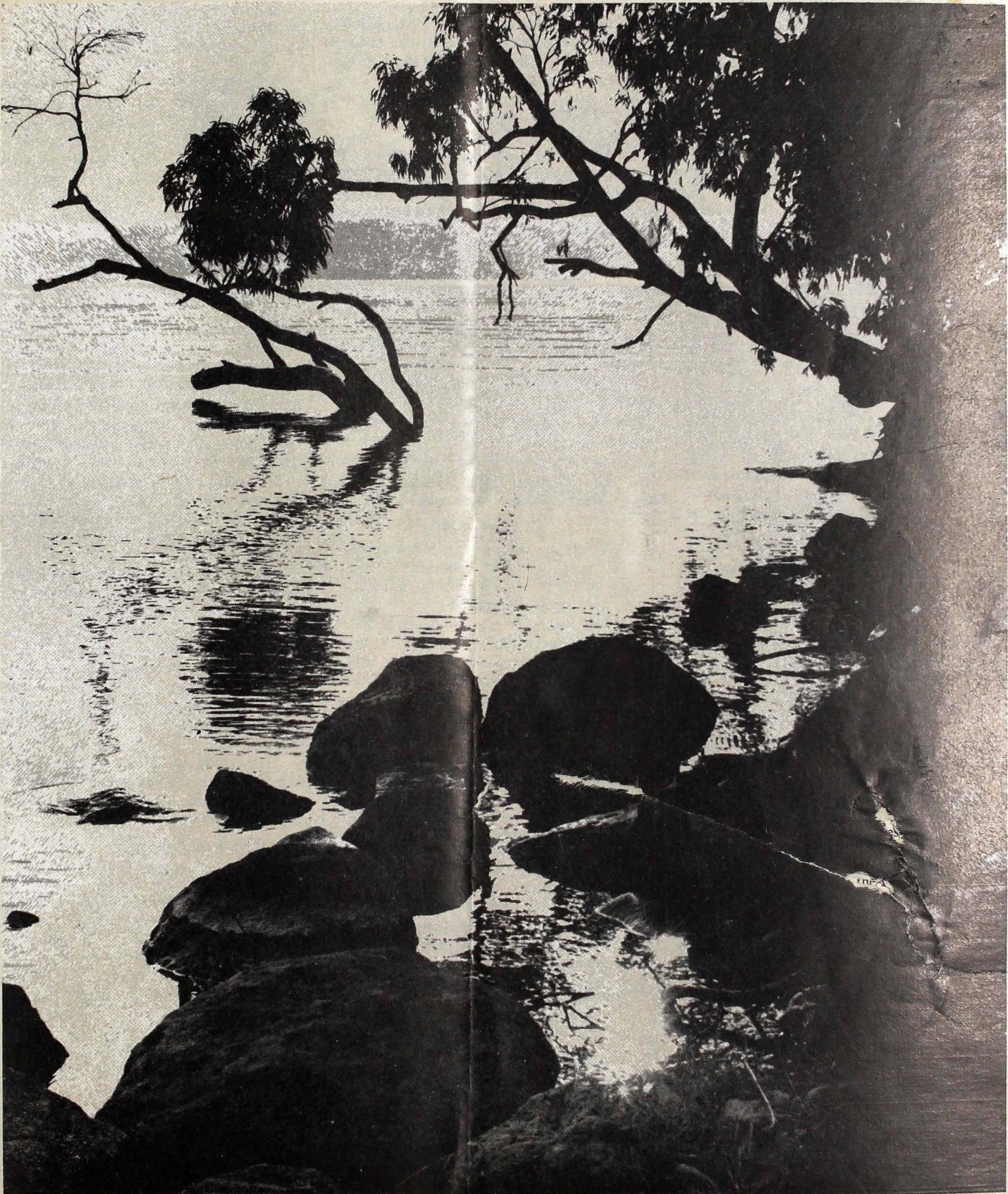


# Baptist And Reflector

Vol. 137 / Thursday, July 8, 1971 / No. 27

News-Journal Of The Tennessee Baptist Convention



*The Sea Of Galilee Lies In Tranquillity*

SBC Radio-TV Commission Photo



# A BLESSED BEATING

By Herschel H. Hobbs

"Then all . . . took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat"—Acts 18:17.

"The Greeks" does not appear in the best texts. It simply reads, "They all laid hold on Sosthenese, and beat him before the judgment seat."

When Crispus became a Christian evidently Sosthenese was made ruler of the synagogue. And most likely he was the one who presented the Jews' case against Paul. When Gallio threw it out of court, the crowd had to take its wrath out on someone. In view of Gallio's decision they dared not touch Paul.

Some see those doing the beating as being Greeks; others Jews; others both. Any or all could be true. The point is that the crowd took out its frustration on the ruler of the synagogue.

Nothing is said here about it, but later in 1 Corinthians 1:1 Paul included "Sosthenes our brother" in his address. Was this the same Sosthenes mentioned in Acts 18:17? Probably so. If so, then this beating was turned into a blessing. It probably caused him to have further thoughts about the matter. And like his predecessor Crispus he also became a Christian.

God causes even the wrath of man to praise Him. And in the case of Sosthenes

his "blessed beating" led him to Christ. Untoward experiences can truly become blessings if we experience them in God's grace and love.

## Adventist Radio Preacher Says Prayer Alone Can Cure U.S. Ills

LOVELAND, Colo.—A Seventh-day Adventist religious broadcaster said here that America's greatest need is not new legislation, bigger government programs or larger police forces—but more prayer.

"Until we have more prayer, our government will never get big enough, our laws strong enough, or our police forces powerful enough to do the job," said Dr. Harold M. S. Richards at the annual camp meeting of the Colorado Conference of Seventh-Day Adventists.

Founder of the Adventist Voice of Prophecy international radio broadcast. Dr. Richards is marking the 41st year of continuous broadcasting. (RNS)

## Pulpit To Pew

By Jim Griffith

A former balloonist in Minneapolis has announced the intention of taking the first of five tests on the way to becoming a minister.

This much is certain: the vigorous requirements and demands of the ministry will provide a sure-fire way of getting back down to earth.

There are, in fact, many ministers who have had the "air knocked out of them."

But on the other hand, it should be noted that a former balloonist does have certain qualifications for becoming a preacher, not the least of which is the familiarity with "hot air."

Furthermore, in this particular case, it will not be a new experience when the pastor "gets up in the air."

However, in entering this new line of work, let it be clearly emphasized that here is one who is going to soar to new heights. Even for a balloonist, the ministry is still a much higher calling.

## FEATURING

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## Devotional

### The Hope of Glory

Col. 1:27

By Joe E. Franklin, Pastor,  
Walker Memorial Baptist Church,  
Franklin

Almost two years ago man set his feet on the moon. An accomplishment that people of my generation had thought impos-



Franklin

ble until a few years ago, but children growing up have been taught to expect this feat possible. All of us were awed that this venture of walking on the moon was accomplished—then we waited for a few hours to see if the moon lift-off would be accomplished. I recall that on that day I had flown to Cincinnati to partici-

pate in the Ohio Crusade of the Americas. A relative met me at the airport, then to their home for lunch before taking me to the church assigned. We sat with eyes glued on the tube and ears tuned to the report of the lift-off to start man's journey back to earth. What expectancy, anxiety and then relief and joy that all went well!

Now that it has happened, do you think you will ever set foot on the surface of the moon? Even though others have done it, it seems unlikely that any of us will ever follow in their steps.

Do you believe you will ever set foot in heaven? We find many people with faith in Christ and His saving power, with their hearts full of love for one another. But of the three Christian qualities mentioned in I Corinthians 13:13, many Christians are lacking in hope. They do not visualize themselves as actually having a home in heaven and walking down the eternal streets.

There are many reasons why we as Christians should have confidence in our heavenly space trip, and that we will land safely in heaven.

### C-N Slates New Course In Youth Recreation Work

A new and innovative religion course will begin this Fall at Carson-Newman college according to William Blevins, chairman of the Carson-Newman Religion department.

The team-taught course will be concerned with planning and directing of youth-recreation activities in local churches and missions.

The course, to be structured and coordinated by Dr. Nat C. Bettis, director of extension and church vocations in-service, is being created in response to a twofold demand: (1) to meet area church needs for qualified trained young people as summer leaders of youth-recreation programs and (2) to better prepare and serve the churches and mission agencies.



## BAPTIST AND REFLECTOR

Established 1835

Post Office Box 647, Brentwood, Tenn. 37027  
Phone: (615) 833-4220

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Published weekly except Christmas week by the Executive Board of the Tennessee Baptist Convention, at Brentwood, Tennessee, (Post Office Box 647) 37027. Subscription prices: \$2.75, individual; clubs of ten or more, \$2.25; church budget, four cents weekly when sent to 51 per cent or more of church home. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) service of the Southern Baptist Convention. Subscriber to Religious News Service (RNS).

News-Journal of Tennessee Baptist Convention  
W. FRED KENDALL, Executive Secretary-Treasurer

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# Supreme Court Prohibits Certain Types Of Parochial School Aid

WASHINGTON—The U. S. Supreme Court, in an historic decision, ruled that certain types of aid to elementary and secondary parochial schools are unconstitutional, but that construction grants to church-related colleges do not violate the constitution.

In nearly-unanimous rulings, the Supreme Court made a distinction between public aid to parochial schools in the forms of purchase of services and payment of teachers' salaries, and the construction of facilities on church-related college campuses for secular purposes.

According to the court, the use of public funds in Rhode Island to pay teachers of secular subjects in parochial schools, and the purchase of secular services from parochial schools in Pennsylvania are "unconstitutional under the religious clauses of the first amendment."

On the other hand, the court said that the construction of facilities for secular purposes on church-related college campuses does not violate the constitution.

Rhode Island's 1969 Salary Supplement Act provides for a 15 per cent salary supplement to be paid to teachers in nonpublic schools at which the average per-pupil expenditure on secular education is below the average in public schools.

**Eligible teachers must teach only courses offered in the public schools, using only materials used in the public schools. Neither are these teachers allowed to teach courses in religion. To date about 250 teachers in Roman Catholic schools have been the sole beneficiaries of the act.**

Pennsylvania's Nonpublic Elementary and Secondary Education Act of 1968 authorizes the state superintendent of public instruction to "purchase" certain "secular education services" from nonpublic schools. The superintendent directly reimburses those schools solely for teachers' salaries, textbooks, and instructional materials. Contracts were made with the parochial schools, participating in the program.

In Connecticut, four church-related colleges and universities received federal construction grants for five facilities. The court upheld the Higher Education Facilities Act of 1963, except that part which limits the federal interest in buildings to 20 years.

This limitation prohibited the use of federally-funded buildings for religious purposes. The court held that such use of these buildings after 20 years is in effect a contribution to a religious body and is therefore in violation of the constitution.

The reason given by the court for voiding the Rhode Island and Pennsylvania practices of aid to parochial schools is that they involve "excessive entanglement between government and religion."

In the case of Rhode Island, the court said that the entanglement arises because of the religious activity and purpose of the church-affiliated schools. The court said that this is true especially with respect to children of impressionable age in the primary grades, and the dangers that a teacher under religious control and discipline poses for separation of religious from purely secular aspects of elementary education in such schools.

**In Pennsylvania, the court said that the entanglement arises from the restrictions and surveillance necessary to ensure that teachers play a strictly non-ideological role. Coupled with this are the accounting procedures required by the state to establish the cost of secular as distinguished from religious education.**

The court explained the difference between the aid prohibited in elementary and secondary parochial schools, and permitted in the construction of facilities in church-related colleges. It said:

"(A). There is less danger here than in church-related primary and secondary schools dealing with the impressionable children that religion will permeate the area of secular education, since religious indoctrination is not a substantial purpose or activity of these church-related colleges.

