

# Baptist And Reflector

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'Anything Unclean . . . Any Man Unclean'

By T. B. Maston

"Do not consider anything unclean that God has declared clean. . . . God has shown me that I must not consider any man unclean or defiled" (Acts 10:15, 28, TEV).

These two verses from Acts 10 represent considerable progress on the part of Peter. On the housetop God had told the prejudiced Peter not to call or consider anything unclean that God had declared clean.

Peter was perplexed by the vision. In the house of Cornelius he saw more clearly what God was preparing him for on the housetop. It was a more or less natural but also a very difficult step for Peter from the housetop at Joppa to the house of Cornelius at Caesarea. Talking with Cornelius and in the presence of the people Cornelius had gathered, Peter saw the lesson that God was seeking to teach him in the vision at Joppa. Now he saw that it was not primarily about clean and unclean animals but about "clean" and "unclean" people.

No wonder the first words of Peter when he started to speak were, "I now realize that it is true that God treats all men alike." He is no respecter of persons or shows no partiality. No man is "unclean" or "defiled" because of his class, color, or condition of life.

Have we progressed far enough to hear

the word of the Lord, "Do not consider any man unclean or defiled"?

Former SBC Hospital Names Mathews Executive Director

JACKSONVILLE, Fla.—George Mathews, administrator of Baptist Memorial hospital here for the past five years, has been named to a newly-created position as executive director of the former Southern Baptist Convention-owned hospital.

Baptist Memorial hospital in Jacksonville is one of two hospitals previously owned by the SBC, but released to a private, self-perpetuating board of trustees last June.

Mathews was named to the new position as executive director by the board of Southern Baptist Hospitals, Inc., meeting in New Orleans where the other hospital in the system is located. He had been on the hospital staff since 1960, serving as assistant administrator before becoming administrator in 1966.

The new position as executive director includes expanded responsibilities necessitated by expansion of the hospital's programs and facilities, a hospital spokesman said.

Devotional

'DO NOT DISTURB'

By Tom Henry, Pastor  
First Baptist Church, Lebanon

The sign "Do Not Disturb" is seen hanging on the door knob of a motel or hotel



Henry

room. This means leave us alone, we're sleeping, talking, studying, we're busy! Jesus says "ask, and you will receive; seek, and you will find; knock, and the door will be opened to you." (Matt. 7:7) All of those words—ask, seek, and knock denote interruption, disturbing or bothering.

That sign is not just on door knobs, it's hanging around the neck of many people in this age. We don't see people disturbed when it comes to God. The everlasting eludes them as their thoughts consist primarily of themselves.

Have you ever had any disturbing moments? I remember my first year out of college and my first teaching assignment. I was teaching American history and was wearing a suit that was too small for me. I dropped my notes, bent over to pick them up and burst the whole seat of my britches. That was a disturbing moment when I felt the breeze and backed up to the wall. We've all been disturbed, shook-up in life. The most disturbing moment of my life was when I was made aware that without Jesus I was lost, forever in my sins. Then I heard the good news that God too was disturbed enough about man's sins to send Jesus to forgive us. That news moved me so much that I asked, I sought, and I knocked.

May God disturb you, wake you up to the sins of your life. Those sins that are robbing you of your effectiveness as a Christian. I hope you are disturbed enough to ask God to forgive, seek his path and walk in it, and go through the door that is opened by God because of your willingness to knock.

Jesus' views will disturb you: don't worry, love your neighbor as yourself, turn the other cheek, and love your enemies. These views, plus others, will shake you up. Live those views and you'll shake some people also. They'll be disturbed enough to ask why?

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BAPTIST AND REFLECTOR

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James A. Lester  
Editor-Manager

EURA LANNOM ..... Assistant to the Editor  
RICHARD DAVID KEEL ..... Circulation Manager

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Pulpit To Pew

By Jim Griffith

It has been reported that someone may consider starting a new "Dial-A-Prayer" service for atheists.

When they call the suggested number, no one will answer.

This is similar to the atheist's correspondence course on faith. The student completes all study requirements by mailing in empty envelopes.

However, as has been stated, an atheist is of all persons to be pitied: he has no One to whom he can say, "thank you."

What is worst, when burdened with a load of care, he cannot—as the old hymn says—"take it to the Lord and leave it there."

But someone should tell the atheist that if he will turn from unbelief to belief and from falsehood to faith, he will find an open line to God, there won't be a busy signal, and he will never get a wrong number.



# President Nixon Likely To Speak At Southern Baptist Convention

**PHILADELPHIA** — President Richard M. Nixon hopes to accept an invitation to speak at the Southern Baptist Convention when it meets here June 6-8, the convention's chairman of the Committee on Order of Business announced in releasing the text of the tentative program.

"An invitation has been extended to the President and it is his hope to be present at our convention in Philadelphia," said Lee Porter, chairman of the committee and pastor of First Baptist church of Bellaire, a suburb of Houston.

"It is impossible for the President and the White House to give a firm commitment until at least 30 days in advance," added Porter.

The White House confirmed to Baptist Press, news service of the Southern Baptist Convention, that "there is a good chance" the President will address the convention.

If the President can clear his schedule for the convention, he would address an anticipated 13,500 Baptists expected to attend the convention sessions on Thursday afternoon, June 8, at 3:45 p.m.

It would mark the first time in the his-

tory of the convention that the President of the United States would have addressed the convention. The Southern Baptist Convention, with 11.9 million members, is the largest Protestant denomination in the nation.

## "Proclaim Liberty to All"

With both President Nixon and Evangelist Billy Graham on the tentative program, convention officials are expecting capacity crowds to attend the convention, which meets at Convention Hall in Philadelphia Civic Center, Tuesday morning through Thursday night, June 6-8.

Theme for the three-day convention will be, "Proclaim Liberty to All." Each morning and afternoon session will be opened with a theme meditation by Clarence Cranford, pastor emeritus of Calvary Baptist church, Washington, D.C.

Other major speakers listed on the program include Roger L. Fredrikson, pastor of First Baptist church in Sioux Falls, S.D., and former president of the American Baptist Convention; and Leon Sullivan, pastor of Zion Baptist church in Philadelphia, and founder and chairman of the Opportunities Industrialization Centers, a network of training centers set up to teach practical job skills to black people who are fighting the poverty cycle.

Two other major addresses are scheduled: the annual presidential address by Carl E. Bates, pastor of First Baptist church, Charlotte, N.C.; and the annual convention sermon by E. Hermond Westmoreland, pastor emeritus of South Main Baptist church, Houston.

## Baptist History Pageant

A pageant depicting Baptist history in the Philadelphia area will be presented by the SBC Historical Commission, with music by The Centurymen and a special symphony orchestra. The pageant is scheduled for Tuesday evening preceding the convention sermon.

Baptist students from across the country will make a special presentation entitled "Students Speak Up," designed to "encourage SBC messengers to accept responsibility for and commit their resources to strengthen, support and expand SBC student ministries." The presentation is being coordinated by a steering committee of state Baptist Student Union presidents and staff members of the National Student Ministries program of the SBC Sunday School Board.

Music director for the convention will be William J. Reynolds, secretary of the church music department, Southern Baptist Sunday School Board, Nashville. Organist will be Don Hustad, professor at Southern Baptist Theological seminary, Louisville; and pianist will be Max Lyall, professor at Belmont college, Nashville. (BP)

## Mrs. George W. Sadler Dies; Wife of Emeritus FMB Official

**RICHMOND**—Mrs. George W. Sadler, 76, former missionary to Nigeria and wife of a retired official of the Southern Baptist Foreign Mission Board, died Feb. 7 of a heart attack. She had been in a local hospital for a week.

A funeral service was to be held Feb. 9 at Grace Baptist church here. Mrs. Sadler is survived by her husband and their two children, George William Sadler, and Mrs. G. M. Kinman, both of Richmond.

Mr. and Mrs. Sadler had lived in Richmond since 1939, when he was elected secretary for Africa, Europe and the Near East for the Foreign Mission Board.

Mrs. Sadler was born in Alabama and grew up in South Carolina. In 1919, after her graduation from Winthrop college, Rock Hill, S.C., she received missionary appointment and married Sadler, who had been a missionary to Nigeria since 1914.

They worked with the Baptist college and Theological seminary in Ogbomosho, Nigeria, until a family health problem caused them to resign in 1932. For the next seven years they lived in Liberty, Mo., where he was pastor of Second Baptist church.

## World Baptist Membership Total Set At 31,432,130

**WASHINGTON** — Baptist churches in 115 countries have a total membership of 31,432,130, the Baptist World Alliance reported here.

The membership tabulation compiled by the Alliance showed a gain of 390,493 over a year ago, with increases in every continent except Asia and Europe.

Churches in North America, where the largest concentration of Baptists live, showed a gain of 290,000 members to a total 27.5 million.

Membership in Africa increased by 70,000 to a current 808,266; and churches in South America reported membership increases of 50,000 to a total of 442,859.

C. E. Bryant, associate secretary of the alliance, explained that the decreases for Asia membership (from 1,138,948 to 1,079,471) reflect an arbitrary editorial change deleting a figure of 123,000 which has been carried for Mainland China since 1951. A footnote on the new chart indicates 123,000 was the "last report" from Baptists in China, but does not include the total in the tabulation.

A decrease in the European total from 1,170,114 to 1,161,606, a drop of 9508, is in keeping with a general decline in the membership of all free churches in Europe, Bryant noted. The figures do not include, however, an undetermined number of Baptists in Russia who are members of an unregistered group of Baptists (called Initiative Baptists) which is outside the 550,000-member All Union Council of Evangelical Christians-Baptists. (BP)



Board of Trustees members elected during the recent session at Harrison-Chilhowee academy include: (left to right) Joe Stacker, vice-chairman, pastor, First church, Concord; Richard Allison, chairman, pastor, South Knoxville church; Mrs. H. Breck Ellison, secretary, Knoxville. The school, owned and operated by the Tennessee Baptist Convention, is in the midst of an Endowment Campaign to raise the endowment of the school to \$500,000. Buck Donaldson, director of Development, is leading the campaign.

