

Baptist And Reflector

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News-Journal Of The Tennessee Baptist Convention



Participating in ground-breaking ceremonies for a new Baptist Student Union Building on the campus of Middle Tennessee State university, Murfreesboro, on Sunday, June 3, were, left to right: Ralph E. Norton, executive secretary-treasurer, Tennessee Baptist Convention; Glenn Yarbrough, secretary, Student department, TBC; Thomas E. Bryant, Jr., superintendent of missions, Concord association; Ircel C. Harrison, Jr., BSU director, MTSU; and Marion L. Arbuckle, Jr., president, BSU at MTSU.

Donald Trivette, 24, Is Accident Victim

Donald Trivette, 24, son of Mr. and Mrs. Lawrence Trivette, former superintendent of missions for the Knox County Association, died Wednesday, June 6, following an automobile accident near Jefferson City. Trivette, who was driving, was returning to Knoxville from Ridgecrest Baptist Assembly when a tractor trailer jackknifed into his car.

Three other occupants riding with Trivette suffered injuries. They included Columbus Brown, custodian for the Knox County Associational office; Dwight Hill and Benny Cummins, both of Knoxville. Brown was reported in fair condition at the Jefferson Memorial Hospital in Jefferson City. The other two were treated and released.

The senior Trivette retired as associational missionary Dec. 31, 1972 after 28 years of service. He and his wife were serving as lodge directors at the Knox County Lodge at Ridgecrest when the accident occurred.

Services were held Friday, June 8, at the Gentry Funeral Home in Knoxville. Trivette was a member of the Central church, Fountain City. In addition to his parents, he is survived by three brothers, Larry, Jr., Jerry and Gene, all of Knoxville.

New Faculty Members Named At Carson-Newman

Carson-Newman college president John A. Fincher has announced four new faculty appointments for the 1973 fall term.

Richard H. Finton, Tonkawa, Okla., has been named assistant professor of speech; and Katherine H. James will become assistant professor of English. Finton has been serving as instructor in speech and debate at Northern Oklahoma college until this year. Dr. James is a graduate of Southwestern at Memphis and earned the M.A. and Ph.D. degrees from the University of Tennessee at Knoxville.

In the School of Education, Sarah J. Snider was appointed assistant professor. She has taught English in high school for nine years and has served as a student teacher coordinator at the University of Tennessee.

Clyde W. Russell Jr., Panama City, Fla., will become assistant professor of business administration. He is a graduate of The Citadel and earned the M.S. and B.S. degrees from the University of Tennessee. In addition, he earned the Doctor of Jurisprudence degree from U.T.

Matthew Lee Morris, Son Of Oak Ridge Pastor, Dies

Matthew Lee Morris, 23-month-old son of Lee Morris, pastor of Robertsville Baptist church in Oak Ridge, died Sunday, June 3, at Oak Ridge Hospital. The cause of death was meningitis.

Morris has served as pastor of the church for the past three years, and is on the Executive Board of the Tennessee Baptist Convention.

Services were held at the church June 5 with burial in Oak Ridge Memorial Gardens. David Young, pastor of First Baptist church, Oak Ridge; Ken Morris, former associate pastor at Robertsville; Billy Hunt, pastor of First Baptist church, Paducah, Ky.; and Charles Vincent, a Georgia pastor, officiated at the services.

Matthew is survived by his parents; maternal grandparents, Mr. and Mrs. Graham Dean, Alexandria, La.; and paternal grandparents, Mr. and Mrs. Floyd Morris, Martin.

Mrs. C. O. Johnson Honored By First Church, Rockwood

In 1911, Mrs. C. O. Johnson joined the adult choir of First Baptist church, Rockwood. Last month she was honored by members of that church for 62 years of continuous service as a member of the choir and for her ministry through song.

Known affectionately as "Marie," she first became a member when she was 16 years of age. According to her pastor, Robert W. Campbell, she continues to serve faithfully each week.

Bob Brian, minister of music and youth, presented a gift and certificate of achievement in the music ministry to Mrs. Johnson. Frank Charton, state music secretary, attended the ceremony and spoke on her dedication and long service.

Harry W. McNeeley, Layman, Dies

Harry W. McNeeley, 88, superintendent of the Sunday School of the Orlinda Baptist church for over fifty years, died recently in Orlinda flowing a heart attack.

He was active in the work of the Tennessee Baptist Convention and had lived in Orlinda since 1893. In 1915 he and his brother established the McNeeley Brothers Drug Store, the oldest business in Robertson County still operating by its founders.

Funeral services were held at the church.

Richardson And Rutledge
Join 'Baptist Standard'

DALLAS—Charles Richardson, director of public information at Hardin-Simmons university, Abilene, Tex., and John Rutledge, a recent journalism graduate of Baylor university are joining the news staff of the "Baptist Standard."

Richardson, 37, has served as public information director twice at Hardin-Simmons—1965-67 and April 1, 1968 until he joins the statewide Texas Baptist news publication, Aug. 1.

He served as a press representative for the Baptist General Convention of Texas between tenures at Hardin-Simmons and is former staff writer, religion editor, state editor and Sunday editor for the "Abilene Reporter-News."

Rutledge, 22, winner of a 1972 "Baptist Standard" scholarship named after the publication's editor emeritus, E. S. James, served on the editorial board of the "Baylor Lariat," campus paper of the Baptist school in Waco, Tex. He also worked on the "Waco Citizen."

Richardson, immediate past president of the Texas Baptist Public Relations Association, is a graduate of Howard Payne college, Brownwood, Tex., and earned a master of arts degree from Hardin-Simmons, and a diploma from the Famous Writers School, Westport, Conn. He did a year of special studies at Golden Gate Baptist Theological seminary, Mill Valley, Calif.

Rutledge's father is police reporter for the "Dallas Morning News." (BP)



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Foundation

'More Than Money' Available

By Jonas L. Stewart
Executive Secretary-Treasurer

The Tennessee Baptist Foundation is making available a new booklet entitled "More Than Money". It describes fascinating possibilities for those who would like to see their material possessions become much more than physical assets.

We are encouraged at the many requests that are coming from clients and their attorneys about the services of the Foundation. Wills are being written by them which include a legacy for the Lord's work. "More Than Money" gives some information for them, but we answer each inquiry with a personal letter giving full particulars.

