

Baptist And Reflector

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News-Journal Of The Tennessee Baptist Convention



—HMB photo by Don Rutledge

At Ft. McHenry, Md., a visitor and his young son pause before the American flag in the center of the compound. Flag Day is June 14 and Fathers' Day is June 18; both are days for honor and reverence.

Church Burned In Race Tension Rebuilt By Blacks And Whites

TEXARKANA, Tex.—Above the ashes of a Negro Baptist church burned during racial tension 14 months ago, blacks and whites dedicated here what has become known as “the house that love built.”

People of two races overflowed the new sanctuary of St. Paul Baptist church in what one speaker called “a demonstration of what’s right in America.”

“What’s wrong with this country?” has

Mennonite Agency Says Churches Can Avoid Telephone Tax

WASHINGTON, D.C.—Religious-related agencies can file a “certificate of exemption” which enables them to avoid, legally, paying certain federal taxes, such as the 10 per cent federal telephone tax.

The form is available from local telephone offices, according to the Peace Section-Washington Office of the Mennonite Central Committee.

Church agencies may request exemption from tax imposed by Section 4251 of the Internal Revenue Code “on all local telephone service, toll telephone or radiotelephone messages or conversations, and teletypewriter exchange service” billed to them.

Delton Franz, editor of the Peace Section’s “Washington Memo,” noted that the 10 per cent federal telephone tax alone “amounts to a significant sum every month” for many church agencies. (RNS)

BAPTIST AND REFLECTOR

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been asked again and again,” said T. A. Patterson of Dallas, executive secretary of the 1.9 million-member Baptist General Convention of Texas.

“But we’re saying to all the world here today that there is a oneness in Jesus Christ.”

“This is everyone’s church,” said St. Paul church’s youth leader, Mrs. Clara Rodgers, in a welcome address.

“We have received contributions from as far away as Vietnam,” Mrs. Rodgers said. “This is a monument we will dedicate and extend to the world.”

Black and white Baptist volunteer laborers from several Texas cities, including staff members of the Baptist General Convention of Texas, began construction on the new building last January in “an old-fashioned log raising,” using finished spruce logs trucked in from Colorado. (BP)

Pulpit To Pew

By Jim Griffith

Someone has said that history is like sacred music—the truth is essential to it.

Minutes from the 23rd Southern Baptist Convention session, published in 1878, are both factual and fascinating.

Even then, the women were recognized for their contribution to the work of the Kingdom as indicated by the statement: “Our Christian sisters are commended on their pious and self-denying labors.”

Nothing was said about “women’s lib,” but “they were praised for serving in their place.”

The Committee on Statistics had an interesting report. The Committee was concerned about numbers, but had this to say about “sudden” revival meeting converts: “We may also ask whether those brought by storm into the churches, are likely to run well during the succeeding calm?”

The inquiry continues: “Is our religion ‘seasonal?’ Is it true that the sap in our trees and spiritual sap in our churches, can only flow between April and October?”

In 1972, this is still a good question.

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Devotional

The Hope Of The Church

I Thess. 4:13-18

By Donald J. LaBelle, Pastor
First Baptist Church, LaFollette

The Second Coming of Christ is the undying hope of the church and the only absolute solution to the ills of the world. Men, down through the years, have been crying for Peace, but there has been no peace; and peace will never appear upon this earth until Jesus comes back to rule and reign as King of kings and Lord of lords.

LaBelle

No one doubted Jesus’ death. The Jews knew He died. Pilate knew He died. Even His followers knew He died, but everyone doubted His resurrection. The Messianic throne seemed to dwindle into insignificance when Jesus was placed in the borrowed tomb. Their only recourse was, “We had hoped that this man might have been the Redeemer of Israel.” But this man was the Redeemer of Israel! He did not stay dead! He arose the third day, and His resurrection is the seal of the believers. Thus, He lives today, and His resurrection power guarantees us that we, too, have access to resurrection power. Because He arose, we too shall rise!

The death of Christ, it is history; the resurrection of Christ, it is history; the ascension of Christ, it, too, is history; but the Second Coming of Christ, it is our hope! “He came the first time to save the soul at Calvary; he will come the second time to save the body. He came the first time to save the individual; He shall come the second time to save society. Christ came the first time to a crucifixion; when He comes again it shall be to a coronation. The first time He came it was to a tree; the next time to a throne. The first time He came He stood before sinners; the next time sinners shall stand before Him.”

All the way through the Bible it speaks of the “Coming of Christ”, the “last days”, or a “climax of history”. There is a pessimistic philosophy which has exploded over our land, and modern writers are portraying our society in a mood of indecision, confusion, and bewilderment. They say we are frightened, insecure and despairing; and this is largely the truth. But for the child of God there is hope, great hope. There is assurance that things are going to be better—when Jesus comes. Until that day, that great and glorious day, we will hope and trust and lean strong on the promise of God that “He who went away will someday come again and straighten everything out.”

Mid-America Bible Conference Planned In Memphis For 1973

NASHVILLE—Plans for a Mid-America Bible Conference to be held in Memphis, Tenn., next year have been announced by A. V. Washburn, secretary of the Sunday School department of the Southern Baptist Sunday School Board.

Scheduled for March 26-29 at Bellevue Baptist church, Memphis, the conference will have as its theme "Both Lord and Christ."

"Two purposes for the conference have been set," said Washburn. "First, attempts will be made to lead Christians toward a deeper commitment to Jesus, the Lord and Christ. Second, attempts will be made to challenge Christians to express their submission to the lordship of Jesus by becoming effectively involved in God's efforts to men."

Designed for leaders and members of the Southern Baptist Convention churches, the conference will be subdivided into 20

or more conferences to suit the interests and needs of specific groups. Additionally, conference schedules will be offered to allow for participation regardless of personal work schedules. (BP)

Southern Seminary Names William Hull New Provost

LOUISVILLE—William E. Hull, New Testament professor at Southern Baptist Theological seminary for 14 years, has been named provost of the seminary here.

The provost will function as chief academic officer for the institution. The new position was created by the seminary trustees in April as a part of a major administrative reorganization.

Hull will continue to serve also as dean of the School of Theology, a post he has held since 1969. As provost, he will be chairman of the newly-formed academic council, composed of the school deans and other academic officials.

A native of Birmingham, Hull received degrees from Howard college (now Samford university) in Birmingham, Ala., and Southern Baptist seminary. He has also done advanced study at the University of Gottingen, Germany.

Hull, a prolific writer of books and articles for denominational publication, is author of the commentary on "John" for the Broadman Bible Commentary (1970). He has served as pastor and interim pastor of churches in Alabama and Kentucky, and is presently filling an interim period at Crescent Hill Baptist church in Louisville. (BP)

Southwestern Seminary Names Director Of Field Education

FORT WORTH—Jimmie L. Nelson, pastor of First Baptist church in Deer Park, Tex., has been named director of field education at Southwestern Baptist Theological seminary here, President Robert E. Naylor announced.

In this newly designated position, Nelson will direct the field work education of students in the master of divinity, master of religious education, and the new doctor of ministry degree programs.

A native of Wichita Falls, Tex., Nelson is a graduate of Baylor university and holds the bachelor of divinity and the doctor of theology degrees from Southwestern seminary.

Nelson comes to the seminary with 23 years of pastoral experience in Texas churches. In addition to his present pastorate, Nelson has been a Bible professor at San Jacinto Junior college in Pasadena, Tex., since 1966. (BP)

Gov. Carter Proclaims Georgia Baptist Week

ATLANTA—Georgia Governor Jimmy Carter has proclaimed June 25-30, 1972, as "Georgia Baptist Convention Week," in honor of the 150 anniversary of the state's largest religious group.

In a ceremony at the state Capitol, Carter signed the proclamation, noting that the anniversary "will be observed by special services in the churches of the convention's fellowship during June 25-30".

The governor said the convention "has been dedicated to cooperative endeavors of evangelism, missions, education, and the larger Christian fellowship."

Carter's proclamation urged "all our citizens to renew our commitments of our lives and resources to Christ."

The proclamation was presented to the convention president, Dr. R. J. Robinson, Augusta, and Dr. Searcy S. Garrison, executive secretary-treasurer, Atlanta, on behalf of more than one million Georgia Baptists.

Baptists from across the state will attend anniversary day services. Thursday, June 29, 10:30 a.m., at the Baptist church in the village of Powelton in Hancock County.

The Powelton church (between Crawfordville and Sparta) was the site of the founding of the Convention in 1822.

Many of the 2952 churches of the convention will have special anniversary services on Sunday, June 25. (BP)

"Home" Earns American Film Festival Award

NEW YORK—"Home," a 30-minute documentary on ecology, has received a blue ribbon (first place) award in the prestigious American Film Festival competition held here last week.

The film is produced by the Southern Baptist Radio and Television Commission for their "Human Dimension" television series. It won the award in the festival's category, "The World We Live In," one of five general categories.

"The fact that the festival only awards one blue ribbon (for first place) and one red ribbon in each category makes it a coveted award by film makers," observed John C. Stevens, who produced and directed the film for the Radio and Television Commission. (BP)

Baylor Hospital Receives Freedoms Foundation Honor

DALLAS—Baylor University Medical center here and Miss Marjorie Saunders, its director of public relations, have received honor certificates in the annual awards presentation of the Freedoms Foundation, Valley Forge, Pa.

The certificates were for a series of articles on "Preservation of the Heritage of Freedom," which appeared in "Baylor Progress", the Texas Baptist medical center's monthly employee publication edited by Miss Saunders. (BP)

Joseph, Peak Selected For Area BSU Leaders

James E. Joseph and Ira H. Peak Jr., both students at Southern Baptist Theological seminary in Louisville, have accepted positions in Baptist Student Union work in Tennessee, according to Glenn Yarbrough, secretary in the state Student Department.

Peak, who has earned the Master of Religious Education degree, will serve as Area BSU Director with students at Belmont college, Nashville, Cumberland college, Lebanon, and Volunteer State Community college, Gallatin. Belmont college, Wilson County Baptist Association, and the First Baptist churches of Hendersonville and Gallatin are working with the Tennessee Baptist Convention to sponsor this ministry to students.