## "Baptists Who Know, Care"

Church members will support Baptist work in Tennessee and around the world if they are informed of the needs by reading the BAPTIST AND REFLECTOR.



# EDITORIAL

## Essay On Friendships

It is well for every person, especially children of God, to remind themselves rather frequently that no man, indeed, is an island unto himself. The man who says that he is a self-made man is either a liar, a fool, or both. Colton said "True friendship is like sound health, the value of it is seldom known until it be lost." We say it in another way upon occasion by declaring that we ought also to give flowers, or accolades to the living.

There are the cynics, who say as did Napoleon: "Friendship is but a name, I love no one." These forget that we are the sum total of our experiences, our acquaintances, as well as our own knowledge, rooted in spiritual insight.

To the point: We are who we are and what we are by the Grace of God, and because of friends. We had best remember this. This concept is germane especially at this point in time because of expressions of alienation and frustration evident almost to the point of being a national hazard, far worse than environmental pollution, or highway disaster.

One senses this at every level. The neighborhood or community life many of us knew in other years is all but gone. Our own pre-occupation with self-interests and self-advancement has made of many of us something we were not and were not intended to be: selfish, arrogant, rude, discourteous. Our "neighbors" let us know they are too busy to be "neighborly." Our acquaintances provide many one-sided conversations—we listen while they talk about themselves and what they are doing. This writer has started many, many sentences which he never finished. He just "couldn't get a word in edgewise."

The thinking person is aware that no real Christian community exists in an atmosphere of alienation. And this same thinking person is aware also that whatever accomplishments have been attained are those by the help of others, under God.

Stated more concisely, a man had best never forget a friend, and he had best always love and forgive a potential or real enemy. This writer is aware that whatever he has done has been because of God's help, and because of the kindness of friends. Yet, for many, a lifetime of friendships may be reduced to a count which would not exceed the fingers numbered on our hands.

This has application to our Christian witness. Surely the Lord leads in what we do. He leads, we believe, through human instrumentation in many instances. In our churches, we function either as a community of friendly, cooperative members, or, again, we tear our-

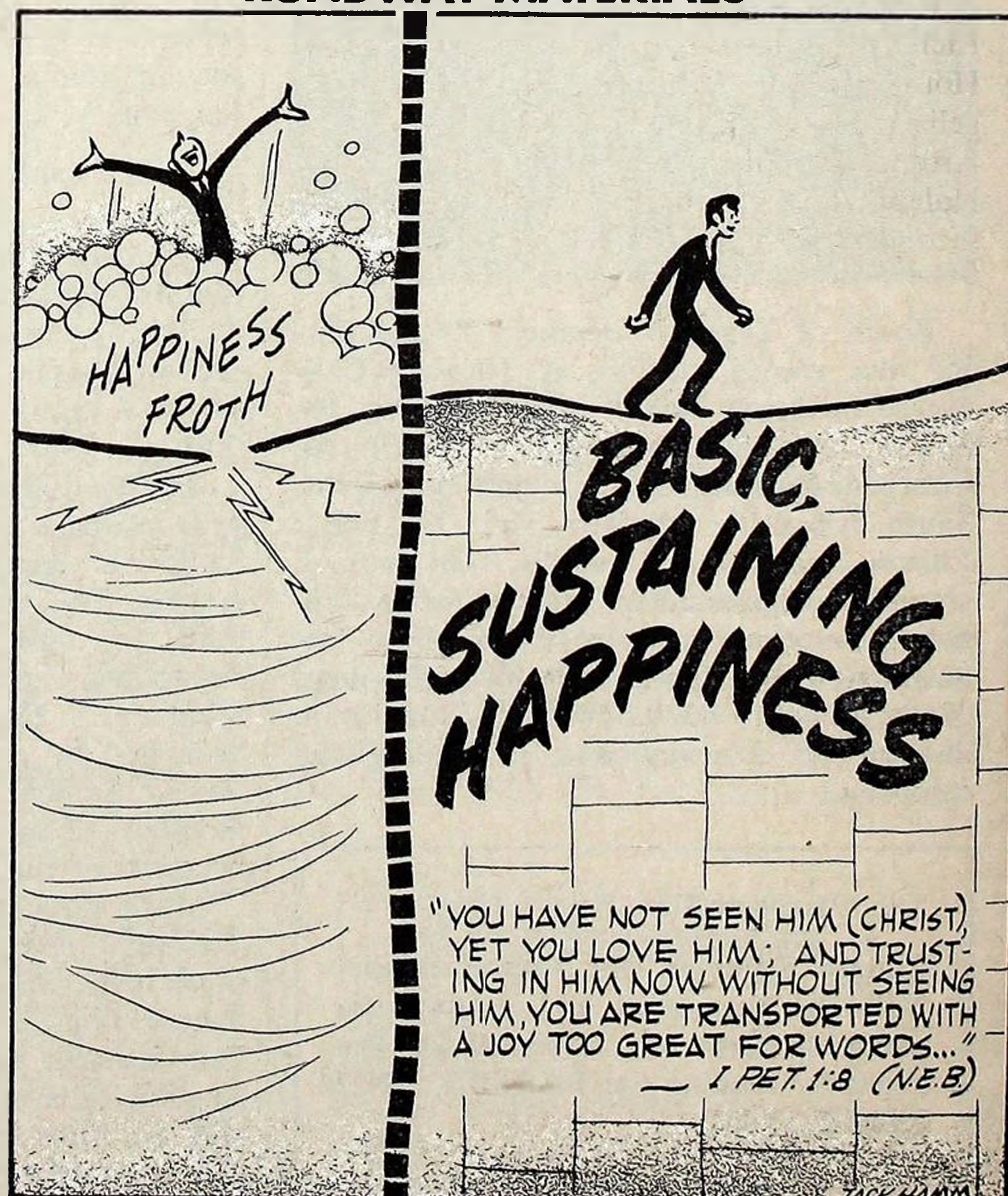
selves to pieces, and the work of the Lord suffers. Genuine friendships in a church never fail to communicate a radiant spirit to those to whom we seek to witness. Antagonisms, be it at individual, church, or denominational level, likewise, never fail to communicate or be communicated.

We believe that the answer to many of our frustrations, dissolutions and consequent ineffectiveness may be found in a renewed realization that no matter how much money we may have in a bank, friends still are our dearest and most valued possessions.

There are even warnings from the classics concerning friendships: Lucan said: "There is no friendship between those associated in power; he who rules will always be impatient of an associate." This is not the type of friendship we are talking about. In fact, it isn't friendship.

A genuine warmth and depth in human interrelations will reflect itself in the ongoing of the Kingdom of God. After all, the Bible does say that a house divided will fall. Friends don't divide the house!

## ROADWAY MATERIALS





# Over 16,000 Attend State Youth Evangelism Conference

By Bobbie Durham

**NASHVILLE**—Bursts of applause, Jesus cheers, and "One Way" symbols marked the action which took place this past weekend at Vanderbilt Memorial Gymnasium in Nashville at the Tennessee Youth Evangelism Conference.

More than 16,000 young people and adults from the state were reported in attendance during the two day meet. The messengers heard testimonies from Tennessee young people and musical selections ranging from the "Eleven Reasons" of Belmont college, to solos, duets, trios and choirs.

Phil Glisson, a student at Union university, gave the opening testimony Friday night. He told the students that it was their responsibility to stay excited about Jesus. "Don't wait on everybody else to get excited," he warned. "You show them that you are excited." Glisson is the son of Jerry Glisson, pastor of Leawood church in Memphis. Miss Kathy Long, First church, Morristown, and a student at East Tennessee State university spoke at the opening night session also. A Saturday afternoon testimony by Lester Stone drew a standing ovation from the crowd. Stone, a student at Belmont college and associate pastor of the Carroll Street chapel, emphasized the importance of the brotherhood of all believers in Christ.

Featured speakers for the event included Richard Hogue, youth evangelist from Houston; Barry St. Clair, Division of Evangelism, Home Mission Board, Atlanta; and Arthur Blessitt, minister of Sunset Strip, Hollywood. Blessitt was speaking for the second time at a Tennessee Youth Evangelism Conference. He was the featured speaker last year also. It was Hogue's first appearance in Tennessee.

The young evangelist spoke on "Whom Do Men Say That I Am?" the question Jesus asked his disciples. "Who do you think Jesus is, really?" he questioned the young people. "Jesus says you will never really know how He is until you repent," he declared. "Jesus is not a fad, He's not a name on a sweatshirt, He's not a trinket around your neck. Jesus is Lord of lords." He warned the listeners that if they hadn't turned their lives over to Jesus completely, they were lost. "You'll never know who He is until that moment when you tell the Lord you belong to Him," Hogue voiced.

St. Clair described the kind of love that God has for us in his Saturday afternoon message. He stated that God's love is an "in spite of" love. "He loves you in spite of your sin," he declared. "This is the best kind of love. It is an unconditional love in

which God says He would do anything for you. If you had been the only person in the world, Christ would have died for you." The Home Mission Board associate compared God's love with a "because of" kind of love and an "if love."

Blessitt arrived in Tennessee from Concord, New Hampshire where he had been witnessing to the presidential primary candidates. We need a saved President," Blessitt told the packed gym. "Amen" resounded as he emphasized that when a nation's leader is righteous, the nation will be led in righteous ways. "But when a leader is wicked or unsaved, the nation will be led in wicked ways." During his stay in New England, he said he had been able to witness to every candidate but one. When asked for his views on separation of church and state, the preacher said, "I believe in separation of church and state, but I do not believe in separation of God and country or separation of God and man."

