

BAPTIST AND REFLECTOR

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News-Journal Of The Tennessee Baptist Convention

Dr. A. D. Foreman Jr. Dies



Dr. A. D. Foreman Jr., retired pastor of Temple Baptist church, Memphis, died suddenly at his home in Shreveport, La., Nov. 9, following a heart attack. Funeral services were scheduled at First Baptist church, Nov. 11, with Dr. James L. Middleton, pastor, officiating.

Dr. Foreman served as pastor of Temple church from October 1948 until his retirement Dec. 31, 1971. Following retirement he and Mrs. Foreman moved to 136 Chelsea Drive, Shreveport, La. 71105.

Ordained to the ministry in 1924, by First Baptist church, Houston, he served as pastor of two part-time churches at Burlington and Era, Texas, during student days; and First Baptist churches, Gainesville, San Angelo, and Amarillo, Texas, before coming to Tennessee.

He served as a member of the Executive Board of the Tennessee Baptist Convention, and trustee of Baptist Memorial hospital. He also served as a member of the Home Mission Board, Board of Trustees, Southwestern Baptist Theological seminary, Brotherhood Commission, Annuity Board, and moderator of Shelby County Baptist Association.

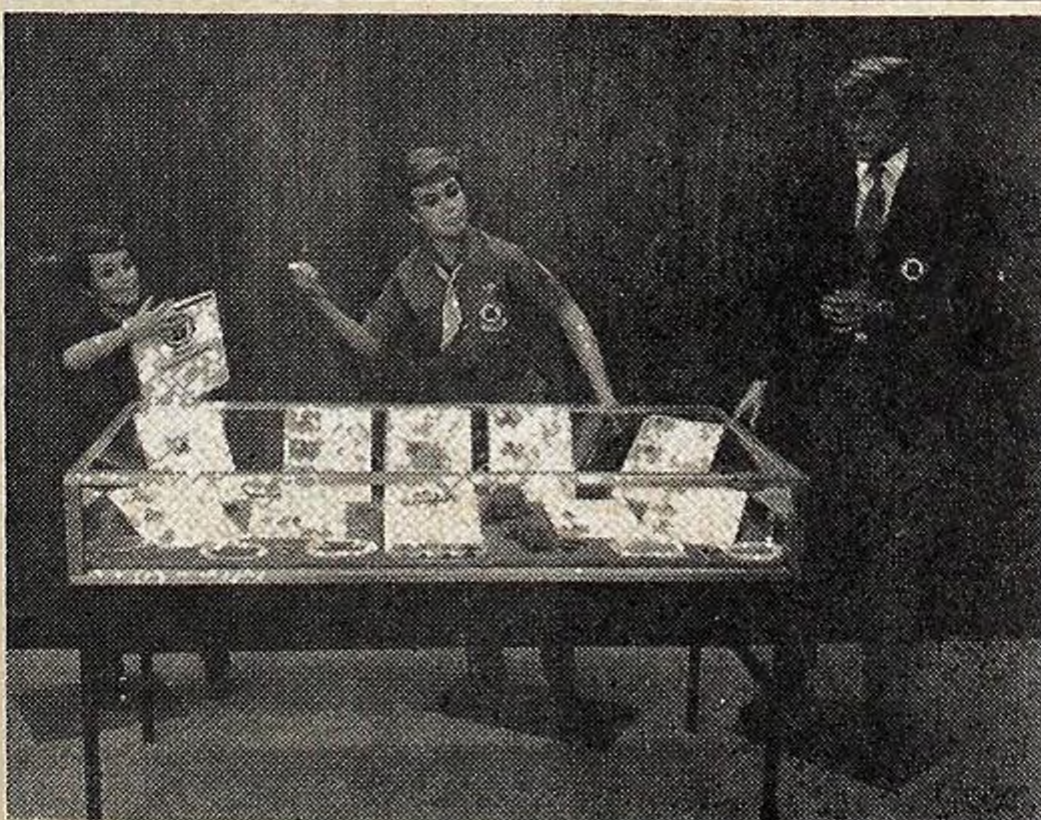
He married Euna Lee Scarborough in 1926. She survives. Other survivors included two sons, A. D. Foreman III, Lee Scarborough Foreman, and a daughter, Mrs. B. C. (Joyce) Sinclair.

Dr. Foreman, son of Anson D. and Grace

Brighton Observes Centennial



Pat L. Landrum, pastor of the Brighton Baptist church, (center-front), is pictured with former pastors of the church and W. Fred Kendall, executive secretary-treasurer of the Tennessee Baptist Convention at the church's centennial celebration, Oct. 29. Pictured left to right are T. L. Alexander, Norfolk, Va.; Kendall; Erba A. Butler, Memphis; Landrum; O. C. Markham, Mayfield, Ky.; Stanley E. Anderson, Elgin, Ill.; R. K. Bennett, Brownsville; and E. C. Brunson, Lytle, Tex. Approximately 800 persons attended the all-day celebration which concluded a month of centennial activities.



An unusual display in the Tennessee Baptist Convention executive board building focused attention on Royal Ambassador Week.

Adams Foreman, was born Oct. 21, 1905 in Lincoln, Neb. He was a graduate of Baylor university, Waco, Texas and Southwestern Baptist Theological seminary, Fort Worth. He received the honorary Doctor of Divinity degree from Howard Payne college, Brownsville, Texas, in 1936.

Over 800 persons representing 11 states were present for the final service of a month-long celebration of the 100th anniversary of the Brighton Baptist church in Brighton, Oct. 29. Pat L. Landrum, pastor, welcomed the crowd which included six former pastors of the church, W. Fred Kendall, executive secretary of the Tennessee Baptist Convention, and Teddy Evans, superintendent of missions in the Big Hatchie Association.

Featured speakers during the preceding month were L. H. Moore, editor of the Ohio Baptist Messenger; Cal Guy, president of the School of Missions at Southwestern Baptist Theological seminary in Fort Worth; and former pastors, Erba A. Butler, superintendent of the Memphis Baptist Children's Home, and E. C. Brunson, retired pastor of First church, Lytle, Tex. R. K. Bennett, retired pastor, provided special music.

A historical drama, "Brighton Baptists' First Century for Christ," was presented Oct. 22.

Supreme Court Asked To Review Compulsory Religion Decision

WASHINGTON—The federal government has asked the U.S. Supreme Court to hear its complaint against a U.S. Court of Appeals ruling which held that compulsory religion at the nation's three military academies is unconstitutional.

In an appeal for a writ of certiorari (a petition for review), Solicitor General Erwin N. Griswold maintained that the military should have the right to restrict the religion clauses of the First Amendment "to the extent necessary" to ensure effective military training.

"The academies' chapel attendance requirements are a valid exercise of authority by the military over its own personnel; they restrict First Amendment interests only to the extent necessary to vindicate legitimate



Gene Grooms, (left) is the new minister of music at the Madison Creek church, Goodlettsville. Grooms has been on the field since Oct. 1, and was honored with a reception by the church. Pictured with him are his wife, Alice, and Reverend and Mrs. W. W. Harrison, pastor of the church, (right.)



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James A. Lester
Editor-Manager
HURA LANNOMAssistant to the Editor
RICHARD DAVID KEELCirculation Manager

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

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military need," the Department of Justice declared in its appeal filed with the Supreme Court.

"To say that this is an establishment of religion is to be tyrannized by labels, while unduly denigrating the authority of those responsible for the educational program of the military services . . ." the government said.

A decision on whether to grant the petition for a writ of certiorari probably will be made by the Supreme Court within the next few weeks.

On June 30 of this year, the United States Court of Appeals for the District of Columbia ruled two to one in the case of Anderson v. Laird that compulsory church or chapel attendance at the military academies violates both the establishment and the free exercise clauses of the First Amendment.

The court of appeals chief judge, David Bazelon, held that mandatory chapel attendance is a violation of the establishment clause on the ground that there are "no overriding secular interests which could ever justify a government's imposition of those religious activities which the clause was written to abolish." (BP)

Pulpit To Pew

By Jim Griffith

With all the various promotional schemes now being used to promote attendance at church meetings, this might be described as "the age of the gimmick."

What with "pack-a-pew-night," "wear-your-oldest-clothes-day," and testimonies by big-name athletes and beauty queens, it is sometimes difficult to squeeze a little gospel into the program between the novelties.

Can you imagine Silas saying to the Apostle Paul: "Let's try to get the relay race runners to appear with us on the platform on the last night of the revival."

Or this: "Do you want to try the 'Everyone-bring-a-chariot-full-plan'?"

And what about this for the campaign slogan:

"Make our revival attendance jump—
Bring a prospect on every camel hump."

"No," Paul would say, "let's give them something even more unusual—let's give them the Gospel of Jesus Christ!"

FEATURING

	Page
Pulpit To Pew	2
Editorials	4
Sunday School Lessons	12, 26
Executive Secretary	27

Devotional

Your Disturbed Mind
May Be Of God

Mark 5:1-20

By B. E. Rickman, Pastor

Lakeview Baptist Church, Old Hickory

Throughout the New Testament we find many references which speak of demons or unclean spirits forcing themselves into the hearts and minds of men influencing them to do things that are evil in the sight of God and their fellowmen.



Rickman

Today medical science would diagnose the tragic malady of this man, mentioned not only in Mark but also Matthew and Luke, as paranoiac, schizophrenic, or one of the many other mental illnesses which plague

our modern society.
The cause is still the presence of evil, the result is the wrecking of many human lives, and the only sure remedy is the grace of God through Jesus Christ his Son.

Is it not true that we have all experienced in our lives—perhaps to a lesser degree than the man from Gadara—a force that has caused us to say or do some act that we know to be against our convictions? When this happens, we usually justify our actions with "well, I really wasn't myself that day."

I believe, however, that it would be more correct, if we admitted to ourselves that for a time we became possessed by an evil spirit of hate, lust, avarice, pride, or whichever of the multiple evils that motivated our actions. Any person who endeavors to live a life as a Christian can identify with the words of Paul, "that which I do I allow not, for what I would that do I not . . ." (Rom. 7:15) When we realize the presence of evil, do we like Paul realize our helplessness, "O wretched man that I am who shall deliver me"? (v. 24) Then he gave the answer in verse twenty-five, "I thank God through Jesus Christ our Lord."

This man who lived among the tombs of Gadara is an illustration of this truth, not only that Jesus is the answer, but it also shows the way in which He overcomes evil in our lives. When Jesus came, this man was immediately disturbed as evil must always be disturbed when confronted with righteousness. When the righteousness of God is revealed, evil rebels bringing about a definite conflict in the heart of sinful man. We call this conflict conviction of sin.

Thus man cannot stay in the presence of the message of the Gospel sanctioned by God through the person of the Holy Spirit indefinitely. Either the sinner will yield to the cleansing power of Jesus or he will permit the evil spirit to lead him from the presence of God. God and Satan cannot possess the same person.

'Paths Of Certainty'

By Courtney Wilson, Pastor, First Baptist Church, Hendersonville
(Scheduled for delivery Tuesday evening, Nov. 14, 1972)
Tennessee Baptist Convention



Courtney Wilson

"... and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in". (Isaiah 58:12)

The Greek mathematician and inventor philosopher Archimedes who lived in the Third Century B.C. said, "Give me a place to stand and I will move the earth". I don't expect to find that place but these words indicate a question we have to make up our minds about before we can begin to live or move for Christ. "Where shall we stand" upon what foundation are we to build?

Ours is a weary world searching for a place to stand, a foundation to build upon. We face manifold problems but the greatest problem of our time is emptiness. Man often yields to shallowness but his search and hunger is for purity and depth. There is in the midst of material plenty a starving soul.

Life is more than skyscrapers, fast transportation, air conditioning and trinkets.

Ours is the generation that has discovered that man can have a fine car, colored television and a well stocked refrigerator and yet be bored to death. Beneath the thin veneer of modern life, the complex world problems, the binge of self indulgence, there is a hunger and yearning for something more. Underneath the noise and clutter of our day there is the whisper of people's souls saying, "We want God. We want to believe in our mission for life. We want a life worth living."

The voice of God is speaking to Baptists of Tennessee as he spoke to Israel in the long ago. He is saying you have wandered in the wilderness long enough. You have delayed long enough. Whether we like it or not the responsibility of Christian leadership is ours. We can't escape it nor put it off on others. To us there comes the demand of God that we lead men to peace and abundant life in Jesus Christ.

In meeting this need and accepting this chal-

lenge let me suggest that we stand in these paths of certainty.

I The Path of Renewed Loyalty to the Bible

The Bible is an old book but it speaks to modern conditions. The Bible is the good news of God. In it we are reminded of our origin. I have never been content to think of myself as a second cousin to an ape that has learned how to shave. How refreshing to read in God's word that man is a living soul created in the image of God, made to live forever.

No wonder we can't be satisfied with our trinkets and gadgets. The words of Jesus are true. Man requires more than bread. He needs God. Modern man suffers from a homesickness of the soul. Sin dogs his every step. Problems beyond his managing depress him. We have the good news. God is still saying, "Come unto me all ye who labor, I will give you rest" or "He that hath the Son (Jesus Christ) hath life." Let us rise as one voice to declare God's forgiveness and a new life in Christ for all who come to Him.

The Bible reminds modern man through the example of men like Peter, James and John that God sees in us not what we are but what we can become. It is evident everywhere that every person is important to God and that fulfillment and satisfaction come to those who seek His way. The simple commands of Jesus have suddenly become very relevant to our generation. Experience has taught that Christ is the way, the truth and the life.

We are not social clubs. We are Churches. Man looks to us for spiritual help and the Bible, God's word, has the remedy for our day. Man will never have a life until he is rightly related to God.

II The Path of a Renewed Sense of Mission

When the Russian Revolution began in Moscow, in 1917, a group of priests were meeting only six blocks away. They were arguing over what color an altar cloth should be. All too often we have lost sight of our mission. It is simply stated to win "the whole world to faith in Jesus Christ".

The institutions of religion tend to become ends in themselves instead of means to an end. We are tempted to play it safe, to maintain the status quo. Several years ago a Methodist Bishop in North Dakota at an annual Conference had endured some very stormy sessions. He was amazed at the flowery words in a resolution committee report. They were complimentary as if all had been sweetness and light. After the report the Bishop said, "Those are nice words but they don't fool anyone. We have had some rough times. If the Judgement Day is anything like this Conference I'm not going." Well we'll have to go whether we like it or not. There are some rough sessions when we serve God.

Let us commit ourselves to the mission of God. Let us, in the spirit of Christ our Lord,

love one another and love the world about us.

I remember the story of a father rushing out of his home to make a business appointment. When his five-year-old daughter stopped him, he explained his hurry and assured her he would talk with her later. She wasn't satisfied with the explanation and was so persistent in her demand that he finally knelt beside her as she requested. As he said, "What do you want?" she simply put her arms around his neck and replied, "I just want to love you a little bit." I wonder what this would do for our world if we put our arms around them and loved them a little. Let us remember that our primary mission is to spread the good word about Jesus.

III The Path of a Renewed Dependence Upon God

Modern dangers affect me as much as anyone. I am frightened of man's recently discovered weapons and the complexity of modern life. But more than all this I am most impressed with the awesome power of God. I see it in the forces of nature, in the creation of the universe but I see it most wonderfully and tenderly in the lives of broken men who have been healed.

When John the Baptist doubted, Jesus sent his friends back with this message. Tell John how the sick are healed and men are made new. The power to make us new, that is what we need. It is easy to rebuild our rotting cities, wrecked cars and damaged buildings but life is another thing. We must ask God to help us. How long before we learn that the vast resources of God are ours for the asking?

Peter and John came out of the temple after prayer and thus set the stage for one of the most impressive stories in the New Testament. As they walked a crippled beggar called to them for money. Peter turning said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Do you know what he did then? He reached down and helped him to stand. This is what people of our world need. Not for us to judge—to condemn—but to reach out in the power of God and help them stand.

We can stand in these paths and claim the future for Christ. Let's do it.



Officers elected during the annual meeting of Nolachucky association held recently were, left to right: Jerry Lowrie, moderator; Ursell Atkins, associate moderator; Mrs. Perry Walker, clerk; and Grady Miller, associate clerk.

EDITORIALS

Note To Finance Committees

For the benefit of those who have wondered how federal wage guidelines affected churches, and for some few, perhaps, who may have let this stand in the way of increasing salaries of church staff members, the following information should be of interest.

In November of 1971, the Economic Stabilization Board of the United States issued a regulation which allowed churches to "increase salaries up to 5.5 per cent, including all fringe benefits, but not to exceed 5.5 per cent total increase."

In recent weeks, the Economic Stabilization Board has adopted regulations which provide "that a firm existing on or before Dec. 31, 1971, . . . , with an average of 60 or fewer employees and less than \$50 million in gross annual revenues is exempt from the wage and price controls . . ."