"(B). The facilities provided here are themselves religiously neutral, with correspondingly less need for government surveillance; and

"(C). The government aid here is a one-time, single-purpose construction grant, with only minimal need for inspection. Cumulatively, these factors lessen substantially the potential for divisive religious fragmentation in the political arena."

The court further observed that the implementation of the Higher Education Facilities Act of 1963 does not inhibit the free exercise of religion in violation of the first amendment.

The court vote in the case of the Higher Education Facilities Act of 1963 was 5-4. Those upholding the act were Justices Burger, Harlan, Stewart, Blackmun and White. Dissenting were Justices Douglas, Black, Marshall and Brennan.

The vote in the parochial aid cases was 8-0, with Justice Marshall taking no part in the decision. (BP)

## Letter

To the Editor:

Reflecting upon the St. Louis convention actions, I become depressed. My mood is produced by the willingness of the messengers to establish an official interpretation of the Bible, contrary to our historic Baptist opposition to authoritarianism. And this, at the expense of humiliating our Sunday School Board scholars. It was in the face of an honest effort by the board to comply with the 1970 convention's desire to adopt a conservative approach to an understanding of the scriptures.

It is obvious now that we are headed for trouble if we do not find a way back to the right course for Baptists. I have resolved to do what I can to achieve this. I respect my conservative brethren and I am glad for them to have Baptist forums to state their views, but they have no right to stifle the opinions of others, particularly those of carefully selected scholars. We should place love of truth above any particular philosophy, conservative or liberal.

This is a controversy we now know cannot be lightly disposed of. I am pained by its persistence but I will not sit on the sidelines. I share the feeling expressed by one of my contemporaries, "I am too old to get involved in anything that is not controversial."

It is ironic that in this current struggle, "the Nashville establishment" is getting its best support from some who feel that, over the years, the board has erred, not on the side of freedom, but on the side of the literalists. At times, I too have been critical on that score. But the issue is now cast in different terms. It is professionalism versus traditionalism. It is freedom versus dogmatism. It is confidence that the quest for knowledge is divinely ordained versus a blind insistence that we not be disturbed by new ideas.

The unfortunate motion to rebuke the board and suppress certain writings does not, in my judgment, represent the views of a majority of Southern Baptists, though this would be difficult to prove. I do concede, of course, that the action was quite legal under our arrangements for representative democracy, but those arrangements are antiquated and illusory. Our modern conventions are invariably weighted on one side or the other of issues to be considered. This should be corrected by procedural changes so that we do not find ourselves victims of a local mood, or caught in a time squeeze that obstructs deliberation.

Time after time at St. Louis the messengers had to shut off debate in order to conclude the business sessions. We need not continue to tolerate such barriers to the democratic process. In 1970 I outlined some suggested changes in convention procedures and structure ("The Baptist Program" April 1970). The Convention actions of 1970 and 1971 have confirmed my fears. Consequently, I urge our Executive Committee to proceed quickly to recommend basic changes in structure and procedure.

This is the most urgent question that Southern Baptists must deal with in the immediate future, for substantive questions can never be satisfactorily answered unless our procedures are sound and equitable.

Brooks Hays  
former SBC President and  
consultant, Wake Forest University  
314 Second St., S.E.,  
Washington, D.C., 20003

## 20 Per Cent of Births Unwanted, Commission Chairman Says

CHICAGO—The chairman of the Commission on Population Growth and the American Future said here that a 1965 study showed 20 per cent of the nation's births were unwanted; and that a new survey

is expected to reveal similar statistics.

John D. Rockefeller III said that the keys to stabilizing population are family planning, distribution of services, immigration laws, abortion, sex education and housing.

(RNS)



# EDITORIALS

## For Spiritual Advance

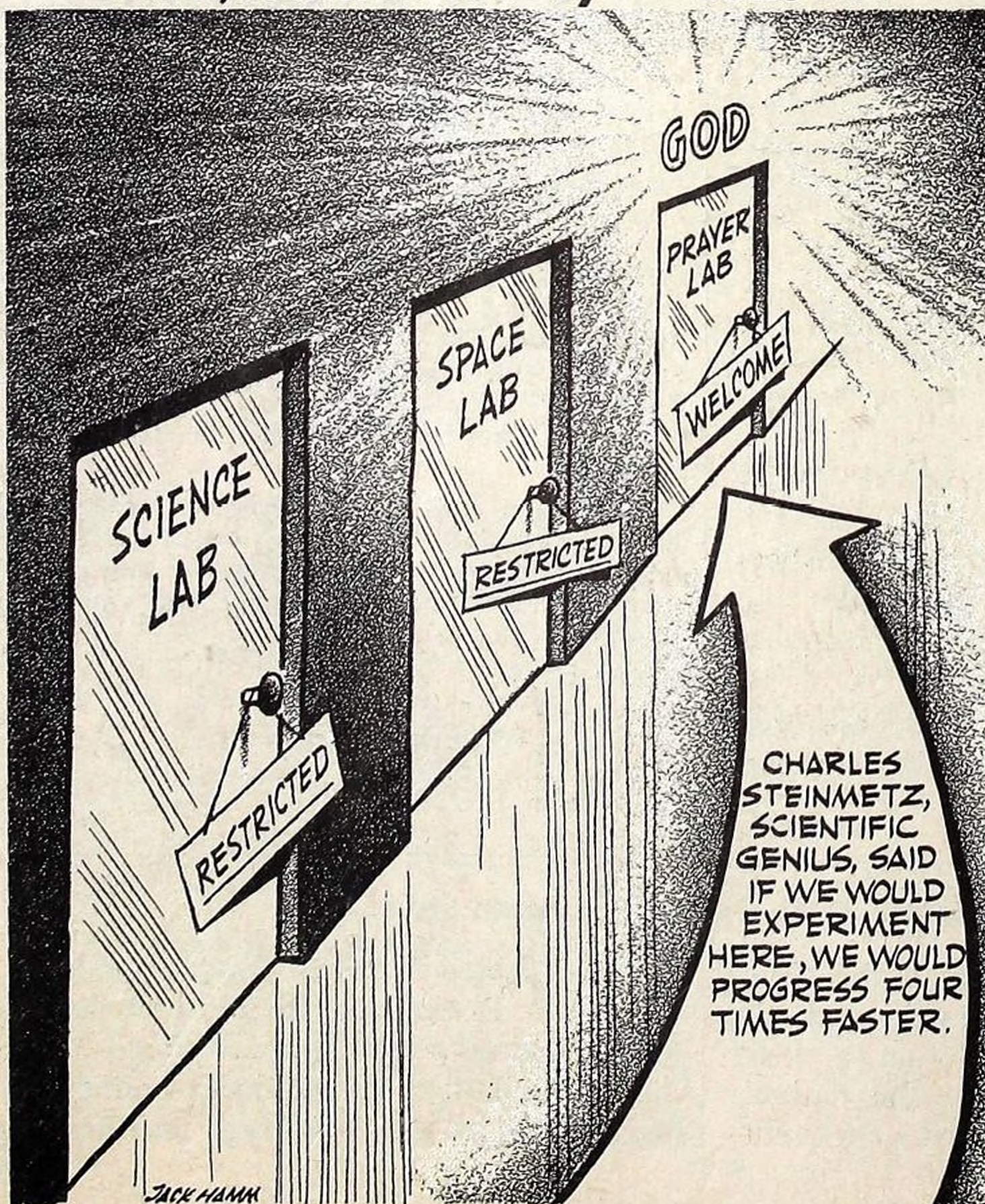
Southern Baptists, especially since 1925, have been alert in a peculiar way to opportunities to work together in a cooperative manner. The Cooperative Program today stands as a giant monument to the concept of unity in the Spirit from which comes unity in actions.

The very genius of Baptist thought involves the doctrine of soul liberty and freedom of conscience. This has made of Baptists a peculiar people in many ways. To us, it is important that this theological-historical fact never be forgotten, because there are important implications in this fact for us today.

We are about as diverse a people as could be imagined. There are extremes in theological and sociological thought which cover the spectrum from extreme conservatism to extreme liberalism. Yet, if we really believe as we have said we believe, there is still, in the midst of such a diverse people, room for constructive, united work for the advancement of the cause of Christ on earth.

It is, perhaps, well for us from time to time to remind ourselves that there must be room for mutual respect and Christian consideration and understanding although opinions differ on many subjects. No great Baptist leader ever fit into a particular or peculiar mold. The essence of progressive growth is not to be found in strict conformity for the sake of conformity. As a wise Baptist leader of another generation phrased it, there are leaders who are ahead of people, and there are leaders who are behind people in their concepts. This is true, whether in a pastorate, denominational service, or in the pew.

### "Lord, Teach Us To Pray"—Luke 11:1



What is so important to us is that a human expression of agape love be in evidence. Without it, we have lost our view, and our sights are set earthward rather than heavenward. With it, and our sights set above our own individual peculiarities there is no limit to what Baptists in Tennessee can do.

This is written because we are concerned when God's children become so involved in details and in strategy and counter-strategy that they forget man's basic purpose for existence. To us, ambition has no place in the scheme of Christian conduct—be it personal or otherwise. From time to time we catch overtones which reveal, to us, how very finite we are.

Tennessee Baptists are a great fellowship. And, Tennessee Baptists have wrought well over the years. But, unless we remind ourselves that however diverse we are in in thought and geographical location we serve for the same purpose, then some of our service shall have been sacrificed upon the altar of ambition. We are making plans now, as indicated earlier—even editorially—for the celebration of the 100th anniversary of the establishment of the Tennessee Baptist Convention. How wonderful it would be, when we assemble in 1974 for that historic occasion it could be said of us as it was said of those in the upper room on the Day of Pentecost—"they were all with one accord in one place."

And, how much the Kingdom of God might be advanced between now and 1974 if each and every Tennessee Baptist committed themselves to the spirit of unity and love which provided the impetus for the spread of Christianity in the First Century. We are convinced that forgetting of self—completely, and rededication to the task which is before us is well worth a try. What about you?

## Remember Staff Needs

We read recently of a church—another group, another state—where the salary of the pastor was fixed upon the basis of one dollar per member per month. For this particular church, the salary for a pastor had been \$2000 per month. The system broke down when a new, young pastor was called, and the congregation didn't want to pay the younger brother—in his early twenties—what their former pastor had been receiving.

What a system for incentive pay! Or is it? We suspect that we know some who just might "hog-tie" folks on the street and bring them in for the monthly "salary head count."

It is just as well that Baptists do no "operate" in this manner. However, it is well to suggest, as churches make plans for their 1972 budgets, that consideration should be given to the salaries of staff members. At the risk of repeating ourselves, it is a fact that unless an increase of about six per cent is made to adjust for the cost of living, the servants of the churches—or anywhere—will sustain a cut in salary. And, if one is to have a merit increase, it will have to be above the six per cent (or thereabouts) figure.

We doubt that any church ever lost money by providing adequately for their staff members.



# Nurses Training Program At Union Set For Largest Class In 1971

Beginning its tenth year this Fall, the Union university nursing program is preparing to meet the demands of its largest applicant request since the program was started in 1962.

Ninety-five persons, an increase of 55 over the normal 40 freshmen applicants, have made application for Union's associate of arts degree in nursing, according to Mrs. Frederick L. Neely, director.

The first of its type in Tennessee, the two-year program has graduated 130 nurses, 15 of these earning a bachelor's degree in nursing, and has provided nursing students a campus life while completing professional training.