Blessitt revealed to the young people in attendance that he had certain burdens he wished to share with them. He urged them not to merely try Jesus, but to trust Him totally. "We don't need a new religion. We don't need a new God. We don't need a new Saviour," he professed. "We need a new commitment." In closing the meeting, Blessitt asked everyone present to drop to their knees in special prayer. As thousands of young people knelt, the speaker asked for God's leadership for our nation and the rededication and consecration to Jesus in the lives of youth.

The conference was sponsored by the Evangelism Department of the Tennessee Baptist Convention.

## SBC Home Mission Board Names Four Missionaries

**ATLANTA**—The Southern Baptist Home Mission Board appointed two couples as career missionaries, both to work in associational missions in the western part of the country.

Appointed as associational service missionaries were Harold and Aletha Field to serve in Montana, and Wayne and Wilma Eurich, to California.

Currently, more than 2300 missionaries are serving throughout the nation under the SBC Home Mission Board.

Field, a native of Wheeler, Tex., was appointed superintendent of missions in Bozeman, Mont. He is a graduate of Baylor university, Waco, Tex., and Southwestern Baptist

## Chapel of the Astronauts Approved for Cape Kennedy

**WASHINGTON**—Both houses of Congress have agreed on the details of a bill to convey a parcel of land at Cape Kennedy, Fla., to build the Chapel of the Astronauts.

The chapel will be a memorial to all astronauts, especially those who have died in space efforts. The interfaith worship center, sponsored by a group of Florida business and professional men, will be built by nongovernmental resources and by nongovernmental people.

Under the final terms worked out in Congress, if the five and a half acres set aside for this purpose are not used, they will revert back to the government. The bill originated in the House, where it was sponsored by Rep. Louis Frey Jr. (R., Fla.).

The National Aeronautics and Space Administration (NASA) sold the land to a non-profit corporation called the Chapel of the Astronauts, Inc. The report from the House Subcommittee on Science and Astronautics did not specify the amount authorized, but said only that is was to be sold at a "fair amount of value."

The subcommittee's report described the proposed building as "an interfaith worship space for the corporate community . . . (to) fulfill the deep need of individual meditation, which often characterizes these men who are lone adventurers.

"The interior of the chapel will reflect the confrontation of the human and the Divine, the intersection of time and eternity. This must be unquestionably evident to all who enter," the report stated.

Further, the subcommittee said in reporting the bill for action, the chapel "will serve as a symbol of man's strength and determination, his search for worlds beyond the stars, and of the deep and lasting relationship of all men with God."

The appointments of the worship center must "in no way offend any aspect or faith or creed for all men," the report continued. "The chapel is a home for the religious community made up of men and women who believe in the continuing evolution of life, and who have dedicated themselves to reach for the stars . . ." (BP)

tist Theological seminary, Fort Worth.

Mrs. Field, a native of Tennessee, is a graduate of Carson-Newman college, Jefferson City, Tenn., and Southwestern seminary.

Also appointed as a superintendent of missions, Eurich and his wife will work in the San Diego, Calif., area. He is a native of Friend, Neb.; and she is from Yacolt, Wash. Both are graduates of Wayland Baptist college, Plainview, Tex., and Golden Gate Baptist Theological seminary, Mill Valley, Calif. (BP)



# Must We Have A Jesusology?

By C. DeWitt Matthews

I am disturbed by some youth leaders in the churches who have a strange "hang up" about Jesus. I admire their enthusiastic loyalty to the Lord, but they seem to be sidetracking God himself in their intense effort to make Jesus everything.

This appears most prominently in their public prayers. I recently heard one of these idealistic youth leaders give the pastoral prayer. He prefaced every phrase he uttered with a plaintive, "Dear Jesus." It was "Dear Jesus" this and "Dear Jesus" that throughout. Finally the prayer ended with a characteristic reference to "the dear name of Jesus."

Obviously, I'm not displeased with anyone's love for Jesus, the Christ. But I do question a theology that treats Jesus as though he takes the place of God, the Father. In fact, Jesus taught his followers to address their prayers to "Our Father," not to himself.

It could be that these young people think of Jesus as being closer to them than is the Almighty God. In fact, I'm reminded of one little boy who, when he came home from Sunday School is said to have blurted to his parents, "I don't like God, but I love Jesus." Evidently some teacher had overstressed Jesus to an unwitting disparagement of God. I also recall the story of the college boy who, when writing home to explain his waning church attendance admitted that God had become to him "like an oblong blur." But Jesus, a historical person, a man in sandals, with a beard, a virile outdoorsman most of the time, understandably would have more appeal for youths' affection than would the nebulous concept of God as Spirit. One person, trying to explain the role of Jesus, said that he was God walking slowly in sandals of of the road so that we could keep him in sight.

Right here, though, is not some clear, biblical teaching needed? God is to be the object of our prayers, if I understand the Bible at all. Besides, God is the one who saves us, not Jesus. God saves us because of what Jesus did on the cross. But in far too much conversation Jesus alone is referred to as the Savior and again God the Father seems to get shunted aside as being only an adjunct functionary.

Perhaps one exaggerated by-product of the famous "Jesus Movement" is this over-emphasis on Jesus to the neglect of God, the Father.

I wouldn't consciously dampen a young person's genuine love for the Nazarene as the finest expression of God's will and purpose for life. But I do question what seems to me to be a downgrading of God in an effort to make Jesus more prominent.

Christian theology, properly understood, doesn't do this. It, rather, conceives of

Jesus as God's Son, the clearest expression of God's will, and God's best gift to man, as Savior, example, companion and guide. But this does not envision the fade-out of God with the spotlight then pinpointing only Jesus on life's stage of religious experience.

I wish, then, that pastors who observe this misunderstanding of Christian theology would instruct youth leaders more accurately in the relationship of Jesus to God. God is supreme. Jesus brings us to confront and surrender to God in obedience and service. Further, God gave us Jesus. It was through God's initiative that he came, not of his own volition. God sent him to do a job, to make salvation possible and to give man a clearer view of what God is about in the world. But Jesus does not supersede God. He'd be the one most horrified by such a thought and practice, no matter how well-intentioned the gesture.

So, let us pray to God, "for Jesus' sake," if you will. Let us worship God, serve God, and pattern our lives after Jesus who came to make God's character discernable to us. But avoid upstaging Jesus and shunting God into the wings. To do so misreads the Bible and promotes a Jesusology instead of a theology—word about God—for then we have Jesus seeming to attain supremacy and God taking a subordinate place. Such is not God's wish, I'm sure, and further, I believe it's not the ardent young people's wish either, if they but knew better what Christian theology teaches.

*Editor's Note: Dr. Matthews is professor of preaching at Midwestern Baptist Seminary, Kansas City, Mo.*

## Jerusalem Chosen For '73 Baptist Layman's Congress

**JERUSALEM**—Two thousand Baptist laymen from around the world are expected to gather in the Holy City in November, 1973, under the sponsorship of the men's department of the Baptist World Alliance.

David Wong, an architect of Hong Kong and chairman of the Alliance men's department, made the announcement here before a group of Southern Baptist state editors who were visiting in Israel.

The Jerusalem meeting will be the second in a series of four regional congresses of Baptist laymen arranged by the Baptist World Alliance during 1972-75, Wong said.

The first will be a meeting of the Pan American Union of Baptist Men, July 17-27, 1972, in Cali, Colombia. Owen Cooper, an industrialist of Yazoo City, Miss., is president of the organization and was pres-

## Librarian's Retirement Money Goes To Lottie Moon Offering

A retired college librarian designated the Lottie Moon Christmas Offering for Foreign Missions as beneficiary of funds accumulated in her retirement plan.

The Foreign Mission Board received a check for \$6854, designated for the Lottie Moon offering, from the estate of the late Frieda D. Siler of Bluefield, W. Va. She was head librarian at Bluefield College, a Baptist college in Bluefield, Va., for 19 years. Before her death, Sept. 29, 1971, she made the foreign mission offering the beneficiary of her retirement plan.

"How grateful we are for people like Miss Frieda D. Siler who no doubt sacrificed much through the years in order that such a very fine amount would be made available after her death for the Lottie Moon Christmas Offering," said Everett L. Deane, Foreign Mission Board treasurer, in a letter to Miss Siler's pastor.

A member of First Baptist Church in Bluefield, Miss Siler "was extremely dedicated and devoted to the cause of missions," according to her pastor, Charles B. Nunn Jr.

Nunn had forwarded the money to Deane on behalf of the Bluefield church at the suggestion of Miss Siler's brother, M. M. Siler of Knoxville, Tenn., executor of her estate.

"She always wanted to go to the mission field as a foreign missionary, but because she had polio when she was small and a number of serious bouts with cancer through the years, she was never able to fulfill this spiritual aspiration," Nunn wrote.

Through her lifetime, Nunn said, Miss Siler was probably the church's largest contributor to the Lottie Moon Christmas Offering each year.

ent in Jerusalem with Wong.

Following the Jerusalem gathering of Baptist laymen, Wong announced that similar laymen's meetings will be conducted in 1974 in Hong Kong, and in 1975 in Stockholm preceding the Baptist World Congress scheduled for July 7-11 in Stockholm.

The purpose of the Jerusalem meeting, Wong stated, would be to enable Baptist men to draw inspiration from Jesus' earthly homeland for a more aggressive witness to their Christian faith.

Jerusalem's largest auditorium, Binyanei Hao'oma, will be the site for the meeting.