A native of Oklahoma, Peak has done graduate work at Vanderbilt university and worked as a part-time instructor in the department of philosophy at Fisk university and the American Baptist seminary in Nashville.

Joseph, a native Tennessean, will become Baptist Student Union director at Cleveland State Community college, Cleveland. Yarbrough said that he will be the first full-time BSU director in Tennessee to serve a community college. He received the Master of Divinity degree from Southern seminary in May. Joseph has served as intern student director during the 1969-70 school year on the Cleveland State campus as part of his seminary studies.

He is a graduate of Maryville High school and the University of Tennessee in Knoxville. The ministry at Cleveland State is sponsored by Bradley Baptist Association and the Tennessee Baptist Convention.

EDITORIALS

Where Has Reason Gone?

An argument over a school yearbook erupts in a school lunchroom line, a blow follows, and a 15-year-old Nashville youth is dead. Another student, age 16 is held.

The mysterious telephone call, the veiled threats of violence, disaster, etc., unless ransom money is paid. A judge, presiding in court, abducted, shotgun at his head, only to have his head blown off, with others killed also.

Murder in cold blood, character assassination, stealing, (more nicely called shoplifting) at a record level. Thefts of all types increasing, and where has it led us. To what point in our own history as a nation has it brought us. Have we become a nation conditioned to violence? Are we a nation without conscience? Has reason deserted us? Is it not a strange picture for us now to have to line up and be checked before even being able to board an airliner?

Reason still is with us. We may in actuality be a nation conditioned to violence, but we do not believe that we are a nation without conscience.

We have seen strange and subtle changes occur in the conscience of the nation and in the conscience of individuals in recent years. Never in our history as a nation has authority or the symbol of authority been ridiculed as in the past decade.

Without an ordered and orderly society, governed and governable, there is anarchy. The freedoms which we hold as a part of our heritage go when anarchy reigns. Some who rebel at each step along life's way fail apparently to realize that they themselves are contributing to a way of life in which the individual freedoms we have enjoyed under God are being replaced by authoritarian strictures.

It is well past the mythical 12 o'clock hour. It is no longer mythical. We must as a nation under God return to a reasoned course of life. If this is to be done, it will transpire only with the realization that God is real, and that He does control our destinies. When we seek to shape our own lives, then we have ruled God out. When He is ruled out, there is, really, nothing left!

Congratulations To Graduates

Throughout our state and nation, many thousands of young persons are graduating from high schools and colleges. In each instance, this has been a long, and sometime difficult road for those who have graduated. These, and students remaining in schools, especially secondary schools, have attended in recent years under circumstances and difficulties which many of us, now adults, did not experience.

The academic as well as the social adjustments which have been made by these students in this rapidly-changing society is commendable. They deserve our congratulations. Their parents and the adult community should be reminded that their responsibility to these graduates does not end. There is a difference between stage setting and

role playing. Academic training is in large measure stage setting for the future. The role playing—or occupational choices if you please—comes next. At this point, these graduates need not only our help through their churches, but the encouragement and security of knowing that there are many concerned about the roles they are scheduled to play in life.

The religious factor is not underscored in schools as concerns "role playing" as in other years. The religious emphasis therefore must be re-emphasized in the home, and in the church. This, too, is our responsibility.

Father's Day

Our cover this week emphasizes Father's Day and also Flag Day. We make no religious occasion out of either, but we certainly need to emphasize the importance of a Christian home, and a concerned, dedicated, Christian father, just as we stress a Christian home on Mother's Day.

With the dual type of society in which we live—many of the mothers working—and perhaps even a slight evidence of role reversal in the home, it is necessary for us to realize anew the important responsibility which the father in the home has, not only as a breadwinner, but as a stabilizing factor and a strong religious influence.

THE FATHER-SON WALK



Atlanta Baptist College, Mercer Merger Talked

ATLANTA—A committee of the Atlanta Baptist Association executive committee was called into session to discuss a proposal that Atlanta Baptist college be merged with Mercer university.

Frank Stubbs, executive secretary of the association, said that the liaison committee with the college trustees would probably make a recommendation on the proposal at the July 10 associational executive committee meeting.

C. Douglas Jackson, pastor of East Point First Baptist church, is liaison committee chairman.

The proposed merger was approved by trustees of the two schools in joint session at Atlanta Baptist college May 30. The college is an Atlanta Baptist Association institution, and Mercer is a Georgia Baptist Convention school.

Final approval of the proposal cannot come until it is voted upon by the Georgia Baptist Convention in Savannah, Nov. 13-15.

Stubbs said he is not certain at this point whether the merger will be submitted to the full session of the Atlanta Baptist Association for implementation. If so, the next associational session will be Oct. 16-17.

J. O. North, business manager at the college, said that at this point officials of both schools "anticipate that the merger will be consummated."

He said it is uncertain when the merger would go into effect after final approval is gained, but it is hoped it would be effective immediately.

The merger proposal originally was approved by the executive committees of the two trustee boards on May 16. The two full boards "overwhelmingly" approved the proposal when they met in a closed session May 30.

Atlanta Baptist college, which graduated

its first class this spring, would receive automatic accreditation if the merger is consummated.

The Atlanta school has had financial difficulties for the past several years which have resulted in the sale of a parcel of land and a proposal by its trustees to disband the school.

North emphasized, however, that the school has operated "in the black" since September 1971, and that it currently has no indebtedness. (BP)

Cooper To Direct Texas Counseling Service

DALLAS—James L. Cooper has been named by the Executive Board of the Baptist General Convention of Texas to launch a statewide counseling service for ministers.

Cooper, pastor of First Baptist church of Oak Cliff here for the past 16 years, will serve as coordinator of counseling services. It is a new position created by the Texas convention last year.

In other action, the board elevated Edward E. Laux, secretary of the Texas convention's church training department for 12 years, to direct a newly created Special Services Division in the convention's State Missions Commission.

The counseling ministry which Cooper will direct is for pastors, church staff members, denominational workers and their families.

The convention action gives Cooper the "responsibility of establishing a network of counselors over the state to whom he could refer cases."

The counselors would be "psychiatrists, counseling psychologists or clinical pastoral education types."

Cooper would also work with denominational agencies to set up retreats, seminars and symposia to help ministers.

A convention appropriation would pay counseling costs when needed.



McKnight Fite, far right, pastor, Arlington church, Knoxville, looks on during a recent note-burning ceremony which retired a \$300,000 building debt. Participating in the ceremony were Clyde Christopher, left, bond fund treasurer, and J. R. Smith, chairman of deacons.

Merritt Has Heart Attack

ATLANTA—James White Merritt, for 25 years the executive secretary-treasurer of the Georgia Baptist Convention, suffered a severe heart attack on May 30. He was placed in the intensive care unit at Gainesville General hospital, Gainesville, Ga.

He was recording secretary of the Southern Baptist Convention from 1955 through 1964. (BP)

Cooper, a former vice president of the Texas convention, holds degrees from Howard Payne college, Brownwood, Tex., and Southwestern Baptist Theological seminary, Fort Worth, in addition to a master's degree in counseling from East Texas State university, Commerce.

The division Laux is to head will coordinate activities of the Texas Baptist church training department, church music department, various church youth activities and associational missions programs. (BP)

Home Plans Two Cottages For Memphis Campus

Members of the Board of Trustees of the Tennessee Baptist Children's Homes voted during their semi-annual meeting in Brentwood recently to begin construction of two family style cottages on the West Tennessee campus at Memphis at an estimated cost of \$75,000 each.

James M. Gregg, executive director-treasurer, reported that \$23,072.77 had been received in the central offices for the Mother's Day offering as of Thursday, May 25. The total represented an increase of almost \$2000 above the same period last year. All undesignated gifts received during the third Convention quarter, May-July, are credited toward the Mother's Day Offering.

In other business, approval was given to construct an 8432 foot commissary building at the Middle Tennessee Home at Franklin at a total cost of \$107,000.

Youth Music Festivals Winners Get Scholarships



Caldwell

Drye

Lowrie

McDowell

Massie

Moore

Pitt

The Tennessee Baptist Convention Music Department has announced the winners of the State Youth Music Festivals Solo contests held at Camp Carson, Camp Linden, and Montgomery Bell State Park recently.

First place awards of a \$200 scholarship to any Tennessee Baptist college were given to Becky Pitt, Bartlett church, Bartlett; Ellen Massie, Woodbine church, Nashville; Donna McDowell, West Jackson church, Jackson; Lyndia Moore, First church, Paris; and Debbie Lowrie, Chinquapin Grove church, Bluff City. Boys receiving the \$200 scholarship included Duane Drye, First church, Winchester, and Bill Caldwell, First church, Jefferson City.

PRESIDENT'S ADDRESS

Philadelphia, Pa., June 6, 1972

Hitherto-Henceforth

By Carl E. Bates

Scheduled for delivery Tuesday morning, June 6

We meet today as our people have met for one hundred twenty-five times since 1845. As we do so, we come in the consciousness that we are living in a gap between the world that is and the world that ought to be—the real world versus the ideal world. This is our life and it is no longer a secret that, for some, living in this gap has proved to be “almost too much.”

The hope that burned so brightly in our hearts has flickered and almost died. Our numerical growth, which for so long set us back to our posts with new resolve, has lost its magic for many. There is discouragement, rumblings of division, and, worst of all, disillusionment with the ministry which issues in desertion and defection in ever-increasing numbers.

If I have learned anything during the past two years, it is this: Our churches are in trouble. This has come as no surprise for we have been in trouble for 127 years. David Haney puts it so well in his recent book, **Renew My Church**, (Zondervan). He says, “Jesus promised those who would follow Him only three things: they would be absurdly happy, entirely fearless, and always in trouble.” Until recently, we qualified on all three counts. We are still in trouble. We are no longer entirely fearless—we are not absurdly happy.