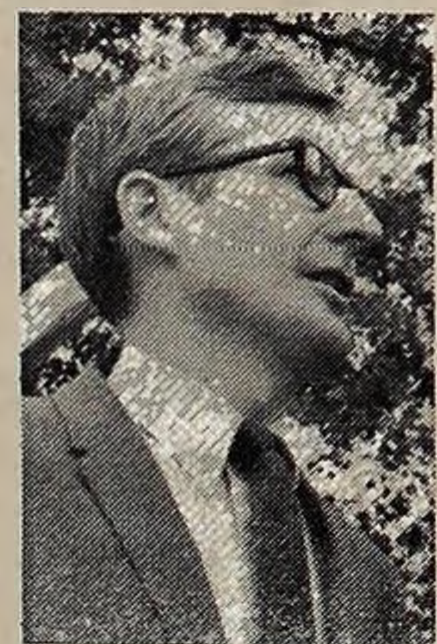
Student nurses at Union live on campus and are able to take advantage of collegiate activities and campus facilities for learning. The school utilizes a two-patient hospital room on campus and audio-tutorial learning devices through tape decks and stereo recorders. Practical experience is provided at the Jackson-Madison County General hospital.

Other opportunities open to student nurses is the new plan of "challenging" the first year nursing courses. An LPN with prior practical experience can bypass first-year courses if she passes a comprehensive examination and demonstrates her fundamental skills. If successful, she will gain the same number of first year credit hours toward her degree without having to take the courses.

In response to the need for trained nurses

## O'Neal Appointed To Belmont Faculty

Dr. Charles R. O'Neal, of Bloomington, Ind., has been named the chairman of the department of business administration at Belmont college, according to Dr. Glen E. Kelley, academic dean.



O'Neal

A native of Illinois, Dr. O'Neal is a visiting professor at the University of Indiana. He holds a bachelor of science degree from the University of Illinois and master of business administration from Southern Illinois university. He has completed all work toward

his doctor of business administration degree at Indiana university.

Dr. O'Neal worked with General Electric in Owensboro, Ky., for 16 years prior to returning to complete his education in 1968. He is married and has two children. He is an active deacon and minister of music in his home church in Bloomington.

in the nation, 425 schools have developed a two-year nursing program, while 650 schools are continuing with the three- and four-year program. The two-year programs grew out of many hospitals' abandonment of participation in nursing education and the shortage of trained nurses to staff the country's expanding medical centers.

Union's program, approved by the Tennessee Board of Nursing and seeking accreditation by the National League for Nursing, has three instructors with the master's degree and two others with credits toward the master's.

## Damage Is Set At \$125,000 In Mt. Carmel Blaze

Fire swept through Mt. Carmel church near Chattanooga June 21, leveling half of the church complex and causing damages estimated between \$125,000 and \$150,000, according to Ernest Smith, pastor.

Smith indicated that the fire was believed to have started during an electrical storm when lightning struck electric wires in the attic. The blaze destroyed the sanctuary, church offices, the kitchen, nursery, and fellowship hall.

All church records were destroyed along with Smith's library and all his sermon outlines accumulated during his six years as pastor at Mt. Carmel. The only book not burned in his study was his Bible.

The Dunlap Volunteer Fire department, located 20 miles away, saved the two-story educational building.

Smith said the loss was partially covered by insurance.

The church, with a membership of 360, will utilize a tent set up on the church parking lot for services during the summer.

## Five Tennesseans Complete Work At Southwestern

**FORT WORTH**—Four Tennessee students will receive Master of Divinity degrees and one Tennessean, the Diploma in Theology, at commencement exercises at Southwestern Baptist Theological seminary, Fort Worth, July 16.

Tennessee graduates earning the Master's of Divinity include Ronnie G. Armstrong and Richard W. McDade of Memphis, Jerry W. Legg and Michael S. McBride of Knoxville, and Ralph E. Hoover, of Morristown, earning the Diploma in Theology.

Seminary president Robert E. Naylor will present degrees and diplomas to approximately 100 candidates from the seminary's three schools: theology, religious education, and church music.

Jesse C. Fletcher, director of the mission support division of the Southern Baptist Foreign Mission Board, will deliver the address.

## Personally

By James A. Lester

### A LOOK AT THE MINISTRY



Lester

Some while ago, to clarify my own thinking on the subject, I wrote a statement dealing with the ministry in terms of the minister, the church, and the relation between pastor and people, which to me, seemed Biblical and in line with historic Baptist positions upon the subject.

For what it might be worth, the statement is reproduced in this column.

#### I. What God Expects of a Minister

- A Divine Call—he is not hired; he is **called out**—set apart.
- Faithfulness to the Word of God
- A Christ-Like Compassion for God's World

#### II. What a Church Expects of a Minister

- That he be a true undershepherd.
- That he be sensitive to the Holy Spirit.
- That he remain in fellowship with the basic concepts of the church's policy and organizational structures.
- That he love and understand the people.

#### III. What A Church Ought NOT To Expect of a Minister

- That he be a little god
- That he can work miracles
- That the growth of a church rests solely upon his shoulders
- That his entire family be ministerial in tone and outlook

#### IV. The Minister Historically

- Has been both religious and civic leader
- Has been an academic leader.
- Has in many ways, set the civic tone of a community

#### V. The Ministry Today

- Often "lowrated"
- Religated into obscurity
- Caricature into a buffoon-type
- Thus robbed of some of its leadership

#### VI. What A Minister Might Expect of a Church

- Love and Understanding
- A sense of belonging
- A continual "Honeymoon"
- A sense of security
- A free pulpit
- An Opportunity to continue his education
- A sense of fulfillment



# Leaders Of Homes For Aged Urge Increased SBC Concern

**WASHINGTON**—The Southern Baptist Association of Executives of Homes for the Aging closed its annual two-day meeting here with a plea for Southern Baptists to show greater concern for the problems of the aging.

In a resolution during the final session the association voted to send a message to the Southern Baptist Christian Life Commission, expressing appreciation for the commission's support of the association and its work.

Specifically, the action praised the work of commission staff member W. L. Howse III who gives a portion of his time to work with the association and problems of the elderly.

"However," the association's resolution continued, "it is felt that more time and support should be given to the aging in all aspects of work in Southern Baptist life."

## Concern For Aged Needed

Charles Neal, newly-elected president of the 25-member group, said the request was not directed solely to the Christian Life Commission. "We just want some Southern Baptist agency to show greater concern" for the aged, he urged.

Neal, executive director of the Virginia Baptist Home, Inc., Newport News, Va., succeeded Archie W. Brickle, superintendent of the Bethea Baptist Home in Darlington, S. C., as president of the association.

The theme for this year's meeting was "Exploring National Resources on Aging." During the meeting, the association heard from two government specialists in the field of aging, a director of a private organization promoting programs to meet the needs of elderly persons, and an executive with the Baptist Joint Committee on Public Affairs.

Willis Atwell from the Federal Administration on Aging discussed the upcoming White House Conference on Aging to be held the week of Nov. 28 of this year. The Southern Baptist Association of Executives of Homes for the Aging, along with all other national groups working in this field, has been asked to name two delegates to the conference.

James M. Sapp, a staff member of the Baptist Public Affairs office here, and William E. Oriol, staff director for the U.S. Senate Special Committee on Aging, discussed the resources of their particular offices to aid association members in their work with elderly persons.

The executive director of the Washington-based, nongovernmental National Council on Aging, William C. Fitch, challenged the

Southern Baptist executives to participate in planning a national conference of religious organizations work with programs for the elderly. Specifically, Fitch said, the conference will plan for a follow-through on recommendations that will come out of the White House Conference on Aging.

## Church Groups Can Help

In discussing what church groups could do to help elderly persons, Fitch noted that his organization has 1400 Senior Citizens groups around the country. Churches could offer facilities for these groups to meet, he suggested, noting that most churches have many rooms that are not used during the week.

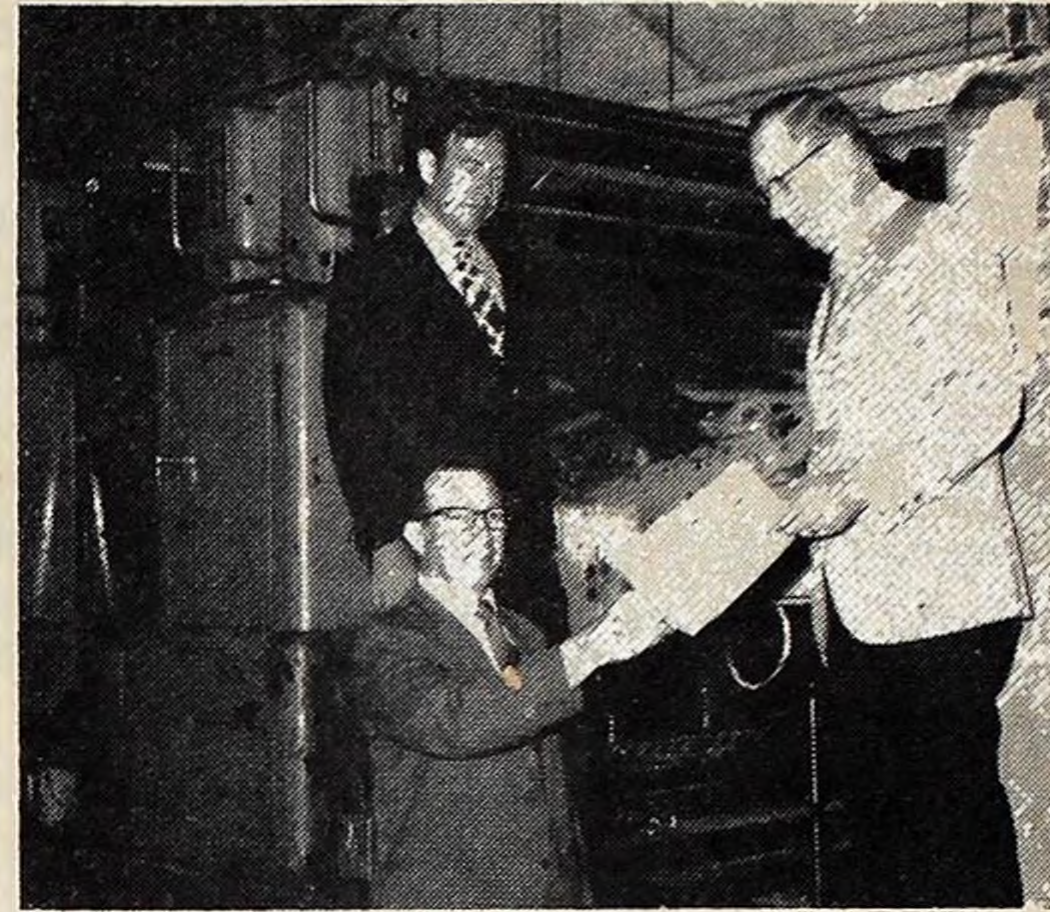
In a recent questionnaire conducted by the National Council on Aging, Fitch said, the council discovered that "a ride to church" is one of the primary concerns of most elderly persons.

"Income, health, housing and transportation" are the most pressing needs of the elderly," Fitch continued. He noted that "loneliness and isolation" seem to be the

most important personal problems of the aged.

"We have been shocked with how bad the isolation factor is with many who have gone into nursing homes," Fitch declared.

Most of the programs in which churches could participate are not expensive, Fitch continued. "There are so many areas where we can do a lot without cash—only commitment," he observed. (BP)



L/R, James E. Harris, superintendent of Missions for Holston Association, upper left; Samuel Dean, pastor of First Baptist church, Jonesboro; and George Ainslie.

## Missions In Action

# Kingsport Press Gives \$55,000 Unit To FMB; Association To Help Move

By James E. Harris

A printing press is going to Brazil!