For a copy of the free booklet "More Than Money" and information about preparing a Christian will write: Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 647, Brentwood, Tennessee 37027.

Pulpit To Pew

By Jim Griffith

A news headline reports: "Parking is big problem in religion."

Come to think of it, "parking" is a problem both inside and outside of the church.

Apparently, there are many who want free parking on the parking lot and on the church pew.

But from the standpoint of stewardship, the most distressing thing is that some people are content to "park" for years on the other fellow's nickel.

Still, it must be admitted that churches are making an all-out effort to cope with the automobile parking problem. One church has announced plans to construct a building on stilts with parking space underneath for the worshipper's cars.

And one member has already predicted that "when the roll is called up yonder, I'll be there—in the basement, trying to find a place to park."

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Devotional

'Fathers: Pitching Tents Or
Building Altars?'

By Michael H. Dawson, Pastor
Dalewood Baptist Church, Nashville

"Lot . . . pitched his tent; And Abraham . . . built an altar unto the Lord." Gen. 13:12, 18

Someone studied the descendants of two fathers in early America: Jonathan Edwards, famous religious leader, and a notorious Mr. Jukes. Edward's descendants included 13 college presidents, 65 professors, 100 lawyers, 100 ministers, 60 authors and 30 judges. The Jukes family line had 200 thieves and robbers, 200 carriers of social diseases, 145 drunks, 90 prostitutes and at least 300 who met "untimely" deaths.



Dawson

Likewise, Abraham was "the father of many nations," "Kings came out of him," and "in him were all the families of earth blessed;" But Lot's descendants were the Moabites and the Ammonites, enemies of God's people for generations. Evidently the difference was in the way the two men lived.

"Lot . . . pitched his tent." In the time of decision, he chose SELF. He looked for the "green" and "easy" way. He gradually edged toward Sodom. He chose "the borderline instead of Beulah-land." He lost his testimony with his wife and children. He considered it of prime importance to keep up with the times. He even would have given his daughters over to the perverted men of Sodom in order to be accepted. When he did try to warn his loved ones about coming judgments, they thought he was joking. Drunkenness, immorality and incest marked his later days. The material things were most important, and he produced a generation of people who lacked spiritual values.

Abraham, however, "built an altar unto the Lord." In the time of decision Abraham chose selflessness. He looked toward the upward, sometimes difficult, but heavenly way. He shared his faith with his family. They listened and obeyed him. (He was evidently "on speaking terms with the Lord and on spanking terms with the children.") He was willing to offer his dear son to the Lord God because he knew that God's abundant way was right. And from him came generations of those blessed by God. "Abraham's seed" was chosen to produce the human nature of the very Son of God, our Lord Jesus Christ.

May God give us fathers who consider "the altar" more important than "the tent."

SHARE THE WORD

Portland, Oregon, June 12, 1973

By Owen Cooper

Scheduled for delivery Tuesday morning, June 12

As your president, I am happy to report that the "state of the convention" is excellent. There exists throughout the convention a renewed zeal for evangelism, an increased concern for missions, a greater commitment in outreach, an expanded involvement of the laity, a larger amount in gifts, and a new desire for the indwelling of the Holy Spirit in the lives of individuals and in the churches.

Information prepared by the Research Service Department of the Sunday School Board is most encouraging.

In 1972 Southern Baptists passed twelve million in membership, set a record in number of baptisms, and reached the billion dollar mark in total receipts.

We have cause to thank God for His blessings and for the progress our convention has made; but lest we be lulled into a false sense of complacency, may I remind you that:

1. there was one baptism for each 27 Southern Baptists last year,

2. the average church gives less than 10% to state, home and world missions through the Cooperative Program,

3. there was a net gain of only 93 churches last year,

4. there was provided less than 15 cents per capita last year, the price of a good candy bar, for spreading the Gospel through radio and television,

5. there was provided about \$1.00 per capita last year, from all sources, for the Mission Program of the Home Mission Board,

6. there was provided about \$3.00 per capita last year, from all sources, to carry the Gospel to the uttermost ends of the world through the Foreign Mission Board.

7. about one-half million persons were baptized last year, at home and abroad, out of a net world population increase of 70 million,

8. the mission thrust into the northeast one-sixth of this nation, where one-half of the people reside, is too little, and, I pray, not too late.

Nonetheless, 1972 was a good year for Southern Baptists and we should be grateful to God for His blessings.

SHARE THE WORD

The theme of this convention "Share the Word Now" has intrigued me since it was first announced. It would be difficult to find four words which so nearly sum up the purpose for which the Southern Baptist Convention was organized, the reason why we have state conventions, the goal of our associations, the driving force of the local churches, and the Christian imperatives that rest upon each of us as individuals.

When the Southern Baptist Convention was organized in 1845, its purpose was stated to be "eliciting, combining and directing the energies of the Baptist Denomination of Christians for the propagation of the Gospel." From time to time we may have restated our purpose but we have never changed our purpose—bringing men to God through Jesus Christ. Today we assemble as messengers and workers from each of the 50 states and many foreign lands, assembling under the banner—"Share the Word Now". This is still our goal as it was the goal of those assembled in Augusta, Georgia in 1845.

Share the Word Now. That is why God caused the Word to be made flesh and dwell among us. Share the Word Now; that is why we are organized, that is why we give, that is why we teach, that is why we preach, that is why we witness, and that is why we love.

As never before there is a need to Share the Word Now.

PROBLEMS

We need to Share the Word because there are more problems in the world than ever before and in sharing the Word we offer solutions to these problems. The Word of God is the solution to the sin problem, and how sin abounds in the world today!

In our permissive society there has never been more immorality, adultery, divorce, broken homes, sensuality, pornography and illegitimacy. For the ills of our permissive society we need to share the Word now.

The problems of the home are numerous and disastrous. There are frustrated parents, rebellious children and generation gaps. There is child abuse, divorce, and infidelity. For the problems of the home we need to share the Word now.

In our society we find a multiplicity of problems including those inherent in poverty, in ignorance, in ghettos, in crime, in lawlessness, in drugs, in alcoholism, in arson, in rioting and in every form of social disorder known to man. Sharing the Word of God is needed for social problems.