Source of the information is Barney M. Mages, chief of the technical and services branch of the Economic Stabilization Board, in a letter quoted in **The Christian Index**, (Oct. 12, 1972, p. 2). Mages in this letter said that churches are exempt from the 5.5 per cent increase rule under the revised regulation. He wrote: ". . . a church or other organizations operating independently with an average of 60 or less employees and less than \$50-million in gross annual revenues will qualify for exemption."

Finance Committees and Budget Committees: Please take note!

Manuscript Analyst

At the Southern Baptist Convention in June, James L. Sullivan announced that the position of "Doctrinal Reader" within the Sunday School Board had been renamed that of "Manuscript Analyst."

To some, the name and the position might seem trite and useless. To us it is a very important and necessary position.

Recently Lynn M. Davis, Jr., was named "Manuscript Analyst" for the Sunday School Board. To us this was a wise and judicious choice. Davis knows Southern Baptist life and thought across the entire spectrum "conservative to liberal and in-between" in a unique manner.

A former Public Relations director for New Orleans Seminary, later editor of the **Ohio Baptist Messenger** and for six years director of Information Services for the Sunday School Board, Davis is qualified well both by theological training and practical experience to perform and execute the functions of this office in a unique manner.

Southern Baptists are blessed with many good writers, well qualified, in many areas, and with many "volunteers" who may not be so well qualified. As the song says, "A good man is hard to find . . ." Among Davis' responsibilities will be the seeking out of capable writers and helping orientate them. Note that we did **not** say indoctrinate them!

This editor, along with others, has served from time-to-time as a "doctrinal reader" for various works. In doing this, we have been impressed with the high quality of writing which is now being done. Our Sunday School Board is blessed in many ways, not the least of which is that there are many dedicated, consecrated men and women in leadership positions at our Board who are doing their best to serve Our Lord and Southern Baptists in a manner which would be pleasing and responsibly efficient.

Constant Vigil



Tennessee News Briefs

Solomon's Temple, Holston Association, dedicated new facilities last month in special services. Former pastor **L. C. Collins** participated in the occasion along with Pastor **John Crawford**.

James Gillespie and **John Turner** were ordained as deacons at the Black Oak Heights church in Knoxville last month. Both men serve in the bus ministry for the church. **J. C. Parrott** is pastor.

Etowah church, McMinn Association, has ordained three deacons: **J. H. McJunkin**, **J. G. Carroll**, and **Harold Buckner**. **Jack Whitson** is pastor. In the same association, **Eddy Dalton**, **Leonard Ingram**, and **Marvin Clark** were ordained by the Dixon Avenue church. The pastor is **Kenneth Watson**.

The Pleasant Grove church, Chilhowee Association, ordained **Tony Abbott**, **Larry Hall**, and **Sidney A. Neubert** as deacons. **Dan J. Dunkel** is pastor.

Norman O. Baker, pastor of First church, South Pittsburg, and **Helen Curtis** of Hartselle, Ala., were united in marriage, Nov. 3, at the First Baptist church of Lewisburg. **Tom Madden**, pastor, First church, Tullahoma, performed the ceremony.

Earl Colvin was ordained as a deacon at First church, South Pittsburg, recently. **Norman O. Baker** is pastor.



First church, Concord, held special services, Sunday, Oct. 29, celebrating the church's 80th anniversary. Pictured above with Pastor Joe R. Stacker is Miss Merrill Donovan (center) who was honored by the church for 28 years of continuous service as a teacher with pre-school children. With Miss Donovan is Mrs. Larry Triplett, a former student, and Mrs. Triplett's children, Chip and Jeanne, whom she now teaches.

David Louis O'Briant, 17, the Training Union director at the Mount Vernon church, Unionville, was killed Monday, Oct. 23, in a car motorcycle accident near Halls. Services were held at the Mt. Vernon church with burial in Green Hill Memorial Gardens. He is survived by his parents, Mr. and Mrs. Louis O'Briant, and two brothers, John N. and Robert J., both of Halls.

The youth group of First Baptist church, Gatlinburg, will present a new play, "Celebration: A Writer In Search of a Play," at the Glorieta Winter Celebration, Dec. 26-30. The play written by **Carl Mays**, associate minister at the church, will premiere at the Glorieta celebration. His book, by the same title, was released by Broadman Press last month. **Charles C. Maples** is pastor.



Mays

Peking Said To Have Lone Protestant Church

Peking, capital of the Peoples' Republic of China, a city of 1,148,000, has one, lone functioning Protestant church, according to a special report filed in Peking for the "Globe and Mail," newspaper in Toronto, Canada.

Known as the Rice Market Street Church,

Dr. Hyatt, Bible Scholar, Dies; Helped Produce The RSV

NASHVILLE—Funeral services were held here Nov. 8 for Dr. J. Philip Hyatt, internationally-known Old Testament scholar at Vanderbilt university.

The Christian Church (Disciples of Christ) clergyman died Nov. 6 at the age of 63. He was stricken with a heart attack in his office at the university's Divinity School.

Dr. Hyatt was especially noted for his work on the Old Testament prophets. He was also one of the 16 scholars who produced the Revised Standard Version of the Bible.

The scholar had been a member of the Vanderbilt faculty since 1941. A native of Monticello, Ark., he was president of the Society of Biblical Literature in 1956.

Dr. Hyatt was educated at Baylor University in Texas, Brown University in Rhode Island and Yale University in Connecticut.

He was a member of the Woodmont Christian church in Nashville, where the funeral was held, and was active on many levels in his denomination. (RNS)

it is operated by the Peking Protestant Society, an organization which resulted from the merger, in 1958, of all Protestant denominations in China, says the report.

The church which meets on the upper floor of a two-story building, has been open to all comers since last Easter Sunday, when it opened its doors again "after being closed to foreigners since the outbreak of the cultural revolution" in the 1960's. (EBPS)

Continental Baptist Women's Assembly Draws Record Crowd

By Catherine Allen

TORONTO—More than 2500 women attending the continental assembly of the North American Baptist Women's Union here were urged to become messengers of reconciliation and fellowship across political, racial and denominational lines.



Allen

The record crowd more than doubled the previous attendance at meetings of the North American Baptist Women's Union, a part of the woman's department of the Baptist World Alliance.

Although most of the 2500 persons were Southern Baptists, the crowd included women from more than 15 Baptist bodies from throughout Canada, the United States, and the Caribbean. As many as 400 came, for example, by bus from Virginia.

Major speakers emphasized the reconciliation theme and told of plans for an international program called the World Mission of Reconciliation through Jesus Christ sponsored by the Baptist World Alliance throughout 1973-75.

Elected president of the North American Baptist Women's Union for the next five years was Mrs. Lawrence S. Casazza of Washington, D.C., member of a church affiliated with both the American and Southern Baptist Conventions.

Other new officers elected were: vice president, Mrs. Carl Holmberg of Worthington, Miss., president of Baptist General Conference Women; secretary, Mrs. Herbert Hillar of East Detroit, Mich., president of the Woman's Missionary Union of the North American Baptist General Conference; and treasurer, Mrs. Mary H. Wright, Philadelphia, former president of the women's auxiliary to the Lott Carey Baptist Foreign Mission Convention. (BP)

Tennessee Baptist Convention Sermon

(Scheduled For Delivery Tuesday Morning, Nov. 14, 1972)

By J. William Harbin, Pastor
First Baptist Church
Maryville, Tennessee

'TRY AN LSD TRIP'

Phil. 1:3-21



J. William Harbin

Approximately three years ago the American people were shocked to learn that Diane Linkletter, the twenty-one-year-old daughter of television personality Art Linkletter, under the influence of the drug LSD, had plunged to her death from the sixth floor window of her Hollywood apartment.

Her famous father said, "It wasn't suicide, because she wasn't herself. It was murder. She was murdered by the people who manufacture and sell LSD."

The grief-stricken Linkletter went on to say that Diane was a loving, happy girl from a family which was always very close and caring. But he said she had told him about taking LSD and how she had bad trips. She felt she was being driven out of her mind by this drug.

Since Diane's death Art Linkletter has spent much of his time lecturing on drugs, warning young people about what happened to his own daughter. "Otherwise," he declares "it is a waste of a wonderful young human life."

Today, I want you to take a Spiritual LSD trip. You will not have to meet some "pusher" in a back alley to secure the drug. The instructions are found within the open pages of the best selling book, the Bible. And once you find the spiritual power for this trip, you will never be the same. Not only will you really "get turned on" yourself, but the joy of such an experience will be so high you will share it with others. To get the full effect of this trip I want to ask you to join me in making at least three stops to find the proper ingredients.

I

First, travel to a Roman prison to get the "L"—Life. (Philippians 1:21) No one wants to be imprisoned. An active missionary like the apostle Paul certainly did not wish to curtail his ministry by prison bars. But that is what happened because of his stand for Jesus Christ. You might think a man in prison would be a miserable and dejected individual. However, with Paul, the opposite was true. Instead of complaining about the terrible injustice he had received he was rejoicing over the privilege God had given him of sharing his faith even in a prison.

And there in that cell he wrote a letter to

some people in Philippi, a Macedonian city, and expressed his love for them and the joy he had of serving Christ.

In the first chapter of his letter he revealed the secret of a wonderful life by saying "for me to live is Christ and to die is gain."

What can we learn about life from this trip to a Roman prison? For one thing, Jesus Christ makes life worth living. He gives life. To live is Christ." Paul knew how it felt to live without Jesus. Before he became a Christian he was a very religious man. He kept all the Jewish laws, dotted every "i" of his faith, and followed every ritual of the Pharisees. He had an excellent education, held a high position in his religious organization, and was in the "in crowd" with his zeal. Like so many in our churches today, no one could have doubted his orthodoxy and sincerity. He would have received the highest honorary degree for his achievements in the field of religion.

But something was missing in his life. He later revealed that he was quite miserable in that religious state. People were just "things" to him. He could take a man who differed with his theological position and help put him to death. Apparently his conscience never seemed to bother him when he issued warrants to arrest Christians and persecute them. His religion was all external. He did not have built into his life a strong value system. Human flesh was mighty cheap to him. His life-style seemed to be characterized by pure self-centeredness.

But Paul also knew how it felt to live with Christ. He learned by experience to say, "Christ in you, the hope of glory." (Colossians 1:27) When he met the Lord on that Damascus Road something unique happened in his life. He became a changed man, like many in our modern day. Life took on a new dimension because he took a new master.

What he had gained in the past in religious circles no longer had any appeal to him. Boasting of his achievements faded into oblivion. It was difficult for people to believe that a man who had been so diametrically opposed to the Christian faith could possibly experience such a radical change. Many people were afraid of him. Even a man like Ananias, whom the Lord had sent to help Paul, tried to give God some instructions about the terrible record of such a man.

This summer I was "frisked", along with many others, before I boarded a plane in Amsterdam. It was a new experience for me. I had never been searched before. But the airport officials were determined to see that every one who got on that plane headed for Copenhagen was "clean"—no bombs, guns, or anything else would be used to high-jack or destroy that plane, its crew, and passengers.

It felt good when I was told I could board that plane. I felt even better when I knew the other members of my touring group, for whom I felt responsible, were also clean.

I got a new feeling that day about my spiritual condition. I remembered how as a young boy of eleven I had given my heart to Jesus Christ. I felt so clean on the inside. I did not know much theology but I knew a great Saviour. I know I am still clean inside because Jesus Christ continues to cleanse me from all my sins.

I know by experience how Paul felt when Christ changed his life. I also know how others have expressed such a change in their lives. Furthermore, I know that the main business of every Christian is to help others become clean—to bring them to Jesus Christ for a searching and disarming of their sins. To fail in this endeavor is to be like a soldier asleep at his post or a physician in surgery without his instruments. Clean people have a responsibility to help produce clean people.

Another thing we can learn from a visit to that Roman prison is that Jesus Christ sustains life. "To die is gain." Those of us who serve as pastors know how much easier it is to conduct funerals when the deceased are Chris-

tians. It does not make the separation from loved ones easier, but it does lessen the grief. There is life beyond the grave. Death does not sever our relationship with God. It only brings us closer to the reality of eternity.

My Dad and I were close. He was a Christian gentleman of the highest order. Two years ago while I was on my way to the Baptist World Congress in Tokyo I lost my Dad by death. I received word from my older son when I arrived in Hong Kong telling me about his death. When I arrived home my mother met me at the airport in Knoxville and we visited his grave down at the little country cemetery near Greenville, South Carolina. I wept with my mother at that fresh grave. I had missed being with her during her darkest hour. But as we stood there beside that grave we embraced each other and I said, "Mother, we both know Pap is not there. We know where he is. We still know we will see him again. We have hope beyond this grave." That hope still sustains my mother. It gives courage to every Christian believer. Union with Christ here in this life means reunion in the life beyond.

It is worth stopping at that Roman prison to hear Paul tell us where to get the "L", Life—Life in Christ.

II

Let me encourage you to make a second stop beside an ancient dusty road called the Jericho Road to learn about the "S"—Service. (Luke 10:25)

You already know the story Jesus told of a man traveling from Jerusalem to Jericho where he was attacked by thieves, who robbed him and left him almost dead. Three men saw that wounded man. Two of them were professional members of the clergy—a Jewish priest, and a Levite. The other man was a Samaritan. The first two men saw him but ignored his condition and went their way. The third man stopped, gave him first aid, provided transportation to a place where he could receive medical attention, and promised to return that way and pay the rest of the bill.

A stop down this lonely Jericho Road can really "turn us on" and encourage us to examine our true faith. What can we learn?

First, we can see very vividly that one can have a beautiful outward religion but have a spiritual emptiness within the heart.

Both the priest and the Levite were deeply religious. The Levite was a member of the order of the priesthood charged with the responsibility for teaching the law. The "priest" was from another religious order whose duty was to administer the sacred rites, the presenting of the sacrificial offerings. Maybe both were on their way to the Temple to worship. But like many today, they were so engrossed in keeping their religion that they failed to share it. Their attendance records at the religious ceremonies were high, but their love for God's highest creation, man, gave them a zero on the final grade. Those two religious celebrities had plenty of time for prayer in the Temple, but they were mighty short on the practice of their faith. They were so bound by religious routine that they were no longer free to respond to God's call from the world. As long as they could get "credit" for their religious calisthenics they did not mind the sore muscles, but when it came down to a life situation where real humanity needed a brother's help they rushed along to promote another religious program. Temple attendance, wearing the proper religious garb, and keeping all the program machinery in perfect running order received first priority; becoming involved with the needs of a broken human being was secondary—and in this particular case unimportant.

If the man who had been robbed was dead and the Priest touched him he was considered unclean for seven days and could not serve his turn of duty in the Temple. To the Priest, presenting the sacrificial offerings was more important than helping a dying man regain his

health. Paul speaks of such people with a stinging rebuke when he says in 2 Timothy 3:5 "They will maintain a facade of religion, but their conduct will deny its validity."

This is where the institutional church has been its weakest. We have been very faithful to keep the religious programs at full speed; studying how to reach people for Christ has been maximized; we have been loud and clear inside the walls of our beautiful buildings about the gospel of our Lord. This is good. But involvement with the needs of people in deep trouble when the worship hours are over is one of our weaker exercises of the Christian imperative. We have been so afraid that some might clearly stigmatize us with over emphasis on the social and ethical elements of the gospel that we have been blind to many human needs. We have been careful to keep the flock but we have forgotten the unorthodox strays and wounded who need help. Some one has suggested that the motto of many churches and church people is reflected in the sign on a church parking lot: "Restricted area—church officials and church business only."

Our religion is really showing. We have the records to prove it even if they have decreased somewhat during the sixties and seventies. But the cuts, bruises, and bleeding souls of many on other Jericho Roads are sadly neglected. Our mad rush to "get on with the religious activities" has left us with too little time to practice the faith as Jesus taught us. Christianity is more than mere church attendance, involvement in a church program, or a religious observance. We should not assume that this is what God wants above all else. To be truthful, these important elements of our faith can become an escape from God rather than a response to Him.

Many years ago Amos declared "I hate, I despise your feasts, and I take no delight in your solemn assemblies" . . . (Amos 5:21) Isaiah also said, "Even though you make many prayers, I will not listen; your hands are full of blood . . . cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow." (Isaiah 1:15-17)

Second, we learn from the Jericho Road that a religious faith that changes the heart is a very rewarding experience. When Jesus said a third man came along and helped the one who had been beaten and robbed he did not waste any words in saying who he was. He was a Samaritan.

This third man was from a race hated by the Jews. It began when the Assyrians invaded Samaria in 722 B.C. and intermarried their conquered peoples. During the time of Jesus the Jews avoided any contact with those hated Samaritans. This third man's religion as practiced at Mount Gerizim in Samaria was not recognized by the Jews. To them he was a half-breed.