Holston Baptist Association is joining with the Foreign Mission Board in shipping a press donated by Kingsport Press to the Baptist Printing House in Rio, Brazil.

The press will be used by Baptists in Brazil to double or triple the printing of Bibles in Portuguese. The 76-inch rotary perfecter press prints on both sides of paper, 6000 sheets of 76x54-inch paper per hour. Purchased new in 1962, the press is now valued at \$55,000.00. Equipment now being used in Brazil was purchased in the early thirties.

Holston Baptists will contribute \$10,000.00 half of the estimated cost for moving the machine to Brazil, with the money to be raised by the churches. The Foreign Mission Board will contribute the remainder of the expense.

During the association's World Missions Conference in March, two missionaries from Brazil toured Kingsport Press, and noticed that several presses were being replaced for a different type operation. The company offered the presses to the Mission Board with the stipulation that the church people bear the cost of disassembling, crating, and shipping the machines.

A group of interested laymen, pastors, the missionaries, and a technician from the Rio plant met with executives of Kingsport Press. After investigating the possibilities of shipping the machines, the association found the cost would prohibit sending more than one. The Executive Board in June action voted to raise the \$10,000.00 immediately as the press must be out of the Kingsport Press facilities by July 1.

Heading the project is Samuel Dean, pastor, First Baptist church, Jonesboro, and chairman of the Missions Committee, assisted by George Ainslie, deacon at First Baptist church, Kingsport.

This is perhaps the best opportunity for Holston Baptists in the 185-year history of the association. Response to the project has been excellent.

(Editor's Note: Mr. Harris is Superintendent of Missions, Holston Association.)



# New Drums Over Africa

By Charles D. Whitson

My childhood concept of Africa was greatly influenced by Tarzan. I saw Africa as a land of giant trees hung with vines and echoing with the sound of many drums.

When my wife and I arrived in Windhoek, South West Africa, in July 1968, I started listening for those drums. I heard the scream of jets and the roar of Diesel engines, but no drums.

Six weeks passed. Then on a cold Saturday morning, just after dawn, I heard a deep boom, boom. I listened to make certain that the sound was a drum. Should I alert the family and try to escape, or should we stay and take our chances?

The sound grew louder, and soon I could hear talking and shouting. I looked out the window just in time to see the band from a local school turn and march down the road toward our house. The band had come to practice on the nearby sports field.

## Must Understand Drums' Message

These are the new drums over Africa today. It is vital that we Southern Baptists hear them and understand their message. These drums are beating time for marching feet. Africa is coming alive. Cities like Windhoek, once remote, are in touch with the world. There is international jet service; radio is here, and TV is only a few months away.

Despite its barren appearance, South West Africa is rich. Various ores are mined, and the land is rich in diamonds and semi-precious stones. But her greatest wealth is her people. And the loyalty and destiny of her 600,000 inhabitants is our major concern as missionaries. There is much talk of communism, for Communists see the value of this country.

Baptists have been slow in accepting the challenge of South West Africa, although they have a strong work in the Republic (of South Africa). The first Baptist work in this country was a Sunday School started in a garage by a woman in Walvis Bay.

## Church Started In 1963

Later, in Windhoek, a small group of Baptists started meeting in private homes for prayer and Bible study. This soon grew into a Sunday School, and in 1963 the Baptist Church of Windhoek was organized. Laymen conducted the services, with the aid of visitors from the Republic, until we arrived five year later.

We were sent to work with English-speaking Europeans, but Sunday School classes must be provided for German- and Afrikaans-speaking children. Work among these groups, as well as the various Bantu groups, will be started as soon as possible.

Almost three years have passed, and we

have not heard the "Tarzan drums," but we have heard the new drums over Africa. They are saying that today is the day of spiritual opportunity.

We are grateful that Southern Baptists have heard these drums, and we rejoice in being here as servants of Christ and as an expression of Baptists' concern for the needs of the people of this land.

(Editor's Note: When the Baptist Church of Windhoek asked the Foreign Mission Board to help it by providing a pastor, the board responded by sending Charles and Betty Whitson as missionary associates. They are the first and only Southern Baptist missionaries to serve there. Both are Alabama natives; he is from Bankston, and she is the former Betty Huckabee of Buffalo. They went to Windhoek from a pastorate in Manchester, Ga.)

## Baptist Musical Group Gets National TV Slot

**HOLLYWOOD, Calif.**—When the "Carol Burnett Show" goes off the summer television schedule, a variety show featuring a musical group from the Lemon Grove Baptist church near San Diego, Calif., will take over as the summer replacement.

"The Newcomers," a program hosted by TV personality Dave Garroway, will both open and close with music by 10 talented Baptist youth who call themselves "The Californians." The show is slated on CBS stations at 10:00 (9:00 central time) Monday nights.

The group was organized three years ago by Bill Hawes, minister of music and education for the Lemon Grove Baptist church, by selecting some of the top singers from his 75-voice church youth choir.

Appearing on national television, before an estimated viewing audience of 40 million people, is something the group never dreamed of, Hawes said. (BP)

## Moral Scene

● Women are gaining rapidly in at least one traditional area of male supremacy—crime. Statistics across the country disclose that the female crime rate for most offenses is rising faster than the male rate. In Los Angeles County, for instance, male arrests went up 10 per cent in 1970 while female arrests rose 23 per cent in the year, an increase that Sheriff Peter Pitchess called "startling." Federal Bureau of Investigation figures show that from 1960 to 1969, male arrests for major crimes rose 61.3 per cent. For females, the increase was 156.2 per cent. Thus, women accounted for 16 per cent of the arrests for major crimes in 1969, compared with 10 per cent in 1960. Among juveniles, the increases in arrest

## WMU Staffer Is Named By Tennessee Auxiliary



Oakey

Mrs. Sara Louise Oakley, native of Roanoke, Va., is the new Director of Mission Friends and WMU Enlistment and Enlargement for the Woman's Missionary Union of the Tennessee Baptist Convention.

Mrs. Oakley, member of First Baptist church of Dallas, Texas, and worker in the church's Good Shepherd Mission, was employed with Zidell Properties of Dallas.

The former elementary director of Cliff Temple Baptist church in Dallas, she has one daughter, Mrs. Ferrell Blankenship of Hattiesburg, Miss.

## Retiring Baptist Leader Says Men Must Pay Price to Lead

**GLORIETA, N.M.**—Southern Baptist leader W. L. Howse, soon to retire as director of the education division, Southern Baptist Sunday School Board, gave his parting advice to teachers and leaders during his last official address here.

"We can't ask the world to stand still," he said. "Education in the future perhaps will focus upon helping people to cope with change. This is the great need in American education."

Speaking to more than 1400 participants in a Teaching and Training Leadership Conference at Glorieta Baptist Assembly, Howse said that Southern Baptists must be willing to struggle to learn and to keep abreast of the times.

"We are what we make ourselves to be; our churches are what we grow them to be," he said.

Every leader must learn to handle criticism, for he will learn more from the criticism than he will from the compliments he receives, said Howse.

"A leader is paid to take hostility and not disassociate himself from the people," he said. "Leaders of today and the future must learn to take hostility, improve themselves by it and go on to serve."

were 78.2 per cent for males and 211.8 per cent for females. The heaviest increases in crimes by women are those against property, such as larceny and embezzlement, and in narcotics violations. But women are also committing more robberies, assaults and crimes involving alcohol.

(By Steven V. Roberts, *The New York Times*, 6/13/71)



# Tennessee News Briefs

**Walter R. Guyton**, academic dean at Carson-Newman college, Jefferson City, has been elected president of the Dean's group of the Association of Southern Baptist Colleges and Schools.

Over 200 attended the New Duck River association-sponsored Youth Retreat at Horton State Park recently.

**Frank W. Kroetz**, M.D., is the new director of the Cardiac Laboratories at Baptist Memorial Hospital in Memphis. **Kroetz** comes to the hospital from the University of Iowa where he was Director of Hemodynamics Laboratory of Internal Medicine.

A new baptistry has been completed by New Shepherd Mill church, Hamilton County association. **Edward Millaway** is pastor.

**B. V. Christian**, retiring as pastor of Longview church, New Duck River association, after 16 years, was honored recently by his congregation and presented a silver service set and a family Bible. **Willie Neal** will serve as new pastor for Longview.

**A. T. Royer**, pastor at First church, Shelbyville, is recovering from recent orthopedic surgery. He is expected to be back in Shelbyville in early July.

**Garner E. Norfleet** and **Jack C. Bell** were ordained as deacons at Fairview church, Nashville. **Marion E. Smith** is pastor.

**William Kelton**, pastor of Short Creek church, New Duck River association, and English professor at Belmont College, received his Ph.D. degree in English at Vanderbilt's spring graduation.

**Paul Williams**, **Tom McCoy**, and **J. U. Haynes** have been ordained as deacons at Grace church, Ripley. **William E. Boyer** is pastor.

**Dwight Guy**, a sophomore, has been named president of the Baptist Student Union at Cleveland State college, Cleveland. **Guy**, son of **Mr. and Mrs. Stanley B. Guy** of Benton, is serving on the staff of Calvary church, Cleveland, this summer.

The Library staff of McCalla Avenue church, Knoxville, gave the church library a fifteen volume set of encyclopedias, **The New Schaff-Herzog Encyclopedia of Religious Knowledge**.

Complete remodeling of the pastorium, which included installation of central heat and air-conditioning, addition of a family room, modern kitchen, wall-to-wall carpeting, and a two-car garage, has been completed by Pleasant Grove church, Chilhowee association. Carpet and air-conditioning has been installed in the church building and the parking lot has been paved. **Dan J. Dunkel** is pastor.

Friendship church, Chilhowee association, licensed **Jerry Vittetow** to the ministry.

**James McCulla**, new pastor at Rockford church, Chilhowee association, has moved into the church's pastorium.

## LEADERSHIP CHANGES

Buffalo Grove church, Jefferson County association, has called **Harvey Evans** as pastor.

French Broad church, Jefferson County association, has called **James Lee** as pastor.

**Lloyd Brunson** is the new pastor at Mill Spring's church, Jefferson County association.

**Earnest Holland**, recent Belmont college graduate, has resigned as pastor of Rover church, New Duck River association, to enter Southern Baptist Theological seminary, Louisville.

**Quinnie Harper** has been called by Central church, Chattanooga, as summer youth director and Assistant to the Pastor. **Ansell T. Baker** is pastor.

**Ben L. Peacock** has resigned as pastor of East Lake church, Chattanooga, to accept the pastorate of Arlington church, Jacksonville, Fla.

Belmont college graduate **Roger Freeman** has resigned as pastor of Fosterville church, New Duck River association, to attend New Orleans Baptist Theological seminary, New Orleans.

**Glenn Blevins** is the new pastor of Middle Valley church, Chattanooga.

Signal Mountain church, Chattanooga, has called **Jerry D. Walker** as minister of Music, Education, and Youth. **A. Moncrief** is pastor.

**Frank Ellis**, pastor of Cornersville church, New Duck River association, has been called to Tabbs Creek church, Oxford, N.C. The Belmont college graduate will enter Southeastern Theological seminary in Wake Forest, N.C.

**Wayne McCorkle**, former pastor of Crofton church, Crofton, Ky., is the new pastor of First church, Hermitage. **McCorkle**, who teaches business education at John Overton high school, Nashville, is a graduate of Bethel college, Hopkinsville, Ky., and Murray State university, Murray, Ky. The **McCorkles** have one daughter, **Kelly**, age three.

Village church, Chilhowee association, has called **Alexander Nisbet** as pastor.

**Ted L. Huckaby** is the new pastor of Everett Hills church, Maryville.

## Children's Homes

### Three Necessary Books

By **James M. Gregg**,  
Executive Director-Treasurer

I remember the following story from my boyhood.