In the world of government and international relations we have the problem of war and peace; of international intrigue and

political espionage; of bribery and the betrayal of public trust; of an indifferent electorate, of over emphasized nationalism, of impractical isolationism, of over enthusiastic internationalism; and of feeding the mouth that bites you, of aiding the tongue that lashes you, and of nourishing the body that opposes you. Sharing the Word of God is necessary for governmental problems.

And speaking of problems in government with all of its evil and bad consequences, there is a lesson for us in Watergate. It shows us that wrongdoing is no respecter of persons; that exalted position offers no immunity for crime; that misuse of money is the root of all kinds of evil; and that the secular and materialistic standards of a secular and materialistic society operate on a basis that every man has his price, that there is no wrong if you are not caught, and that Christian ethics and virtue died as our scientific and technological age was born.

If from Watergate we learn that there are moral standards, that there are Christian ethics, that there is right and wrong, and that we need to return to the simple virtues of our founding fathers—then Watergate may have been worth the price.

There are problems of our business and economic society. The problem of unemployment, of under-employment, of disrupting the national economy with strikes and lockouts, of greedy employers, the demands for increased welfare, increased social security, increased government aid of all kinds, and the demand for lower taxes.

The problem of inflation eating away the retirement benefits and life savings of the elderly. The problem of continuing the vicious seemingly unending cycle of higher cost, higher wages, higher profits, higher inflation, and on and on.

The problems of business need Sharing the Word of God Now.

The answer to our personal problems such as prejudice and jealousy and hate and envy is sharing the Word of God. So many people have personal problems in the age in which we live. In our desire for better homes, more convenience, better clothes; better and more automobiles, a second vacation home, more leisure time, more social and civic and fraternal organizations we create all manner of problems. With the television blaring, the children screaming, the husband demanding, and the wife defending, we have a picture all too common in our lives that causes frustration, despair and often hopelessness. Sharing the Word of God in the lives of individuals can solve these personal problems.

MORE PEOPLE

We need to Share the Word Now because there are so many more people in the world today than ever before. I feel our responsibility is in direct proportion to the number of people who are needing the Word of God. There are nine times as many people in the world today as there were when Christ was on earth.

There are perhaps two billion people in the world today who have never heard the name of Christ as Saviour, as Messiah, as Forgiver of sin, as Source of personal power and as Guide for life.

There will be approximately one hundred and twenty million people born this year, there will be approximately fifty million to die. There will be a population gain this year of approximately seventy million. On the hundred and twenty million persons who are born this year approximately eight million will become Protestants, approximately twenty-two million will become Catholics and approximately ninety million will never hear of Christ as their Saviour or never respond to Him as their Lord. There are 200,000 more people today than yesterday; 8,500 more this hour than the previous hour. The thought of ninety million people each year needing Christ as their Saviour, even as you and I need Him as ours, is such a compelling reason for sharing the Word that we need not go further.

SCRIPTURE

We should share the Word because the Scripture tells us to.

Luke 10:2 reads: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

In *Romans 10:15*, we read: "And how shall they preach, except they be sent?"

In *Mark 16:15*, we read: "And he said unto them, go ye into all the world and preach the gospel to every creature."

In *Matthew 28:19*, we read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In *Acts 1:8(b)*, we read: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

God has commanded it, the Scripture has recorded it, and our obligation is to obey it.

We must Share the Word because the Scripture tells us to.

WHERE—SHARE

Where should we Share the Word?

The Scripture says that we should witness beginning where
(Continued on page 6)



Elvin Burnett, center, and Porter Floyd, right, were honored on June 10 in special services at Grandview church, Nashville. Ted J. Ingram, left, is Grandview pastor.

Porter Floyd And Elvin Burnett Honored On 50th Year Of Ordination

American Baptists Elect Armacost

American Baptists, meeting in their first biennial session, recently in Lincoln, Neb., elected Peter H. Armacost, president of Ottawa University in Ottawa, Kan., as president of American Baptist Churches in the U.S.A. and focused major attention on methods of modern day evangelism.

The new ABC general secretary, Robert C. Campbell, who took office in August 1972, was installed during the sessions; and Floyd K. Massey Jr., pastor of the Macedonia church, Los Angeles, Calif., was elected vice president of the denomination. Both the president and vice president serve two year terms.

Dialogues were held on evangelistic life style, and evangelistic life style enabling groups were held in residence halls of the University of Nebraska each afternoon.

Principal speakers included Leighton Ford, associate evangelist for Billy Graham; Colin Williams, dean of the Yale Divinity School, New Haven, Conn.; and William Keucher, pastor of the Covenant Baptist church, Detroit, Mich. Senator Mark O. Hatfield (R.-Ore.) told the assembly during an evening speech that America must repent at all levels.

Major issues to be studied before the 1975 meeting in Atlantic City are the social

On June 10, 1923, Grandview church, Nashville, ordained Porter Floyd and Elvin Burnett into the gospel ministry. On June 10, 1973, the church honored these men in special services on the occasion of the 50th anniversary of their ordination. Ted J. Ingram serves as pastor at Grandview.

During the course of the service engraved plaques were presented to Floyd and Burnett by Ingram, and Grandview members who were present in 1923 were recognized.

Floyd, 71, a native Tennessean, attended George Peabody college, Nashville, and Southern Baptist Theological seminary, Louisville, Ky. He served as pastor of Florence church, Concord association, for 42 years. He has also served as pastor of Hillview church, Concord association, and now serves as pastor of Fellowship church, same association.

Burnett, 73, also a native Tennessean, attended Southern Baptist Theological seminary and has served as pastor of Una, Concord, and Green Hill churches, all in the Nashville association. He served also as pastor of Mt. Olivet church, Wilson County association, Cornersville church, Giles County association, and is presently pastor of Centennial church, Nashville association, where he has served since 1940.

responsibility for meeting human needs; professional church leadership; crisis in the health care delivery system; and the Middle East.

Southern Seminary To Continue Theological Conferences

Southern Baptist Theological seminary has announced the advance dates and topics in its program of Continuing Theological Education Conferences.

The continuing studies program will include: July 9-13, "Focus on Ministry;" Oct. 15-18, "Communities in Crisis;" Dec. 10-14, "Biblical Faith and Effective Mission Action."

The 1974 conferences already established include: March 4-8, "Crucial Issues in the Practice of Ministry;" July 8-12, "The Church and the University;" Oct. 7-11, "Crucial Issues in Theological Thought;" and Dec. 9-13, "Crucial Issues in Biblical Studies."