But to Jesus, like the woman of Samaria who found the living water at Jacob's well, this third man was made in His Father's image and was a child of God. His love for people revealed that he was apparently a deeply religious man. His faith in God revealed that his religion went beyond any rules and regulations. He loved people. Period! He did not get out his book to see if the injured man was worth putting back into the game of life.

This third man did what our Christian faith demands of us today. He forgot the victim's race and condition. He did not let the blood, the dirt and the time it would take from his schedule keep him from helping a human being in need. I doubt very seriously that he asked the injured man if he had gone to the synagogue or temple on the previous Sabbath. He was not interested in whether he belonged to a certain club or lived east or west of Jerusalem. He just gave aid to a man in need. This is the name of the game! And when our hearts are right this is how we act in the game of life too.

But we will miss the entire truth of that visit to the Jericho Road unless we see a third thing. Our Lord says to us right now, "Go thou and do likewise." He is saying this is not just a beautiful story you hear in the children's department in Sunday School and remember the rest of your life. This is a real life situation. You and I are to copy it, to re-enact it over and over in our daily lives. We are to do something. We are to put our faith to work. Learn how to love people like Jesus loved them, not for what we can get out of them but because they are human beings with dignity and worth to God.

Everybody is important! Our Christian faith is not to be framed and placed in a beautiful Sunday setting. Jesus condemned "display" religion. When He says "go and do thou likewise" he means get into the arena where human need is present. Go to the down and out, the lonely, the brokenhearted, the cursed, the hopeless, the helpless, the crying multitudes; get in there and do something good with your faith. Put it to work. As a member of the body of Christ, the living Church, we are not an innocuous, isolationist, religious society, cut off from the affairs of men, engaged in "Church business only." We are redeemed creatures, saved and loved by Jesus Christ to love and witness to a broken world.

Wallace D. Chappell in his book "Who Jesus Says You Are" tells of a man who had become an invalid. Along with his illness he had also become bitter. The little six-year-old girl who lived across the street from him noticed that her mother often prayed for the invalid man to yield his life to Christ. However, as time passed by she no longer heard her speak his name at the throne of grace. "Mother," she asked, "have you given up on that man who needs Jesus?" "Yes, dear," the Mother responded, "I'm afraid I have." "Has God given up on him?" she questioned. "No, dear," the mother answered. "I think God must never give up on even the hardest heart."

A little later that same day, the child took some jelly to the man's kitchen, and after offering up a little prayer she slipped in and knelt quietly by his bed. Calling him by name, she asked, "Are you a good man or a bad man?" "Honey," he replied, "I'm sorry to tell you I am a bad man." With eyes wondrously bright and with the love light even brighter in her little soul she said, "My Jesus can make you good." And there with her little in his, his hard heart became soft and God became real. That little girl became a good Samaritan, helping a lonely and bitter man who had fallen on her modern Jericho Road. In her tender childish way she put her faith to work. Her compassion must have touched our Lord. She leaves us an example to follow.

III

The third stop I suggest is at Calvary, to get the "D"—Dedication. No one with even an ounce of feeling can read the account of the death of Jesus on the cross without being strangely moved. We hear so many tragic things today that we forget about how horrible those six hours really were on the cross.

But if you sincerely want to become more dedicated to this Christ and your Christian faith hear him pray just a few hours before he went to his death: "O My Father, if it be possible, let this cup (this death) pass from me: nevertheless not as I will, but as thou wilt" (Luke 26:39)

Jesus did not want to die. Being the Son of God would not lessen the pain of those nails in his hands and feet. The weight of the sins of the world would also increase his sufferings. He must have known the agony of the cross before he ever ascended that rugged hill Golgotha. Jesus knew the Roman crucifixion would be a slow painful death. Surely he did not look forward to those excruciating hours of shame and agony.

Then why did our Lord permit the crucifixion? In his prayer before he went to Cal-

vary Jesus prayed "Father, the hour is come; glorify thy Son, that they Son also may glorify thee . . . and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:1,3). His mission to the world was to tell how much His Father loved mankind. But man rebelled against every expression of God's love. The only hope left for man was a personal redeemer. That meant God was to make the supreme sacrifice of His only Son. So, he who knew no sin became sin. (See 2 Corinthians 5:21) It was God's will for his Son to die for the sins of the whole world.

No, Jesus did not want to die. But he was so dedicated to his task of redemption that "for the joy that was set before him he endured the cross" (Hebrews 12:2). He knew the agony of it; but he also knew the purpose of it. And once he set his face toward Golgotha he knew his mission was impossible without his own death.

Our Lord was so dedicated to our redemption that he refused to let those who spat in his face, mocked him, and crucified him make him bitter or hostile. He prayed "Father, forgive them for they know not what they do" (Luke 23:34). When the hour of death seemed so imminent he cried with a loud voice, saying "Eloi, Eloi, lama sabachthani? . . . my God, my God, why hast thou forsaken me?" (Mark 15:34) Then he said "It is finished" and he bowed his head, and gave up his spirit." (John 19:30). Our redemption was complete. Jesus had become sin, but not a sinner. It was a lonely death.

That is dedication! Nothing else but love for His Father and love for humanity would have kept him on that cross. All of hell's angels could not have kept him there.

In the light of such complete dedication, how can you and I help change this world Jesus died to save? It can only be changed by changed lives. That means like Jesus Christ, we too must die. We must die to self. Like Paul, we must be crucified with Christ. We must take a mental and spiritual journey to Golgotha and say, "Lord, I am sorry for my sins. Forgive me. Redeem me. Change me." We must be changed in our minds and our hearts. We must commit ourselves to this Redeeming Christ.

But it is going to take more than just redeemed people to change our world. We are going to have to follow the example of our Lord and be dedicated, redeemed people. Dedication means "self-sacrificing devotion," and "setting aside for a particular purpose," according to Webster. This means we must be so devoted to Jesus Christ that all other matters and personalities become secondary. Not many are willing to do this.

We often refer to the dedication of the Communists. But I have known a few Christians in my life who would put any Communist's devotion to his cause to shame. There is not any motive in communism as strong as the Christian motive. The trouble is we just have too few really dedicated Christians.

I met a young man in Nazareth in 1959. At that time I was pastor of a church in Mississippi. When he found out I was from Mississippi he said "I went to Clark College in Newton, Mississippi." And then that young Arab, who had been converted in one of our overseas mission schools, said with a smile on his face, "Had it not been for your Baptist missionaries I would still be a Communist." We have millions like George, who once having found Jesus Christ as Saviour have an incomparable dedication to His person and cause.

I believe the local church has the responsibility and the challenge to produce a dedicated fellowship of believers. It is the only institution with a divine mandate to change the world. Can it be done? If our church people are willing to pay the price it can be done.

It has been said that every local church needs to be thought of in terms of three concentric
(Continued on page 9)

MISSIONARY NEWS

Mr. and Mrs. James L. Burnham, missionaries to Israel, are the parents of a third child, Melody Lenora, born Sept. 2. Burnham is a native of Georgia, and Mrs. Burnham is the former Mary Ann Coffey of Ducktown, Tenn. When they were appointed by the Foreign Mission Board in 1969, he was a chaplain in the United States Navy. Currently on furlough, they may be addressed at R.F.D. 1, Villa Rica, Ga.

Mrs. George L. Hale, Russellville, Tenn., mother of Mrs. F. Calvin Parker, missionary to Japan, died Oct. 9. Funeral services were held at the Rocky Point church in Russellville. Mrs. Parker is the former Harriett Hale of Hamblen County, Tenn. She and her husband may be addressed at 1626 Repard Rd., Orlando, Fla. 32803.

Dr. and Mrs. Cecil L. Thompson, missionaries, were scheduled to arrive Oct. 22 for a short furlough in the States. They may be addressed at 925 Skyline Drive, Morristown, 37814. Mrs. Thompson is the former Jean Ward of Bullsgap and Knoxville. He is a native of North Carolina.

Mr. and Mrs. Edward G. Berry, missionaries, may be addressed at Caixa 24053-ZC-09, 20000 Rio de Janeiro, Guanabara, Brazil. Mrs. Berry is the former Lois Roberts of Maryville. Berry was born in Rio, the son of Southern Baptist missionaries.

Mrs. Carl F. Yarnell Jr., missionary, was scheduled to join her husband in Indonesia last month. They may be addressed at P.O. Box 1137, Kota Kinabalu, Sabah, Malaysia. Both are Tennesseans. He is a native of Knoxville, and she is the former Mary Pate of Blaine and Kingsport. When appointed by the Foreign Mission Board in 1955, he was pastor of the Holston church in Bluff City, Tenn.

'BSU Day' Observed
In Union Association

Thirteen churches in the Union Association participated in "BSU Day" Sunday, Nov. 5. Over 60 students from the Tennessee Tech BSU conducted worship services in the churches.

Held for the second year, the emphasis was co-ordinated by John Smith, superintendent of missions in the Union Association, and Elmer Crosby, pastor of First church, Sparta, and moderator of the association. David Mee, vice-president of the BSU at the school, was in charge of the program planning.

Churches participating in the occasion included First church, Sparta; First church, Doyle; Gum Springs church; Pistole church; Bear Cove church; Quebeck church; Liberty church; Pleasant Hill church; Hickory Valley church; Greenwood church; Hill Road Mission; Laural Creek church; and Boiling Springs church.



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'TRY AN LSD TRIP'

(Continued from page 7)

who know their Lord personally and are truly dedicated to him. Around this, there is a circle of people who belong to the church, but who do not take the full message of the Christian faith seriously. This second group wants to belong to the fellowship; they believe it is a good institution and even attend the worship hours with some degree of regularity. But they do not respond to the full meaning of the faith as revealed in the Bible.

Still further from the center is a third circle of people who are in some way connected to the local church. They may attend occasionally; the church is there when they need it for a wedding or a funeral. But they have no real visible relationship to the church as it exists, except to say that they belong to some particular denomination.

The pastor of every church longs to see those people in the second and third circles get in the inner circle. Our affluent society with its emphasis upon the mundane makes it difficult for this to happen. But it can happen and we must work and pray to make this possible. New converts plus spiritual renewal among the membership can make a strong aggressive witness for our Lord. The potential is present; the reality of such a force is a must.

I know about a young man who thought he could really live if he could get away from home and out on his own. His desire came true; he took a long trip and "lived it up." But instead of being "turned on" he had a bad trip. He did not take his life like Diane Linkletter, but he must have felt like it. Finally, forgetting his pride and failure he took a trip home, expecting to be reprimanded by his parents. To his amazement he found a Dad with open arms of welcome saying, my son—I thought you were dead, but you are alive again; I thought I had lost you, but you are found. (See Luke 15:24)

The best trip that prodigal ever made was that trip home to his Father. That Dad represents our Heavenly Father. He welcomes, forgives, and restores any human being who comes to Him.

Today you will have to make all three of these stops to complete this LSD trip and really "get turned on." The first stop, for life at the Roman prison will get you to heaven to be sure. But the second stop at Jericho will bring a little bit of heaven to you. The third stop at Calvary will really turn you on. This spiritual trip will cost each one of us some time and energy—yes, some sacrifice and maybe even suffering. But the price you and I pay for it may well save some Diane or George from a leap into the world of death, and lead them to the way of life, service, and dedication.

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Texas Executive Patterson Announces Retirement Plans

ABILENE, Tex.—T. A. Patterson, executive secretary of the Baptist General Convention of Texas, told messengers to the annual convention here he plans to retire at the end of next year after 13 years as head of the nation's largest Baptist state convention.

Patterson, 66, will retire Dec. 31, 1973. He will reach the retirement age of 68 in April, 1974.

Under a procedure recommended by a special study committee in 1969, the Executive Board of the Texas convention would appoint a special 14-member nominations committee to select a successor to Patterson. Final decision on selection procedures will be made when the board meets Dec. 12. (BP)

Jacksonville Baptist Hospital Gets \$2 Million Contribution

JACKSONVILLE, Fla.—Baptist Memorial Hospital, an independent institution formerly owned and operated by the Southern Baptist Convention, has received a \$2 million contribution toward construction of its new seven-story doctors' building.

The gift was made by Mrs. Laurette J. Howard, wife of the late J. Arthur Howard who helped found the Independent Life and Accident Insurance Co., of Jacksonville.

Mrs. Howard was honored at an appreciation dinner here when the gift was announced. More than 150 business, civic and community leaders attended. (BP)

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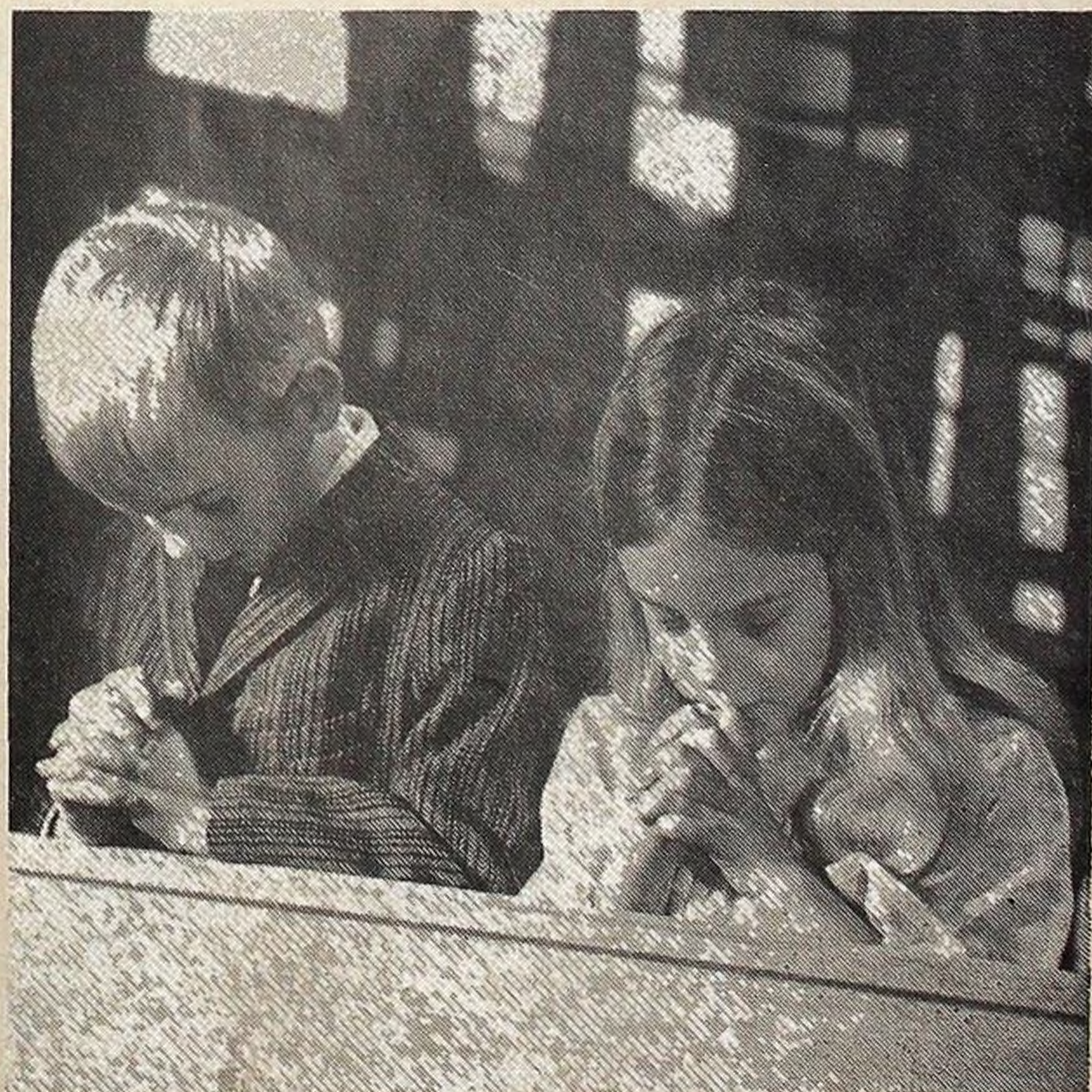
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Tennessee Baptist Churches And The New Health Benefit Plan

By Vern Powers
Secretary, Protection Plans

Church participation in the health care programs of pastors, church staff personnel, and other church employees has become a matter of urgency and, in some cases, necessity. Costs, particularly for those over 50, have become a burden and, in many instances, a hardship.

In addition to general health care expense elevators, two particular rate increasing forces have affected our Health Benefit Plan: the fact that we do not constitute a true group and the enrolment of a relatively high percentage of uninsurables. In a true group, all eligible participants are enroled, but we have enroled less than 50 per cent of our eligible participants. Open enrolment periods brought an above-average percentage of poor risks (people with evident health problems) into the program. As a result we have had an amazingly high claims experience.