Joining with Wong and Cooper in the announcement here were Floyd Harris and Jack Jones of Washington, D.C., area, and Erling Oddestad of Stockholm, president of the Baptist Union of Sweden. (BP)



## Americans United Sues Office Of Economic Opportunity

WASHINGTON, D.C.—A lawsuit against the Office of Economic Opportunity was filed today in Washington, D.C., by Americans United for Separation of Church and State. The suit charged violation of the "No-Establishment of religion" clause of the First Amendment. The suit was announced in Boston by C. Stanley Lowell, associate director of Americans United at a session of the 24th National Conference on Church and State. It questions constitutionality of a grant of \$123,050 in federal funds to Lutheran Resources Mobilization, an independent corporation operating out of New York City. The corporation's executive secretary is the Rev. Carl B. Thomas. The president is the Rev. Charles V. Bergstrom.

Lowell, one of the plaintiffs in the action, noted that there seems to be a "creeping union of state and church in endeavors of this kind throughout the country. While their aim is no doubt good, the resulting entanglement of government in church affairs is anything but good. The announced purpose of this expenditure seems to indicate that government is to redirect the efforts of the church through this program. This may result not in a lift to religion at all but in government interference and entanglement with religion.

"In a nation which separates church and state in its basic laws, it is certainly not the function of government to direct churches in their religious concerns, whether it does

so directly or through a third party. We feel that a program concerned as this one is with mobilizing the resources of the Lutheran Church of America to deal with poverty programs is not one for government to undertake or finance. This is not separation of church and state.

"Americans United has long encouraged churches to set up independent corporations to operate in the fight against poverty. But here we have a case of government funds being used to finance a welfare program within a particular church. This cannot be countenanced." (C/SNS)

### Mountain Pastor Uses Gospel Stick To Witness

McMurray Roberts, pastor of the Big Emory church in Harriman, has a unique method of presenting the plan of salvation to non-Christians. He uses a "gospel stick."

Roberts' gospel stick is a hand-carved walking stick made by the East Tennessee mountain preacher. It is carved of redwood, then painted and stained. Near the head of the stick is mounted five colored marbles which symbolize five areas of spiritual conditions in the human heart.

The first marble, which is black, stands for the condition of a heart without a saving knowledge of Jesus Christ. A red marble, second in order, represents Jesus' blood as He died on the cross to save us. The human heart after accepting Jesus is symbolized by a white marble followed by Christian growth in a green marble. The fifth and final marble is gold and stands for a Christian's hope for eternity in heaven with Jesus.

Roberts has been making the walking sticks for several years. He said that the idea was an original one with him and probably stemmed from his early hobby of carving walking canes. The first "gospel stick" was presented to Charles Holland, then pastor of Capitol Hill church in Atlanta. "Since that time," Roberts declared, "I have given them to people all over the United States, including former pastors and professors." Several people have purchased a stick from the preacher who says that he makes them "for the glory of the Lord."

When he first began carving them, he used cedar. Red wood is used predominately now since it is easier to obtain. He has made also wedding spoons, salad sets, and carving sets.

Roberts has been pastor of the Harriman church for almost four years. "I may go into carving more after I retire," he stated. "But at the present time, I hope to offer quite a few more years of preaching."

It was noted that persons owning the sticks have an opportunity for witnessing by illustrating the colors of the marbles contained in the stick.

## Religion Around the World

Evangelist Billy Graham has been selected to receive the 1972 Distinguished Service Award of the National Association of Broadcasters. The association, located in Washington, D.C., said the award is the "radio-TV industry's highest honor." Graham is the first clergyman to be chosen for the award, made on the basis of "significant achievement or continuing service for or in behalf of the industry."

Baptist Young Women in Brazil are observing their 50th anniversary, and 110 of them attended the first regional Young Woman's Auxiliary camp held near Recife as part of the observance.

Baptist editor and radio broadcaster of Marseilles, France, Tran Thuyen, died at 54 years of age. Thuyen made a profession of faith in Christ and was baptized during an assignment as cultural attache for the Vietnamese Embassy in Paris.

In addition to his responsibilities in Christian radio ministries, Thuyen was active in the Marseilles Baptist church where he was a deacon and church treasurer. He was author of *J'ai Choisi le Christ (I Have Chosen Christ)*, a book of testimony of his Christian experience.

Ewart G. Watts, pastor of Topeka, Kansas, First United Methodist church, has been named editor of the denomination's church school publications. He will serve in the United Methodist Board of Education's Division of Curriculum Resources.

Edward L. R. Elson, pastor of the National Presbyterian church in Washington, D.C., since 1946 has resigned, effective as soon as a successor is named. Elson has been outspoken in his support for a strong policy against communism. He served as pastor to President and Mrs. Dwight D. Eisenhower during the years they were in Washington.

### Children's Homes

#### God Uses Our Gifts

By James M. Gregg,  
Executive Director-Treasurer

Recently, I read the following true story: years ago a lady was filling a box for the missionaries in India. A child came to her door to give her a penny—all that she had—to be used for the Lord. With this coin the Christian lady bought a tract and put it into the box. Eventually this Gospel leaflet came into the hands of a Burmese chief, and it was used of God to lead him to a saving knowledge of Christ. The chief in turn told the story of his conversion and his great happiness to his friends. Many of them also believed and cast away their idols. A church was built there, a missionary was sent, and at least 1500 natives were converted from heathenism. All this, and probably more, was the result of one shiny penny given for Jesus with a heart full of love.

God uses your gifts whether small or large, yes even a penny, if that is all you can give. Whenever God leads you to send a love gift to help support your Tennessee Baptist Child Care Ministry, I hope you will do so and not hesitate because it is not a large gift. Whatever it is will be appreciated and God will bless you. Thank you dear fellow Baptists.





# Tennessee News Briefs

Services were held at First church, Hendersonville, for **Sidney S. Warren**, 78. **Warren** died at Memorial Hospital after a short illness. He was a member of First church where he had served as deacon. He was a past member of Inglewood church, where he was deacon and Sunday School Superintendent.

The Beech Grove church, Dyersburg, conducted ordination services for five deacons recently. The men included **Horace Beasley**, **Ernest Binkley**, **Floyd Cotham**, **John Dillahay**, and **Riley Sullivan**. The ordination sermon was delivered by the pastor, **W. G. Newsom**.

**Ircel C. Harrison Jr.**, director of Baptist student work at Middle Tennessee State university, Murfreesboro, attended a workshop on "Models of Student Ministries" held at the Sunday School Board last week. The workshop was directed by **Arthur Driscoll**, consultant, national student ministries.

## LEADERSHIP CHANGES

**John Kosier** has resigned as pastor of Vonore church, Sweetwater Association. He has accepted the position of pastor of Prospect church, Walland, in the Chilhowee Association.

The former pastor of Woodland church in Jackson, **Norman Ellis**, is now pastor of Grand Rivers church, Grand Rivers, Ky.

A new staff member at Meridian church, Knoxville, is **Berlin Hood**. He comes as assistant to the pastor in charge of education. He had a similar position at Trinity church, Lake Charles, La.

**J. Burch Cooper**, pastor of North Etowah church, Etowah, has resigned, effective March 26.

**J. O. Carter** resigned as interim pastor for Miracle church in Lavergne. He is now serving as chaplain at Nashville Veterans hospital.

**Marvin E. Hines, Sr.** is the new pastor at Hillcrest church in Clarksville. He will serve as the church's second pastor since its organization in 1964. He comes from Trinity church in Hopkinsville, Ky. **Hines** was former pastor of the New Providence church in Clarksville.

**Richard N. Root**, minister of music and Youth at First church, Winchester, has resigned to accept a similar position at First church, Martin. **Root** attended Belmont college in Nashville and served at Nelly's church, Madison, and First church, Goodlettsville.

**Wayne Summers**, Nashville, has been called as interim minister of education at First church, Donelson. **W. L. Baker** is pastor.

The Sunnyside church, Holston Association, has licensed **Stephen Lawson** and **Charles Weatherford** to the gospel ministry. The church ordained four deacons also. They were **Tommy Rogers**, **Napoleon Giliham**, **Bill Nance**, and **Stephen Salley**. **Jack Campbell** is serving the church as interim pastor. In the same association, First church of Jonesboro is honoring **Mrs. Alice Diehl** who has taught Sunday School in that church for approximately 60 years. **Samuel Dean** is pastor. The North Johnson City church ordained **Don Mascola** as a deacon with **Farrell Brown**, pastor of Church Hill, bringing the message. **Wiley Rutledge** is pastor of the North Johnson City church. The Ninth Street church, **Gilbert Adams**, pastor, ordained **H. S. Jones** and **Bob Likens** as deacons.

Carson-Newman college has received a Shell Companies Foundation grant for \$1500, **John A. Fincher**, president, announced. Under the Shell program, several privately supported colleges or universities receives a \$1500 donation to use for three \$500 grants. This year the Carson-Newman grant will be shared by the chemistry, mathematics, and physics departments.

**Paul D. Simmons** is the guest speaker during the annual observance of Religious Emphasis Week at Baptist Memorial Hospital, Memphis, this week. **Simmons** will deliver sermons in the hospital's chapel at noon and 5:15 p.m. Thursday and Friday. **Simmons**, associate professor of Christian Ethics at Southern seminary, will present a program of spiritual renewal to the students, employees, medical staff, and patients.

In the Beech River Association, **Jerry Whitaker** was ordained to the gospel ministry by the Sand Ridge church. He is serving as pastor at Jacks Creek. **Mrs. Lerah Smith**, charter member of the Calvary church in Parsons, died recently. She was a daughter of the pioneer preacher, **A. U. Nunnery**. The Sand Ridge church has dedicated their debt-free auditorium. **James F. Rogers** is pastor.

**Henry M. Chiles** will begin his 21st year as pastor of Central Church (Bearden), Knoxville, this Sunday.

## Swedish Baptist Editor Urges Nixon-Mao Talks on Religion

**STOCKHOLM, Sweden**—An editorial in the weekly newspaper of the Baptist Union of Sweden has urged President Richard M. Nixon and the delegation which will accompany him to China in February to approach the question of religion in China with Chinese officials.