Our trouble is a new kind of trouble in a new kind of age. This is not to say that we have outgrown our “old troubles.” Professor Walter Shurden has written what, in my judgment, is one of the finest little books in our history “about our history.” Its title is **Not a Silent People** (Broadman). It offers penetrating insight into the controversies that have shaped Southern Baptists. While I was reading it, I could not get out of my mind a story Colin Morris told out of his missionary experience in Zambia. They found a native dead of starvation not a hundred yards from the missionary compound. An autopsy revealed that he had only a few leaves in his stomach and what appeared to be a ball of grass. Meanwhile, back at home, his sponsoring denomination was engaged in a bitter fight over what to do with the unused bread left over after communion. Professor Shurden's book points to a similar inanity in Southern Baptist history. Twice in the past ten years we have “fought the battle of Genesis” while men were dying in our own land, as well as in far-away places, with nothing more stable to comfort and sustain them than a wad of grass in their bellies and the dry leaves of humanism in their brains. And, if I am capable of intelligent observation, some of our brothers in the various State Conventions are devoting their time and energy in an attempt to engage our people once again in the “true church controversy” of a hundred years ago.

Lest anyone jump to conclusions here and accuse me of laying the groundwork for compromising out convictions, let me say unequivocally that it is not so. What I do say it this: If any member of this Convention and its affiliated churches is determined to have theological and ecclesiastical sameness, let him know at the outset that he has one of two choices: He must either join another denomination or deny the basic democratic principles for which our people have been known across the years. It is time to refresh our minds about our stubbornness in this respect.

We were not saved in groups. Each of us accepted the grace of God for himself. Our churches are made up of free sons of God. They are “free churches” and **no organization**, political or religious, dare infringe upon that freedom. I am aware of the argument: “If they want to join, let them conform!” Let me ask: “Who said they wanted to join in the first place?” Our churches have steadfastly refused to forfeit their freedom to interpret the Holy Scriptures for themselves in exchange for any creed devised thus far. Those who know our history know this but our emphasis upon the rights of the individual and our love for freedom make us highly vulnerable to the influence of those who stand ready to lead us over the scorched fields of the past.

What a tragedy it would be if future historians should report that even a small percentage of our pastors and laymen in this generation spent their time and energy fighting to preserve little zones of personal stability for themselves and forgot the cries of those with nothing but grass in their bellies. No one can honestly criticize any patriot who fights to save his cause, but if he does so to preserve his own stability and forgets those who have no chance for such stability he is, to say the least, a selfish warrior.

I indicated a moment ago that our trouble today is new both in kind and in degree. We are on the spot, so to speak, as we have not been in our history. Our inconsistencies and our irrelevancies are magnified out of all proportion by the anti-establishment criticism of our time. So . . . this adds to the strain upon our churches. This increases our tendency toward despair. It contributes to the breakdown of effective patterns of life among both clergy and laity. It produces discouragement and frustration. It also pressures us for honesty and repentance and I see this as the source of our hope.

I have come to a new appreciation for the “press” and its role in our continuing ministry as Southern Baptists. You have x-rayed our sham and punctured our pretense and revealed our hypocrisies. I hope you will always be free and that you will never feel called upon to help us “cover up” our inconsistencies.

I have a new love and appreciation for our boards, agencies, and commissions. I allude to these so that I may share with you the hope of my heart for the future.

I believe we stand upon the threshold of our greatest era. Every organization of our Convention is earnestly engaged in honest effort to serve our people. It is my feeling, however, that the Evangelism Division of our Home Mission Board has brought us back to an approach that is calculated to literally transform the spirit of our churches. For thirty years I have been amused by those who periodically rediscovered Arthur Flake's **Building a Standard Sunday School** and either rewrote and published it or rushed into Convention circles crying, “Eureka!” But, Witness Involvement Now is more than building a great Sunday School; it is that house-to-house, person-to-person, day-by-day plan of the New Testament that kept the song in their hearts when their only meeting house was a cemetery and their only prospect early martyrdom if they remained faithful.

Already we are beginning to tap a reservoir of skills among our members which, under proper guidance, could lead to double our numerical strength in a few years. I have confidence that the impact of this program could conceivably lead to our sending into our world as many witnesses as we have active members in our churches.

Already, certain definite results are showing themselves.

THERE IS A CHANGE IN OUR SENSE OF VALUES.

THERE IS A CHANGE IN OUR REAL CONCERN. MORE BURDEN FOR THE LOST THAN EVER BEFORE.

THERE IS A NEW HUNGER FOR THE WORD OF GOD AND SOON WE WILL FIND WAYS IN OUR CHURCHES TO RELEASE OUR PASTORS TO STUDY AND SHARING OF ITS LIFE-GIVING TRUTHS.

MORE OF OUR PEOPLE ARE DETERMINED TO BECOME SOURCES OF SPIRITUAL POWER AND JOY.

This is my hope for my denomination. It lies not in our boasted numbers nor in our buildings and organizations. It is hope in Christ who goes before us by His Spirit seeking the lost. It is hope in the transformation that is sure to come to our churches as a result of our new interest in the lost. Already our hearts begin to “burn within us” because of that Presence whom we have joined in that path.

The words of a popular song ring in my heart today. They are these: “We've only just begun.” What our fathers yearned for, we have realized because He who said He would—did!

“Hitherto hath the Lord helped us” (I Samuel 7:12); Henceforth let us arise and go.

Carl E. Bates, president of the 11.8 million-member Southern Baptist Convention, has been pastor of the First Baptist Church, Charlotte, N.C., for the past 13 years. Bates, 57, is a native of Mississippi. He has been president of both the Baptist General Convention of Texas and North Carolina Baptist State Convention. He was president of the Southern Baptist Pastors' Conference, 1961-62. He was first elected president of the SBC at the Southern Baptist Convention in Denver, June 2, 1970; and re-elected to a second and final one-year term on June 1, 1971, at St. Louis.

Annual Convention Sermon

Freedom Under The Yoke

By E. Hermond Westmoreland

Scheduled for delivery Tuesday evening, June 6

TEXT: “Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” Matthew 11:28-30

We live in a restless world. It has never been more evident than it is now as we near the end of the twentieth century. The cry goes up from the millions of earth, “Oh where may rest be found?” It is the deepest longing of the human heart to be able to find rest, peace and contentment. It is also God's desire for each one of us. How often it is spoken of in his word that we may “enter into his rest.” How many of us would exclaim with Augustine, the early Christian father:

“Thou, God hast created us unto thyself;

Hence our heart is restless until it rests in thee.”

Jesus stood one day in the midst of toiling, laboring, burdened and restless humanity and issued his most gracious invitation to all mankind. His words are a benediction to tired and weary pilgrims along life's highway.

“Come unto me all you that labor and are heavy laden and I will give you rest.”

His words have come ringing down the ages to meet humanity at its point of deepest need. His invitation has been written into Handel's glorious "Messiah." It has been translated into beautiful sculpture by Thorvaldsen's supreme work, "The Appealing Christ" which stands above the altar of the Church of our Lady in Copenhagen, Denmark. No sublimer words have ever been spoken than these pleading and haunting words uttered by our blessed Saviour. Well does Keim term this passage "the pearl of the sayings of Jesus." Let us consider anew this universal invitation of Christ.

I. The Universal Invitation. "Come unto me."

Let us notice by whom the invitation is extended. The beauty and the graciousness of the words depend on the sovereign right he had to utter them. We must notice carefully the words of verse 27 which precede the invitation. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Here is the greatest claim Jesus ever made, the claim which is central to our Christian faith. It is the claim that He alone can reveal God to men. If you would see God look at Christ. He came not to reveal that he is like God but rather to reveal what God is like. He is the supreme interpreter of God to men since he came to us from "the bosom of the Father" (Jn. 1:18). It is the same claim of Jan. 14:9 "He that hath seen me hath seen the Father." Such a claim coming from any other source would have been arrogant and unendurable. No human teacher such as Socrates, Plato, Aristotle, Seneca, Kant, or Shakespeare would ever have dared to make such a claim. But coming from Jesus they strike a note of deep response. The one thing which he offered was himself. "Come unto me and to me alone" and I will reveal to you the very nature and being of God. Such a revelation will not be found in organizations, in institutions, in dogmas or in creeds. God has revealed himself fully and finally in the person of his Son. In sheer compassion and gracious love he invites: "Come to me, follow me, learn from me, yoke up with me, abide in me, go with me." How personal and individual is his invitation.

It is an invitation to "all" mankind. He sets no limits around that blessed "all". None are excluded. Not merely to a few favored people, not merely to the chosen people of his day, but his invitation extends across the ages and speaks to every generation. As Jesus looked at the people of his day he saw those who were actively engaged in labor and toil. At the very moment when he uttered the words he could perhaps see farmers returning from their fields, fishermen cleaning their nets, women returning from the market-place or from the well, shopkeepers, shepherds, a multitude of toiling, struggling humanity. They were not only laboring for a livelihood, but he saw beneath the exterior to the inner struggle, to those who were searching for a better way of life, to those who were desperately seeking for God, to the many who were searching hopelessly for truth and meaning in life and who were finding their efforts futile. They were exhausted by the struggle, staggering beneath life's heavy load, driven to weariness and despair.

But he also witnessed those who were "heavy laden." He was concerned for those who were enduring countless burdens placed upon them. They were a conquered people and the endless burden of taxation and humiliating servitude rested upon them like a galling yoke. They were taxed mercilessly to provide the luxuries of Rome. Their religion also had become preeminently a matter of imposed burdens. There were endless rules and regulations, restraints and rituals, observances and prohibitions which made their lives miserable and wretched. Jesus referred to such impositions when he uttered those scathing words regarding the religious leaders of that day, "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Mt. 23:4).

Beyond the toiling, burdened multitude of that far off day he saw in vision the multitudes of earth who in every generation would find life harsh and intolerable and who in endless variety, sometimes mixed with tragedy, would listen to his gracious words of invitation. They apply to all who are sad in heart, to all who have burdens to bear, tasks to perform, problems to solve, promises to keep.