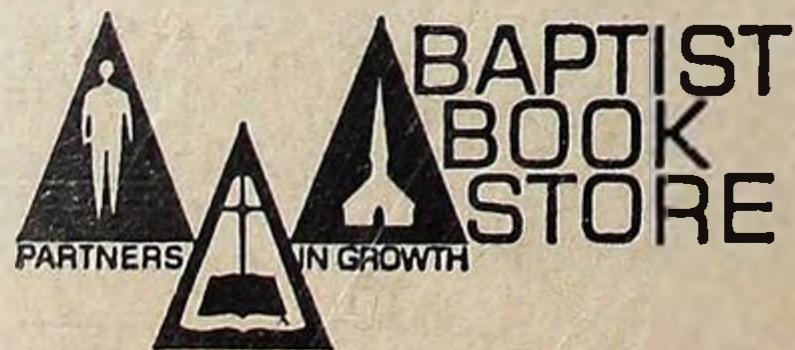
The new Health Benefit Plan relates premium to area (health care costs vary in different parts of the country) and age (those over 50 utilize health program services more than those under 50). It offers four sections that provide some selectivity in coverage and cost. Rates are guaranteed through June 1974.

Present Health Benefit Plan participants may convert to the new program through December. After January 1, 1973, all new applicants will be accepted only with evidence of insurability.

Among the reasons for encouraging all present participants to convert to the new plan are these:

1. A large number of participants adds strength to the program.
2. Many of our present participants are uninsurable. No other carrier will insure them. For their sakes it is important that we maintain our program.
3. The enrolment of good risks only after January 1, 1973, will strengthen and stabilize the program.
4. Our Health Benefit Plan offers portability. One may continue his participation no matter what part of the country he may move to.

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5. Costs are in line for the coverage provided. To this point, programs offered for comparison have not provided comparable coverage at less cost.

6. The program will enjoy the efficient claims service of the Aetna office in Dallas, Texas.

7. The Annuity Board has the desire and, in this program, the opportunity to intercede in behalf of participants as needs arise.

Any church whose pastor does not participate in a health care program is running the risk of an emergency expenditure that could seriously impair her ministry. Church participation in defraying part or all of the expense of the Health Benefit Plan is an investment in church as well as personnel protection.

Baptist College Aide Killed In Car Crash

BONNER SPRINGS, Kan.—The assistant to the president of William Jewell College in Liberty, Mo., Lon G. Amick, was killed in an automobile accident on the Kansas turnpike near here.

Memorial services for Amick were led by William Jewell President Thomas S. Field and W. C. Link, pastor of Second Baptist Church, Liberty, Mo., on Oct. 26, with burial in Kansas City.

Amick, formerly president of a national fund-raising firm based in Kansas City, has served as director of development, and was in charge of the donor support program, alumni services and public relations for William Jewell College. (BP)

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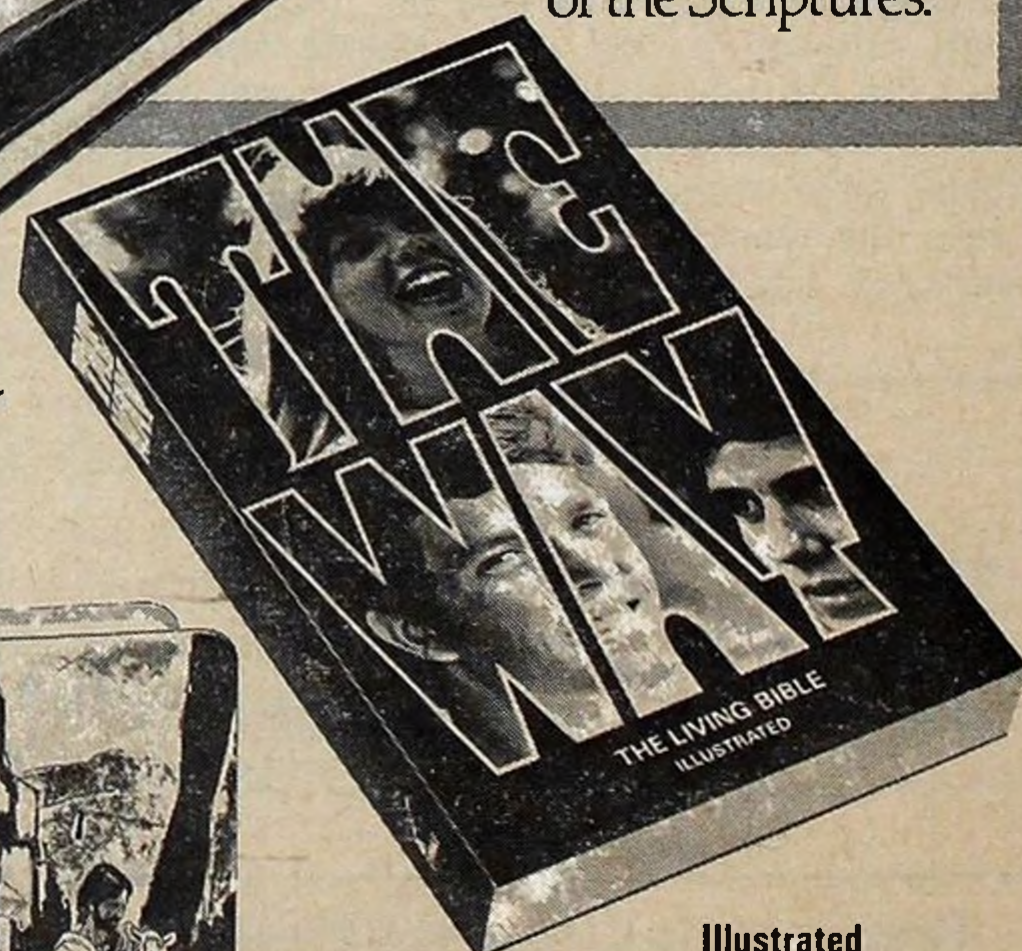
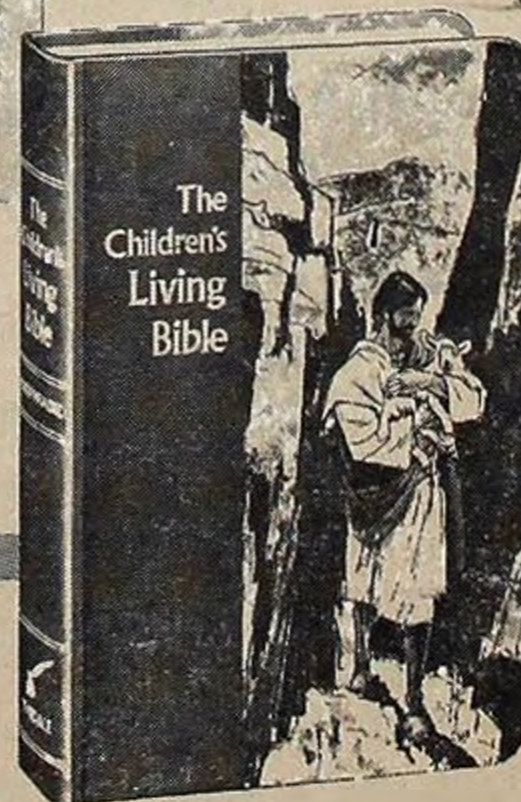


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Nixon Vows To Seek Tax Credit Legislation In Next Congress

WASHINGTON—President Richard Nixon declared in a nationwide radio address that he is "irrevocably committed" to seeking tax credit legislation in the next Congress for parents of children attending nonpublic schools.

"In my judgment, the Constitution does not prohibit tax inducements to encourage and maintain diversity in American education, and we are prepared to fight to guarantee that that diversity remains," the President pledged.

"I believe that parents of school-age children should be provided the freedom to choose a religious-centered education for their children, if they desire, and I am determined to help guarantee that freedom of choice."

In a 30-minute political speech on "The Federal Responsibility to Education," President Nixon devoted several minutes to discussing the "special needs" facing nonpublic schools today and the "cost" to the nation if these schools fail.

Among the losses if these nonpublic schools fail, the President listed these: (1) the loss of diversity, (2) the elimination of freedom of choice for millions of parents, and (3) the new burden on the crowded public school system.

Another loss, the President added, "would be an irreplaceable and precious national asset—schools that have provided millions

of American children with a moral code and religious principles by which to live.

"Nonpublic schools have served this nation and people faithfully and well by maintaining and continuing the religious traditions and beliefs that are so integral a part of our American heritage," the President said.

The tax credit proposal, endorsed also by the Democratic presidential candidate, Senator George McGovern, was reported out of the House Ways and Means Committee a few days before Congress adjourned for the campaign. It was too late in the session for a vote to be scheduled in the House.

Since the Senate Finance Committee has not held hearings, action in that body before adjournment would have been virtually impossible.

In brief, the bill approved by the House committee would allow a tax credit for tuition paid by a parent or a guardian to any private nonprofit elementary or secondary school. This tax credit would be allowed to cover actual tuition costs up to a maximum of \$200 per dependent.

In August during two weeks of hearings before the House Ways and Means Committee, John W. Baker, a spokesman for the Baptist Joint Committee on Public Affairs, opposed the bill. Baker charged that such aid to parochial schools would violate both

Portland First Baptist Is Damaged By Fire

Between \$40,000 and \$50,000 worth of damage was done to First Baptist church of Portland in a recent fire which gutted a major portion of the old auditorium belonging to the church.

Cause of the fire, which was detected at approximately 5:30 a.m. on Oct. 20, was attributed to faulty wiring, according to the pastor, Richard Patton. He stated that the old section of the church had been remodeled and converted into a fellowship hall and dining room. None of the newer part of the church structure was harmed. The fire was extinguished within three hours.

the principles of religious liberty and of sound public policy.

When the Baptist Joint Committee met in semi-annual session in October, it adopted a statement requesting the Committee on Ways and Means to "refuse tax credits out of consideration to the American tradition of religious liberty and separation of church and state."

Now, with both presidential candidates committed to the tax credit proposal, plus the backing of the powerful House Ways and Means Committee, the 93rd Congress is likely to place tax credit legislation high on its list of priorities, according to informed sources here (BP)

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The Threat Of World Calamity

By Wade E. Darby, Pastor, First Baptist Church, Jefferson City

Biblical Background: II Kings 14:8-14; Psalms 33:13-17;
Isaiah 31; Jeremiah 21; 27; II Peter 3:8-13

Focal Passages: Psalm 33:13-17; Isaiah 31:1-3; Jeremiah 21:8-10

Humanity Has Always Lived On The Brink

The Lessons of History by Will and Ariel Durant tells us that of 3421 years of recorded history only 268 of them have been free of war. Of 3421 years only 268 have been years of peace. War is a madness, but humanity is mad.



Darby

Natural calamities are severe enough and occur often enough to instill a sense of fear. Our people are agitating for some kind of national disaster insurance program now. The floods in Pennsylvania a few months ago are an example of what natural calamities can do. Man seems to be obsessed with two contradictory ideas: a hope that cannot be killed and a guilty sense of fear and impending doom that will not die.

God's People Have Always Lived On The Brink

God's people live in the same world with all others and share the same dangers and tensions. Israel, the ancient people of God, came into being in the midst of wars and sufferings. Her history is a story of struggle, enslavement, rescue, and internal strife. She fought the world to become a nation. As a nation, under David and Solomon, she fought to retain her sovereignty. When divided into Israel and Judah, after the death of Solomon, the divided peoples fought each other as well as enemies among the nations.

The ministry of Isaiah must be interpreted against the threat of war from Assyria, who sacked Israel in 722 B.C., and the rising threat of Babylon, who took Jerusalem in 587 B.C. Jeremiah too, was a prophet in a time of tension. He pleaded with Judah to accept the yoke of Babylon rather than to resist and risk defeat. He was despised and condemned as a traitor.

God's people share the imperfections of society and suffer with society in the retributions of imperfection. The believer does know a unique peace. It is a peace within that gives him courage and confidence as he struggles to survive and serve in a world of madness. But even the believer is convinced that the world is doomed and that history has an ending (II Pet. 3:10-11). Peter sees the day of the Lord as salvation for the saved and doom for the world.

Things That Appear To Be Pushing Us To The Brink

We are accustomed to the religious prophet who insists that the end is near. We have been bombarded with all kinds of conflicting schemes as to how and when it will happen for generations.

The atomic age brought a new fear and other prophetic voices. Many times they are men with no religious faith who predict that man will, with his new and awesome power, destroy himself. War and its threat takes on new dimensions today. The term "brinkmanship" was coined to describe the precarious position of the nation that managed to go up to the brink in diplomacy but stop short of an atomic conflict. Peter's idea of the day of the Lord in which the earth will melt with fervent heat and be burned up is no longer a figment of religious imagination. (II Pet. 3:10) It has become a fearful scientific possibility.

The usual fears; war, natural calamity, and the notion that history must end, have a new companion today. Ecological catastrophe is the new and big fear of our time. **The Saturday Review** for November, 1972 has an article by John Maddox entitled **The Doomsday Syndrome**. He suggests that the preachers and the religious prophets with sandwich boards proclaiming "The End of the World is at Hand" have been replaced by scientists, philosophers, and politicians. For example, the informal group of thirty people from ten countries called **The Club of Rome** which met in 1968 and began a project which was carried out at MIT. It involved a computerized study of the five basic factors that limit life on this planet: population, agricultural production, natural resources, industrial production, and pollution. Their conclusion is that in about thirty years the world system will break down. Starvation, disease, overpopulation, depleted natural resources, and land and capital shortages will characterize the breakdown.

In his book, **The Population Bomb**, Dr. Paul Ehrlich predicts massive starvation in the seventies. Dr. Barry Commoner, in **The Closing Circle**, declares that the present course of environmental degradation will destroy the capability of the environment to support a civilized human society. In **Silent Spring**, Rachel Carson makes us believe that the uncontrolled use of pesticides will eventually lead to global disaster. These are not false fears. They

are very real. The threat of world calamity is not a joke.

Two Answers To The Tensions Of Our Times

When frightened by the prophets of doom, whether they are religious or secular, the most helpful thing I have found is to go to the library and read the prophets of doom of former generations. They were just as honest, and just as concerned, as our modern prophets. It is obvious that most of the terrible things they expected never happened. It is very likely that this will be true of our present predictions.

John Maddox, in his book called **The Doomsday Syndrome** senses this. He accuses the present prophets of doom with overemphasis and exaggeration. He questions some of their facts. He says they lack a sense of history. He points out that they ignore the many solutions to the problems that man has found. In his view, their preoccupation with the threat of a future calamity will divert attention from the work we could do now to avert such. He doesn't hesitate to say that the facts do not support the notion that calamity is either inevitable or probable.

One answer is to have confidence in the abilities and the capacities with which God endowed mankind. We are equipped to cope with life. We must inform ourselves, be alert, be honest with reality, and work at the task of making life more of what God wants for his creatures.

The second answer is that we must have faith in God. Matthew tells us that the disciples were concerned about the end of the world, too. They asked Jesus to tell them how they could know when he would return and the world would end. In the course of a discussion of what not to look for, he said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36) Our task is to measure up to the demands implied by his first coming. If we do this, the manner or time of his second coming will not catch us unprepared.

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The Fruit Of The Spirit

By T. B. Maston

Professor of Christian Ethics, Retired
Southwestern Baptist Theological Seminary

But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal. 5:22-23, RSV).

There is unity here: It is the fruit (singular) of the Spirit. This contrasts with works (plural) of the flesh (v. 13). In the latter there is disunity and conflict.

Notice that "love" is the first fruit mentioned. It is basic. The others, to a considerable degree, evolve from it. Love flows into and expresses itself through the others.

Someone has suggested that there are three clusters of the fruit: (1) inner qualities—love, joy, peace, (2) qualities that express themselves in relations with others—patience, kindness, goodness, (3) general

character traits—faithfulness or fidelity (NEB), gentleness or humility (TEV), and temperance or self-control.

We should remember that fruit is natural. The nature of the fruit depends on the nature of the tree. A peach tree bears peaches; an apple tree bears apples. It is just as natural, even as inevitable, that a Christian will bear some fruit of the Spirit as it is that a peach tree will bear peaches.

The amount of the fruit may vary from life to life and from season to season. But we have no basis on which to be called "Children of God" unless there is some evidence of the fruit of the Spirit in our lives.

There are few passages of scripture that will search our souls any more than this one if we will let it. Using letter grades, how would you grade yourself on "love," "joy," "peace"? What about "patience," "kindness," "goodness," and the others? Would you make a passing grade on each one? What about the entire nine as a whole?



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DISCUSSING A FILMSTRIP in their training to become nurses are these three students. The nursing program at Belmont, added this year will qualify young men and women to become R.N.'s in a two-year span. Clinical work is in conjunction with Baptist Hospital, Nashville.