A Baptist pastor stopped by the county weekly newspaper office and asked the editor to run an announcement of his church revival scheduled for the first week in August. The editor, sensing his dedication and complete sincerity suggested that he give him the facts for an article. This is what the pastor told him, "There's preachin' mornin' and evenin'. Three books are necessary: the Bible, the hymnbook, and the pocketbook. Come and bring all three."

The old preacher was Biblical, we are to "Preach the word." That is basic. Paul urged in Ephesians 5:18-19, "—be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Again Paul urged the early Christians in Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

Because of our love for Jesus and our belief in the importance of these books, Tennessee Baptists gave through Thursday, July 1, \$205,137 to the Mother's Day Offering. This is \$32,763 over the same period last year. To God be the glory! Our books (Children's Homes books) are kept open for this offering through July 31. You still have time to make this another record offering. Thank you, Tennessee Baptists!

### Smithwood Church, Knoxville, Damaged Heavily By Fire

Arson is suspected by Knoxville fire officials in the \$75,000 blaze that gutted the sanctuary and recreation room of Smithwood church, Knoxville, June 29.

The fire, reported by two youths at 10:50 p.m. was believed to have started in the basement and burned through the ceiling and floor. The church's steeple acted as a "flue" and drew flames from the basement through the bell tower. Heavy smoke poured from the blaze in the basement of the recreation room.

Knoxville Fire Chief John Anderton and arson investigator, Glen Underwood, said the two separate fires, one in the basement below the sanctuary and the other in the recreation room, made it look suspicious to arson.

On May 14, another fire was discovered in the recreation room basement but was extinguished when food containers exploded putting out the fire before causing extensive damage.

James Abernathy is pastor of Smithwood.





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# God, The Christian And Government

By Howard S. Kolb, Pastor  
Audubon Park Baptist Church, Memphis

**Bible Study Passages: Romans 13:1-7;  
Judges 9:8-15**

This lesson is truly relevant for our day and time. So many, seemingly, are determined to overthrow the government, "the establishment". Those who want to do so seem to indicate that the overthrow of the government is the only path for the youth of today to pursue. Also, those who want to do away with the government have nothing to offer as an alternative.

There is another avenue open for us today other than the overthrow of the government. The Christian would do well to ponder the great Christian truths given from God's Word to us in this lesson and the one that follows next Lord's Day! Next week's lesson will help answer some questions left unanswered in the lesson this week.

## I. Christians See Government As Ordained Of God (Rom. 13:1-2).

When Paul teaches that government is ordained of God he does not have any particular form of government in mind. Paul is arguing for government and order, not for any special form of government. Every soul, every man is to be subject unto the higher powers because they are of God. The word "higher" means one who excels us in authority, one who is above us in authority. The word "powers" is often used of those in whom power is vested (Luke 2:11; Eph. 1:21; 3:10). Failure of man to submit to civil authority constitutes resistance to the purposes of God (Rom. 13:2). We are to obey governmental leaders because they derive their authority from God. Failure to do so brings damnation, judgment, punishment (Rom. 13:2).

## II. Christians Subject Themselves To Government (Rom. 13:3-5).

Christians must "needs be subject" (Rom. 13:5) to government for conscience' sake. It is the religious thing to do (I Pet. 2:13). The Christian is never free to do wrong even on the demand of authority (Acts 4:19, 5:29). If civil authority commands Christians to violate the laws of God, then, Christians must obey God rather than man.

God wants government to be a terror to those who work evil. The failure of govern-

ment is not discussed in this passage, but a government condemns itself when it descends evil, to injustice. Government is to check and control evil men by means of law and penalties. Government is not to condone and coddle criminals.

Christians are to "do that which is good" (Rom. 13:3) and good government will praise them for it. The chief governmental officer is the servant of God and the symbol of authority (Rom. 13:4). He is "an avenger to execute wrath upon him that doeth evil."

Christian respect for and submission to government is a matter of conscience and not fear (Rom. 13:5).

## III. Christians Support Government (Rom. 13:6-7).

Three words in these two verses point out the duty of Christians to support government. The words are—dues, tribute, and custom. Paul said: "Render therefore to all their dues" (Rom. 13:7). The word "dues" means debts as in Matt. 18:32 and Rom. 4:4. Dues are what one is under obligation to do. The word "tribute" refers to tribute paid to a subject nation (Luke 20:22; 23:2). The word "custom" refers to tax support, all revenues, for the support of civil government.

The New Testament teaches that a Christian is to support government. Nothing was so grievous and offensive to the Jews as the paying of tribute to a foreign power.

## IV. Christians Should Seek Good Governmental Leaders (Judges 9:8-15).

This passage, Judges 9:8-15, is a little known passage but is a passage of unusual interest. Few people know that Israel had a king before Saul, an illegal king in the person of Abimelech, the son of the great judge, Gideon.

The Scripture tells us the Israelites were looking for a king like the nations round about them. Gideon had been successful against the Midianites and the people asked Gideon to become their king (Judges 8:22). Gideon responded by saying: "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you" (Judges 8:23).

When Abimelech made himself king he had all of Gideon's sons put to death ex-

cept the youngest who escaped, Jotham (Judges 9:5). Jotham spoke this parable to reveal the true character of Abimelech. He told how the trees met together to choose a king. The olive tree, the fig tree, and the vine were offered the kingship. All three refused because they did not want to give up their purposes, divine purposes. Israel was forced to ask the bramble bush, a low stunted tree with sharp thick thorns on drooping branches. Abimelech began to act like a tyrant threatening to burn everything up if he didn't get his way (Judges 9:15).

We have had too many Abimelechs in high places of government. Christian men should seek places of leadership in government which has been ordained of God. Christians should seek the best leadership possible!

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## Religion Around the World

Mr. and Mrs. T. Eugene Oody, natives of Loudon and employed by the Foreign Mission board since 1963, were scheduled to leave Liberia June 12 for furlough in the States. Their address is c/o James Cannon, Box 192, Loudon, Tenn. 37774.

The Southern Baptist Convention Radio and Television Commission is furnishing four radio programs to the Armed Forces Chaplains Board for broadcast to military personnel overseas.

An endowment by **Dr. and Mrs. H. L. Hester** of Liberty, Mo., of a lectureship for the annual meeting of the Association of Southern Baptist Colleges and Schools was announced by **Ben C. Fisher**, Nashville, executive secretary-treasurer of the Education Commission.

Continuance of a 1970 Asian Baptist Crusade resulted in a three-month evangelistic campaign in Bangalore, India, which reportedly drew 10,000 people to the nightly meetings. Anis Shorrosh of Mobile, Ala., was the evangelist. Ralph C. Bethea, formerly of Memphis, is the Southern Baptist missionary in the Bangalore area.

Southern Baptist missionaries, Rev. and Mrs. Dewey E. Mercer, have moved from Takamatsu to Tokyo. Their new address is:

4:6, 2 chome, Musashino Dai, Fussa-shi, Tokyo 197, Japan. Mrs. Mercer is the former Ramona Hall of Lincoln County.

Charles A. Tipp, director of Christian services for Ontario Bible college, Toronto, was elected president of the Evangelical Theological society of Canada.

Southern Baptist missionary associates Mr. and Mrs. Theo E. Sommerkamp were scheduled to leave Switzerland June 15 after completing their six-year term. Their address is c/o Mrs. Edith Childress, Box 176, Lenapah, Okla. 74042.

Scheduled to leave for Nigeria June 29 for a furlough in the States are missionaries

Rev. and Mrs. W. Donaldson Frazier. Frazier is a native of Blaine, Tenn., and his wife, the former Ina Sandidge, was born in Maryville. The Fraziers were appointed in 1956. Their address is P.O. Box 621, Carson-Newman college, Jefferson City, Tenn. 37760. July 12-Aug. 1 letters may be addressed to Blaine, Tenn.

Remember that before you can persuade a person, or teach him, or lead him to agree with you, you must get his attention. Robert J. Hastings in **Hastings' Illustrations**, a Broadman book



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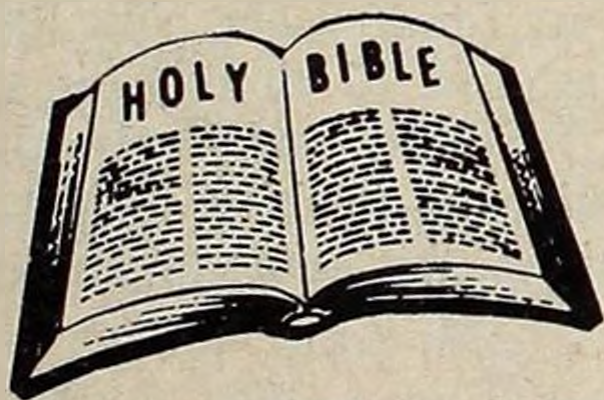
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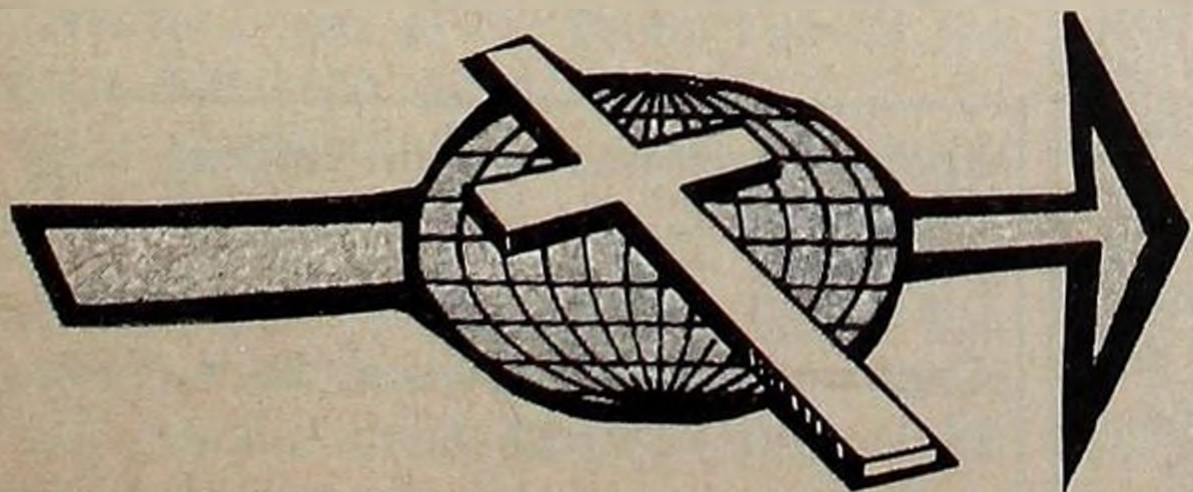


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## Cleric Leaves Church Perplexed; Camps Atop Mount Shasta

**MT. SHASTA, Calif.**—A United Methodist clergyman has planted himself on 14,162-foot peak of Mount Shasta here and says he will stay a year to protest the Vietnam war.

The Rev. Douglas Smith of Etna, about 60 miles north of snow-capped Mount Shasta, is causing a storm of irritation in the valleys below.

His congregation is somewhat perplexed by being left without a pastor. Experts on mountain scaling—Shasta is one of the highest in the U.S.—are convinced Smith is pulling a publicity stunt which could end in his death.

The clergyman says he will stay on the peak a year because "that's the length of time an American draftee would be kept in Vietnam." He added that in contrast with soldiers, "my sacrifice is for life and peace."

Smith said that he hoped motorists driving north will "look up to the mountain and know someone is on top . . . experiencing extreme physical and psychological condi-

tions in order to say we must all work and sacrifice for peace."