II. The Gracious Offer. "Take my yoke upon you and learn of me."

He will to share his yoke with us. The yoke was a common Jewish metaphor for discipline or obligation, especially in reference to the service of the law. They spoke of the "yoke of the kingdom" and the "yoke of the law." It was also a word used by the rabbis for schooling. To enter their school one must submit to the yoke of their instruction. It was a call to commitment. Jesus was familiar with the word. He had made yokes and plows in the carpenter's shop in Nazareth. William Barclay suggests that he may well have made the best yokes in all of Galilee, that perhaps the sign which hung above the door of his shop was that of a yoke bearing the inscription, "My yokes fit well." He offers his yoke in exchange for the burdensome yoke of the law under which their spirits were chafing. He proposes to give relief, not by removing the yoke and the burden, but by an exchange of yokes and burdens. As George Buttrick has so well said in the "Interpreter's Bible":

"For the burden of the law . . . he offers his law of worship and love; for the yoke of selfish pride . . . he offers the yoke of meek obedience and lowliness of heart; for the load of 'uncharted freedom' . . . he offers his freedom, the freedom of dutiful sons of God the Father; for the burden of sin, he offers the joy of sins forgiven and the power of an endless life."

Jesus took both "yoke" and "cross," symbols that were revolting to many of his hearers, and transformed them into life-giving symbols of service and love. "Take my yoke" he bids us but "take up your cross" he commands us. We cannot bear his cross but we are invited to wear his yoke, the yoke which he offers to us if we will voluntarily receive it.

He offers also the privilege of enrolling in his school. "Learn of me" which may be literally translated "learn from me" is his invitation to discipline under his yoke. The words "disciple" and "discipline" are closely related. He calls for commitment and discipline if we are to be his followers. We are to learn from him as origin and goal of all truth. We are to learn from him through constant communion with him. Life must have its mastery and the nature of that bondage will determine the character and ideals of one's life. We live in a day when the human heart rebels against discipline of any description. Many clamor for the abolition of all laws, all standards of morality, all rules and restraints. Man parrots the word "freedom" every time his so-called liberty is threatened. He wants to live an unfettered life, free from all discipline and restraint, free to "do his own thing" regardless of the consequences to himself and to others. His theme song is "don't fence me in." But the undisciplined life is doomed. Man must have a bondage if humanity is to survive. And the closer the bondage the freer life will become. "The care-free life is never free from care" (Buttrick). The only freedom worth having is the freedom which Christ offers. It is freedom under his yoke and under his divine discipline.

"If the Son shall make you free, you shall be free indeed" (Jn. 8:36). It is the "liberty wherewith Christ hath made us free" (Gal. 5:1).

III. The Glorious Promise. "I will give you rest."

What is this boon which is first given but which also may be found. The word used by our Lord does not mean idleness, nor slackness, nor exemption from toil. Literally he declares "I will refresh you." It is the rest of faith which may only be found under the yoke. It contains peace, happiness, joy and freedom. It is not the result of a ceaseless quest but the sure and silent issue of a relationship. It means the forgiveness of sin, the removal of the guilt and the power of sin broken. Sin is the cause of all unrest, the poison which has fevered every life, the root of all weariness and weakness which robs life of peace and happiness. It is the rest which the world cannot give and which wealth cannot buy. It is immediate and can only be received by faith in him "on whom the Lord hath laid the iniquity of us all" (Isa. 53:6). But he speaks also of the rest which may be found. It is progressive, a continuous revelation, the rest that results from obedience. We find it as though it were a blessed discovery on our part, yet the finding is caused by his giving. It does not exist apart from the giving of himself. It comes quietly and gently, stealing its way into our souls as we go about our daily lives. It is the rest of finding God and following his blessed will.

Other philosophies which are the products of the mind of man declare "follow us and you will find restlessness." We have only to witness the feverish motions of our time, the fierce rush of competition, the disturbing forebodings of anxiety, the constant craving for sensations, the heated and consuming haste of our day to realize that we live in a restless world. "Oh where may rest be found?" is the cry of anguish that goes up from the feverish lips of humanity. Does the modern church provide the answer? If we are honest we must answer that peace and rest are about the last graces to be found in organized religion. Rather we find so often anxiety, uncertainty, bickering, controversy, ceaseless activity and a general air of restlessness which seems to be prevalent among ministers and laity in our modern day churches. Not in wealth, in honours, in worldly ease; not in culture or literature; not in arts or in science do we find the rest for which our hearts are seeking. There is no rest for the heart of man apart from Jesus Christ. He still invites "Commit your life to me and you will find rest, the rest that comes from a new relationship with God."

Henry Drummond tells of two artists who attempted to paint a picture to illustrate each one's conception of rest. The first chose for his scene a still, lone lake among the far off mountains. The second threw on his canvass a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only stagnation; the latter was a picture of rest. For in rest there are always two elements—tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ.

IV. The Great Paradox. "My yoke is easy; my burden is light."

Jesus anticipated a protest from his hearers as many would be prone to inquire, "Is it not true that the Christian life is a hard life, much more difficult than any other way of life?" His answer sounds paradoxical. How could he describe the demands and claims of his teachings with such descriptive words as "easy" and "light"? History reveals the Christian life as a difficult one. It was not easy for Jesus. He lived life under the yoke. He knew the meaning of the burden. He warned his followers to "count the cost" of discipleship. Wherein is his yoke "easy" and his burden "light"? The word "easy" means literally "kindly," "well-fitting." The word "light" means easy to bear. Many would question such claims. Burdens are placed on us in his school. The Christian life is beset with intellectual burdens. The assumptions of our Christian faith make heavy demands on us. "Who is Christ? What is his relationship to God?" As individuals we are commanded to accept by faith the miracle of the incarnation, the mystery of the atonement, the fact of his resurrection.

(Continued on Page 11)

Tennessee News Briefs

Sue Stewart, a senior at Carson-Newman college, is serving as a summer youth worker at the East Athens church in Athens. **Miss Stewart** is from Kingston. **Bob Peek** is pastor of the church.

Hugh E. Willoby, director of youth work for the Baptist General Convention of Oklahoma for more than nine years, has been appointed editor of youth materials in the Church Training Department of the Baptist Sunday School Board in Nashville. He is a graduate of Oklahoma Baptist university, Shawnee, and Southwestern Baptist Theological seminary, Fort Worth.

Carson-Newman college, Jefferson City, has received notification from the Tennessee Department of Education that it has been granted certification for the training of Vocational Home Economics Teachers. The notification makes Carson-Newman the only private school in the state to receive the certification.

Green Hill church, Lebanon Road, Mt. Juliet, will begin a live broadcast of the morning worship service with Station WAMB in Donelson. The church has recently added an 8:30 a.m. worship service in addition to the regular worship hour. **John W. Kurtz** is pastor.

First church, Jackson, will open a kindergarten and day care program this fall. **Miss Alice McCall** is the director. **R. Trevis Otey** is pastor.

LEADERSHIP CHANGES

Frank Marshall of Fort Worth will become minister of music at Belmont Heights church, Nashville, this month. A native of Lansing, Mich., he is presently the minister of music for Sagamore Hills church. **Marshall** is a graduate of Baylor university, Waco, Texas. **Robert Norman** is pastor of the Belmont Heights church.

Two leadership changes were announced in the Chilhowee Association recently. **Sidney Staley** has resigned as pastor of the Second church in Maryville, and **Michael Pearson** has resigned as pastor of the Old Chilhowee church, Seymour. **Pearson** will become the pastor of the Ramsey Heights church in Knoxville.

In the Copper Basin Association, **W. A. Callihan** has been called to the Isabella church as pastor.

The Alice Bell church in Knoxville has called **Gary Parks** as summer youth director, and he is already on the field.

Pine Grove church, Alpha Association, has called **Tommy Cagle** as pastor. In the same association, Edgewood church has called **Joe Christopher** from Seymour to serve as pastor.

In Chilhowee Association, Central church, Alcoa, has begun a bus ministry. **George Gilbert** is pastor. The Cold Springs church dedicated its new pastorium last month. **Curtis Keith** is the pastor.

In recent graduation exercises from the Baptist Hospital School of Nursing in Knoxville, **Linda King Booth**, a member of Calvary church in Knoxville, received the only two awards given: one for her scholastic average of 95.23 and the other as the outstanding student. **J. R. Covington** is her pastor.

Highland Heights church in Memphis licensed **Mark Howard** to preach the gospel ministry recently. **Howard** will be entering Union university this fall. The pastor is **Bruce Coyle**.

Arthur J. Williams, Bolivar, has joined the hospital staff of Western State Psychiatric Hospital at Shipping Point, Bolivar. **Williams**, who will serve as chaplain, is a graduate of Baylor university and Southern Baptist Theological seminary. He has been a pastor in Kentucky, Ohio, and Illinois. In his new field, he will act as consultant to area pastors.

Mission Action Workshops To Be Held This Month

Two regional Mission Action Workshops are scheduled to be held this month for members of the Woman's Missionary Union and church staff members.

The sessions, the eleventh and twelfth of a series of 15 regional workshops, will be held at Southern Baptist Theological seminary in Louisville, June 19-21 and Samford university, Birmingham, Ala., June 26-28.

Both are designed to give nine hours of specific training in work with a mission action target. A person may choose to attend any one of ten target conferences conducted by the Home Mission Board and the Christian Life Commission representatives.

WMU personnel will lead general sessions on mission action organization and administration, group processes, and mission action projects.

REVIVAL RESULTS

Revival services were held recently at Maranatha church in Martin where **Garry Hardin**, pastor, served as the evangelist. During one service, there were 28 different churches represented in the audience including Baptist, Methodist, Assembly of God, Presbyterian, and Episcopal. There were 283 registered visitors during the week. Results of the revival included nine additions by letter, 21 professions of faith, 27 rededications, a Victory Sunday School Attendance of 204, and a children's choir enrollment of 54. **Carey Bates** served as music director.

Woodland Park Baptist church in Oak Ridge reports 27 professions of faith, one addition by letter, and numerous rededications during its spring revival. **Earl Taylor**, Alcoa, was the evangelist. **Ronald Guthrie** is pastor.