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Texas Baptists Hold Calm,
Placid Annual Convention

ABILENE, Tex.—Texas Baptists skimmed placidly over unruffled waters during their annual convention here, disturbed only by reports of legislative double dealing and shocked by a surprise announcement that their top executive would retire next year.

T. A. Patterson, executive secretary of the 1.9 million member convention for the past 12 years, announced he would retire Dec. 31, 1973, after 13 years in office, the longest continuous term of any Texas Baptist executive secretary.

In a report to the convention, the Texas Baptist Christian Life Commission revealed the names of 11 Texas legislators and legislative candidates who gave inconsistent answers to two separate polls on horse race gambling in Texas.

In major business, the convention approved a record, but "bone bare" budget of \$15.7 million, an increase of \$525,000 over last year.

Re-elected as president was Landrum P. Leavell, pastor of First Baptist Church of Wichita Falls, Tex. New vice presidents elected were James Flamming, pastor of First Baptist Church, Abilene, and William Pinson, professor at Southwestern Baptist Theological Seminary, Fort Worth. (BP)

Children's Homes

These Children Are
Worthy Of Help

By James M. Gregg, Executive Director

In 1844, thirteen-year-old John Sager, his parents having died of dysentery in their covered wagon months before, appeared in Dr. Marcus Whitman's medical mission carrying a "starving five-month-old baby sister." He was leading an emaciated cow on which rode an eight-year-old sister with a broken leg and a sister of five who helped her on the cow. There were two other sisters and an eleven-year-old brother following along. On his own he had brought them more than 500 miles over the Oregon Trail through Indian infested territory before finding "security." The lad's I.Q. is not known. He doubtless never took an aptitude test nor received any formal guidance and counseling. There was little, if any, "federal aid" to survival let alone for education, or governmental advice on how to extract food and water from a wilderness. This dynamic appears in the religion of those times. It often continues on into the present.

I have experienced this same dynamic in our children. They usually come to us in a family group of children. They come on the campus and huddle together, and cling to one another, that is all they have left, each other. Always there is an older brother or sister who holds them together and to whom



L to R: William E. Highsmith, State Royal Ambassador Secretary; Mark Seanor, Chamberland Avenue Baptist Church, Chattanooga; Governor Winfield Dunn; Tim Seanor, State Royal Ambassador President, Chattanooga; Steve Chitwood, Tusculum Hills Baptist Church, Nashville.

they look for security. Our new family cottages enable us to keep these strong family ties alive by placing all of them, brothers and sisters together, in the same "home." The six new cottages recently opened at Franklin was a giant step in this direction. Two will be built at Memphis soon. At least two are needed at Chattanooga. Will you pray and help us realize this dream for all Homes. Thank you, Tennessee Baptists.

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Dr. Jonas L. Stewart, Executive Secretary-Treasurer
Brentwood, Tennessee 37027



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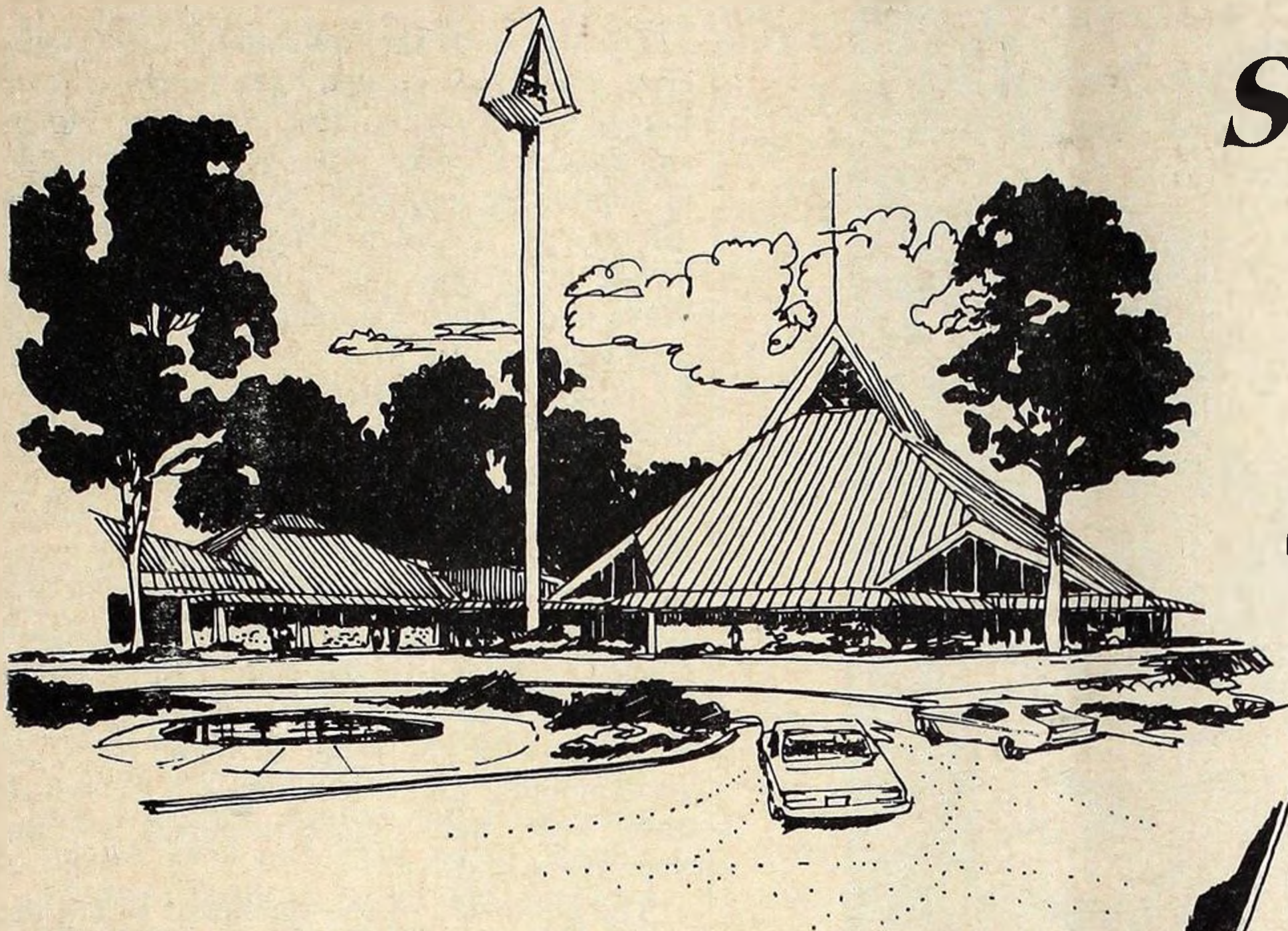
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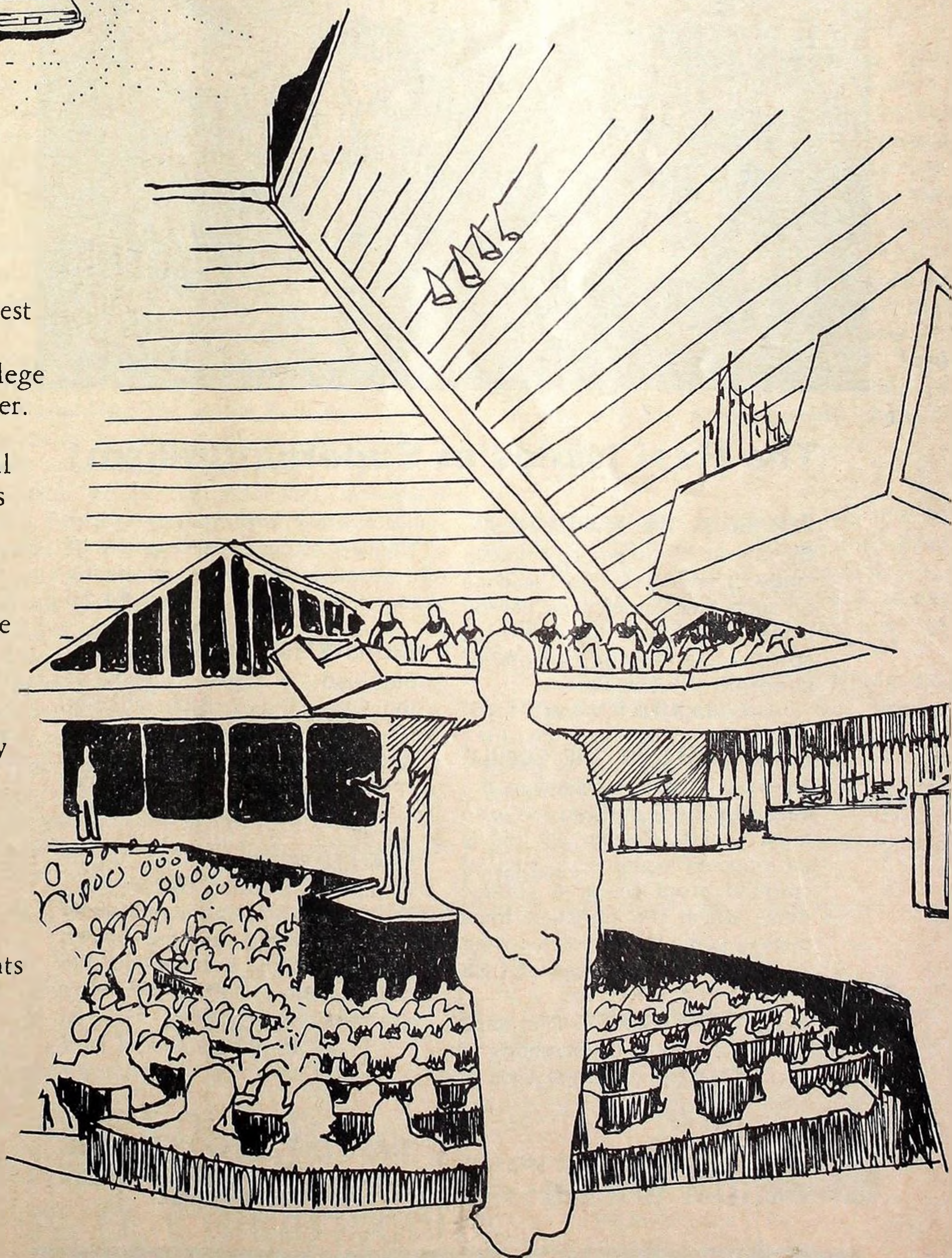
Occupying 284 acres, the community will include the educational learning facilities of the campus, along with a continuing education center, retirement village, and shopping and service areas. It will also include numerous multi-family and single family residential areas as well as recreational facilities.

The total environment of the community will be a vehicle of instruction. The areas surrounding the campus will be considered as components of a learning complex having academic, personal, religious and social dimensions.

The campus is planned for 1,200 students with growth potential up to 2,000.

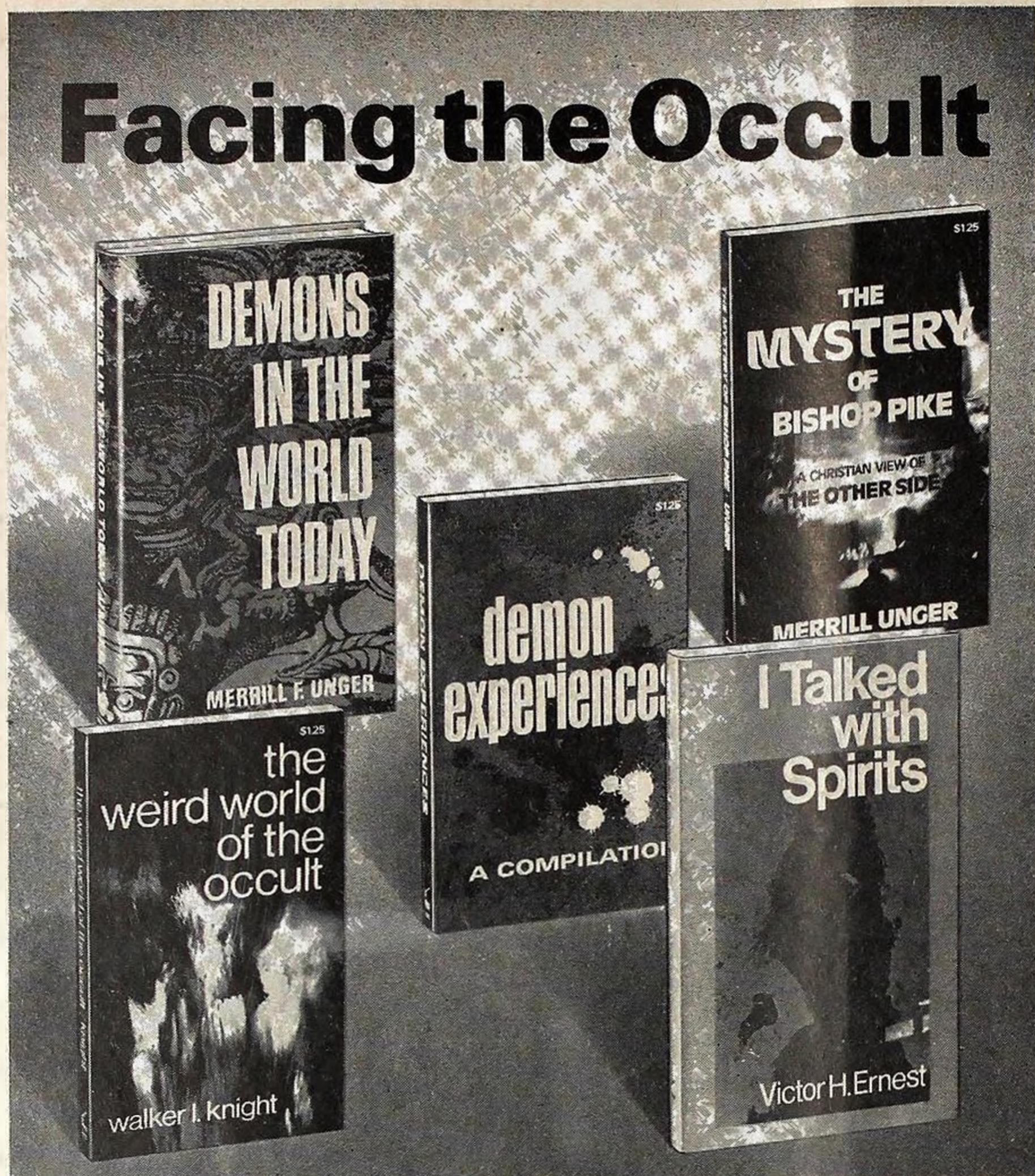
Yes, Something Real is at Union University, and Baptists throughout the state are making it possible through their stewardship and sacrifice.

We thank you, Tennessee Baptists.



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Federal Tax Aid

Proposals Are Scored

Twenty national educational, religious, civic, and labor groups have issued a joint statement criticizing both President Nixon and Senator George McGovern for their role in supporting proposals to provide federal tax aid to sectarian schools through the device of income tax credits. The House Ways and Means Committee gave tentative approval recently to a scheme for diverting \$1 billion to parochial and private schools through tuition reimbursements made through the Internal Revenue Service.

The statement described the tax credit plans as "contrary to the principle of separation of church and state inherent in the First Amendment's freedom or religion clauses." Added in the statement was that "the tax credit procedure's operational effect would be the same as other forms of governmental aid to sectarian schools which have been held unconstitutional by the Supreme Court."

The endorsers of the statement issued the opinion that "both President Nixon and Senator McGovern have seriously misjudged the climate of opinion on this matter. The American people oppose government aid to sectarian schools."

The statement warned that tax credit parochial aid "would bring about the very practical evils which the First Amendment was designed to avert," and "would gravely impair national efforts to end racial segregation in our education system."

Foundation

What Happens When You Die?

By Jonas L. Stewart

Executive Secretary-Treasurer

Our office has prepared a new folder that gives an outline of legal provisions for the distribution of property for those who die without a will. This is not as simple as most people seem to think. Too many men have the idea that the widow inherits all of the property anyway so why have a will. This is far from the truth in most cases.

Many widows have found themselves without necessary resources available to provide for her and the children's needs because the law required that most of the estate be set aside for the children. The only way to use it is by petition to and permission by the court.

A man will find that he does not inherit the wife's estate under certain conditions. The law makes provision for each set of circumstances.

The folder, "What Happens When You Die," is free. Write for it along with information on preparing a Christian will to Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 647, Brentwood, Tennessee 37027. Do it for all of those you love including the Lord.

Volunteers In Renewal Pledge Two-Year Effort

TOCCOA, Ga.—Plans for a two-year period of concentrated effort in renewal evangelism were outlined at the Georgia Baptist Retreat Center here before 38 new associates enlisted by the Southern Baptist Home Mission Board as volunteers in renewal.

Reid Hardin, a layman who became associate director of the Home Mission Board's Division of Evangelism last May to specialize in renewal evangelism, said the 38 are among 100 people committed to be equipped as associates starting in January.