The 35-year-old Smith went up the mountain in mid-June, leaving his wife and three children in a one-room plywood house he constructed in Oro Fino.

Clarence Dudley, chairman of the board of the Etna United Methodist church, told newsmen that the congregation is disappointed in its pastor.

"We feel he let us down," said Dudley. "It's hardly the thing for a minister to walk off his job and go up to the top of a mountain and not inform the congregation of his plans."

Support teams report that Smith has hacked out a cave in the ice and snow which constantly cover the Shasta Peak. He was said to be short of breath from the altitude at the end of two weeks.

Residents of the town of Mount Shasta, at the base of the mountain, believe Smith is dealing with forces he knows nothing about. Snow is known to fall on Shasta in Summer.

A member of the National Ski Patrol said that when fresh snow falls, "a bunch of us will have to go up and carry him out." (RNS)

### Spain Shuts Down Magazine For Articles Backing Divorce

**MADRID**—A Spanish weekly magazine, "Triunfo", has been shut down for four months and its publishers fined \$3500 for printing articles favoring divorce and attacking Roman Catholic teaching on the indissolubility of marriage.

Spanish Radio quoted Alfredo Sanches Bella, minister of information and tourism, as saying that the government had taken the measures against the magazine because it had published four articles "which could constitute an attack against morals and good behavior."

The pro-government press, commenting on the action, said the articles were published last April and, in addition to supporting divorce and attacking indissolubility, even suggested "wife swapping and free love." (RNS)

### Local Community 'Teacher Aid' Program Seen Threatened By Court's Decision

**PROVIDENCE**—Serious doubts about the constitutionality of local school district "teacher aid" to private and parochial schools were expressed by Rhode Island Attorney General Richard J. Israel in the wake of the U.S. Supreme Court's ruling on the state's non-public school salary supplement law.

Three Rhode Island school systems have already endorsed the loan of teachers in secular subjects to hard-pressed parochial schools.

The Court upheld a lower court decision declaring unconstitutional the Rhode Island law providing that the state pay 15 per cent of the salaries of qualified teachers in non-public elementary schools. (RNS)

## REVIVAL RESULTS

Revival services at Fairview church, Nashville, resulted in 21 professions of faith, three additions by letter, and several rededications. **Robert E. Hammer**, pastor of Glencoe church, Glencoe, Ky., was evangelist and **Mrs. Sylvia Morris**, music director of Eastland Heights church, Springfield, led the singing. **Marion E. Smith** is pastor.

Evangelist **Freddie Gage** of Houston, Texas, and singer **Jerry Wayne Bernard** of Houston, led revival services at the Wilson County Crusade for Christ, June 20-27 in Lebanon. One hundred and five professions of faith were made with 150 rededications. Attendance averaged 1800 nightly.

Evangelist **Angel Martinez** and singer **Steve Taylor** led revival services at First church, McKenzie, that resulted in 50 conversions, eight additions by letter, and a number of rededications. **O. M. Dangeau** is pastor.

### J. J. Thomas Observes 50th Anniversary As Preacher

J. J. Thomas will preach his Golden anniversary message at Blooming Grove church, Cumberland association, on July 11. Thomas preached his first sermon at the church on July 10, 1921.

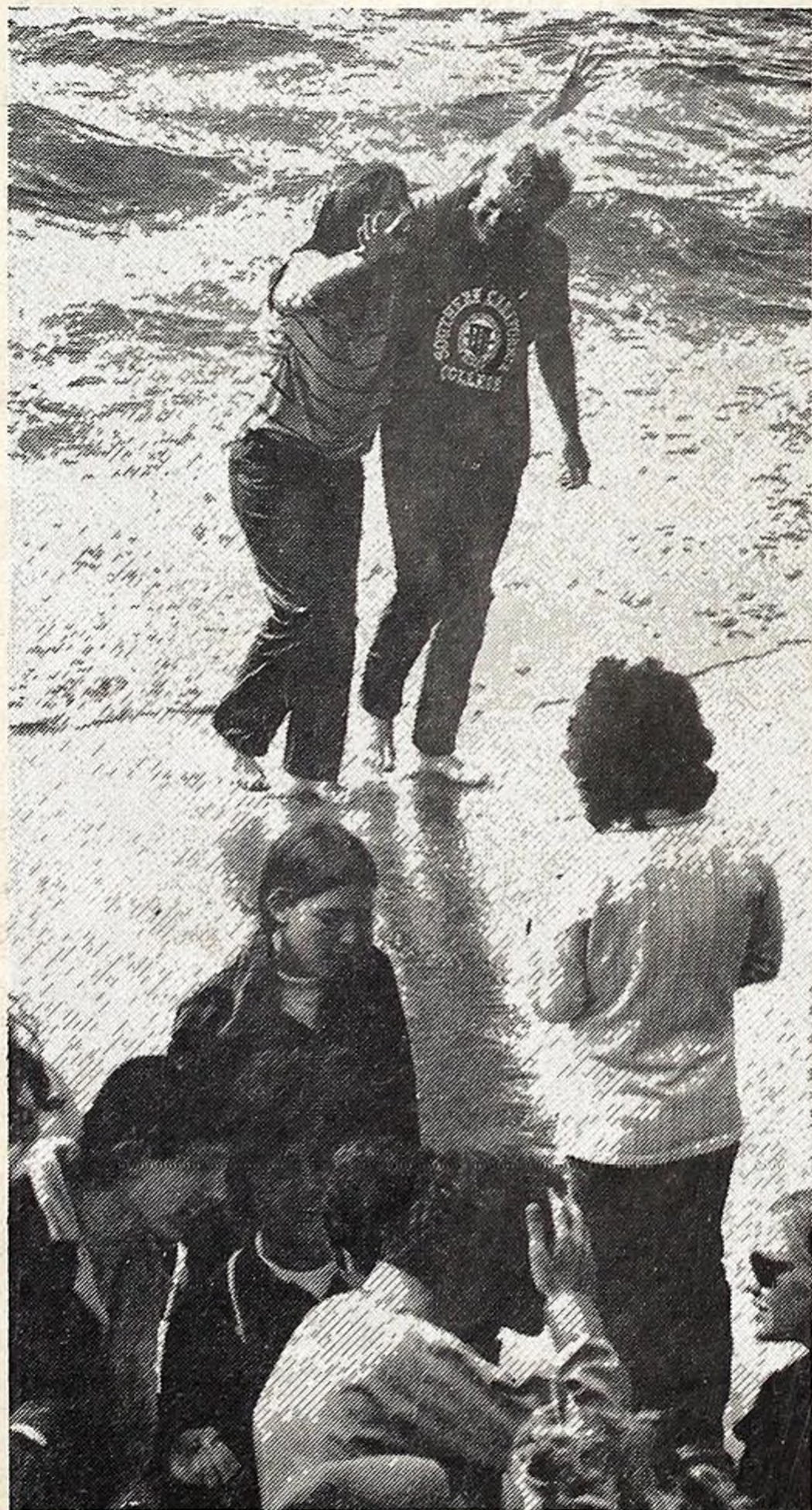
Thomas was an active pastor and associational missionary for 40 years. Now retired, he served as pastor of 22 churches in seven associations in Tennessee and Kentucky and served as missionary in New Salem and Salem associations, the latter post he held for 15 years.

### Massive Size Of Catholic School System Is Noted

**NEW YORK**—The massive size of the U.S. Catholic Church's school system was noted here following the Supreme Court decision barring the states from providing "aid" through the supplement of parochial teachers' salaries.

Nationwide, as of Jan. 1, the Catholic system's parochial and diocesan schools had 3,348,421 students; its parochial and diocesan high schools had 658,122.

(This does not include "private" Catholic elementary schools or "private" high schools. There are 65,189 elementary and 357,591 high school students in "private" Catholic schools throughout the U.S.) (RNS)



(BP) Photo

"WOW. I'VE NEVER BEEN SO HAPPY in my whole life," declared one young girl as she emerged dripping from her baptism in the Pacific. "I just love Jesus so much. Oh, praise Jesus," she said. In joy and celebration, her friends swallowed her up with open arms and shouts of praise.

(See story on page 13)

**Spend Christmas Day in Galilee!** Holy Land Tour leaving N. Y. Dec. 21. Experienced guides. Terms if wanted. **Contact H. B. Woodward, Bells, Tenn.** Phone (901) 663-3298.



# Impact Of 'Jesus Movement' In State Evangelism Plans Noted By Dowell

By Bill Sorrell

Last January, F. M. Dowell went to the Nashville airport to meet Arthur Blessitt, the mod preacher from Hollywood's Sunset Strip, who was to be the featured speaker at the Youth Evangelistic conference.

When the plane landed, another speaker for the conference, all-pro football player and evangelist Bill Glass got off the plane, much to Dowell's surprise. Dowell did not know when to expect Glass.

The two waited for Blessitt but he wasn't among the ones deplaning. Finally, Blessitt came off the plane. He walked toward the waiting Dowell and Glass and said, "Sorry about the delay, I just won that stewardess to the Lord."

Winning people to the Lord is what evangelism is all about and evangelism in the 70s is going about it in a different way, according to the Evangelism Secretary of the Tennessee Baptist Convention, Mr. Dowell.

## Taking New Surge

"In Tennessee, just as in other states across America, evangelism is taking a new surge and swing. It's what's happening now and today's youth are reaching for it like never before," Dowell said.

One surge is the nationwide Jesus movement that came to Tennessee, in part through last January's Youth Evangelistic conference. Over 12,000 young Tennesseans gathered in Vanderbilt's gymnasium for two days of "Jesus talks".

From this conference Dowell has seen a revival among the youth started in Tennessee. "A Jesus revival has started in our state and I think the Jesus movement is making an impact, I'm really thrilled and excited over it. This year has been the deepest spiritual commitment year in our state and I think it started with our Youth Evangelistic conference.

"The reports I've heard since the conference of kids witnessing have been wonderful. I think it's spiritual courage that they've gone out to witness and start Bible study groups. I know young people can't stay on a permanent high key and are not going to be keyed up all the time, but I think the conference's impact will last on and on.

## Conference Permanent Fixture

"I think the Youth conference will be a permanent fixture of the future because the pastors will keep demanding it."

One complaint of the Jesus movement, Dowell noted, was its origin outside the church, but he said, "If church leaders are smart, they are going to have to realize that people are in trouble and the church hasn't always reached them, that's why it started outside the church. The church has got to

get out there to where the people are.

"I know for the older people in the church, this Jesus movement is hard for a lot of them to take, but this is a different age. There's drugs, continuous war, television, the environment is different, there has been a breakdown in the home, one's coming and the other's going, and there has not been enough discipline. So today's youth need something to hold to."

## Adults Involved Also

While the youth can look forward to the impact of the Jesus movement, adults can involve themselves in Layman's Witnessing Conferences as another form of evangelism in the 70s. Layman's Witnessing Training materials plan and involve lay people for personal witnessing.

"We want leadership training to be available to all churches in Tennessee. We want to spend two hours for five nights showing the use of the New Testament and tract plans which would prepare the lay members to go out and witness to the people," Dowell said.

"Through Leadership Training conferences we want to spread the good news person to person. We are beginning a 12-week program, Witness Involvement Now. This is a one week intensive witnessing course carried over to different churches for 12 weeks."

Looking further into the 70's, evangelism will be involved in other statewide programs. Along with the person to person outreach through youth conferences and layman's witnessing conferences, the department is planning a simultaneous crusade in the Spring of 1974 celebrating the 100th anniversary of the Tennessee Baptist Convention.

## Church Speeches By Senators Can Cost You About \$1000

**CLEVELAND**—If your church or temple wants a U.S. Senator as a speaker, be prepared to pay about \$1000 for the privilege.