Parker Mission of First church, Byrdstown, was in revival recently and reported two additions by baptism. Pastor **Thomas Drake** was the evangelist, and **C. H. Stone**, Gulfport, Miss., served as music director. The First church of Byrdstown had five for baptism during its revival. **Dan Lawler**, pastor of Etter church was the evangelist. **Thomas Drake** is pastor.

Kenneth Kyker was the evangelist for revival services at Valley Grove church in Knox Association. **James R. Ely**, pastor, reports that there were numerous professions of faith and other decisions which were made.

\$100,000 Challenge Gift To Ouachita

LITTLE ROCK—A challenge gift of \$100,000 to the Ouachita Baptist University Advancement Campaign in the Little Rock area was announced Tuesday by **R. A. "Brick" Lile**, a member of the campaign executive committee.

Lile said, however, that Ouachita Baptist university would get the \$100,000 challenge gift only if campaign workers bring in an additional \$200,000 in the Little Rock area. He added that an additional \$25,000 would be given if the \$200,000 is raised by July 6.

About \$460,000 has already been pledged in the campaign, which began here March 4. (BP)

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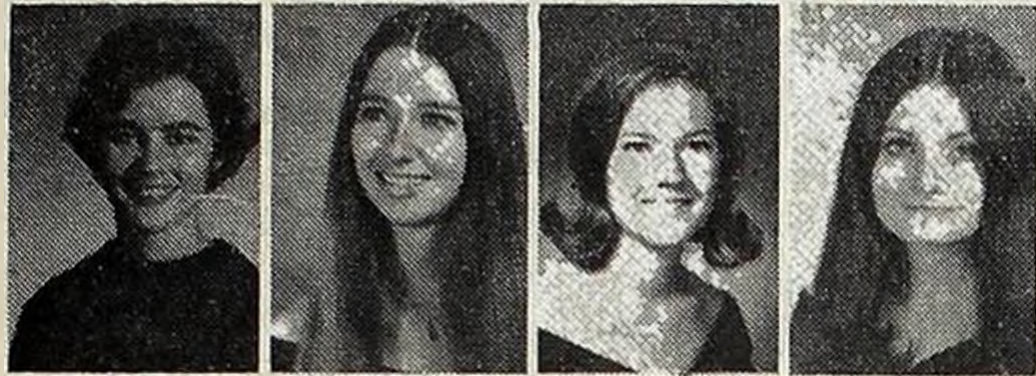
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Eleven Are Selected To Receive Grants



Anderson Brady Brooks Dotson



Kinamon Tucker Wise Wofford

Eleven girls have been selected by the state Woman's Missionary Union Scholarship Committee to receive the Mary Northington Scholarships at the three Baptist schools in Tennessee and the Endowed Scholarship at Belmont college.

Three Mary Northington scholarships of \$500 each were awarded to Pamela Kaye, Kinamon, Chattanooga; Carol Anderson, Murfreesboro; and Susan K. Watts, McMinnville. All three will use the gifts for attending Belmont college.

Two \$250 grants were awarded to Carson-Newman students June Estelle Clifton, Willoughby, Ohio, and Mary Catherine Tucker, Greeneville. Patricia C. Brady, McMinnville, and Mary Elizabeth Dotson, Rockford, also students at Carson-Newman, were the recipients of \$500 scholarships.

Union university students receiving \$500 scholarships included Carol Ann Smith, Parsons; Carol Lynn Wise, Humboldt; and Martha Wofford, Rutherford.

One Belmont Endowed Scholarship of \$200 was awarded to Katherine Pauline Brooks of Nashville.

The scholarships, named for Miss Mary Northington, former executive secretary-treasurer of the WMU, are provided through an allocation in the Golden State Missions Offering. The Endowed Scholarship is awarded annually at Belmont college to a girl meeting the same qualifications of those applying for the Mary Northington Scholarships.

National Student Ministry Conference Is Scheduled

Directors of student ministries from throughout the nation will meet July 10-14 at the University of Oklahoma in Norman for a Directors National Workshop, the first such national meeting for all directors in 10 years.

The workshop will include a study of common areas of concern; an overview of student work; and presentations on BSU work in campus evangelism, international student ministries, church-campus relationships, leadership development, campus programming; and starting new work.

Four Texas Baptist Churches Win Communications Awards

DALLAS—Four Texas Baptist churches won communications awards here at the first of an annual series of regional church communications conferences sponsored by the church administration department of the Southern Baptist Sunday School Board.

First Baptist church, Houston, received an honor award, the highest citation, for its mass communications program. Awards of merit went to First Baptist church, Cleburne, First Baptist church, Vernon, and Gaston Avenue Baptist church, Dallas.

More than 100 representatives of churches from Texas, Arkansas, Oklahoma, Louisiana and Mississippi attended the two-day conference at Park Cities Baptist church here.

Reggie McDonough, supervisor of the church administration department's administrative services section, said the series of workshops around the country will be designed to help churches "strive for excellence in communicating the gospel through the mess media." (BP)

Presbyterian Delegates Approve Restructure

Delegates to the United Presbyterian General Assembly meeting in Denver recently, approved a plan which would reorganize the church's national agencies and centralize the denomination's office in New York City.

Approved, also, was a reduction of the number of synods (regional administrative units) from 35 to 17 with the likelihood of further realignment in the Northeast where three of the synods remain.

The restructure was approved quickly with most of the debate covering the site for concentrating national church offices. In the past few years, major headquarters have been in New York and Philadelphia with smaller operations in Washington, D.C., and Columbus, Ohio.

The new structure calls for a Mission Council that will represent local congregations, presbyteries and synods in all planning, budgeting, and evaluating processes of the General Assembly, highest legislative unit.

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Meeting God Through The Scriptures

By William Dodson, Pastor
First Baptist Church, Martin

Focal Passages: II Tim. 3:14-17; Psalm 119:9-18

Purpose of the Lesson. To call attention to the fact that man can and does meet God through the Scriptures.



Dodson

Today it seems in many areas that there is less emphasis upon the preaching and teaching of the Word of God. The Bible is of essential and necessary worth. It is sufficient to meet every need and fully equip the servant of God. The message of the local church and of the individual witness is to expound and explain the

Scriptures.

I remember my first visit to the Mamertine Prison in Rome where Paul was incarcerated before his execution. It seems difficult to imagine the Apostle Paul writing the second letter to Timothy under such terrible conditions of darkness and confinement. In II Timothy Paul encourages Timothy by his own testimony of suffering and endurance for the Gospel's sake.

Timothy's Early Indoctrination

(II Tim. 3:14-15)

Timothy learned the basic truths of the Scriptures in a godly home environment during the impressionable early days of his youth. Timothy's grandmother Lois and his mother Eunice taught him from the Old Testament. Paul admonished Timothy to remain ("continued"—v. 14) faithful in the Scriptures.

The Scriptures Are Instructive

(II Tim. 3:15-16)

We must never forget the importance of the Divinely-inspired witness of the Scripture. Paul points out that the Scriptures make one "wise unto salvation". (verse 15) Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39) The Word of God is the sole message of eternal salvation enlightening a person as to salvation.

Paul points out that the Scriptures are profitable in four ways—for doctrine, for reproof, for correction, and for instruction in righteousness. (verse 16) "Doctrine" denotes teaching. Every believer should be fully acquainted with the great doctrines of the Bible. "Reproof" points to the Bible as an instrument used by the Holy Spirit to reprove and bring conviction of sin. "Correction" means that when we are

wrong the Word shows us how to get back to the right way. "Instruction in righteousness" means that the Bible points us to God's standards for His children.

The Scriptures Are Inspired (II Tim. 3:16)

Paul states in this verse his belief in the inspiration and the authority of the Scriptures. This truth he conveys to his "son in the faith". (I Tim. 1:2) Paul reminds Timothy of the great heritage that was his from his earliest days.

Paul asserts that "all" (verse 16) Scripture is inspired. By "inspiration" we mean "God breathed." It is well to define "inspiration". "By inspiration" does not mean natural inspiration, which is nothing more than human genius, such as a poet, or an artist or a musician. By "inspiration" does not mean that the Bible is just an inspiring Book. It is that, but so is *Pilgrim's Progress* and a hundred other books. "By inspiration" does not convey the idea of partial inspiration, that parts of the Bible are inspired and parts are not. Who qualifies to decide which part is inspired? "By inspiration" does not mean progressive inspiration whereby the later books included in the canon of Scriptures are more inspired than some of the earlier ones. For example, some deny Genesis as authoritative and reliable. "By inspiration" does not convey the idea of the inspiration of thoughts only or the ideas that are expressed.

What does the Bible teach concerning "inspiration"? The Word declares that "all Scripture," Genesis through Revelation, was God-given. II Tim. 3:16 states that "all Scripture is God-breathed"—or, literally, "out of God". Therefore, we conclude that the Bible is absolutely reliable, trustworthy, and authoritative. It is the Word of God. Consequently the Word is wholly reliable and without error.

The Scriptures Are Instrumental (II Tim. 3:17; Psalm 119:9-18)

Verse 17 points out one great purpose of the Bible, "that the man of God may be perfect, thoroughly furnished unto all good works." God's plan and purpose is that the believer be complete, mature, fully-equipped, and thoroughly furnished. How does God "perfect" us? He does it through the Word.

Consider the question of Psalm 119:9, "Wherewithal shall a young man cleanse his way?" The Psalmist answers, "By taking heed thereto according to thy Word." (Psalm 119:9) Psalm 119:11 further points

United Presbyterians Set Date For Withdrawal From COCU

DENVER—An attempt to keep the United Presbyterian Church active in deliberations of the Consultation on Church Union (COCU) on an observer basis was rejected here by a vote of 370 to 305.

Delegates to the General Assembly earlier had voted for withdrawal of the denomination as a participant in COCU negotiations for a united church along with eight other Protestant denominations.

A lay delegate, George H. Pike of Vancouver, Wash., offered the motion seeking to retain the United Presbyterians in COCU as observers. But the delegates not only turned down this proposal, but set a date—Oct. 31—for withdrawal of the United Presbyterians from COCU.

The assembly reiterated its desire to maintain its ecumenical relations and cooperation with other Church groups including joint ministries.