Hardin said he expects the 100 to be the nucleus for the training of 50,000 others in the field of renewal evangelism.

The 100 associates will be trained and equipped through quarterly meetings in 1973 and 1974 led by Hardin, Findley Edge of Louisville, Leonard Sanderson of Alexandria, La., and Bill Clemmons of Nashville.

The associates will commit themselves to equip 10 others in renewal evangelism, and these in turn will consult with local churches in experiencing renewal initially through lay renewal weekends, lay-led revivals, and church renewal conferences, Hardin said. They will also encourage continuing efforts with churches for a 12 to 24-month period.

"We think we can see not only the laity alive, but churches and individuals developing a whole new life style," said Sanderson, secretary of evangelism for the Louisiana Baptist Convention. His major role in the equipping process will be the

definition and development of a life style of evangelism.

Hardin said that Edge, director of the Vineyard Conference Center in Louisville and long-time leader in the Christian renewal movement, will lead in a special emphasis on overall renewal strategies.

Clemmons, a staff member of the Baptist Sunday School Board in vocational guidance, will encourage the use of personal disciples for continuing spiritual growth.

The 11 associates, who will be paying their own way and receiving no salary, grew out of a small group of 31 called together by Hardin last August at Southern Baptist Theological seminary in Louisville. At that time they committed themselves to a two-year effort in renewal.

Edge, a member of the initial group, said at the Toccoa meeting that in the past renewal emphasis has been personal and mostly at meetings outside the churches, but now a new dimension has been added—that is the institutional, the role of the church itself.

"We see now that really the action is in the local church. In the past if you wanted to show courage you got out of the church. Now it is a mark of courage to stay in the church," Edge said.

"I have heard laymen say, if only we could get the pastor fired up.' Then on the other side, the pastor says, 'If we could get the people fired up.' God is trying to get through to a real spiritual awakening," Edge said.

Hardin added the associates will be a "hard core" group who will work with interested laymen and pastors. In addition to the core of associates are 15 catalysts, who will attend a yearly training session at the Vineyard and be "on call" to serve as leaders in renewal events.

"Most everyone at this conference has been involved in some type of lay renewal, either as a pastor or in their company or business; we don't want to 'piggy back' these, but to plug into these same areas. The associates will not be involved in lay ministries themselves, but in training individuals in their local areas," Hardin added.



Organized in 1816, the American Bible Society has published at least one book of the Bible in 1457 languages. Over 300,000 Scriptures were distributed in 1971 through missionaries of the Southern Baptist Convention. The Southern Baptist Home Mission Board, in cooperation with the American Bible Society as resource, supplies up to five Bibles to any church which provides regular Bible study in a language other than English. One church in Hawaii asked for and received Bibles in Ilocano and Tagalog. (November 12 is American Bible Society Day.) (Home Mission Board photo by Don Rutledge)

A projected goal, Hardin said, is that the 10 people equipped by each of the associates will form a team of regional resource persons, who then will train and recommend to the churches 50,000 local resource people.

The ultimate team of 50,000, Hardin said will facilitate renewal evangelism through training lay teams; orientation and consultation for associations, churches, and state convention agencies; resource for state and local renewal evangelism strategies; and grass roots ministry of experimentation and evaluation. (BP)

384 Young Men Volunteer For Missions At RA Camps

Southern Baptists increased their number of candidates for mission service by 384, thanks to summer Royal Ambassador camping experiences throughout the denomination.

At the same time more than 1,900 boys professed their faith in Christ at the 141 weeks of camps in the 23 states, a survey of camp activities indicated.

More than 18,000 boys registered for the camping experiences which included an emphasis upon mission education. Leading states were Texas, 5933; South Carolina, 1809; North Carolina, 1562; Florida, 1264; and Oklahoma, 960.

The boys paid an average of \$20.62 for each week of camping experiences. They were led by 540 staff members, most of them from colleges and high schools.

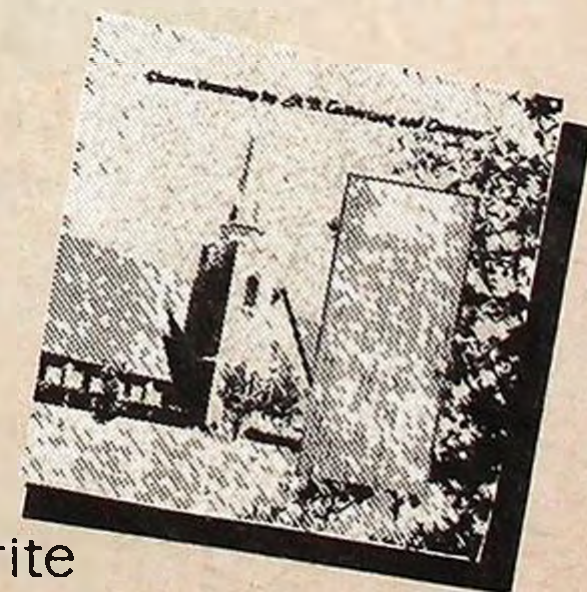
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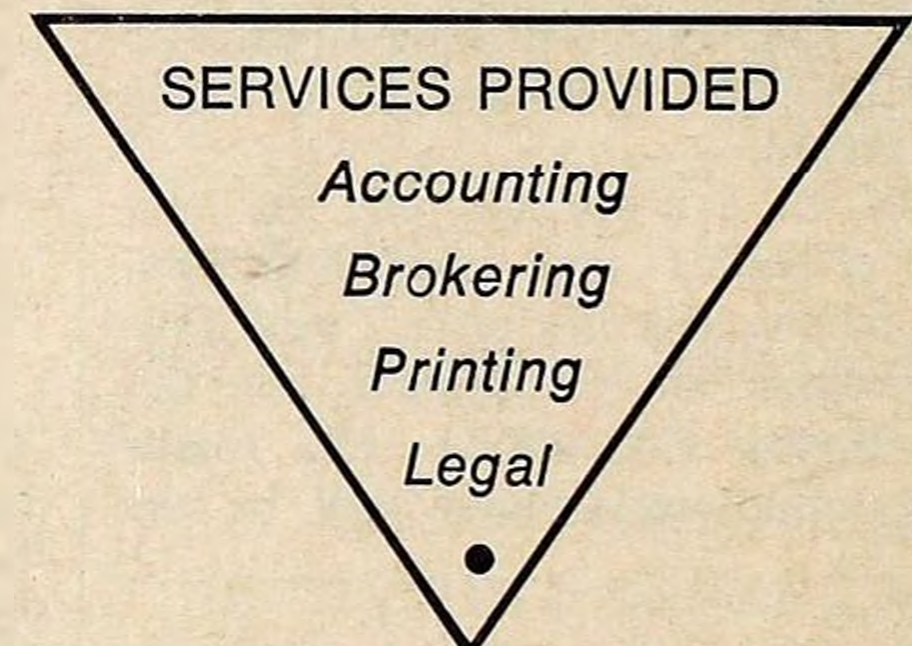
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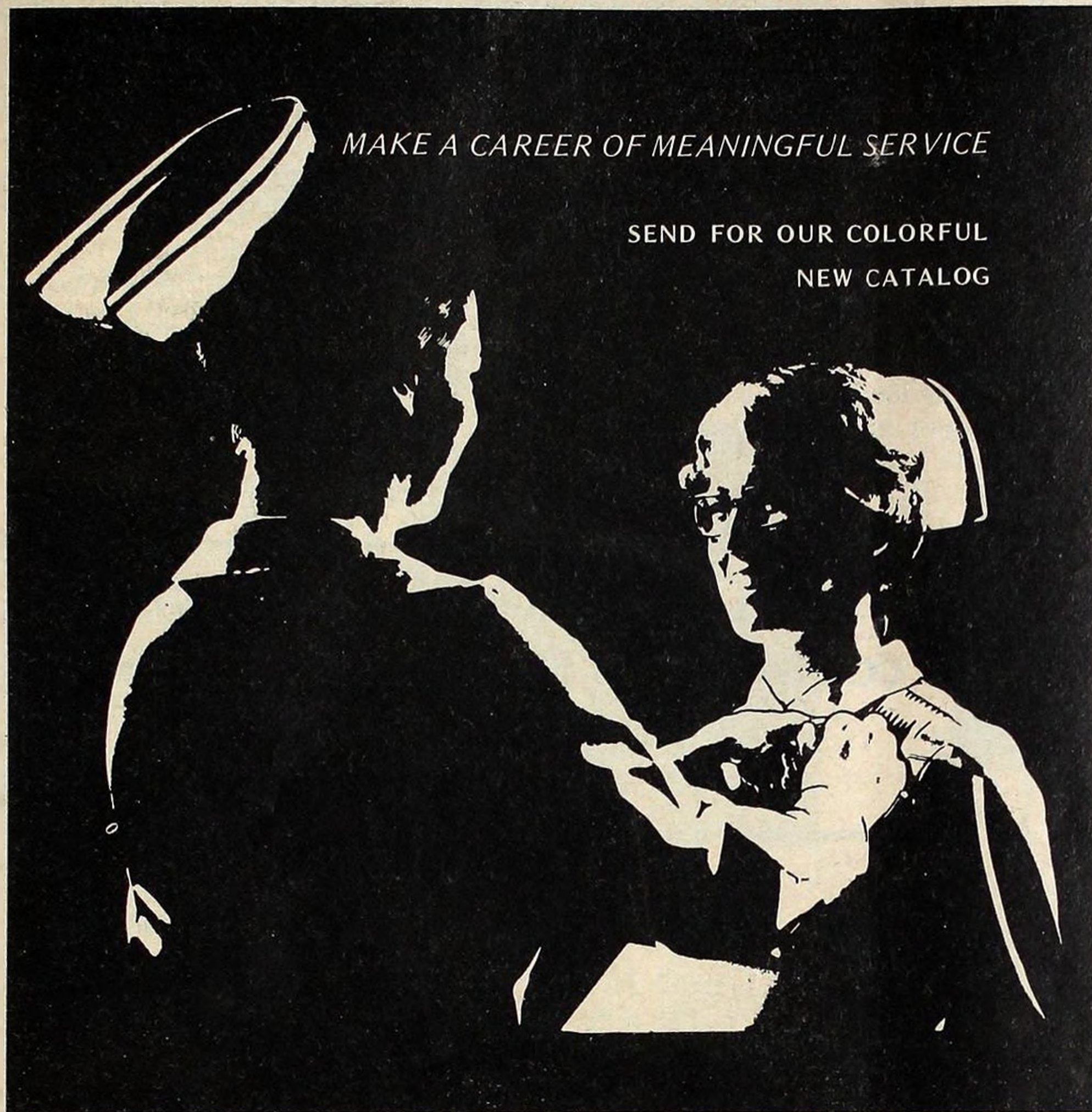
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Irwin Calls On Korea's Chief During Baptist-Sponsored Trip

SEOUL, Korea—Former Astronaut James Irwin conferred with President Chung Hee Park, addressed Air Force academy cadets and appeared on a television talk show during the first two days of a Baptist-sponsored visit to Korea.

Irwin is traveling and speaking in nine Asian and Pacific countries for one month at the invitation of the Southern Baptist Foreign Mission Board. He is being accompanied on most of his appearances by Joseph B. Underwood of the board's staff.

Underwood is consulting with Asian Baptists in his role as coordinating committee chairman of the World Mission of Reconciliation through Jesus Christ, a project of the Baptist World Alliance.

Irwin spent 20 minutes talking with President Park, with the president's interpreter being the only other person present. Details of the conversation were not made known immediately, but the President is reported to have said he wanted as many Koreans as possible to hear Irwin's message.

Park also offered to alleviate any problem Irwin might encounter, according to Underwood. Irwin excused himself after 20 minutes because he knew the President was busier than usual, having imposed martial law in Korea the previous day, Underwood added. (BP)

IRS Commissioner Denies Report Agency Seeks To Harass Churches

NEW YORK—The Internal Revenue Service does not "harass" churches and religious organizations that oppose government policies, according to statements by the IRS commissioner quoted here by the "Wall Street Journal."

Commissioner Johnnie M. Walters responded to questions from "Journal" reporter Barry Newman on contentions that the IRS is conducting systematic harassment of liberal religious groups.

"Any church that feels the IRS is harassing them ought to put together the evidence and get it right to us," Mr. Walters was quoted as saying. "We have a strict policy against harassment."

He also denied that neither the IRS nor the Nixon Administration goes after Protestants and leaves Roman Catholics alone.

Newman said some Protestant leaders "claim that because Mr. Nixon is wooing Catholic voters this election year, the tax men haven't bothered the Catholic Church despite the highly publicized lobbying by Catholic bishops against relaxed abortion laws and in favor of public aid to parochial schools." (RNS)

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SBC Starts New Fiscal Year With Big Increase In Giving

NASHVILLE—The Southern Baptist Convention began a new fiscal year in October with a big increase in contributions through the denomination's unified budget, the Cooperative Program.

For the month of October, gifts through the Cooperative Program totalled \$2,715,055, an increase of \$217,413 or 8.7 per cent over gifts for the same month in 1971.

SBC officials here said they were greatly encouraged by the way Southern Baptists were starting the year. It was the first month of a new fiscal year running from October 1 through September 30, 1973.

In addition to the \$2.7 million contributed through the Cooperative Program, Southern Baptists gave \$342,393 during the month to specific, designated mission causes.

The designated gifts accounted for an

even bigger percentage increase. Compared to designated gifts of October, 1971, designations for the same month this year were up \$127,837 or 59.5 per cent.

Grand total gifts, including both Cooperative Program and designated contributions, reached \$3,057,448, an increase of \$345,250, or 12.7 per cent over gifts for the same period in 1971.

The amounts included in the financial report prepared by the SBC Executive Committee reflect contributions to national and world wide Baptist mission causes, but do not include gifts to local and state Baptist mission efforts. (BP)

New Books

Faith For The Times by Alan Redpath, Fleming H. Revell Company, 160 pp., \$3.95. Studies in the prophecy of Isaiah.

Patterns for Prayer by V. Gilbert Beers, Fleming H. Revell Company, 95 pp., \$2.95. A look at ourselves and our prayer needs through a study of the prayers in the Gospels.

Basic Bible Doctrine by Houston T. Eldridge, Baker Book House, 33 pp., \$.95. A programmed text.

Galatians by Andrew W. Blackwood Jr., Baker Book House, 86 pp., \$1.25.

Preacher Aflame! by Donald E. Demaray, Baker Book House, 87 pp., \$1.25.

Seminar Is Planned

On Pastoral Care

"Practical Approaches to Pastoral Care," a seminar for pastors and church staff members, will be held Nov. 27-Dec. 1 in the Church Training Program Center at the Baptist Sunday School Board in Nashville.

The seminar, conducted by the church ministries section of the Church Administration Department, is designed to help participants become familiar with principles and techniques of pastoral care, according to Walter Bennett, consultant in the section. "It will also help pastors understand the needs of persons, learn how to care for persons with special needs and know how to build a caring team in a church."

Leadership for the sessions will include Gerald Marsh, associate professor of pastoral ministries at Southwestern Baptist Theological seminary; David Burhans, pastor of the Weatherly Heights church, Huntsville, Ala.; and Bill Mays, chaplain at Baptist Hospital in Nashville.

Donelson View Begins

Sanctuary Construction

Construction has begun on a \$270,000 addition at the Donelson View church in Nashville which will consist of a worship center for 425 persons, an educational unit, and a fellowship hall.

Paul Bruce Grubbs, pastor, said that the project should be completed within six to eight months. He stated that the new facility would provide adequate space for a continued program of multiple worship services and Christian education work.

Since the spring of 1970, membership in Sunday School has risen from 125 to over 300. The morning worship services include both an adult and children's hour. Upon completion of the construction, the present auditorium will be used for children's worship.

Morgan and Isaacs, Nashville, are the architects, and Parsley Brothers, Murfreesboro, are the general contractors.



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CHILHOWEE ACADEMY...

THE NEW PRODUCT

Report on Survey Findings: Two-year study, Secondary School Research Program, prepared by Educational Testing Service, Princeton, N. J.

CHANGING PROFILE:

1. The record number of students at Chilhowee September '71 to May '72 were more evenly distributed among all four classes than the year before—bringing a double benefit: the infusion at the freshman level increased the potential for reenrolments, and the graduation of an average size rather than over-size senior class eased and will continue to lighten the yearly replacement tasks.
2. In the 1972 study, the number of mothers of Chilhowee students who had attended college increased from 40% in '71 to 60% in '72. The number of college fathers moved up from 53% to 70%, with three out of four with earned baccalaureate, graduate or professional degrees. In one year the number of Chilhowee students from homes with college educated parents increased 40%.
3. These changes may be partially reflected in the new distribution of grades. Average of B through A+ (excluding B-) are also up more than 40% in '72 over '71, with 55% of the entire school in this group. Summary data for the 1497 public school students who also participated in the survey showed 46% of their grades in the B to A+ range.