That apparently is the going rate these days for Senators willing to address religious groups. Sometimes they up their prices to what the traffic will bear, the Cleveland Plain Dealer reported. Sometimes they cut their speaking fees (rarely, though.)

Last year 73 Senators reported a record \$642,316 in earnings from speeches and writings. These honoraria were cited early

## Final SBC Registration Totals 13,716 Messengers

**NASHVILLE**—Final registration at the Southern Baptist Convention in St. Louis totalled 13,716, only 21 more registered messengers than attended the 1970 convention in Denver.

The number of registered messengers ranks the 1971 convention in St. Louis as the fifth best-attended in Southern Baptist Convention history.

Record attendance was at the 1969 convention in New Orleans, when 16,678 messengers registered. The 1965 convention in Dallas ranked second with 16,053 messengers, the 1968 convention in Houston was third with 15,071; and the 1967 convention in Miami Beach, with 14,794 messengers, ranked fourth.

The final count of 1971 convention messengers, including a breakdown by states, was tabulated by the Southern Baptist Historical Commission here which microfilmed each of the registration cards.

Of the 13,716 messengers, Missouri claimed the largest number, with 1760. Second largest number of messengers, 1260, came from Texas.

**North Carolina ranked third with 1010, and Tennessee was a close fourth with 1008.**

Rounding out the ten states with the largest registration were: (5) Alabama, 949; (6) South Carolina, 796; (7) Kentucky, 790; (8) Georgia, 776; (9) Illinois, 763; and (10) Mississippi, 759.

Registration from other states (listed alphabetically) was as follows:

Alaska, 6; Arizona, 51; Arkansas, 461; California, 176; Colorado, 55; Connecticut, 6; Delaware, 4; District of Columbia, 42; Florida, 512; Hawaii, 12; Indiana, 179; Kansas, 154; Louisiana, 409; Maryland, 122; Massachusetts, 4;

Michigan, 79; New Jersey, 20; New Mexico, 96; New York, 34; Northern Plains Convention, 28 (includes Montana, 7; North Dakota, 1; South Dakota, 11; Wyoming, 9); Ohio, 210; Oklahoma, 530; Oregon-Washington, 36; Pennsylvania, 36; Rhode Island, 4; Utah-Idaho, 12; Virginia, 531; West Virginia, 30.

In addition, two messengers from the Panama Canal Zone and one for Puerto Rico registered. There were 15 registration cards that did not indicate a state. (BP)

in June by Congressional Quarterly and later in more detail in a Congressional Quarterly Fact Sheet.

Under Senate rules, Senators are required to report income from speeches and writing—in the previous year—by May 15. They must disclose the amount and source of each honorarium of \$300 or more.

Jewish groups are by far the best payers in religious circles for big name Senators, with Protestant organizations somewhere mid-way and Catholics trailing. (RNS)



# The Sin Of Hardheartedness

By W. R. White  
Baylor University, Waco, Texas

**Basic Passages:** Proverbs 14:31; Amos 4:1; 5:11-12; 8:4-6; 1 John 3:17; Mark 10:17-22.

**Focal Passages:** Proverbs 14:31; Amos 5:11-12; 1 John 3:17; Mark 10:17-22

Most of us are concerned about the plight of the needy. There are several causes for seeming unconcern. There are some misgivings on the part of many. A large number believe that the figures as to poverty are highly questionable estimates. Others feel that many could greatly improve their own conditions if they would. There are those who feel that much money is being wasted in poor management and that too much is spent on overhead. Yet there is a feeling that there is a residue of seriously needy being neglected.

There are other causes of seeming hardheartedness. Big collective community efforts each year, while very essential, provide excuses, not reasons for not being disturbed about other needs not being met. A constant reciting of figures about poverty has created a familiarity that has bred an indifference instead of action in so many instances.

A new appeal, a new approach and a new program of solution must be forthcoming. Self-examination as to personal compassion is imperative. Individual ministry to individual cases of need, in addition to support of collective efforts, will help to keep our compassion warm and responsive. Through study of the great pertinent passages of the Bible deep concern will be engendered.

## HONOR DIGNITY OF HUMAN PERSONALITY

Proverbs 14:31

In ancient times poverty and affliction signified either inferiority or divine disfavor to so many. These unfortunate people were to be looked upon with disdain. To oppress them did not seem unjust to those more prosperous and fortunate.

The Bible teaches that this is grievously wrong and a reflection on his Creator. To respect and honor the dignity of human personality honors God. In fact, to have pity on the poor redounds to God's glory.

## IT COSTS TO IMPOVERISH OTHERS

Amos 5:11

From the days of Amos until now there are those who have defrauded or impoverished others in order to enhance their own good fortune. In fact, some would even ruin or crush others to enrich themselves.

Sometimes this was done within the law. The same practice goes on in our country, perhaps not so flagrantly nor so frequently.

Such prosperity will do these people no good even in this life. It will cost them more than they will ever get out of it. If not in money, they suffer in more disastrous ways.

## SINFUL ACQUIESCENT SHARING IN INJUSTICE Amos 5:12

There are people who deliberately make it hard for the righteous. They take a bribe to pervert justice toward the poor and defenseless.

God is fully aware of this and is very sensitive about it. He will not wink at it or forget it. He has a way and a day of reckoning. It may not come immediately but will come inevitably.

## TRUE PIETY IS MARRIED TO REAL PITY 1 John 3:17

If we are able to help and know a case of real need, we will not harden our hearts against compassionate charity. That is, provided we really know God in Christ having His indwelling love in our hearts.

Genuine religion visits the widows and fatherless in their needs. We refer to piety and pity in no empty sentimental way but in a robust and dynamic manner.

## MASTERED BY THE MATERIAL Mark 10:17-22

The rich young ruler was an exemplary and religious young man. He observed the ten commandments in the letter, if not in the spirit. Evidently he paid the basic tithe regularly and the extra tithe for the poor at stated times.

Yet he evidently loved his wealth more than he loved his Lord and his fellowman. Christ put him to the test on this. He was asked to sell all that he had, give it to the poor, take up his cross and follow Christ.

He was greatly moved toward Christ and Christ was toward him. It would have been such a beautiful relationship. Like Abraham, we must be willing to give up the apple of our eye for the Lord and others. In the case of the ruler, he was not willing to put himself on the cross and his all upon the altar.

This young man did not have great wealth, it had him. He was willing to make what he had in a material way his master instead of Jesus Christ. His possessions possessed him and were his master. If he had been willing to have surrendered all, he would have mastered all.

## Church Music

### Tennessean Honored

By Frank Charton

Almost buried on page six of the June 17 issue of the **Baptist And Reflector** was a one-sentence account of the most important story to come out of the recent Southern Baptist Convention meeting in St. Louis, . . . at least for the musicians in Tennessee.

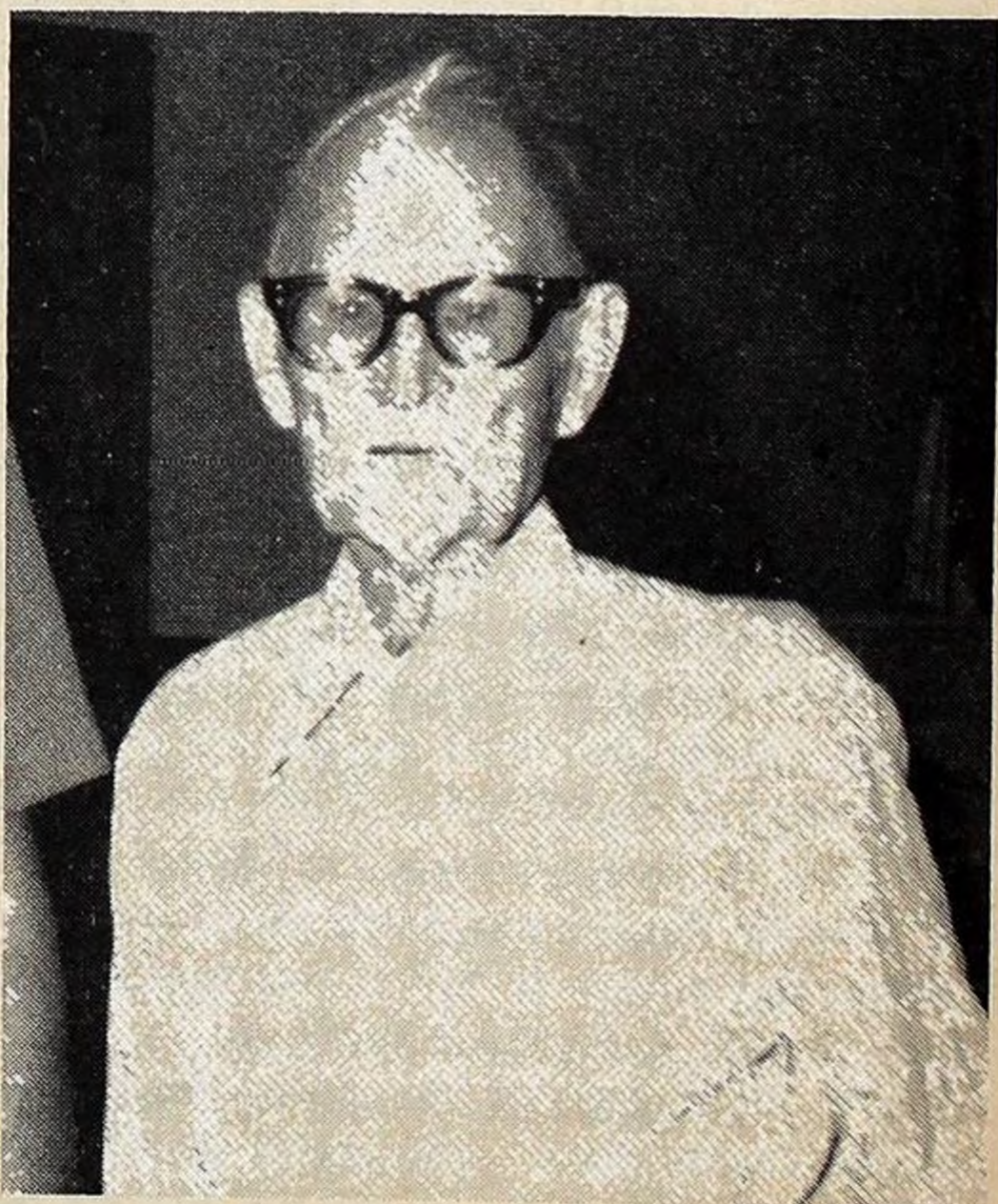


Perry

Carl Perry was elected president of the Southern Baptist Church Music Conference in St. Louis last month. This is an organization representing Southern Baptist Ministers of Music, choir directors, organists and pianists, all association and district music officers, music educators in our Baptist colleges and seminaries, and those

who are connected with the music departments in our state conventions and the Convention-wide church music department. As president, he will have the responsibility of representing the conference at various meetings throughout the next two years, of coordinating the work of the conference, and of planning the annual meeting next year in Philadelphia and the following year in Portland, Oregon.

Perry, a native of Danville, Virginia, who served First Baptist of Asheville fifteen years before coming to Knoxville, First, in 1967, has been active in all civic and denominational music events during the past four years. He has served as past president of the Volunteer State Chorale and has been an adjunct voice teacher at Carson-Newman College since September.



**T. T. Hodge, 101 years and eight months old**, attended a Brotherhood meeting at Grace church, Big Hatchie association, recently.



# From the Executive Secretary

By W. Fred Kendall

One of the privileges that an Executive Secretary has is that of being invited to share in so many of the rich experiences of the churches. There are so many anniversaries and so many events which mark high points in the history and life of a congregation. Many of these services reach high spiritual experiences which will long be remembered and which serve as a real blessing to all who are privileged to be present.