The newly-elected moderator of the United Presbyterian Church, C. Willard Heckel, said after the latest vote on COCU: "I get no reading that Presbyterians are any less ecumenically minded. This is a repudiation of a specific way of moving ecumenically."

The Church's General Council will communicate with the other denominations in COCU, and any other interested denominations, to stimulate ecumenical conversations. (RNS)

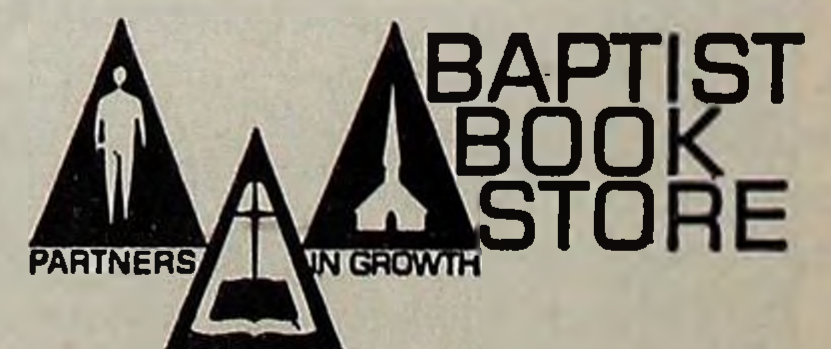
Bishop From West Germany Permitted To Visit East

BERLIN—For the first time in 11 years, Lutheran Bishop Kurt Scharf of West Berlin was allowed to visit Bishop Albrecht Schoenherr of the East Berlin-Brandenburg Church at Weissensee in East Berlin.

Since the Berlin Wall went up in 1961, Bishop Scharf has been prohibited from crossing to East Berlin. In 1969, Communist authorities also refused him a visa to visit Poland.

Only recently, the Evangelical Church of Berlin-Brandenburg was divided into a West Berlin Regional Church and the East Berlin Church, which Bishop Schoenherr now heads. (RNS)

to the Word as instrumental in our lives, "thy Word have I hid in my heart, that I might not sin against Thee." One theme that recurs throughout the whole of Psalm 119 is the Word of the Lord. David refers to God's Word in almost every verse, using ten synonyms for the Word of God.



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We are challenged by his teachings that call for repentance and faith; for regeneration and righteousness; for forgiveness and humility. We are confronted with the principle of non-resistance, with the command to love our enemies, with the injunction that we practice charity toward all. If we take Christ seriously how could we possibly find his yoke "easy" and his burden "light?" The world often thinks his yoke galing, his burden irksome and repelling.

Three considerations we must ponder if we are to understand the meaning of his words. First, we must consider the harsh alternative to his way of life. Suppose we reject him and his claims and refuse to live by the truths which he taught and by the principles for which he lived. To follow our own way means that we are forced to accept the kind of a soul which follows such rejection. If we refuse to practice the Christian ideals for life then life may become selfish, covetous, ruthless and mercenary. If we refuse to forgive and practice the principle of love and goodwill toward others, then life may become narrow, provincial and devoid of all compassion. Walking in our own way we find that often we must choose to batter and buffet our way through life until we become calloused and embittered by the battles of life. How many have discovered that "the way of the transgressor is hard?" That in reality it is always hard to do wrong and easy to do that which is right?

Furthermore it is easy to assume the yoke since he places himself in the yoke beside us. He does not impose the burden, he only shares his burden with us. The yoke usually consisted of a crosspiece with two bows or loops. He will be found in the yoke alongside of us bearing the heavier part of the burden. He took the weight of it upon himself before he ever shared it with us. As we share his yoke of fellowship and service we realize the strength and guidance of his Spirit, the blessed "paraclete," the great burden-bearer who stands beside us to help. We become truly "laborers together with God." Our modern hymn writer declares "Jesus took my burden and left me with song."

There is a legend that the birds at first had no wings and that they rebelled when wings were first given them because the wings seemed to be a burden; but when they accepted them, the burden lifted them to the sky. So it is with us when we accept the tasks and duties which Christ places upon us, only to discover that weights become wings; loads become lifts; duty becomes delight; and service becomes song.

Who would ever forget the beautiful story of the love affair between Jacob and Rachel? Down in Mesopotamia, where he labored for his uncle Laban, he met her at the well and purposed to make her his

wife. After laboring for seven long years to win her as his wife he was deceived by Laban who gave him Leah instead. But Jacob was not to be denied. Fulfilling the further service required he was given the lovely Rachel and the words describing that relationship are meaningful indeed: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20).

Let us hear again the conditions that must be met if we are to respond to his gracious invitation and claim his glorious promise. We are to "come" to him for salvation and life; we are to "submit" to him as Saviour and Lord; we are to "follow" him in meaningful discipleship; we are to "learn" from him in closest fellowship; we are to "yoke up" with him in blessed partnership; we are to "abide" in him in vital relationship; we are to "go" with him in his purpose of world redemption.

It was in early December in 1959 when my wife and I went with our Danish friends to view the matchless work of the great sculptor Thorvaldsen in the Church of our Lady in Copenhagen. Snow and ice covered the earth. The day was cold and gray. In the dim light of the great cathedral we walked down the central aisle, gleaning at the statues of the Apostles which stood looking down on us from both sides. We noted that Paul had replaced Judas. We were drawn toward the altar above which stood the towering statue of Christ. It was the artist's crowning achievement. Kneeling at the altar rail so that we might look into the eyes of the appealing Christ, we saw also his hands extended in gracious invitation. We could see the prints where the nails were driven. We could see the scar in his riven side. The words on the base of the statues were emblazoned in letters of gold:

"KOMME TIL MIG"

One did not have to know the Danish language to translate the blessed invitation which in every language and to every soul still pleads with gentle entreaty "Come unto me . . ." Let us come again to humble ourselves at altars far more personal and meaningful, let us put aside our futile boasting and our foolish pride and on bended knees in his presence inquire,

"Lord, what you have me to do?" (Acts 9:6)

E. Hermon Westmoreland, former pastor of South Main Baptist Church in Houston who retired last December, still holds the title, "Minister at Large" from the church he served for 33 years. In addition, he has been "pastoral consultant in residence" at Southern Baptist Theological Seminary, Louisville, for the past six months. A vice president of the Southern Baptist Convention (1953-54), he has been president of the Baptist General Convention of Texas, president of the board of trustees for the SBC Annuity Board, Dallas, and chairman of the trustees for Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He has also been a trustee for Southern Seminary, Baylor University, the Institute of Religion in Houston, Houston Baptist College, and Memorial Baptist Hospital, Houston.

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FULFILLING THE LAW

By T. B. Maston

Professor of Christian Ethics, Retired
Southwestern Baptist Theological Seminary

Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill (Matt. 5:17, KJV).

Jesus frequently clashed with the Jews concerning the Law. The conflict, however, was not over the Law as such but regarding the Jewish interpretation of the Law. Their teachers had made the Law a burden to the people. Their meticulous requirements tended to undermine respect for the Law.

Here, in verse 17, Jesus pointedly suggested that he came not to destroy but to fulfill the Law. How did he fulfill it? There have been and are several suggested answers.

One suggestion is that he fulfilled the Law by keeping it fully or perfectly. Another interpretation is that he fulfilled its requirements by his death on the cross. Because his sacrifice satisfied the Law the child of God is not under the Law but under grace.

The comparisons of the Law and the Jewish interpretation of the Law with his basic principles that follow verse 17 suggest another possible interpretation. An examination of these comparisons will suggest that he fulfilled the Law by going beyond the Law. Notice the comparisons:

Ye have heard

Do not kill
No adultery
Wife put away, given bill of divorcement
Do not swear falsely (RSV)
"An eye for an eye"
Love neighbor

I say unto you

Do not be angry
No adulterous thought
Wife not put away except for adultery
Swear not at all
"Resist not evil"
Love enemy

Jesus did not destroy the law, he filled it "to the brim" (Williams) by going beyond it. Have we moved beyond the Law?

ABC Income Remains Stable

VALLEY FORGE, Pa.—Income of the American Baptist Mission Budget for the first four months of 1972, as of April 30, remained practically the same as the income for a similar period during 1972.

Total receipts for 1972 were \$5,077,388 as compared with \$5,010,792 for 1971, or \$3,404, or .1 per cent less.

Income for Part I of the budget which is used for current operating expenses in 1972 was \$4,007,293, as compared with \$3,997,872 or \$9421 higher, a gain of .2 per cent. Total income for the first four months of 1972 was 98.4 per cent of the anticipated goal. (ABNS)