POSITIVE ATTITUDES

There was another large increase in 1972: in the number among the vastly changed student body who said they "strongly agree" that their experience at Chilhowee has been "a good one"—up 122%. The "strong" satisfaction level at HCBA was exactly double the public school student response. The emphasis at the Academy in preparing the student for the future was up-rated this year as much as 73% over some 15 areas of possible service in their behalf.

Student assessment of personal relations and understanding at the Academy was extraordinarily generous—an almost immeasurable distance ahead of the feelings of their public school peers. The level of relations and communication was rated higher in all 10 comparisons, by ratios of from 2 to 1 to almost 7 to 1 and 4 to 1 higher in opportunities to know and meet faculty outside of class.

This insertion paid for by a friend of the Academy.

DISTINCTIVE VALUES

Compared with the responses of public school students, Chilhowee students seemed to show greater interest in personal achievement, developing a philosophy of life, having a happy family life, becoming civic leaders, changing the world for the better; and they were less interested in living their own life without interference.

Relations between racial and ethnic groups appeared vastly superior at the Academy; and pressures for grades, anxiety about college and the opposite sex, and making right moral decisions are evidently less troublesome to Chilhowee students.

The anti-alcohol education of home and church was conspicuous among Chilhowee responses, as was the absence of a similar emphasis upon tobacco and drugs.

Counselling performance was on a par with the public school group in the '71 study; at HCBA in '72 it was significantly ahead in the areas of college planning, helping with classwork and personal problems, choosing occupations, reading and study skills, and with resolving financial difficulties.

LIFTED LIVES

Assessing "The Effect of the School on the Student," the number of those who said the Academy helped them progress "a great deal" increased in the past year by two-thirds (65%). For every two public school students in the study who said they had made a great deal of progress, there were five at Chilhowee.

Areas of most progress: Improving self-confidence; Ability to get along with others; Becoming psychologically independent; Improving sense of responsibility; Ability to think and reason; Desire to learn; Understanding people of other backgrounds; Learning to make better moral distinctions; Getting along with parents; Ability to follow through.

Many Academy students have said, "I shall never be able to thank Chilhowee enough..."

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Missouri Baptists Defeat Lay Effort, Oppose Tax Moves

ST. LOUIS—A series of proposals apparently favoring greater participation of laymen in denominational affairs and more information on convention business sparked mild debate before being soundly defeated by messengers to the Missouri Baptist Convention here.

Two resolutions strongly opposed taxation measures which the convention called unconstitutional, and a "threat to religious liberty."

The convention strongly disapproved a recent measure adopted by the Missouri legislature which would provide "preferential grants" to students of church-related and private colleges "provided these schools cease considering religion in hiring administrators (including the president), faculty (including teachers of religion), and staff."

The resolution called the restriction on hiring practices "a gross perversion of religious liberty" and called on the Missouri legislature to repeal "this dangerous law" as soon as possible before considering any tax increase proposal.

New Mexico Baptist Pioneer Dies At 94

ALBUQUERQUE, N.M.—C. W. Stumph, pioneer Baptist leader in New Mexico and executive secretary of the Baptist Convention of New Mexico from 1922-30, died here at the age of 94.

Stumph also had been superintendent of all Southern Baptist Home Mission Board work with Indians and Spanish-speaking people in New Mexico before his retirement in 1951.

He had been pastor of churches in Casa Grande and Tucson, Ariz.; Henderson, Tex.; Clovis, N.M.; and five churches in the Louisiana cities of Bastrop, Corinth, Charleston, Bloomfield, and Bunkie, La. (BP)

REVIVAL RESULTS

David Walker, evangelist, and A. A. Carlton, music director, led in revival services at the Highland church in Pulaski recently. The church reported nine professions of faith, five additions by letter, and one by statement. One decision was made to enter full-time music ministry. **Quintin Rose** is the pastor.

Rosedale church, Nashville, held revival services Oct. 23-29 which resulted in 25 professions of faith and two additions by letter. **Hiram LeMay** served as evangelist, and **James Nash** was song leader. **Everett Hooper** is pastor of the church.

Twenty-two persons came forward for baptism in a revival at Madison Avenue church in Maryville recently. **David Walker**, Cleveland, was the evangelist, and **Bruce Lane**, Madison Avenue church, served as music director. **Glenn Grubb** is pastor.

A second resolution opposed the "Tax Policy Review Act of 1972" proposed by Congressman Wilbur Mills (R., Ark.) and Senator Mike Mansfield (D., Mont.) which, the convention charged, would terminate all tax exemptions and deductions applicable for non-profit institutions and organizations, including churches.

The convention expressed "our judgment that tax deductions for voluntary contributions to churches should stand as long as the government policy permits a tax deduction for voluntary contributions to any not-for-profit cause."

Three proposals submitted by an unofficial, ad hoc group of laymen calling themselves Concerned Baptist Laymen of Missouri were defeated on voice and standing votes after what was described as mild debate.

One motion would have called for the convention to meet on weekends rather than week days to permit more laymen to attend. Another called for quarterly publication of detailed receipts and expenditures of convention agencies. The third requested publication of the minutes of all Executive Board meetings as soon as possible after each meeting.

The motion was opposed by several pastors who argued meeting in weekends would drain leadership from church worship services and force the convention to conduct business Sunday. One minister decried "the implication that ministers don't have much to do any way." (BP)

'Case-By-Case' Review Of Amnesty Cases Recommended By Baptist Chaplaincy Head

VALLEY FORGE, Pa.—Chaplain F. Wills, executive director of the American Baptist Churches' department of chaplaincy services, recommends a "case-by-case review of those who refused to cooperate with the laws of Congress" when amnesty for non-participants in the Vietnam war is considered.

Chaplain Wills said a case-by-case review was necessary to assure "justice to the millions of men who have served, the more than three hundred thousand wounded, the fifty-five thousand dead, the tens of thousands who met the test of the Selective Service System for conscientious objection to participation in the armed forces, and the families of all these who have paid the greater costs for America's involvement in Vietnam."

Wills pointed out that the United States had declared amnesty "for certain categories of such men" after most of its wars. "As one example, President Truman offered amnesty to one group of men and pardon to another group after a case-by-case review by a three-man amnesty board."

"With peace imminent in Southeast Asia . . . when all our sons are returned from places of danger and the prisoners of war restored to their families, then may there begin the healing of the nation," Wills said. "Among the wounds which need healing is that relating to men who have resisted the Selective Service System." (ABNS)



Photo by David Keel

W. Fred Kendall, right, retiring executive secretary-treasurer of the Tennessee Baptist Convention, congratulates incoming executive secretary-treasurer **Ralph Norton** of Chattanooga during a reception for Norton following a meeting of the convention's executive board at which time he was elected.

Ohio Convention Tables Motion Opposing Sale Of SBC Commentary

CINCINNATI, Ohio—With almost no debate and discussion, the State Convention of Baptists in Ohio tabled a motion opposing the sale and distribution of the Broadman Bible Commentary.

Later during the convention, however, the convention adopted on second reading a constitutional change approving the 1963 Statement of Baptist Faith and Message as the doctrinal stance of the convention, and approved a resolution reaffirming "our continuing faith in the infallibility of the Bible as the work of God."

Convention officials pointed out, however, that there was no relationship between the two actions, and there was no doctrinal controversy among the messengers.

Ernest Perkins, pastor of First Baptist church, Miamisburg, Ohio, made the motion from the floor asking that the convention oppose the sale and distribution of the Broadman Bible Commentary published by the Southern Baptist Sunday School Board. Perkins said he was disturbed because three churches in the Dayton area were "about to leave" the SBC "over the commentary."

One unidentified messenger responded by saying, "I don't believe that we are competent to vote on this." He noted that he had not read the commentary, and did not believe most of the messengers to the state convention had done so.

Almost immediately, there was a motion to table. It was approved overwhelmingly, convention observers reported.

With almost no debate and discussion, the messengers elected a new president, adopted a \$1.4 million budget, honored their executive secretary, adopted several

resolutions, and gave second approval to several constitution changes.

Elected president of the convention was Joseph J. Crumpler, pastor of the Mt. Carmel Baptist church here where the convention held its sessions.

The \$1.4 million budget approved was approximately the same as last year's budget with 35 per cent allocated to support Southern Baptist Convention world mission causes.

The messengers also honored Ray E. Roberts, executive secretary of the convention, for his 20 years' service in Ohio, adopting a resolution expressing appreciation for his work, presenting a portrait of Roberts to hang in the state offices, presenting him a check of one month's salary and authorizing a three-month leave. (BP)

Madame Chiang Kai-Shek Thanks Irwin For Witness

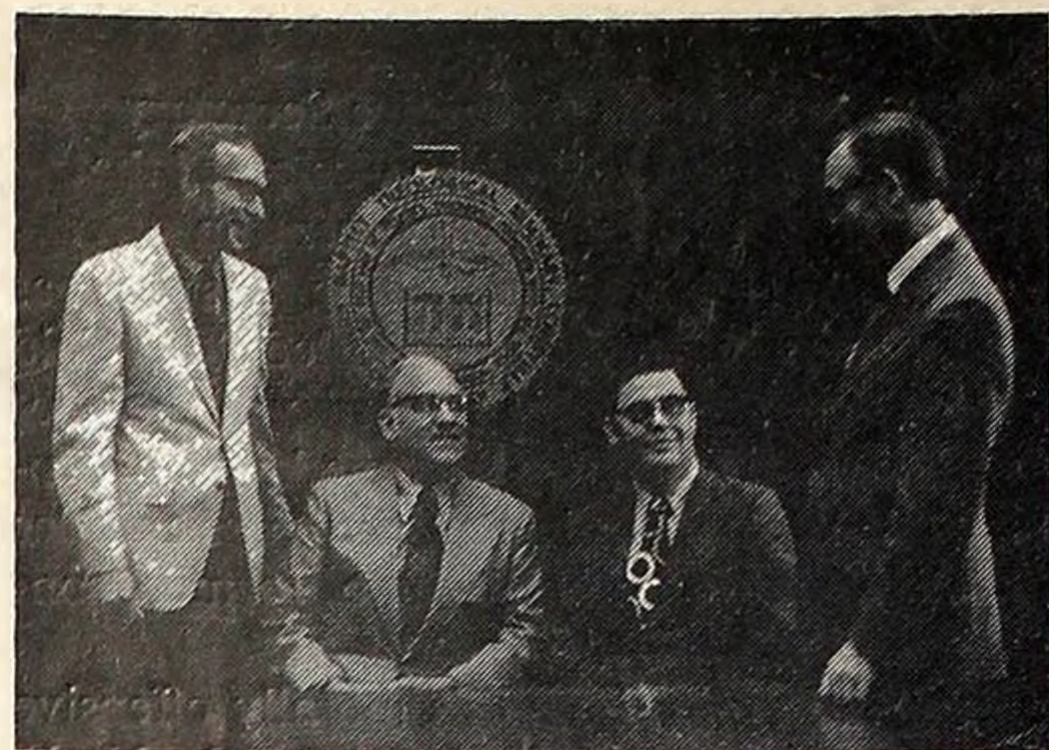
TAIPEI, Taiwan—Madame Chiang Kai-Shek thanked former astronaut James B. Irwin for his Christian Witness to the youth of her country when Irwin called on her at her residence here.

Irwin's wife and daughter were with him during the 25-minute visit with Madame Chiang, wife of Taiwan's President.

She told Irwin that in this age, with its many problems and much knowledge, it is very helpful to have a person who has achieved much in a scientific field to share his faith in God and in Jesus Christ.

Prior to the interview, Irwin had addressed thousands of students at several colleges and universities of this island nation, officially called the Republic of China.

His major public appearance was at the Dr. Sun Yat-Sen Memorial Hall here, which was packed by 3600 people who came to hear the lunar explorer testify of his faith in Christ and call his listeners to make their own Christian commitment. (BP)



G. Willis Bennett (right), director of field education at The Southern Baptist Theological Seminary in Louisville, Ky., met recently with a number of the current field supervisors for the new doctor of ministry degree program. Supervisors from Tennessee are (left to right) Leslie D. Werner, Baptist campus minister for the University of Tennessee at Chattanooga; Nolan Howington, curriculum consultant for the Sunday School Board in Nashville; and Fred Wood, pastor of Eudora Baptist Church in Memphis.

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Mrs. Mickey Martin, (second from right) president of the Baptist Hospital Volunteer Service presents a \$1000 check for the Janie F. Sullivan Scholarship to Mrs. Dorothy Scott, Director of the nursing program, at Belmont College, while the two nursing program's recipients, Mrs. Lynette Morgan and Mrs. Dolores Joan Akers observe. The presentation was made at the Volunteer's Services recent annual meeting at the hospital.

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DO SOMETHING

**Foy Valentine, Executive Secretary
The Christian Life Commission of the
Southern Baptist Convention**

The Columbia Broadcasting System has done it again. It has scheduled "In Cold Blood" for showing on Thursday night, November 16. The movie was made from Truman Capote's chronicle of the mass murder of a Kansas family by two former convicts.

In refusing to show this morally offensive movies, executives of WLAC-TV, Nashville's CBS affiliate, said it was "too gory, too violent for showing on the home screen." Calling the film "... entirely unsuitable for prime time telecasting," the Nashville station manager said, "Even in the edited version CBS showed us, the content was unacceptable. If we aired that sort of violence and language in prime time, we would be ignoring the community responsibilities we are charged with." A Christian Life Commission spot check of CBS affiliates in seven southern states revealed that KDFW-TV in Dallas and WAGA-TV in Atlanta also were refusing to show "In Cold Blood." The spot check indicated, however, that other CBS affiliates have elected to send this gore and violence and profanity out to the homes in their viewing territory. Furthermore, when a local affiliate of CBS refuses such a film, affiliates of other networks often accept it for television showing.

A few weeks ago when a Columbia Broadcasting System official made a statement to Baptists implying the network's innocence, I said, "Let us wait and see if their future programming reflects an improvement over their former policy." We didn't have to wait long. With the scheduling of "In Cold Blood" we see that the policy of showing morally offensive movies on television has not really been changed at all.

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Concerned Christians should be careful not to be worn down to exhaustion and submission by the persistence of those in the television industry who seek profit at any price.

Call or write your local television station to support them in morally responsible programming.

Be equally alert in communicating your opposition when they do not exercise moral discernment in programming.

The use of economic power with advertisers, whereby business is given to those who uphold moral decency and withheld from those who flaunt it, is not only the television viewer's right: it is a clear responsibility.

The sickening profanity and immorality

New Books

How Come, God? by David M. Howard, A. J. Holman Company, 117 pp., \$3.95. Reflections from Job about God and puzzled man.

The Great Reversal by David O. Moberg, J. B. Lippincott Company, 194 pp. \$5.95. Evangelism versus social concern.

How To Face Your Fears by David Allan Hubbard, A. J. Holman Company, 140 pp., \$3.95.

continuing this week to pollute the airwaves will be checked when the people of God harness their moral outrage. Do something!