Editor Sven Svenson of "Veckoposten," in an editorial entitled "Mao, Nixon and the Christians in China," urged President Nixon to discuss with Chairman Mao the subject of religion in China, as well as politics trade and culture.

## Missionary News

Mr. and Mrs. William P. Carter Jr., missionaries to Chile, were scheduled to leave for furlough in the states this month. Carter is a native of South Carolina, and Mrs. Carter is the former Kate Callaway of Tennessee. She was born in Knoxville and grew up in Johnson City. The Carters may be addressed at 213 E. Unaka, Apt. 3, Johnson City.

Miss Mary Witt, missionary to Brazil, is spending a furlough in Knoxville. Before becoming a missionary, she directed youth education at Eudora church, Memphis. Her present address is 2940 Gaston Ave., Knoxville, 37917.

The Trent Butlers are engaged in language study in Germany at the present time. Following completion of their studies, they will begin their assignment in Ruschlikon, Switzerland. Mrs. Butler is the former Mary Burnett of Nashville. They may be addressed at 6901 Eppelheim, Mozartstr 12, Germany.

Mrs. John Lake, emeritus missionary to China and Hawaii, may now be addressed at Lake Haven Apts., No. 19, Hendersonville, 37075. She was first appointed by the Foreign Mission Board in 1933 for service in China. She resigned when her husband died in 1949, but later was reappointed and served in Hawaii.

## BSU Missions Committee To Meet This Week

The Missions Selection Committee of the state Baptist Student Union will meet Feb. 19-20, at the Executive Board Building, Tennessee Baptist Convention, Brentwood. Eddie Hutchins, senior at East Tennessee State university and chairman of the committee, will preside.

This committee was appointed by the state BSU president, Gordon Priddy, Austin Peay State university, to interview the students who have applied for mission appointments through the Student Department. According to Glenn Yarbrough, secretary in the Student Department, there are 34 applicants from 12 Tennessee campuses.

Money to finance these areas of work during ten weeks in the summer is being raised on the college campuses where there is a Baptist Student Union.

"One would hope," the editorial continued, "that among the 80 American journalists who will accompany Nixon there might be one from a religious press service or paper which could give the world information founded on facts about the current religious situation in China."

The editorial recommended some ecumenical action, perhaps through the World Council of Churches, regarding securing current information about Christianity in China. (BP)



## Foreign Board Approves Largest Adjustments

**RICHMOND**—The Southern Baptist Foreign Mission Board appropriated the largest single amount for emergency adjustments in missionary support in its 126-year history during its February meeting here.

In another major action, the board appropriated \$76,500 in relief funds for rebuilding villages in Bangladesh.

The record \$653,540 for emergency adjustments in missionary support was approved by board members to ease financial strain for overseas personnel at three pressure points, according to board officials.

Special financial problems of missionaries were aggravated by the U.S. dollar devaluation and worldwide inflation, escalation in college education costs, and increased taxation, said Baker J. Cauthen, who presented the recommendation on behalf of a board committee which studied the whole structure of missionary support.

Cost-of-living adjustments for missionaries in 38 countries with inflationary conditions amounted to \$145,540. The board

### Rumanians: 'Don't Weep For Us, Weep For Your Own Children'

**ALBANY, N.Y.**—Christians living in Rumania "see themselves living there under the sovereignty of God," according to a Protestant clergyman who recently spent six days there delivering illegal gifts of Bibles and medical supplies.

The Rev. Donald Hawkinson, pastor of West Stephentown Baptist church in Rensselaer County, said both religion and immorality are frowned upon in the Communist state. He pointed out that the importation of either Bibles or pornography is illegal in Rumania.

Despite restrictions, the minister asserted, Eastern Europe "is better soil for Christianity to grow in than is the materialistic society of the West."

He cited a comment made by a Rumanian Christian regarding Western society: "Don't weep for us and for our children; weep for your own children who are accepting godless materialism and losing their faith."

According to Hawkinson, "In France and West Germany, they have real drug problems, but you don't find that in Eastern Europe."

He expressed the view that "sometimes dictatorships are blessings from God" for the people of a nation that "lacks self-discipline."

Hawkinson reported that in Rumania proselytizing is forbidden, as is preaching at a church not of one's denomination or meeting with other clergymen to discuss church affairs.

The clergyman related that the more than 150 Bibles he smuggled into the country were eagerly received. Some people came as far as 500 kilometers (about 310 miles) to get them, he said. (RNS)

had previously allocated \$214,460 in December and January meetings as emergency compensation for its missionaries affected by U.S. dollar devaluation overseas.

In a second major financial action, the board increased the allowance for missionaries with children in college by an annual \$400 per student. With 370 missionary children currently in college, this appropriation amounted to \$148,000.

Combining bases of support administered by the board, a total of \$1600 is now available yearly to missionary parents for each child who is in college.

The single largest appropriation was \$360,000 to help relieve increased taxation. The board voted to provide an additional \$150 per missionary in view of his increasing tax burden.

The \$76,500 in relief funds for Bangladesh was added to \$25,000 the board authorized earlier for use by Southern Baptist missionaries in rebuilding a village outside Feni.

Village reconstruction has given Southern Baptist missionaries their first opportunity to become directly involved in relief operations since the former East Pakistan began its fight for independence about one year ago.

Currently three missionary families are in Bangladesh: the James McKinleys (Ky.), the Troy C. Bennetts (N.C. and Va.), and the Thomas E. Thurmans (Miss.). (BP)

## Tuition Voucher Plan Scored

**WASHINGTON, D.C.**—The tuition voucher plan for funding parochial and private education was branded a "blueprint for disaster" today by a spokesman for Americans United for Separation of Church and State. Edd Doerr, director of educational relations for the 25-year-old religious liberty organization, said the plan would "bring disaster to public education, church-state relations, educational economy, the independence of private education, and interfaith and community harmony." The text of Mr. Doerr's statement follows:

"The tuition voucher plan for providing full or partial tax support for parochial and private education, currently being promoted by the U. S. Office of Economic Opportunity and church school lobbyists, is a blueprint for disaster. Under the plan, government would provide full or partial tax support from federal and/or state and local sources for parochial and private schools through the device of tuition vouchers issued to parents but cashable only by schools.

"Variations of the voucher idea are the combination tax-credit-tuition-grant plan, recently enacted in Minnesota and reportedly being considered by the President's Commission on School Finance, and the parochial school tuition reimbursement plan

## George Buttrick To Lecture At Southern Seminary In Spring

**LOUISVILLE** — George A. Buttrick, famed professor of preaching at Harvard university and Union and Garrett Theological seminaries, will be a guest lecturer of preaching at Southern Baptist Theological seminary here during the spring semester.

Buttrick, now retired, has been called "the greatest living preacher in America." He was pastor of the Madison Avenue Presbyterian church in New York for 27 years.

A native of England, Buttrick is a 1915 graduate of Lancashire Independent Theological college in Manchester, and Victoria university. He holds 14 honorary degrees from such schools as Princeton, Harvard, Bucknell, Yale, Northwestern and Columbia universities.

For six years, he taught at Harvard, and for a year he was Harry Emerson Fosdick visiting professor at Union Theological seminary, New York City. From 1961-69, when he retired, he taught preaching at Garrett Theological Seminary of Northwestern university.

The author of numerous books, he was also editor of The Interpreter's Bible, a 12-volume commentary, and the Interpreter's Dictionary of the Bible, four volumes.

After retiring, he was visiting professor at Vanderbilt Divinity school, Nashville, where he lived until moving to Louisville where he and his wife have a new home just a few blocks from the seminary. (BP)

hastily enacted — without hearings — last August in Pennsylvania. Both the Minnesota and Pennsylvania programs are currently being tested in court by Americans United and other organizations. All of these plans have the same basic defects.

"These plans propose a radical and possibly irreversible revolution in education and church-state relations. They would stimulate the growth and proliferation of parochial and private schools, including those operated by extremist groups. This in turn would seriously erode public education, the backbone of our democratic society, and 'deconsolidate' education to the point where higher and higher taxes would be needed to pay for education of diminishing quality.

"The primary beneficiaries of these plans would be sectarian schools generally characterized by a denominationally slanted curriculum and segregation of children along religious lines. All taxpayers would be forced to support religious institutions, contrary to our time-tested tradition of separation of church and state. The division of children into schools segregated, intentionally or otherwise, by creed, race, class, political orientation and in other ways, would surely increase the centrifugal forces in society and lead to a breakdown in interfaith and community harmony." (C/SNS)



# The Death That Gives Life

By Charles Ausmus, Pastor  
Lincoln Park Baptist Church, Knoxville

## Luke 23:39-53



Ausmus

In one of his poems John Masefield wrote concerning Good Friday, as one observed the crucifixion, "It is over now, only the truth remains." It is this truth we consider today. The truth is that the death of Christ liberates, redeems, saves, and gives life eternal. The amount of space given in all four gospels to the closing events of our Lord's life and the amazing drama of the end affirms the importance of his death and resurrection.

Christ was God incarnate. God was in Christ reconciling the world unto himself; and the means of that reconciliation is his death. Jesus looked at the cross as an utter necessity. He had said "The son of man must suffer many things and be killed" (Mark 8:31) "The son of man goes as it has been determined" (Luke 22:22). The death of Jesus was no accident or incident. Man's sin and God's desire to save men from sin both made the cross inevitable; and each one of us had our part in causing the cross.

## CONVERSION OF THE THIEF (vv. 39-43)

Jesus was accompanied to the place of death by two evildoers destined for the same fate. They are called robbers by Mark (15:27), malefactors by Luke (23:39), and John simply states that two others were crucified with him, on either side one and Jesus in the midst (John 19:18), Matt. (27:44) said "The thieves also, which were crucified with him, cast the same in his teeth." Only Luke records the fact that one thief turned to Jesus for pardon.