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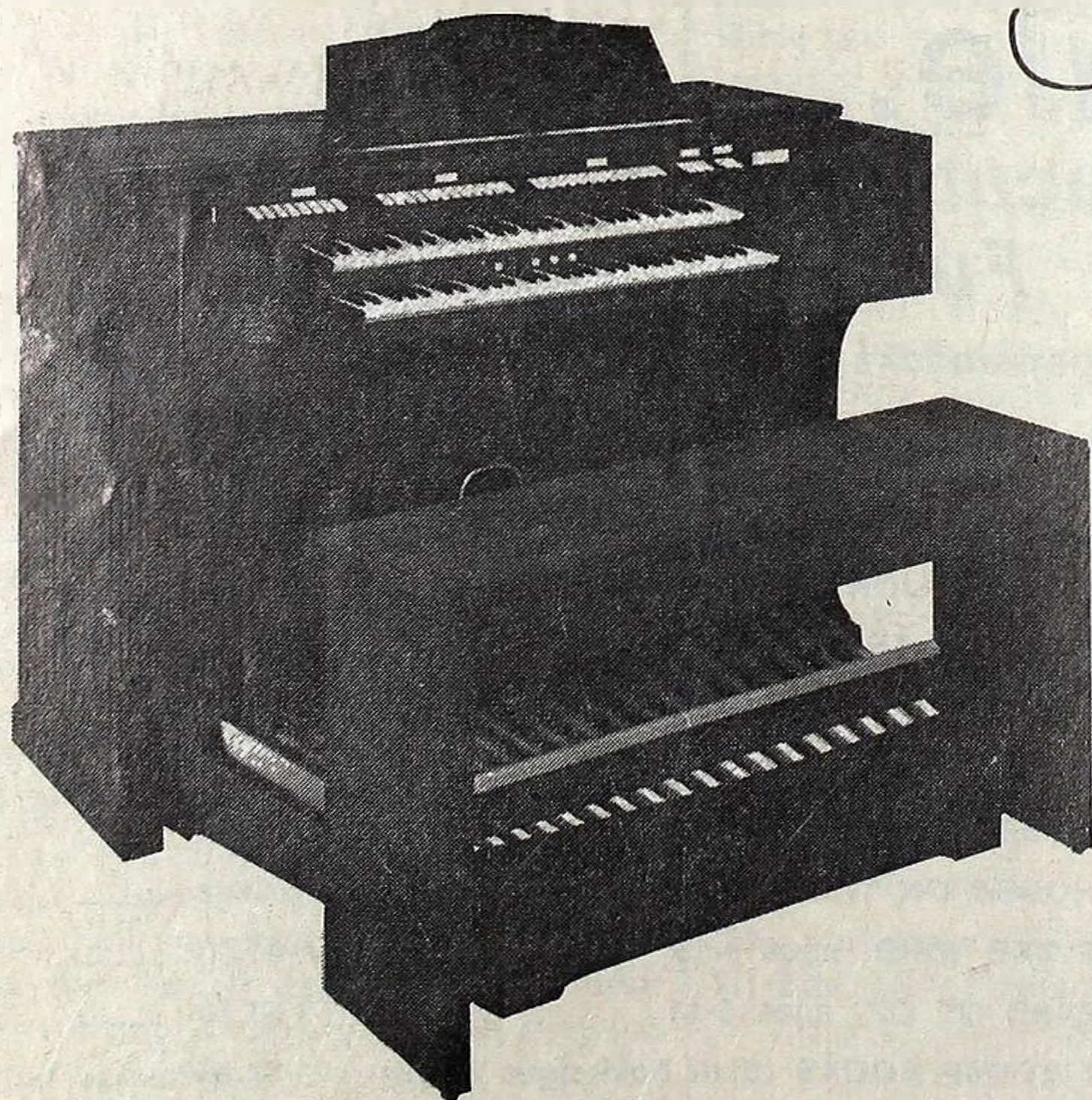
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German Is Elected Head Of United Bible Societies

NEW YORK—A German church official, who as a prisoner of war in France in World War II, was handed a Bible and dedicated his life to Christ, is the new general secretary of the United Bible Societies, a worldwide fellowship of 50 national Bible Societies.



Fick

In an announcement made at the world headquarters of the organization in London, the Rev. Ulrich Fick, at present executive secretary (Oberkirchenrat) of the Lutheran Church in Württemberg, was named to succeed Dr. Olivier Beguin. Beguin was the man who, as head of a commission for chaplaincy aid to war prisoners, a project of the American Bible Society, was responsible for providing that Bible for him in the prisoner of war camp. Beguin joined the United Bible Societies staff in 1947, became its general secretary in 1949 and held this post until his death last April 1.

Kindergarten And Day Care Workshop Slated At Belmont

A five-day Kindergarten and Day Care Workshop will be held at Belmont college in Nashville, June 26-30, according to Wendell Price, state Sunday School secretary.

The workshop, designed to aid persons working with preschool children, is being sponsored jointly by the Department of Education at Belmont, the Sunday School Department, and the Church Music Department of the Tennessee Baptist Convention.

Group experience learning procedures will include "I Have An Idea," "Books for Preschoolers," "Creative Dramatics," "Nutrition and Health," "Planning the Day," and "Help for Administrators." Simultaneous workshops during the week will cover moral and spiritual values, music, art, language arts, science, math, and puppets.

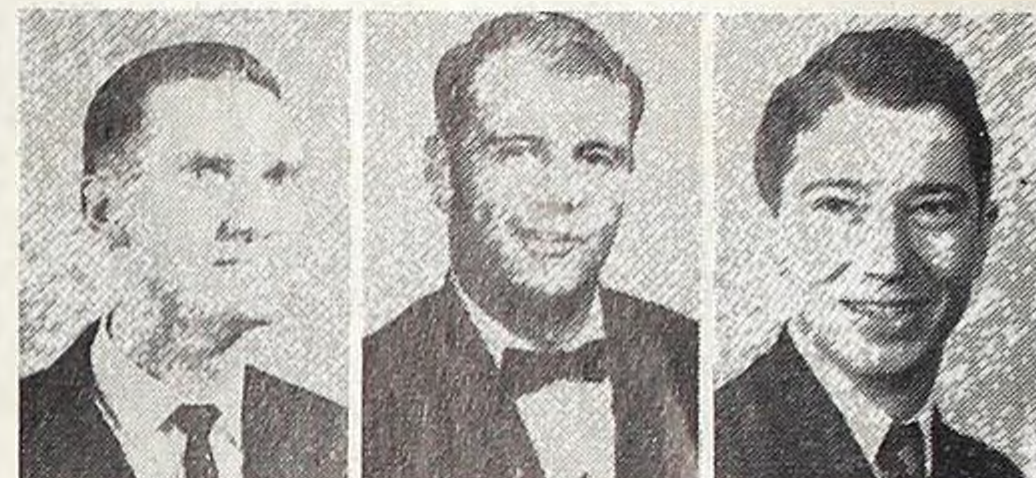
Price said that pre-registration will be held through June 20 and that college credit is available for the course if desired.

The new general secretary plans to take up his appointment on November 1, 1972.

Three Tennesseans Awarded Degrees From Southeastern

Three Tennesseans were among 111 students who received degrees from Southeastern Baptist Theological seminary in Wake Forest at recent commencement exercises.

The Tennessee students included Robert Jackson Burns, Etowah, Master of Theology; William Benny Powers, Kingsport, Master of Divinity; and Richard Waller Everett, Philadelphia, Master of Divinity.



Burns

Powers

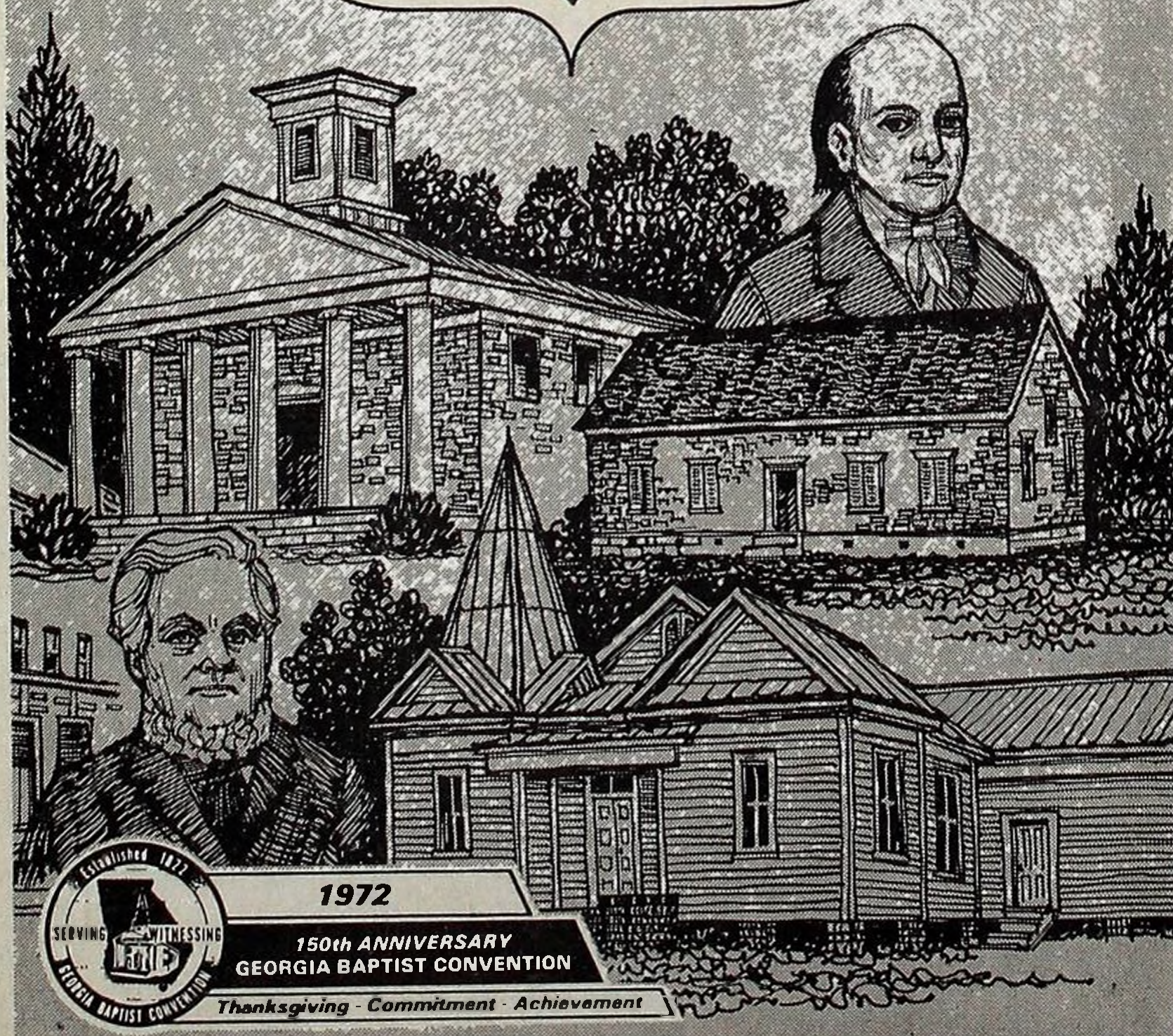
Everett

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No Respector Of Persons

By W. R. White

Baylor University, Waco, Texas

Basic Passages: Acts 9:32-11:18

Focal Passage: Acts 11:1-18

Our fallen human nature is so prone to show respect of persons. We seem to find it easy to downgrade people who are less advanced than others.