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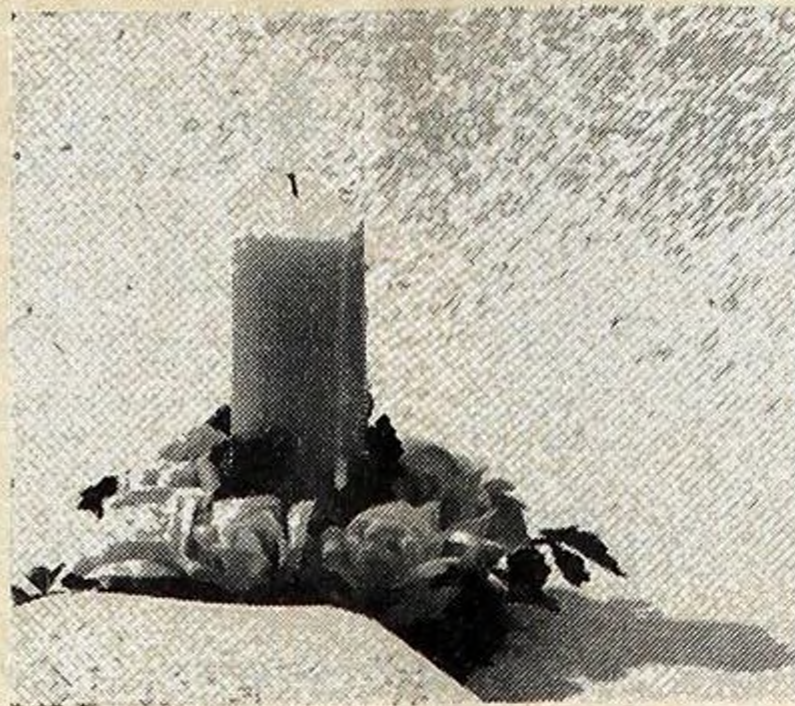
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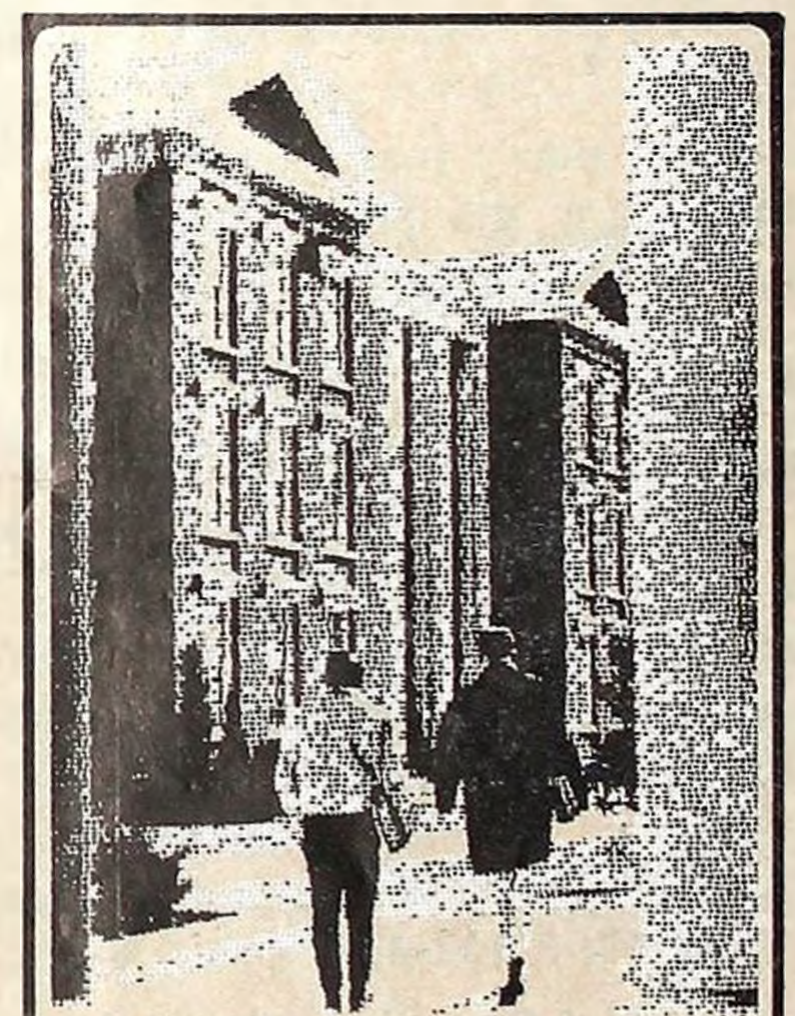
The East Athens church, McMinn Association, has called **Bill May** to serve as minister of music and youth. He will be on the field Nov. 19. **Bob Peek** is pastor. In the same association, the Brookhill church has called **Burch Cooper** to serve as interim pastor.

Glenn E. Ford, pastor of the Oakwood church in Knoxville, resigned Nov. 1.

The Laurel Bank church, Chilhowee Association, has called **Jack Easter** as minister of music. The pastor is **Frank Easter**.

In the Dyer Association, the Emmaus church has called **Riley Jones** as pastor, and the Enon church has called **Thurman Shutt** as pastor. **Shutt** comes from the Shady Grove church in the Fayette Association.

John H. Eatherly has been called as pastor of the Maplewood church in Nashville. He is already on the field.



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Gratitude For God's Promise And Presence

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

Basic Passages: Genesis 35:1-20; 37:29-35; 42:1-5; 46:1-7;
47:7-9, 29-31; 48:3-4, 21; 49:33; 50:4-14

Focal Passages: Genesis 35:16-19; 36:32-35; 46:2-4; 48:3-4, 21

God's promise is a pledge of honor and integrity. It is very meaningful and significant. We should be grateful for it is an act of generosity and mercy.



White

His promises are precious and encouraging. They hold out hope and incentive. They contain so much for us. Without them the color and zest would go out of life for His people.

His promises sustain us in the barren and difficult times of life. There are periods when we have to lean on them to

keep going.

There are many reasons why we should be grateful for the promises of God. Ingratitude would prove us to be ingrates.

The presence of God teems with reasons for gratitude. His presence reassures us. It expels loneliness and fear. It warms our heart and fires our faith. It inspires noble actions and elevating thoughts.

Gratitude is a healthy reaction to the consciousness of His presence. Ingratitude dulls the sense of His presence.

Regardless Of Adversity

Gen. 35:16-19; 37:32-35

The death of Rachel at the birth of Benjamin and the apparent destruction of Joseph by the ravages of wild beasts were enough to blast the gratitude of any man, at least to create a severe jar to it. Yet Jacob persisted in having gratitude and deep devotion to God. In fact there were other severe tests as well.

The phenomenon of such loyalty and appreciation must be due to a great faith in the character of God. Yea—it also reveals the faith and power and wisdom of God. Jacob had had enough deep experiences with God to have reasons for his faith in Him in spite of puzzling adversities. Often we remain unshaken in our confidence in our best friends when sometimes appearances would otherwise upset us. Terribly shaking that confidence yet knowing so much in their favor by experience, we continue to believe the best about them. That is real trust and real strength of faith.

We are aware that those who have been the best of friends can falter and destroy us but experience and revelation prove to us

that God is no such a friend. He never fails when the full truth is known.

God's Reassuring Presence And Promise Gen. 46:3-4, 21

In his darkest moment of despair God appeared to Jacob and made some reassuring pledges. He pledged to go down into Egypt with him and that Jacob would see Joseph again with his own eyes.

Jacob believed and obeyed God. It changed the course of history as to Israel and Egypt. It afforded a special opportunity for the disclosure of the nature and integrity of God through a long and checkered experience and sequence of events.

Jacob discovered that what he thought was a series of irreparable tragedies had formed a pattern of good things for him. Even the death of Rachel had some compensation in the birth of Benjamin who came to mean so much to Jacob and to Israel.

Some of us have lived long enough to see the tragedies of early life work into a pattern of good things for us. So much light has been shed on the rough places in life that we can see that with the light of heaven and eternity all things can be made to work out for good to those who love God and are called according to His purpose.

Any other course is turning from a shadow of doubt to a midnight of darkness. We prefer to accept our reasons for faith rather than our apparent reasons for doubt.

Given a God great enough, we have a

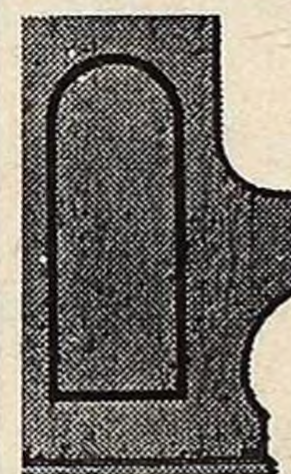
better alternative than a midnight of eternal hopelessness. We have good reasons to doubt our doubts and believe our faith. Therefore we are able to say that though He slay me, yet will I trust Him.

Reservation Fees Increased

The fee for making reservations to attend either Ridgecrest or Glorieta Baptist Conference Centers has been increased from \$5 to \$7.50, according to an announcement from Bob M. Boyd, director of the conference center division of the Baptist Sunday School Board.

According to Boyd, the fee will be named a Conference Services Fee and will cover reservation, registration, insurance costs, and all general services to conference participants whether they stay in conference center facilities or not. Those staying in housing not conference center owned will, under this plan, be able to carry their share of the cost of facilities just as the guests staying in conference center hotels, Boyd said.

The new fee is required for all persons school age and above. Preschoolers will be charged \$4.



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From the Executive Secretary

By W. Fred Kendall

Today the annual session of the Tennessee Baptist Convention is coming to a close. This has been the ninety-eighth session. In

1974 we shall be celebrating the centennial of the present Convention as it was organized in 1874.



Kendall

Through long and hard years of trials Tennessee Baptists learned to work together. Associations were first formed but they were not able to perform the services for the whole state and served the

more provincial areas near the churches. The Convention was organized as a service channel through which the churches could work together in carrying out the work of Christ in the whole state.

The Convention has in turn organized the work as needs demanded. The State Missions Departments, the Agencies and Institutions have all grown up as the needs have grown. The Executive Board administers the work of the Convention between its annual sessions. It is limited and guided by policies which the Convention has adopted in its annual sessions.

Tennessee Baptists have been able to develop a remarkable unity after the years of division and separate movements. Our state is very unique in its geological formation. It is the only state which has two rivers which flow southward and then turn northward and empty into the Ohio river on the north boundary of Kentucky. The Cumberland mountains also cross the state. The Tennessee river divides West Tennessee.

In spite of these natural barriers and the differences in climate and historical background, there is a great unity in spirit today. The churches have been led by pastors who have kept them informed. Our state paper has been a unifying force. We have worked diligently to develop a unity in our programs and to get our institutions to work closely together. This has been the secret of our growth and strength.

As we complete this first century in the next two years, let us pray that it may bring to a grand climax a long stream of glorious history that is filled with many trials and difficulties but that has triumphed over them all through a victorious faith in the eternal purposes of our Lord. Churches are stewards also. We are under the command of Christ, our Lord, and the only Head of our churches.

It is our hope that as we leave Nashville

On Matters of

Family Living

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



Ear Specialists Confirm Rock Music Can Deafen

The loud sound of rock music is even harder on the ears of the kids who listen to it than on the hearing of the musicians who produce it, warn ear specialists Drs. Rayford C. Redell and Charles P. Lebo. The musician, they point out in **California Medicine**, is relatively safe in the eye of the musical storm, while the audience gets the full effect of the amplification system.

Nevertheless, their hearing tests of 43 well known rock musicians showed that 41 had already suffered permanent hearing loss. After performance, hearing tests revealed further hearing impairment.

today and return from the Convention that we shall go with a deep sense of dedication. We hope that we shall also go feeling the urgent needs of a world lost in the darkness of sin. May we also feel a deep sense of gratitude for the great fellowship we enjoy as a host of God's children redeemed through Christ. Let us join hands as we march forward together to assume the responsibility for the tasks our Lord is calling us to perform for Him in a world with so many urgent needs which cry out for a spiritual solution.

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A tour also is planned for June 18 to July 9. This will include Rome, Athens, London, Switzerland and the Holy Land. Cost: \$1198.00 for full three weeks.

Contact me for brochures.

J. Howard Young
108 Alton Road
Nashville, Tenn. 37205
Telephone (615) 356-2417

Historically:

From the files

> 50 YEARS AGO <

The **Baptist And Reflector** reported that after two years of National Prohibition, the number of drinkers of alcoholic beverages had decreased from 20 million to 2,500,000, according to Federal Prohibition Commissioner Haynes.

The athletes at Carson-Newman college in Jefferson City were rejoicing because they were the first ones to register a touchdown against the University of Tennessee on its new athletic field.

> 20 YEARS AGO <

Mid State Baptist Hospital in Nashville opened its South Wing, doubling its original bed capacity and expanding services. The new addition contained a chapel, cafeteria, pharmacy, pediatric and obstetrical departments, nursery, operating rooms, X-ray, and laboratory.

Boulevard church, Memphis, held first services in its new \$265,000 auditorium. The structure contained an auditorium with seating capacity of 1051, a basement, 14 classrooms, and two Sunday School departments.

> 10 YEARS AGO <

Union university held open house in the new D. A. Ellis Hall for men. The dormitory, designed to accommodate 126 men, was constructed at a cost of \$400,000.

Ten-year-old Linda Ezell quoted the Sermon on the Mount from memory for members of the East Brainerd church in Chattanooga. It took her 15 minutes to say it.

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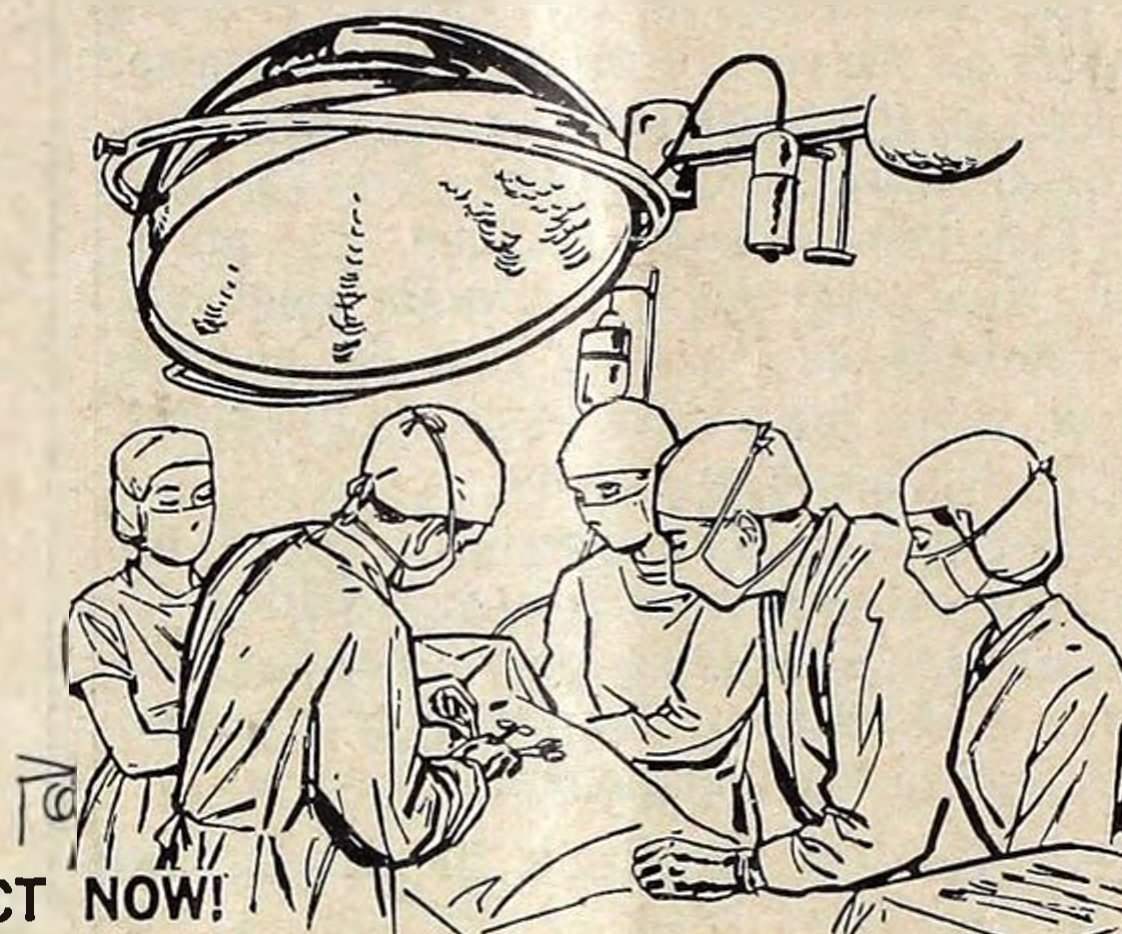
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International Film Festival Honors Two Baptist TV Shows

NEW YORK—The International Film and Television Festival here presented two medals—one gold, one silver—to the Southern Baptist Radio and Television Commission.

The gold medal went to the commission for "The Changing Image" in the festival's religious category. The commission's program, "Home," won the silver medal in the category of wild life and ecology.

Both films were originally shown on the American Broadcasting Co. "Directions" program and released through the commission's "The Human Dimension" series.

"The Changing Image" is a study of the image of Christ as depicted by artists in medieval times, the Middle Ages, the Byzantine period, the Renaissance and the present.

"Home," which won the first place ribbon in the American Film Festival, contrasts pollution with the 19th century Indian chief's poetic description of nature.

Six other films and television programs produced by the Radio-TV Commission in Fort Worth have won previous awards from the International Film Festival, the first and oldest such awards competition held in New York. (BP)

Director Of Pornography Commission: Sex Counselors Need Sex Education

WASHINGTON, D.C.—"Most clergymen, lawyers and teachers, who are supposed to be sex counselors, are actually in need of sex education themselves," according to the former executive director of the U.S. Commission on Obscenity and Pornography.

Dr. W. Cody Wilson told the Medical Association of Atlanta that "adults need to be sex educated as much as the child," and he suggested that children and their parents be taught in the same sex education class.

Most children are "sexually educated" at the age of about 13. "By the time they reach 15, it's old stuff to them, or they are a little embarrassed," he said.

In another area, Dr. Wilson said, studies indicate that there may be a positive connection between moral depravity and pornography.

"But what we can't determine right now is what comes first—the pornography or the moral depravity," Dr. Wilson said. "We tend to think that the person might have been morally depraved before he ever discovered pornography." (RNS)

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