The penitent thief rebukes his fellow robber, that in the hour of death is hardly the appropriate time to jeer at an innocent man, and having been sentenced to die they would soon meet God in judgment. Amid the shoutings and hysteria of the situation this penitent thief began to see a

difference, he saw things in a new perspective. It might have been the gross injustice that Jesus endured and the way he endured the agony that impressed the robber.

He turned directly to Jesus and made an appeal for forgiveness. He confessed his own sin and his belief that Jesus was coming to his kingdom. So here we see a sinful man, under deep conviction, and under the convicting travail of his soul he forgot the physical agony. By the spirit of God he knew he was a sinner and trusted Jesus to save him. He confessed "This man has done nothing amiss," he addressed Jesus as "Lord." He asked to be remembered; and it was a personal plea and prayer "remember me."

The answer of Jesus is definite, complete and satisfying, "today thou shalt be with me in paradise". It was a promise of a quick transition from death to life, from earth to heaven. We have here a death-bed repentance that none may despair, and only one that none may presume. Let us never forget, and always proclaim the glorious hope that anyone who turns to Jesus by faith is granted eternal life and fellowship with Christ in paradise. Death can be taken here as entrance into God's presence, both for Jesus and those who believe.

## CRUCIFIED CHRIST (vv. 44-46)

It is interesting to note that none of the writers tell us that Jesus died. Luke and Mark use the word meaning "he breathed out," while Matthew and John say he "sent forth" or "gave up" his spirit. They probably intend to emphasize the fact that Jesus died because he wanted to, because he chose to lay down his life for us, how and when he wanted to do it.

This Christ who was crucified was the divine son of God. He was human—the son of man. He died according to prophecy. He died of a broken heart. He died alone—that is the reason for the cry "My God, my God, why hast thou forsaken me?" He died as the promised Messiah, the Lamb of God, to take away the sin of the world. The question has been raised often, "who crucified Jesus?" History says the Romans did it. We learn

from Acts that the Jews did it. There is a sense in which God did it (Isa. 53:6). In a sense Jesus willingly laid down his life of his own free will.

But remember there is enough guilt at the cross to involve all men. Our sin pressed the crown of thorns down over his brow. Our sin drove the nails into his hands and feet. Our sin thrust the spear into his side. "Christ died for us" (Rom. 5:8). The death of Jesus is the death that gives life. It is a vindication of divine justice, the satisfaction of the law, a substitutionary death, a vicarious death; by which sin and guilt is removed. The death of Jesus has redeeming power, atoning efficacy, cleansing power, and preserving power.

## CONFESSION OF A CENTURION (vv. 47-49)

As the people beheld the crucifixion, wept, and smote their breasts: the centurion confessed "certainly this was a righteous man", what he confessed glorified God. The soldiers made sport of Jesus, they gambled for his clothes; but this one saw deeper and caught a glimpse of the real, righteous, and suffering son of God. The centurion made his statement after he "saw what was done". Could it be the suffering of Jesus? The prayer for forgiveness for those who killed him? His answer and promise to the penitent thief? And his commitment of his soul to God?

## COMPASSION OF JOSEPH (vv. 50-53)

This was a prominent man in Jewish life, a counselor, a member of the Sanhedrin court. He was a man of wealth and influence. He was a good and righteous man, one who waited for the kingdom of God. Joseph was a disciple of Jesus. True he had stayed in the shadows, out on the fringe, and had never really gotten involved with Jesus and the twelve.

We deplore secret discipleship and cowardice at any point, but somehow the crucifixion brought Joseph to the front, put iron in his blood. With courage and love he went to Pilate to ask for the body of Jesus. Ordinarily the corpse of a crucified one would be thrown into the Valley of Hinnom, the trash dump of Jerusalem. Thank God for Joseph, the man of the hour, with compassionate hands Jesus was laid in his brief resting place. Jesus came to call sinners to repentance. He came to seek and save that which was lost. Paul wrote how God "made him to be sin who knew no sin, that we might be made the righteousness of God through him" (2 Cor. 5:21).

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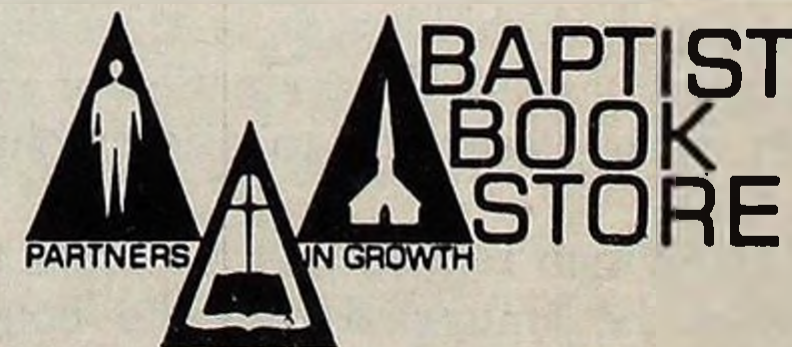
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# Philippine Baptists Study New Ways Of Church Growth

By Robert L. Stanley

Southern Baptist missionaries in the Philippines are taking a careful look at themselves and the churches they have helped establish in the past 22 years.

Since the denomination's first Philippine church (Baguio Chinese Baptist) was organized in 1950, Southern Baptist work in the island republic has grown to 300 churches, chapels and mission points with a membership of 15,048.

But in a land of 39 million people with one of the world's highest population growth rates (3.5 per cent), Philippine Baptists are praying and working for a breakthrough that will see hundreds of new churches formed throughout the country.

A church growth survey committee has distributed lengthy questionnaires to all Southern Baptist missionaries and is preparing similar questionnaires for pastors and church members. A Baptist layman, Eduardo

B. Calica of the Bureau of Census for the Philippines, is giving technical advice on the survey.

These questionnaires seek to find out why certain churches have grown faster than others, whether financial aid has helped or hindered church growth, and ask such personal questions as the number of persons one has personally won to Christ in the past year.

After the survey is completed, the results will be evaluated by Ebbie C. Smith of the Southern Baptist mission in Indonesia, and Robert Skivington, an experienced Philippine researcher with the Conservative Baptist Mission. These men also will interview missionaries, pastors and lay members before preparing a report to be presented to the annual meeting of the Philippine Baptist Mission late in June.

With funds for buying land and constructing of church buildings becoming more limited, much discussion is being given to the idea of the "house church"—a small group meeting with a lay leader in one of the members' houses for Bible study and worship. Since it requires little or no financial assistance, Smith believes this type of self-propagating congregation offers almost unlimited potential for growth.

## Baptists In Poland Set Evangelism Drive

**WARSAW**—The Baptist Union of Poland has scheduled 150 evangelistic crusades at churches and mission stations during February.

The services are part of World Mission of Reconciliation through Christ, a cooperative program sponsored by the Baptist World Alliance that will continue through 1975.

Baptists in Poland number between 2500 and 3000. In recent years several new churches have been built with financial assistance from the Alliance. (RNS)

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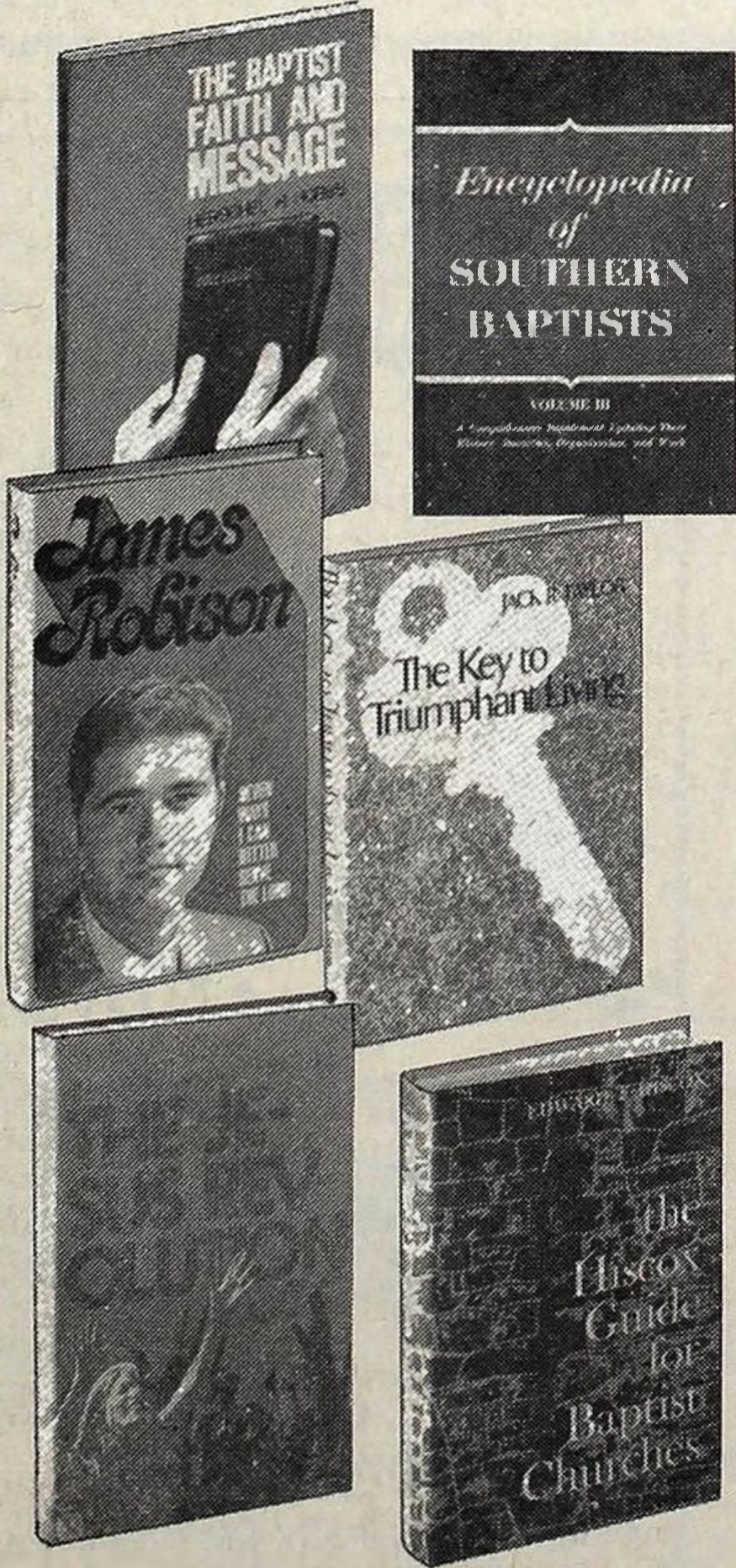
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## 'Saturation Of Prayer' Called For During Tet

R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, has requested a "saturation of prayer" Feb. 14-28 for Vietnamese Christians, Southern Baptist missionaries and others in Vietnam.