I have just had such an experience in attending a pastor's 25th anniversary. This is a quarter of a century and marks a sustained fellowship with a great growing church. It was also homecoming day at which time members returned and friends came from other churches. This happy occasion was at East Ridge in Chattanooga where Brother Henry Preston has served as the beloved pastor since June 1946.



Kendall

During recent years there has been so much criticism of the churches and so much has been said and written about what is wrong with the churches and the pastorate has fallen into disrepute among theological students and others. So many have exploited bad situations and so many articles have been written on "Why I quit the ministry."

The anniversary at East Ridge was an opportunity to evaluate the work of a pastor who has a strong feeling of a divine call, who feels that the Holy Spirit led him to this church, and who has given his best to his people in loving service. The church honored him and his beloved companion who has been a splendid helpmate through this quarter of a century.

I believe this affords us an opportunity to see the true relation of the pastor as the shepherd and the church as his flock. Jesus used the Palestinian shepherd as the model. The word pastor means shepherd. Jesus pictured himself as the Good Shepherd in the tenth chapter of John. He set the model. He loved his flock and knew them by name.

This is Christ's plan for the church. The pastor is to be their spiritual shepherd. He is to love the flock. He is to proclaim to them the Word of God for guidance and instruction. He is to lead them into true spiritual growth. He weeps with them when they weep and rejoices with them when they rejoice. He points the way as they follow Christ who is the true Head of the church. He guides and inspires, he instructs in the ways of righteousness, he ever calls for a closer walk with Christ and the higher way.

The term shepherd and the flock is a picture of mutual love. The flock must respond

On Matters of

## Family Living

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



### If We Don't Feel For Others We're Certain To Fail Others

"Many parents worry needlessly about their children, forgetting that growth is inescapably painful, that mistakes are necessary and that change is inevitable," James T. Sweeney, executive director of the Family and Children's Society reminded in a speech here.

Much misunderstanding between youngsters and parents could be avoided, he believes, if each family member developed the habit of asking himself in times of disagreement and irritation, "How does this person feel in order to be able to say or do this?"

If we do not think about each other in a family, we may make mistakes with each other, pointed out Sweeney, "but if we do not feel for each other, we are certain to fail each other."

When parents hand a child over to a family agency with a "here, you fix him" attitude, about 90% of the time it's the parents' marriage that needs fixing, according to the family living specialist.

"The youngster is acting out normally in an abnormal, hostile and angry setting."

The family is still "one of our last few bastions where people can feel comfortable with themselves," reminded Sweeney. To achieve this, couples must train themselves to see each other as "individuals dragging a long chain, formed over the years by experiences, expectations, roles played, defeats and victories. Each of us drags this chain into marriage."

By examining the links in our own chain, and identifying the links in the other's chain, wives and husbands are finally able to forge a good life together . . . for themselves and their children, who are collecting links for their own life chains.

to the shepherd with love and cooperation. A great church makes a great pastor and a great pastor grows a great church. They each help the other and respond to the other in the bonds of the love of Christ.

The record of the years is written in the lives of persons. Churches are people, families, individuals. A pastor enters into many of the crises of the lives of the flock—birth, death, marriage, the conversion experience, baptism and many others. His life makes an impact on so many. Memories come back of so many high hours to bless and to point up the fruit he has borne.

This is all to say that the pastorate is still a rich and rewarding place to fill for

## Historically:

### From the files

#### 50 YEARS AGO

Mrs. Helen Barrett Montgomery of Rochester, N.Y., was elected president of the Northern Baptist Convention, Des Moines, Iowa. She was the first woman to hold that position.

A new church was organized at Yuma with 22 charter members. A. U. Nunnery of Parsons served as pastor.

#### 20 YEARS AGO

Ramsey Pollard, pastor, Broadway church, Knoxville, was selected to bring the annual sermon to the annual meeting of the Southern Baptist Convention, Miami, Fla. in 1952.

James C. Furman of Nashville, executive secretary-treasurer, United Dry Forces of Tennessee, Inc., was granted a Fellowship to the Institute of Scientific Studies for the Prevention of Alcoholism. The institute was conducted at Loma Linda, Calif.

J. D. Grey, 44, pastor, First Baptist church, New Orleans, La., and a graduate at Union university, Jackson, became the youngest president ever elected by the Southern Baptist Convention.

#### 10 YEARS AGO

Immanuel church, Lawrenceburg, meeting in the American Legion building, was officially constituted and called Arthur H. Hottel as pastor.

Teddy Evans, associational missionary in Hardeman County association for over six years, resigned to accept a similar position with McNairy County association.

Bethany church, Nashville, Charles H. Pruett, pastor, transferred its property and possessions, including 75 members, and merged with Hillhurst church, Nashville. E. L. Slate, pastor at Hillhurst, served as pastor of the combined groups.

Christ. It is a destiny in response to the call of God. Paul said in Eph. 4:11 where he was discussing the distribution of divine gifts, "and some to be pastors." God endowed some men to be shepherds of His flocks and he has called them and promised to go with them. It is a rich and rewarding life, even though a difficult one, in a chaotic world.

We rejoice in the many men who have stayed for a long number of years and who have found the way blessed by the Lord with a wonderful flock of His people.



# The Jesus Movement: What Is It, And Why?

By the Baptist Press

"HAL-lay-lu-ya, hal-LAY-lu-ya, Hal-lay-LOOO-ya."

Arms around each other's shoulders, they sway to the soulful, rhythmic chorus. Back and forth they sway, their voices ebbing and flowing.

Beside you, a girl almost whispers: "Wow, man, Jesus is really heavy."

Turned on, the crowd is celebrating the crystalline beauty of a new discovery: Jesus. The young people have found him—suddenly, unexpectedly, breathtakingly. Jesus is theirs. He is where it's at.

"Wow. Jesus Loves you. It's out of sight. Oh, wow! Praise the Lord."

Their faces glow. Their eyes sparkle. Their cheeks flush with the passion of their new belief.

For three to four hours, they sing, pray and study the Bible. They hold hands, interlock arms, move with the music. They raise their hands high, as if to reach heaven.

A rock group plays. It is hard rock; but pure, unadulterated, undiluted gospel in content.

## Music Key Factor

The music, itself, is a key factor in the movement, for the movement rides the crest of the guitar's sound wave, pushed and pulled by the pandemonium of youth . . . to who knows where?

It is a religious phenomenon, striking suddenly with a mysterious, charismatic sympathy. And it scares you, because you can't understand it or explain it away. It stomps out rationality.

One manifestation, you could account for; even two, perhaps. But look at those kids grooving on Jesus in Long Beach, Calif. Look at the tears running down the faces of those Oklahoma youngsters; those crowds jabbing their "one-way fingers skyward in Tennessee and the hot, clasped hands of those teenagers in North Carolina.

The Jesus movement is sweeping the country, from the Pacific to the Atlantic. It's real. So real you run out of adjectives. It's bright, dizzying, exciting, unnerving, vibrant, puzzling, ecstatic, even frighteningly simplistic.

It is unorganized, free-wheeling, unstructured dynamite. A non-movement led by non-leaders. Ask the kids who started it, and they reply seriously: "The Holy Spirit." And who leads it? "Jesus Christ," they reply.

## Raging Like Brush Fire

For lack of a better word, the "movement" is raging across the nation like a wind-driven brush fire, jumping any obstacle to break out in dozens of forms and dozens of places.

A "Jesus Festival" in Evansville, Ind., draws thousands. Young people pour into revival meetings in Texas, Oklahoma, New Mexico, Ohio, Kentucky, Florida. Georgia teens organize a high school youth for Jesus. In Birmingham, Ala., they picket a pornographic book store.

Christian communes soaring up in major cities across the country. Thousands are baptized dramatically in the Pacific Ocean. "Jesus freaks" roam the streets "rapping" about Jesus with everyone they meet. Teenagers take over revivals in local churches and spend hours "sharing" their faith, experiences, and testimonies. High school students take their Bibles to school and avidly read the scriptures at every spare moment.

They are intensely evangelistic, highly legalistic. They believe the Bible word-for-word, literally. They are pietistic. Many have received "the baptism of the spirit." And they are convinced: Jesus is coming again, SOON!

## "Jesus Is In"

During the first half of 1971, Jesus was "where it is at, man," among the youth of the nation. Drugs are out, Jesus is in!

Discarded is the drug culture in which minds were left dizzying with psychedelic hangovers. Discarded is the try-anything craze that sent them scurrying after any thrill, from sex to satanism. Gone is the gut-deep emptiness. The search is over: Jesus is the answer.

Like all new "movements," it has attracted the national spotlight of the news media. **Life** and **Look** carried big picture spreads. **Time** and **Newsweek** devoted shorter pieces to it. Most focused on the locality where the movement has been most intense—Southern California.

It is in the churches. It has touched Southern Baptists. Not all the participants in the movement should be labeled "Jesus freaks."

In Houston, a "Spiritual Revolution Now (SPIRENO)" crusade sponsored by the First Baptist church resulted in more than 11,000 decisions, including 4014 professions of faith. The pastor of the church estimates that 70 per cent of the converts have been baptized and shepherded into some church in the city.

Record crowds of teenagers, including an estimated 20,000 who packed the coliseum in Greensboro, N.C., attended youth evangelism conferences in Tennessee, North Carolina, and Illinois. Dignified, formal First Baptist church of Nashville, reverberated with the "Jesus yell", following the Tennessee youth evangelism conference.

## Not Confined To Cities

But it isn't confined to the big cities. A SPIRENO crusade in Hamilton, Ohio, led by Evangelist Richard Hogue resulted in 873 decisions, including 700 professions of faith. More than 7000 jammed a local auditorium for the final service.

In California where the movement is the most intense, eight young men take turns preaching in weekly youth services at Truett Memorial (Southern) Baptist church of Long Beach, and kids by the dozens "testify" of their faith in Christ.

First Baptist church of Beverly Hills, just two blocks from Sunset Strip, supports weekday rock concerts during the summer and attracts kids by the hundreds.

Jesus' presence is felt in California among the youth. At Bethel Tabernacle, a small plain church in the Los Angeles suburb of Redondo Beach, a "revival" has been in progress for three years, seven services a week, mostly packed.

Pastor Lyle Steenis says more than 4200 drug users have passed through Bethel during that span. Most were cured. He speaks of a "30-second withdrawal" with Jesus.

## "Everything, But Nothing"

Blessitt, in a lengthy article carried by Religious News Service, had another theory. In the 1960s youth became disillusioned with the "American dream" of material utopia. "They had everything, but nothing," he suggested. "They were bored sick and floating in a vacuum. They decided they didn't want to work as hard as their parents and then be as miserable as their parents."

Along came the hip movement, and the drugs, but once the trip was over, they had to face reality. Eastern mysticism offered no more of a solution than did the "cold and sterile churches" of the adults which, he said, either stood for nothing or tried to give political solutions to spiritual problems. But in "turning on" to Jesus, young people have found the Jesus of the Bible, not a "watered down Jesus," he said.

Whatever it is, and whatever it is happening, one thing is sure. The Jesus movement is real. It's alive—vibrating, pulsating, ebbing and flowing across the nation. Where it is going, no one knows.

It's big, and getting bigger. And it's going to shake some people before it's through. Maybe you . . .

EDITOR'S NOTE: This is the first of a five-part story on the Jesus Movement. The series is based on an 80-page combined June and July issue of "Home Missions" Magazine. It was written for the magazine by Editor Walker L. Knight and associate editor Everett Hullum Jr., who also man the Baptist Press Atlanta Bureau. Re-write for Baptist Press is by Assistant Director Jim Newton.

LEBANON TN 37087