White

This is particularly true if we consider them inferior to us. Many of the differences between peoples is due to the accident of circumstances. Some types of climate seem to be more stimulating than others and the people in such climates often develop more rapidly than others.

The place where some people live is of such nature as to require more struggle for survival and thus more initiative and inventiveness develop more rapidly and vigorously. Some religions appear to be more stimulating than others.

Perhaps the more stimulating faiths have been Judaism and Christianity. Too, a very ironical phenomenon appears in that this greater advance of peoples under the influence of these faiths is attributed by them to their own inherent superiority.

Whenever Judaism and Christianity are true to the basic concept in their respective scriptures, they have a good attitude toward others and are not likely to show respect of persons. This is especially true of Christians who are more deeply influenced by the norm exemplified by Jesus Christ.

Lingering Prejudice Against Gentiles

Man's capacity for prejudice is astounding, his tenacity in prejudice is frightening, his proneness for prejudice is disheartening. Yet, prejudice is a perversion of devotion to principle. He usually denies that it is personal and seeks to rationalize that it is loyalty to principles. This is particularly true of otherwise decent folks.

We are amazed that early Christians who were the first exponents of selfless love or "agape" should cling to such prejudice against Gentiles. Even some apostles had difficulty in throwing it off.

Prejudice spread much static and divisiveness among early Christians. All the real leaders were able to master it and lead most of the disciples to throw it off but Peter and Paul had to defend to their own brethren their winning and accepting Gentile converts. This was particularly true if circumcision were not required. In other words if they did not become Jews before becoming Christians.

Prejudice Strongly Countered

In the vision given to Peter, his misgivings were largely removed. The Lord let down a great net filled with creatures, clean and unclean and Peter was told to kill and eat. He demurred vigorously as to those considered unclean, citing his good record along this line.

During his sermon to Cornelius and his household Peter observed that the Holy Spirit came down on his audience as He did on the apostles and disciples at Pentecost. In fact, God had arranged every factor and detail of his contact with Cornelius and his household. It was not due to any plan or arrangement by Peter himself—on the contrary, the Lord had to lead Peter to do an about-face.

Many Were Reversed

The convincing recitation of God's dealings with the Gentiles in saving mercy, moved at least a number of the critics very deeply.

Dr. Willingham was fond of telling about a trip into a rural area of Georgia with an ardent Primitive Baptist (called "hardshell" by some). He did not believe in foreign missions but said that God would save the heathens when he got ready. Dr. Willingham skillfully told him of a fascinating tour in China and recited the experience of a number of Chinese who were converted as they heard the good news. This severe critic was deeply moved as the experiences of those heathens were so much like his own. He observed, "I am dead set against foreign missions but I am for what you have just told."

It is strange that anyone can have a real experience of God's redeeming love and yet retain a set of prejudices against individuals or groups of individuals. Very likely the prejudices are submerged when the experience is fresh. Later on his experience calls off the prejudices. We have a basis for transforming change. To know that all races and

Foundation

How Long Will It Last?

By Jonas L. Stewart
Executive Secretary-Treasurer

Has the Lord allowed you to accumulate money or real estate? How long will it last? When you die something will happen to it. The relatives may argue over it. Estate tax will certainly get a big part. Court costs and legal fees will be paid. Administrative cost will be required. Even at best the estate will be dissipated in generations to come.

How long will your Christian testimony last? You love your Lord and His Cause. You desire to see souls won to Jesus. When you die all of this will cease on earth for you unless you make plans.

A properly prepared Christian will can save on estate settlement costs. The law also provides for economical disposition of one's estate at death.

More important for many Christians is how long will their testimony last? Through a Christian will one can use the savings mentioned above to establish a trust fund in his name to remain forever. The income from such a trust can be designated for use through the Cooperative Program or designated causes thereby assuring that his testimony for Christ will live until Jesus comes.

For information on preparing a Christian Will write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 647, Brentwood, Tennessee 37027.

classes can have the same experiences of grace as we have had and to know that such are our brethren in Christ provide an active basis for complete change.

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BAPTIST AND REFLECTOR

From the Executive Secretary

By W. Fred Kendall

As you read these lines the Southern Baptist Convention will be drawing to a close at Philadelphia. Much prayer has gone up for it to be a great Convention and to be a significant meeting in this city where so much national history has been made. Much Baptist history has also been made here. It will have been noted in a pageant prepared by the Historical Commission of the Convention.



Kendall

It is always difficult to properly measure the success and the contribution which the annual sessions of the Southern Baptist Convention make. It has no authority over the churches. It is not made up of delegates but messengers. Much of its program is planned months before. Yet there is much freedom of expression. The business sessions are open and any messenger may present any matter which he deems of major importance to the Convention.

Different points of view are often brought out in debate. Matters brought before the Convention for decision often call for prayerful consideration and decision. Voting also reveals the diversity of opinion and viewpoints held by the messengers. During recent years many major matters which are controversial have been referred to the Executive Committee for more thorough study and for reporting back to the Convention.

It ought to be obvious that great institutions cannot be administered from the floor of the Convention. Hasty action which has not been properly thought through can cause great problems for the work and make administration and the carrying out of such action very difficult if not almost impossible. There are those who do not realize the effect of hasty and impetuous action in an effort to

On Matters of

Family Living

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



Walking Seen As Survival Strategy

As the dinosaurs of prehistoric times grew bigger and heavier, their legs became too weak to support the load. The same thing eventually may happen to man if we don't get kids to use their legs more, Michio Ikai of Tokyo university suggested to the General Assembly of Japan Medical Society.

When results of tests of physical stamina given children in 1917 were compared with results of tests given to primary school children in today's Japan, today's youngsters were found to have weaker leg and hip muscles than their 1917 counterparts though they did show more strength in their hands and backs. Dr. Ikai's advice: raise youngsters to be pedestrians rather than passengers.

correct something with which they do not agree.

Even though the Southern Baptist Convention does not have authority over its churches, its actions are very significant. They bear a very real testimony to the whole world. Actions reveal what has been going on in the churches and what Southern Baptists are thinking as they face the complex problems of the current world scene. These actions have a significant influence and make a real contribution in calling the world to follow Christ. In a sense there is a real proclamation of the gospel through the life and work of the Convention and through the actions it takes in its annual sessions.

It also exerts a real influence on its co-operating churches. They look to it for leadership. They look to it for the challenge and the vision which stirs them to greater action and kindles greater concern. From the Convention can come a great consensus and a spirit of unity from our diversity which enlists the multitudes in great common tasks for Christ in carrying out the Great Commission and in Christianizing a secularized pagan world. We hope this Convention has made some real contributions which are positive and which will challenge us during the year ahead.

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Historically:

From the files

50 YEARS AGO

The faculty and staff at Union university was trying to raise \$40,000 for the construction of a new building in which to house an academy, a business college, and gym. Additional money would be used for library improvements.

R. E. Jarman, a member of the Lascassas church, had been receiving the **Baptist And Reflector** for 55 years. He said that the first money he had ever invested was in the Baptist state paper.

20 YEARS AGO

Maxey Jarman, Nashville chairman of the General Shoe Corporation and a Baptist layman, was named "Man of the Year" by the Shoe Industry in New York. He was an active deacon and Sunday School teacher at First church, Nashville.

After completing five years as pastor of the Royal Street church in Jackson, Jesse H. Newton was the new pastor at Halls church. During his five-year ministry in Jackson, the church had over 200 additions, the Sunday was departmentalized, the Bolivar Street Mission was begun, a building fund was initiated, a radio broadcast of the evening service was started, and a pastorium was purchased.

10 YEARS AGO

Commencement speakers at Harrison-Chilhowee academy were Dr. Harold E. Ingraham and Dr. Porter Routh, both of Nashville. J. D. Dodd was valedictorian, and Robert V. Stewart was salutatorian.

Plans were being completed for a Middle Tennessee Preachers' School to be held in Nashville in June. Courses of study were to be under a five-year program for pastors.

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BAPTIST AND REFLECTOR

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Mid-America Seminary Set To Open In Arkansas

Plans for the opening of a new Baptist seminary near Little Rock, Ark., to be called Mid-America Baptist Theological seminary, were disclosed recently by B. Gray Allison who will serve as president of the school.

Allison, a former professor at New Orleans Baptist Theological seminary, said that the school, while independent in administration, will be oriented toward the Southern Baptist Convention. Registration is scheduled for Aug. 22.

Initially the seminary will offer the master of theology, doctor of theology, and a graduate degree in religious education. Plans are to add a degree in sacred music in the future.

The institution will be quartered temporarily in the Olivet Baptist church, Markham and Hughes. The permanent campus will be built on a site in Mau-melle New Town, near Little Rock.

Allison is a graduate of Louisiana Tech university and New Orleans seminary. From 1954 to 1956 he was assistant professor of church history at New Orleans seminary. He served as associate professor of missions from 1956-60, and professor of evangelism, 1946-66. He has served as pastor of several churches, and with the Home Mission Board of the Southern Baptist Convention.

New Books

Points for Emphasis by Clifton J. Allen, Broadman Press, fifty-sixth annual volume, September, 1972-August, 1973, 212 pp.

Lord, Could You Make It A Little Better? by Robert A. Raines, Word Books, 147 pp., \$4.95. Through prayers, partly poetic in form, Raines expresses who he is.

Search For Silence by Elizabeth O'Connor, Word Books, 186 pp., \$4.95.

The Strange Proposal by Grace Livingston Hill, Fleming H. Revell Company, 219 pp., \$.75.

I'm Not Mad at God by David Wilkerson, Spire Books, 91 pp., \$.75.

Every Wall Shall Fall by Hellen Battle, Fleming H. Revell Company, 319 pp., \$.95.

Christian Prisoners in Russia edited by Rosemary Harris and Xenia Howard-Johnston, Tyndale House, 166 pp., \$1.25. Documented details of the fate of a group of Russian Christians who made a brave bid for greater religious freedom.

Effective Outlines and Illustrations by Hyman J. Appelman, Baker Book House, 122 pp., \$1.50.

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