G. Willis Bennett, director of field education and alumni placement, serves as coordinator for the conferences.

Nine Tennesseans Receive Degrees At Southeastern

Nine Tennessee students were among the 191 persons receiving degrees or certificates in recent commencement exercises at Southeastern Baptist Theological seminary in Wake Forest, N.C.



Ogle

Burton

Peach



Pelfrey

Alton

Winters



Shirley

Pennington

King

Those Tennesseans honored included: Charles W. Shirley, Johnson City, Doctor of Ministry degree; Robert Henry Burton, Arlington, Master of Theology degree; Sandra Kay Ogle, Concord, Master of Religious Education degree. Ken Alton Jr., Knoxville, Jerry C. King, Johnson City, David G. Peach, Oak Ridge, Ronald Edward Pelfrey, Johnson City, John Eugene Pennington Jr., Madisonville, and William T. Winters, Knoxville, all received the Master of Divinity degree.

The 1973 class was the largest graduating class at Southeastern in 11 years. A total of 2893 degrees and certificates have been awarded by the school in 22 years.

FOR GOD'S SAKE

By DOTSON M. NELSON, JR.

Scheduled for delivery Wednesday morning, June 13, 1973

It occurs to me that the anatomy of a sermon might be interesting to a congregation of about eighty percent preacher or preacher-related people. So here goes.

First of all, I was greatly flattered, pleased and proud of being asked to deliver this message; that is until three months ago when the heavy weight of responsibility fell upon me with all the indirection of a ton of bricks.

Second, I had to make up my mind whether to preach to make a show or to be helpful. I chose the latter.

Third, since most of those to whom I would be preaching were my brethren whom I love, it seemed wise to choose a subject and text which would speak to my own needs since I, like you am called to be a minister.

This then is the background of the text Matthew 6:1-18 and the subject "For God's Sake."

Studdert-Kennedy, the inimitable "Woodbine Willie" chaplain of World War I, once described the judgment scene by complaining that the judgment was not so involved as people make it. He claimed that the scene was relatively simple. God would simply ask each of us, "Well, what did you make of it?" meaning the life you were given. Let me be impertinent enough to disagree with his question but not his view of the simplicity of the judgment. God always asks *why*, seldom *what*. *What* smacks of legalism; *why* has to do with the heart, the attitude, the motive.

This was the crux of the life and teaching of Jesus and indeed of the whole New Testament. It is just here that I have my deepest problem, my hardest time with myself. I can come much closer to doing the right or accepted thing than I can come to having the right motive for doing it.

When Jesus said to his disciples in Matthew 5:20, "Except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," he gave us a key to the understanding of the Christian life. Now the Pharisees were by no means "bad" men in the accepted sense of the word then and now. They were moral men—judged by their external actions. They did the "right" things for the wrong reasons. It is against this group, who would be respected citizens today too, that Jesus delivered his most scathing rebukes.

This was also what Paul had in mind in Ephesians 4:15 when he admonished the Christians of the province of Asia to "speak the truth in love." Not to speak truth shows not only a lack of integrity but a lack of intelligence as well. But to speak the truth without love shows a lack of warmth, of concern, of compassion.

Doctor Hersey Davis, my seminary professor of New Testament Greek to whom I owe more than I can ever repay, tried to teach this lesson to me long ago with the most trenchant development of the Sermon on the Mount I have ever known. I walked with him up the ladder of the beatitudes. I saw influence as both salt and light. I became acquainted with the conduct of the Christian going beyond existing law. But somehow I never really got Matthew 6:1-18 until years later. He said then that this was the motive of the Christian disciple, "for the Father's sake," but it did not get through my thick skull.

There is a book in a bookcase by my desk at home entitled "For God's Sake, Be Human." Frankly I do not have much trouble with that. But I do have a good deal of trouble with "for God's sake, be Christian."

Did you ever think of doing something simply for the sake of God? I have heard the expression, "For God's sake, do something!" many, many times. I have often regarded that as a form of profanity. It need not be if you really mean it. It may be instead an attempt to reach a deeper level of living. This idea of living life "for God's sake" is, I confess, mind-boggling for me. It makes me wonder if I have ever had so pure, so awe-inspiring a motive. Yet I suppose this is almost what is meant by the statement "doing the will of God" except it gets beyond the *what* to the *why*, beyond the act to the motive.

Jesus gives us three illustrations concerning the life of the Christian disciple which cover our relationships with others, with God, and with our own selves. The illustrations have to do with almsgiving, with prayer, and with fasting. The applications are limitless.

Take, for instance, our relationship to God. Jesus used the illustration of prayer as a religious duty, and so it is. But all prayer is not purposeful. Some is to be seen of men. That's all that happens, says Jesus, men see you praying. Even prayer is for God's sake. I know I prayed "for Jesus' sake" hundreds of times before I knew that this was the essence of the motive of prayer.

A friend of mine told me of an experience in his early ministry when he went to supply a small church. He was met at the train station by a man who was obviously the "bellwether" of the little congregation. He told my friend what the usual order of service

was, concluding with the statement, "Usually the preacher calls on someone to pray; and, if I do say so myself, I'm powerful in prayer."

Before we point our finger at someone else, however, let us remember that three fingers are pointing in our direction. You see, most of us spend our lives in religious duties. The relentless march of Sunday sermons, Bible studies, visiting, counseling, administering, make one so obsessed with the job at hand that we have little time to think about the *why* of it all. I catch myself talking about *my* church, not God's church; about what I'm doing, not what God is doing. It's pretty easy to preach a sermon to be seen and heard of men. The figures in the associational minutes mean a great deal to us while we are trying to build up *us*. I'm as guilty as anyone, but I know deep down that if I am to fulfill my calling what I do must be done not for glory but for God's sake.

Sometimes it is very hard to find, but each of us has a spiritual side. It was a source of real concern to the apostle Paul that, although he handled the word of truth, he might himself be a castaway. It is true that "if the trumpet give an uncertain sound, who will prepare himself to the battle?" (1 Cor. 14:8) But in our warfare the *trumpeter* is important, too. The call of the life blends with the call of the message to give it validity.

Do we pray for God's sake? Do we preach for God's sake? Do we witness for God's sake? Do we make reports for God's sake? Do we write our "since I came" columns for God's sake? Do we love our neighbor, especially our nearest competition, for God's sake? On and on we can go. It is a sobering thought.