The two-week period will encompass the beginning of the Tet lunar new year celebration which begins Feb. 15 and President Nixon's trip to China.

According to news sources, there is mixed speculation as to whether the Communist forces in South Vietnam have enough troop power to mount a major Tet offensive this year, comparable to the disastrous 1968 offensive.

Parks made a transoceanic call from his temporary home in Singapore to Foreign Mission Board headquarters to request the call for prayer.

"We are not predicting an attack," Parks said. "The missionaries are not in a panic about it, but with all the rumors this just seems like a real good time to call the people to pray for Vietnam."

Currently there are five Southern Baptist missionary journeymen, one single woman missionary and 17 couples serving in Vietnam. One additional couple assigned to Vietnam is on furlough in the States. Those on the field are located in the cities of Dalat, Danang, Nhatrang, Camranh, Saigon, Quinhon, Hue and Cantho.

## Family Leaves For Rhodesia To Aid Remote Mission

**PORTLAND, Me.**—Inspired by a desire to give a year of their lives to help their fellowmen, a Portland couple will leave soon for the remote mission station of Chikore in Rhodesia.

They are Mr. and Mrs. Richard P. Whitney and their children Mark, 10, and Donna, 9.

"We always wanted to do something and this is it," said Mrs. Whitney. She is director of Christian education at the Woodfords Congregational church here.

Her husband, a ministerial student at Andover Newton Theological school, Newton, Mass., will interrupt his studies to make the trip. He is a graduate of the U. S. Naval Academy.

The family chose Rhodesia at the suggestion of the Rev. Herbert B. Perry, Jr., associate minister of the Woodfords church, who served there nine years and told of the needs.

The Chikore mission of the United Church of Christ is 300 miles south of Salisbury and 25 miles from the nearest white settlement.

The Whitneys will pay all their own expenses for a year, including travel, living and medical costs.

Mrs. Whitney will teach in the Big Tree school, an interracial elementary unit, while her husband will teach in the secondary school and serve as chaplain. (RNS)

Prayer concern during this time has evolved because the 1968 Tet celebration erupted into the largest Communist offensive of the Vietnam war. During each successive Tet celebration there has been fear and speculation that the crisis of 1968 may be repeated.

In 1968 nine missionary wives, their children and two missionary journeymen were evacuated—some to Bangkok, Thailand, and some to the United States.

Tennessee has two missionaries currently serving in Vietnam. They are Miss Olive Allen of Elizabethton and Miss Elaine Housley, a former Carson-Newman student serving as missionary journeyman.

## Record Giving Reported By American Baptists

**VALLEY FORGE, Pa.**—American Baptist Convention income for 1971 was the highest in the denomination's 64-year history, according to the Rev. Ralph R. Rott, executive director of the division of world mission support.

Receipts for the denomination, whose national headquarters is located here, were \$15,253,161 last year, an increase of 3.7 per cent over the \$14,705,780 reported for 1970.

The 1971 figure, Mr. Rott said, included the largest amounts ever given in two special offerings—the World Fellowship Offering for foreign mission work and the America for Christ offering for home missions. (RNS)

## New Books

**Our Church in Faith and Conquest** by Frank G. Voight, John Warren Steen, Editor, Convention Press, 96 pp. Discovering opportunities for church planning for 1972-73.

**Except Ye Repent** by Harry A. Ironside, Zondervan, 191 pp., \$1.95.

**The Greening of the Church** by Findley B. Edge, Word Books, 195 pp., \$4.95.

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## Annuity Board Receives Check For 10,000 Thanks

**DALLAS**—When Lewis W. Martin of Decatur, Ga., received an unexpected bonus retirement income check for 1971 shortly before Christmas, he was inspired to say thank you in the same language.

He wrote a check payable to the Southern Baptist Annuity Board, Dallas-based agency which handles SBC retirement plans and payments.


The draft, printed to look like an ordinary bank check, was drawn on the "Bank of Gratitude," amount payable, "10,000 Thanks."

Martin, a retired department secretary of the Southern Baptist Home Mission Board, was one of several hundred annuitants writing to thank the Annuity Board for the so-called "13th check," an extra dividend paid after the 12 regular monthly retirement checks had been sent out.


Annuity Board officials said good investment returns for the year made the extra payment possible. It was equal to two months' normal annuity payments. The Annuity Board sent "13th checks" to nearly 6400 retired pastors, church workers, and denominational employees, or their widows. (BP)

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# Side Show Or Main Arena?

By Duke K. McCall

The annual Southern Baptist Convention session is headed toward becoming an attractive side show. If it were not so much fun, I think I might stay home and work on the Convention's business of preacher training and world witness.

What has happened is jealousy. The Convention's Committee on Order of Business has gotten tired of the same old acts in the main arena and set out to compete with the Pastors' Conference. Now the Pastors' Conference has always billed itself as a side show made up of the most exciting preachers in the Southern Baptist Convention. It has no responsibilities except preaching. There is no continuity in its program except to provide a platform for the preachers that other preachers want to hear or ought to hear.

This is not a put down of the Pastors' Conference. Indeed, it has done its job so well that those responsible for the Southern Baptist Convention program have become jealous. Now they wish to subordinate the continuing responsibilities of the Southern Baptist Convention to the production of an exciting program. Surely no one objects to a good program, but when does the Convention transact its main business?

The answer is that by default the annual Southern Baptist Convention session is transferring to the meetings of the SBC Executive Committee in Nashville the entire operation of the multi-agency, multi-million dollar, multi-thousand employees business. Presbytery or representative government is one way to carry on the Lord's work. With different forms the American Baptist Convention and the British Baptist Union have long used an essentially representative system—not to mention the Presbyterians.

Perhaps Southern Baptists are too big and too impatient to continue to depend on the town meeting democracy of the annual session. I hate to see us drift away from it, rather than decide, in the light of the facts, that this is what we want.

What keeps the messengers to the Convention from realizing they are no longer participating responsibly in the work of the agencies? The longer sessions with the handy floor microphones. Anybody with a load of emotion, and maybe an idea, can make a speech. Some agency gets its wrist

slapped by a resolution and that adds to the side show excitement.

But the real work of the agencies is buried in a five-hundred-page book of reports which no one reads. Last year most of the agency executives did not appear on the Convention platform for either a serious report on their work or to propose a Convention action, or even oppose a motion. This was not because they are shy. They know where the action is and it is not in the annual session.

To a man, they would like to have it back in the annual session. They would like for the Convention to concern itself with the details of its own business.

In a few weeks initial plans will be made for the 1972 Convention in Philadelphia.

The Sunday School Board needs to know how much time will be provided and the context of its report so it can really call us to do at least one thing together. The mission boards must have time and opportunity to bring in some great missionary statesmen. The commissions must report directly instead of trying to get Convention action through the Resolutions Committee (as in recent years). The institutions need to speak with a prophetic voice (not necessarily a seminary president or a side show) about our commitments.

But if Philadelphia in '72 is to reflect the Spirit of '76, we will have to go there pledging "our lives, our fortunes, and our sacred honor" to the eternal freedom where-by Christ makes us free.

*Editor's Note—Dr. McCall is president of Southern Baptist Theological seminary, Louisville, Ky., reprinted from The Tie.*

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# A LOYALTY TEST

By W. R. White

Baylor University, Waco, Texas

Basic Passage: Luke 19:11-27

Focal Passages: Luke 19:11-13, 16-26

Those who use well that which is entrusted to them meet the highest loyalty test. They must not only guard sacredly that trust but they must multiply and increase it by investment.



White

Jesus sought to inspire constructive waiting for the appearing of the kingdom. There is the coming of the kingdom as the rule and reign of the Lord in our hearts. There is the coming of the kingdom as its subjects who have the reign in their hearts

make a transforming impact on others and their environment. Then there is the apocalyptic coming of the kingdom which will be the climax and culmination. Evidently this last is what the people were expecting to whom Jesus gave the parable of the pounds.

The Lord does not expect the blessed hope to cause any let-up or idle waiting. He has designed that it should inspire more and better activities. Those who sincerely love and look for the realization of the blessed hope will be zealous in good works.

The Assignment of Absent Lord

Luke 19:11-14

There was a group which expected the kingdom of God to appear immediately. Evidently they were looking for an apocalyptic appearance. Their concept of the kingdom may have been faulty and incomplete.

Jesus knew that He was introducing one phase of the kingdom already. He knew also that He would return to the Father, receive the kingdom in its full and climactic form and would inaugurate it in the earth in all of its glory. He knew also that with the Jewish leaders and others there would be a faulty and evil reaction to the absent Lord and His sovereignty.