The danger crops up even in prayer. Doctor W. O. Carver is quoted by Doctor Davis as saying, "There is no danger more subtle than to win a reputation for fluency, eloquence, and power in prayer."

We must conclude in the modern day that fasting is typical of any abstinence from whatever may hinder spiritual growth. Someone has said there are more synthetic martyrs among us than ever before. This is in spite of the fact that if we are to become martyrs God needs no help from us. Doctor John A. Broadus was wont to tell his students at the Seminary, "Don't let anyone know you are a preacher when they see you; but don't let them be surprised when they find out." Good advice that!

And about that giving record! Isn't it easy to make comparisons, particularly if the graph is on the upward climb? Giving records are easy to talk about in these inflationary days, but where is our conversation about increased Sunday School attendance? Jesus said, "Be not like the Pharisees who sound a trumpet before them" (Matt. 6:2). The old Greeks called that "playing our own flutes." In our own vernacular it is "blowing our own horns."

Look now at some of the characteristics of life *for God's sake*! There are four clearly defined in our scripture.

First, this kind of life must be *without ostentation*. The flamboyant person who seeks to call attention to himself rather than the God he serves gets what he seeks. He is seen of men, but he cannot please God at one and the same time. Jesus said, "Let your light so shine before men (not on yourself but from yourself), that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). But which one of us has not "played to the gallery" to win a point?

Lloyd Douglas' best book, *Magnificent Obsession*, is a treatment of the secret of Doctor Hudson found finally by Bobby Merrick. The secret was to keep his good deeds secret. It came from our passage. Douglas has Doctor Hudson say to one who sought to repay him, "You can't repay me; I've used it all up!"

The second characteristic of this kind of life is that it is life without playacting, without hypocrisy. Not one of us is without his masque, playing at least to some extent our parts, posturing upon the stage of life. The Greek word for playactor was *uper-critos*, which we have merely transliterated into our language as "hypocrite." Shakespeare said:

All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts.

Jesus on the contrary taught that life is not a stage and we must be ourselves. Shakespeare enunciates our failure; Jesus points to the ideal.

Life, particularly for the committed Christian, is to be *without purely personal ambition*. Ambition may not be wrong in itself, but it can get out of hand easily. It is in point to hear apostle Paul (translated by Phillips in Phil. 3:7), who in looking at life before and after his Christian experience said, "How changed are my ambitions!" What he meant was that his personal air castles had melted away and been replaced by the structure of God's purpose and plan.

Life for God's sake must be lived *without sought publicity*. Deeds, prayers, met needs are to be a part of life because they are right before God—not so that men shall praise us. The re-

(Continued on page 9)

(Continued from page 3)

we are and extending to the uttermost parts of the world. Begin where we are? This means we should witness in our kitchen, in our dining room, in our den and in our living room. It means we should witness in our front yard and across the fence in our back yard. It means we should witness to our neighbors next door and to our neighbors who live around the world. It means we should witness where we work, where we shop, where we bank, where we play, and where we make our social contacts. It means we should witness as a Sunday School teacher, as a church visitor, or as a church leader. It means we should witness to church prospects and to the lost who should be related to the church. It means we should witness when we travel, when we are on vacation, when we are on a business trip, attending a conference, at the civic club, at the country club, at the hunting club, at the social club and at the garden club.

We should also witness to the uttermost parts of the earth. That means we should witness to the country, to the rural settlement, to the village, to the town, in the city, and in the metropolis. It means we should witness in the townhouses, and in the ghetto, in the single family residence, and in the high-rise, in the row house and in the tenant house, and, in the hovel and in the mansion.

Yea, wherever there are people, this is where we should witness.

WHO—SHARE

Who should Share the Word?

When Jesus was on the Mount of Olives immediately preceding His ascension He turned to His disciples, His followers, the believers, and said to them, "Ye shall be my witnesses." The term He used was an all inclusive imperative referring to each of them.

He did not get Peter, James and John together and say, "Now you have been with Me in special places and under special circumstances. You are my executive committee. You are to be My witnesses."

Nor did He get His apostles together and say, "You have been especially trained for the purpose of witnessing. You are the ones that will witness."

He turned to the assembled group and using an all inclusive term, commissioned all of them to be His witnesses.

Who shall witness? The pastor, the minister of education, the minister of music, the associate pastor, the Home missionary, the Foreign missionary, these shall be witnesses.

The layman or the laywoman; the white collar worker, the blue collar worker; the educated, the uneducated; the poor and the rich; the experienced and the inexperienced; the employer and the employee; the farmer and the city dweller; the secretary and the executive; the teacher and the pupil.

Who shall Share the Word? The white and the black; the brown and the yellow; all people who are followers of Jesus should share the Word.

Who should Share the Word? Those at home and those who travel; those at work and those at play; those who are bold and those who are timid; those who find it easy and those who find it difficult.

Who should Share the Word? The pastors, the preachers, or the prophets in our churches. All 34,000 of them should continue to share the Word with a new zeal, not only in their pulpits but in their communities and in places where the Good News is still Good News. Pastors should share the Word.

The missionaries should Share the Word. Missionaries everywhere have this responsibility.

Our evangelists need to Share the Word. An increasing number of ministers in our midst are feeling the call for full-time evangelistic service. We commend those who act upon God's calling in making themselves available, on faith, to share the Word as an evangelist. We only have to look about us to see the great things that are happening in this field. Evangelists should share the Word.

Our deacons need to Share the Word. There are an estimated 350,000 deacons of the Southern Baptist churches. These are men who have been set aside, who have been ordained, who have had hands layed upon them. I personally believe the deacons are the most under-used special, identifiable group of men in the Southern Baptist Convention. Nothing would do more to magnify the office of the deacon than developed programs in the local church that would individually and collectively involve deacons in sharing the Word. The deacon needs to be challenged to extend his vision beyond the local church, to acknowledge his responsibility worldwide and recognize that his opportunity is wherever there are lost people. When a man is ordained as a deacon, where does his actual responsibility end? Is he a deacon in the association or is he a deacon of the association? Is he a deacon in the state convention or is he a deacon of the state convention? Is he a deacon in the Southern Baptist Convention or is he a deacon of the Southern Baptist Convention?

The laity, men and women, should be involved in Sharing the Word. The mere fact that it takes 27 of us, most of whom are of the laity, to win one to Christ indicates that we are not effective in

sharing the Word. An overriding need of our convention is the effective, dedicated and meaningful involvement of the laity in sharing the Word.

Young people and students should Share the Word. And what a fruitful source this can be and is when properly utilized. Committed young people witness with boldness and a refreshing sincerity that mocks some of us of the older generation. They are most effective with their peers. Young People should share the Word.

HOW—SHARE

How should we Share the Word?

The Scripture clearly points out that all of us do not have the same gifts. Sharing the Word, therefore, is not something that can be regimented with sameness nor executed with uniformity. In sharing the Word each of us needs to discover the gift that we have and apply that gift in an effective manner.

To some He gave the gift of prophecy or preaching. The pulpit is a great, if not the greatest, place for sharing the Word with those who come into the House of God. Fortunately Southern Baptists have pastors who believe in using the pulpit in sharing the Word of God. Fortunately our pulpits are not being surrendered to lesser claims than that of proclaiming the Word of God. Thank you pastors for maintaining the pulpit as a place for sharing the Word of God. Unfortunately, though fewer and fewer lost people, particularly adults, are coming into our churches, therefore, we must go to them.

The revival meeting is still an effective place for Sharing the Word of God. The old-fashioned meeting is proving to be ever fresh and new. Increasing results from revival meetings indicate that people are responding to a well planned, a well executed and a well preached evangelistic campaign supported by prayer and visitation.

Crusades of all types are being effectively used in Sharing the Word. These may be area crusades, citywide crusades, simultaneous crusades or lay-led crusades where personal witnessing and testimonies are emphasized.

There are other traditional ways for Sharing the Word. The Sunday School, church visitation, personal witnessing, distribution of the Scripture, tract distribution, the radio and television, to name a few.

There are many new and interesting ways being developed to Share the Word. The coffee house ministry, the beach ministry, the resort ministry, the campus ministry, lay witness missions, church renewal, lay witness training, bus ministry, Bible study groups, prayer breakfasts, sharing groups, distribution of Christian books, Bible translations, agricultural missions, and a multitude of opportunities that are opening before us now, beckoning Christ's disciples to come or go and share the Word. The question is not whether I have properly classified these techniques as old or new, that is immaterial. The question is whether we are personally using one or more of them in order to share the Word in our church community, in our Judea, and unto the uttermost parts of the earth.

We should not be afraid to work with others in witnessing. Key '73 offers Southern Baptists an unusual opportunity to share our knowledge, experience and expertise in evangelism and personal soul winning with other Christian groups. We should not miss this opportunity for we cannot escape the accountability that goes with our ability. It is equally important to teach another to witness as it is to witness.

We should not be judgmental if others differ in their methods of witnessing. I know I have a tendency to believe, or even say, "if you don't do it my way; if you don't think like I do; if you don't believe exactly as I do, you are wrong and I will oppose you."

Assuming a belief in the Bible and its teaching as summarized in the "statement of faith and practice", which 99.44% of Southern Baptists believe; there should be room for difference. The day all Southern Baptists think alike about the application of the Gospel, methods of sharing the Word, techniques of outreach ministries, or even exactly what should be written in our quarterlies or taught in our seminaries, that day stagnation begins, innovation ends, and growth diminishes.

One thing that occurs to me as being worse than for Baptists to think differently is for us to all think alike; one thing more disturbing than for us to act differently is for us all to act alike. Different thoughts and different actions bring the new, the innovative, the creative and the progressive. Baptists will winnow the new thoughts and new actions; they will eliminate the chaff, they will keep that which is good, and in so doing keep the ones who think differently and act creatively in proper bounds. If in this connection we have anything to fear it is our own judgment, and if we have anything to distrust it is our own perception.

Incidentally, if we share the Word effectively, and with a surrendered will, problems in the church and denomination will be resolved. Where there are conflicts, share the Word and the conflicts will be resolved; when there are disputes, share the Word and the disputes will be settled; when there are divisions, share

the Word and unity will prevail; when there are doubts, share the Word and the doubts will be removed; when there are fears, share the Word and courage will come; when there is despair, share the Word and hope will rise; when there is weakness, share the Word and strength will increase; and when there is prejudice, share the Word and love will reign.

We must Share the Word with full cooperation between the agencies of the convention.

The Program Statements adopted by the Southern Baptist Convention outlining the area of responsibilities for its various agencies are not to establish impenetrable iron curtains to make cooperative action between them difficult if not impossible, nor are they to raise bamboo curtains as a perimeter of authority over which there will be combat for position and responsibility; rather these guidelines are to be considered as line of authority for purposes of administration, which lines should be crossed in a spirit of cooperation on projects that require combined efforts of one or more agencies, even if it means that "he must increase and I must decrease".

It is unthinkable that this or any previous convention would knowingly take action to prevent cooperation between its agencies, especially in Sharing the Word; and it is equally unthinkable that an agency of this convention would take refuge behind any action of the convention to avoid cooperation with other agencies in sharing the Word.

All of us should Share the Word, individually, collectively and cooperatively.

VOLUNTEER WORKER—SHARE

We should Share the Word with volunteer mission workers. It is my sincere belief that in five years' time a properly developed, financed and coordinated program could result in enlisting annually 5,000 man-years of service for a volunteer mission service; this is to supplement the work being done by the Association, State, Home and Foreign Missionaries.

It is appropriate to ask the question, "Where would these volunteers come from?"

1. We should first turn to the ranks of the retired. Sixty-five is the standard age of retirement now. It will soon be 62 and then 60, and in the lifetime of some of your children, it will be lower than that.

An estimated 80,000 Southern Baptists reach the retirement age each year. Of this number, surely 975 could be recruited annually for two to three years of service in some type of mission work.

Many Southern Baptists retire before the age of 65. Some of these would be available for service. Of special interest are:

(1) the military from which 50 retirees per year might be enlisted for 10 years, and

(2) persons who have attained their financial goals in life of which 50 persons might be enlisted for an average of 5 years of service.