Nevertheless Jesus is teaching them to carry on His work until He should return: "Occupy until I come". Certainly every Christian should feel entrusted with this sacred responsibility and challenging opportunity.

The citizens under the absent Lord rebelled against his rule. They were defiant. In another parable they are described as having strife and oppression among themselves. This is their reaction of man's fallen nature.

The Day of Accounting Arrives

Luke 19:15-25, 27

Upon his return, having received the kingdom, he sent for those to whom he had entrusted the pounds for investment. One had gained ten, another five but there was one who had maintained the status quo as to amount. Two were highly commended and were given honors and greater trusts according to their diligence and capacity. The other was cursed and made to surrender his pound, to the one who had increased his to ten. Perhaps he was better qualified for the added responsibility.

Those who were incorrigible rebels and took advantage of their lord's absence were destroyed.

The Awful Loss of Inactivity

Luke 19:26

Jesus announces a great truth in the form of a paradox, "For I say unto you, that to every one which hath shall be given and from him which hath not, even that he hath shall be taken away from him."

This means that the muscle which is constantly and substantially exercised shall receive added strength and the muscle that is rarely and poorly exercised shall lose the strength that it had. Every steward who is active and faithful will receive in addition to what he has and the inactive and unfaithful steward shall gradually or quickly lose what he has.

The idea is put in another way elsewhere in the Scriptures. He that soweth bountifully shall reap bountifully and he that soweth sparingly shall reap sparingly. If we have a willingness, then what we have will be increased and if we have not the will, then what we have will slip away.

It should be kept in mind that the "parable of the pounds" like all other parables, should not be forced to fit into every detail in the teachings of Christ or visa versa. The great underlying principles of the parable do fit into or illustrate the truth Jesus is teaching.

Missions Service Conference

Slated At New Orleans Seminary

A conference for young people who are committed to mission service or seriously considering it will be held Feb. 25-26 on the campus of New Orleans Baptist Theological seminary, New Orleans, La. Session programs will emphasize total world mission of the church and various forms of mission available to the individual Christian. The conference is entitled, "where in the World Are You Going?"

## FORTUNE AND FOLLY

By Jonas L. Stewart

Executive Secretary-Treasurer

The above title was given to a newspaper article a few months ago revealing the foolish conduct of one who had received a \$26-million inheritance. He was reported to have been giving away all of his newfound wealth to help those in need.

The newspaper article also revealed that if he had invested the money at 6 per cent interest he would have received \$1.5 million income a year to give away. If he should live to age 60, he would have given away \$60 million instead of only \$26 million, and he would still have the original capital to continue to earn "give away money".

Perhaps to a lesser degree many of our people could do the same thing. They give their money to charity and it's gone. They could place it with the Tennessee Baptist Foundation and let it multiply the good it does for all ages to come. As the newspaper article said, "Man, they ought to get with it."

For more information about how to set up a living trust, or a trust in a will, to provide income for your favorite Christian Cause, write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 647, Brentwood, Tennessee 37027

## Methodist Women's Division Reports Increase In Giving

DALLAS—A downward trend in contributions to the Women's Division of the United Methodist Board of Missions was reversed in 1971.

Income in the past year was \$13,201,461, an increase of \$145,524 over 1970, according to Florence Little, the division's treasurer.

Miss Little told members of the agency that most of the funds came from pledges made by members of 36,500 local women's organizations.

Contributions in 1971, however, did not return to the 1968 level. Income in 1968 was \$14,383,358. In 1969, the Women's Division experienced its first drop in income in more than 20 years. The division supplies about one-third of the total funding for the denomination's national and international mission work.

During its meeting here the women's agency approved several recommendations which could, if approved by the United Methodist legislating General Conference in April, affect future denominational policy.

Delegates asked that representation on the decision-making boards of Church agencies be one-third clergy, one-third laymen and one-third laywomen. They said "adequate" youth and ethnic representatives should be included. (RNS)



# From the Executive Secretary

By W. Fred Kendall

Have you ever looked up the meaning of February? How did this second month of the year get its name? Like so many of the other months it is passed on from the Romans. It is derived from februa which is the plural of a word for the Roman festival of purification, celebrated Feb. 15.



Kendall

February is an interesting month. It is the month in which the birthdays of two of our great Presidents are celebrated, Abraham Lincoln and George Washington. It is the middle of winter. It is midway between the shortest day of the year and the equinox in March when days and nights are nearly equal and spring begins.

It is the month in which the popular legend of the "ground hog's day" comes. The ground hog's shadow has become one of the interesting myths and legends. It would be interesting to know how this ever originated and how it got such popular recognition. This ranks with many other superstitions and "signs" which have lived on. We know that the ground hog has nothing to do with the weather nor does his shadow.

February is also the month in which another legendary day is celebrated. That is St. Valentine's day on Feb. 14. Many pages have been written about St. Valentine and many debates have centered around much of the legendary accounts of his life and work.

But February for Tennessee Baptists has a greater meaning for the work of our churches. The State Executive Secretaries have held their annual meeting in the city of Louisville. Next week the Executive Committee of the Southern Baptist Convention will meet here in Nashville. This is a most important meeting as reports and recommendations will be formulated to be presented to the Southern Baptist Convention in Philadelphia in June.

This week has been devoted to four Rea-Life Conferences held in four areas of the state. These conferences are to acquaint associational and church leadership with curriculum materials, plans, and projects for the 1972 and '73 Southern Baptist Convention emphasis. It is a part of the process of Coordinated Promotion Planning by means of which the Southern Baptist Convention and state convention program leaders cooperate in the planning and promotion of selected denominational emphases, goals, and projects to assist the churches in their programs of work.

On Matters of

## Family Living

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



### Attitude Toward Parenthood Tied To Image of Our Own Parents

Up to the last 10 years, adults regarded youth as the enviable springtime of life, but nevertheless connected it with many more imperfections than we do now, points out University of Michigan psychologist Frederick Wyatt.

The current view of youth as "in" and "right" has made it easier for kids to blame their parents for their own shortcomings and setbacks and the result, says the specialist, may be a lengthening of a child's road to maturity and independence.

"Although a youngster's problems are frequently related to the way his parents treat him, he may also use them as an excuse to put off his own development."

In Wyatt's practice, typical criticism of parents is based on a misunderstanding—the precarious assumption that individuals can live with each other in a state of total harmony and full gratification. "If such a condition does not come about," kids think "it must be somebody's fault."

"Yet frustration is not only beyond any question unavoidable, but a moderate amount of it is indispensable for the development of a reasonably effective ego. Parental restrictions and discipline are indispensable for the same reason."

Our performance as parents is significant because it defines our own maturity and is an essential aspect of our competence as adults, he reminds. Our attitudes toward parenthood are tied to the images of our own parents, whom we will now try to placate, defy or outdo in raising our own children.

Wyatt warns against losing oneself in the children. "Parents who are preoccupied with their children at the expense of all other adult engagements, especially their relationship with each other, are headed for certain anguish and psychological disruption.

It may help parents to understand that the parent-child relationship unfolds in opposite ways for mother and father, adds the psychologist. "The mother conceives her child as the re-creation of herself and only in slow stages proceeds to love him as an independent being, outside of herself. The father first sees the infant as a stranger in the household, then gradually begins to identify with the child until the child becomes something of himself."

## Historically:

### From the files

#### 50 YEARS AGO

Alumni of Carson-Newman college subscribed \$11,000 toward a new building for the library on the campus. The boys literary societies and a central dining hall were to be housed in the building also.

It was reported that Tennessee Baptists had given \$305,000 to Foreign Missions, \$200,000 to Home Missions, and \$185,000 to State Missions from May 1, 1919 through January 1922.

#### 20 YEARS AGO

Eastland church, Nashville, set a record for regular weekly church visitation with 204 going out to visit. The pastor, Don J. Pinson, described the program as the most effective single activity of the church.

The Tennessee Baptist Children's Home in Franklin had written regarding their urgent need for hay to feed the livestock at the home. Several Tennessee church groups responded to the need, and hay and corn were collected.

#### 10 YEARS AGO

Andrew L. Garner, minister of music and education, Raleigh church, Memphis, was awarded an honorary membership in the Choral Conductors Guild of America. Membership is awarded for outstanding work in the field of choral music.

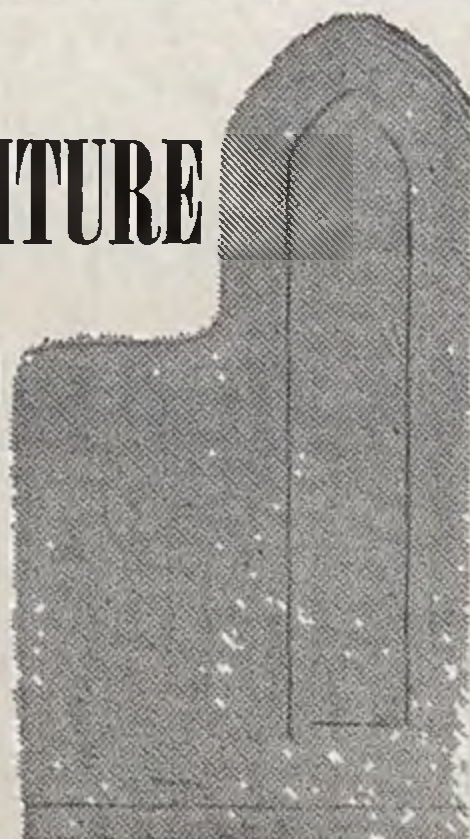
Billy J. Turner, pastor of Glen Park church, Memphis, was visiting the Republic of Panama and speaking at Farm Four Baptist church in the midst of a great banana plantation.

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