2. Why not call upon many Southern Baptist churches to release their pastors or staff workers for a period of one, two or three months to go and share the Word. I firmly believe that if a church would release its pastor and pay all of his expenses for a period of one, two or three months of missions service, the result would be beneficial to the laymen who would take over in the pastors' absence and it would be beneficial to the pastor who would get heavily involved in mission endeavors. Is it too much to ask a church that is hearing the Gospel preached over and over, two or three times a week to share its pastor or a staff member in an area where there are those who have never heard the Gospel? Certainly 400 churches would cooperate in this program.

3. Another source of workers could be the pairing of two small churches. They might work out an arrangement where the pastor of one of the churches would go for a six-month period of service and the pastor of the other church would serve both churches for six months. At the end of this period of time the pastors would reverse their situations. Would it be too much to expect 100 churches in our Convention to cooperate in such a program each year?

4. Southern Baptists send out approximately 1,000 summer student missionaries for three months. Most of them through the Home Mission Board program and the Baptist Student Union program. The Mormon church sends out 13,000 young people for two years. Is it too much to expect Southern Baptists to send out 2,400 summer missionaries for three months each year?

This could probably be done if the Business and Financial Plan of the Convention was modified so that a request could be made of the home churches to assist in supporting their member summer student missionary. I believe such a change should be made. I believe such a change would add to mission giving and not take away from it, for the students would return to their churches as mission enthusiasts and could easily stimulate greater giving both through the Cooperative Program and through special mission offerings.

Many individual churches and some organized groups send out summer student missionaries. These programs should all be well

coordinated for maximum efficiency and minimum conflicts.

5. I also believe that we should be operating a "job placement service" with the same vigor, enthusiasm, skill and commitment that Snelling and Snelling run their business. I know from personal experience that people will respond to a call to take jobs in mission areas. I know that jobs can be found. We should be busy about the task of seeing that this is done. If we secured only 260 jobs a year under this program and they were filled for a period of five years, this would result in an accumulated total of 1,300 self-employed lay missionaries on the field. Some effective work has been done in this area but limited personnel, limited funds and perhaps limited coordination have restricted the scope and the results of this type of volunteer enlistment.

The above would provide 5,000 man-years of service annually from persons who could be secured for a relatively small additional cost if we set our hand to the task of calling them out.

In order to enlist the 5,000 workers, I believe all the agencies involved (the Home Mission Board, the Foreign Mission Board, the Sunday School Board, the Woman's Missionary Union, the Brotherhood, and perhaps others) should jointly develop a plan to establish a way to cooperatively, consistently, insistently, and persistently call out these volunteers.

GIVING—SHARE

We should Share the Word by increased mission giving through the Cooperative Program. Southern Baptists have made acceptable but not noteworthy gains in the area of stewardship during the past decades. It is true that our total giving is up year after year. As previously stated, in 1972 Southern Baptist churches gave a total of over one billion dollars for all causes for the first time. This is a milestone. This is an achievement that can be acknowledged with pardonable pride. The portion, however, of the Southern Baptist dollar that is given to missions through the Cooperative Program has remained relatively constant for the past thirty years. The truth is that this portion has declined somewhat, diminishing from 10.07% in 1942 to 8.54% in 1972, the lowest per cent in many years. It is the increased number of members and the higher per capita income that result in our increased giving and apparently not a greater commitment to stewardship on the part of Southern Baptists.

The great challenge to Southern Baptists in the area of stewardship is to magnify the Biblical basis of stewardship. If we bring our tithes into the storehouse there will be "meat for all". The challenge to the pastor, the challenge to the deacon, the challenge to the entire congregation is that of seeking widespread commitment to the Biblical basis of stewardship. When Southern Baptists give as the Scripture teaches, there will be a sufficient amount of money, then the method of distribution will cease to be so important and the need for funds to carry on the work through the entire structure of Baptist life can and will be met.

Pastors should continually reaffirm their faith in and allegiance to mission giving through the Cooperative Program. This reaffirmation of faith in and allegiance to the Cooperative Program should be done regularly and not just a special sermon during the annual budget raising campaign. It is not necessary to "revere" the Cooperative Program, it is necessary to "reveal" the Cooperative Program. The congregation of a church has a right to know what its pastor thinks about mission giving through the Cooperative Program. He should speak in a positive and unapologetic manner on this subject and the total area of stewardship.

Information recently given to me suggested that there are 5,129 churches in the Southern Baptist Convention that made no contribution through the Cooperative Program last year. It is difficult for me to believe that there are that many churches in the Southern Baptist Convention that would not give through the Cooperative Program if the pastor reaffirmed his faith in the Cooperative Program and his allegiance to it and held it up before the congregation as a channel through which individual Baptists can participate in worldwide mission causes. Pastor, you have a responsibility at this point.

All denominational workers, agency employees, seminary professors and others who are supported by the Cooperative Program should be constructive in their comments about it. Destructive criticism, caustic remarks or ridicule of the Cooperative Program is inexcusable from those who live by it, and such remarks ill become the maker and reflect on the agency he represents.

The Cooperative Program is not perfect but it is the best plan available to Southern Baptists, and until someone discovers a better way we should not destroy what we have.

Between 1963 to 1971, the per capita income of the U.S. increased by 69 percent. From 1963 to 1972, one more year, the per capita giving for Southern Baptist causes through the Cooperative Program increased by only 38 per cent. We are not keeping up with the increase in per capita giving. If we had kept up with the per capita giving we would have available this year for allocation \$6,850,000 more than we had. If we had given seventy-five cents more per member through the Cooperative

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Tennessee News Briefs

First Baptist church, Waynesboro, will celebrate its 75th anniversary on July 1 with an old-fashioned homecoming, and dinner on the ground. Construction was completed on the present building 25 years ago. **Charles Dennis** is pastor.

Mrs. Finley Jenkins of Madison, mother of **Glenn Jenkins**, Business Manager of Belmont College, Nashville, died June 8. **Mr. Jenkins** was formerly Business Manager of the Tennessee Baptist Convention.

Albert Myers, chairman of Carson-Newman college Chemistry Department, was awarded a fellowship to attend a seminar at the Foundation for Economic Education Inc., July 8-14, at Irvington-on-Hudson, New York. The seminar is designed to offer a thorough introduction to the free market, private ownership, limited government way of life, and the "Austrian School" approach to economics.

In Hardeman County Association, First church, Bolivar, ordained **Robert Samuel Stallings Jr.** to the gospel ministry. He has been called to serve on the staff of First church, Martin. **Jerry Lee Howell** is scheduled to be ordained at Brint's chapel June 24. He is serving presently as pastor at New Hope church, McNairy Association. The Hornsby church ordained **Bobby Barnes** and **Willis Hornsby** as deacons; and Saulsbury church ordained **Bobby Bynum**, **Glenn Leath**, **Gene Campbell**, **Billy Bynum**, and **Jack Daniel** as deacons.

Richard Johnson and **R. B. Crews** were ordained as deacons at Liberty Grove church, Madison-Chester Association. **Doug Westmoreland** is pastor.

Clark Street church, Johnson City, presented the second annual Fellowship of Christian Athletes Award to **Ralph Kiser** during honors day ceremonies at Science Hill high school in that city. The award is sponsored by the church and extended to the F.C.A. members voted most outstanding. **James Dampier** is pastor.

First church, Loretto, initiated a bus ministry recently. **Charles Maples** is pastor.

In Lawrence County Association, Meadow View church has begun construction of the second story to its educational building. The new facility will house classrooms and a nursery.

Mike Davis, former bus coordinator for First church, Clarksville, was ordained to the gospel ministry June 10 at Charlotte church in Cumberland Association.

First church, Etowah, McMinn Association, will begin construction in the near future on a new sanctuary, additional educational space, and an office suite. The structure will be colonial style, with construction costs estimated at \$600,000. The church acquired property recently. **Jack D. Whitson** is pastor. In the same association, New Zion church built and bricked three Sunday School rooms, and finished extensive remodeling recently. **Oscar Watson** is pastor. Lakeview church ordained **Jimmy Simpson** as a deacon. **James Cranfield** is pastor.

Oliver Springs First Baptist church burned five notes on the new parsonage on Sunday, May 27. The notes totaled \$7800. **Jack Mead** served as treasurer of the church since 1957. **Flonze E. Sorey** is pastor.

First church, Camden, has begun broadcasting the evening worship services from 7:00 until 8:00 p.m. on WKTA-FM, McKenzie. The church has also installed new sound equipment. The morning services are broadcast over WFWL-AM. **Buck Morton** is pastor.

Three Carson-Newman college students have been tentatively accepted by the College of Pharmacy, University of Tennessee Medical Units. The students are **Judith Huguenard**, Morristown, **D. Keith McGinnis**, Rutledge, and **Huldah Romines**, Coalfield.

W. Fred Kendall, retired executive secretary-treasurer of the Tennessee Baptist Convention, was the recipient of Union university's first "Distinguished Award." The award was presented to Kendall during the 148th commencement exercises of the school earlier this month.

LEADERSHIP CHANGES

(See other leadership changes on page 12)

Dunaway Conner Jr., minister of music and youth at First church, Ripley, has resigned his position to attend Southwestern Baptist Theological seminary. The church has called **Mary Lois Summers**, professor of voice at Union university, to serve as interim music and youth director for the summer.

Belmont Heights church, Nashville, has called **Thomas J. Ingle Jr.** to serve as minister of education, effective June 17. **Ingle** is serving presently as minister of education at Whitesburg Baptist church in Huntsville, Ala. He is a graduate of Del Mar college, Corpus Christi, Tex., Texas Tech university, Lubbock, and received the Master of Religious Education degree from Southwestern Baptist Theological seminary. From 1964-66, he was minister of education and youth at First church, Jackson. **Bob Norman** is pastor of the Belmont Heights church.

Dean Doster has been called to the Bethlehem church, Weakley Association.

In Hamilton County Association, Avondale church called **Dan Forbes** as assistant to the pastor in charge of outreach. **James H. Walker** is pastor. **L. C. Smartt** is serving Bartlebaugh church as supply pastor, and **L. M. Stallings** is interim pastor at Boulevard church. Cedar Hill church called **Eddie Deitch** as summer youth and enlistment worker. **Harry Welch** is pastor. **Leon Riddle** resigned as pastor of Meadowview church; and **William F. Harvey** is serving as interim pastor at Parkers Gap church. South Soddy church called **Ronny Smith** as pastor.

Pete Ambrose is the new minister of music and youth at First church, Paris. **Carroll Owen** is pastor.

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Seventeen Tennesseans Receive Degrees At Southern Seminary

Owen Cooper, president of the Southern Baptist Convention, and Duke McCall, president of the Southern Baptist Theological seminary in Louisville, led in commencement exercises there recently. Seventeen Tennessee students were among the more than 200 graduates receiving degrees.

Tennesseans included: David E. Freshour, Jefferson City, and Robert Lee Jernigan Jr.,

Jackson, both receiving a Master of Religious Education degree; James Kenneth Bryan, Memphis, and Stephen Frederic Hall, Harriman, both receiving a Master of Church Music degree; Billy Louis Davenport, Watertown, Diploma in Theology. Recipients of the Master of Divinity degree were: Ralph Chambers Bethea Jr., Memphis; Ronald Lynn Bowman, Erwin; Steve Lyndell Doran, Martin; Richard H. Emmert, Strawberry Plains; William K. Heaton, Elizabethton; Randall Lee Moser, Old

Hickory; William Dean Pruitt, Nashville; Daniel Eugene Ivins, Etowah; Robert E. Johnson, Nashville; Wilbur Samuel Putnam Jr., Dayton; and Stephen Ray Skaggs, Jackson. Thomas Andrew Thacker, Nashville, received the Doctor of Ministry degree.

BAPTIST AND REFLECTOR
Brings You News First

(Continued from page 5)

ward we receive is from God, who sees even the most secret act, who knows our innermost thought, who will reward us in his infinite wisdom from his inexhaustible supply.

There are four principles which may well be helpful to us who aspire to live our lives for God's sake. These, too, come out of this passage from the Sermon on the Mount.

The first is the principle of *voluntariness*. This principle runs through all of the committed Christian life. No one can even come close to being a Christian unless he wants to be. "If any man wants to come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24). An intense personal desire precedes any valid Christian experience. "Will you be enlisted as a volunteer?" is a part of the living as well as the beginning of the committed life.

There is also the principle of *aloneness*. Basically every decision in the Christian life is a lonely one. Maybe this was what Paul was getting at in Romans 1:17 when he spoke of "faith from beginning to end." Really in any Christian decision there is only the person and his God. It was no accident that Moses went to Midian, Paul to Arabia, and even Jesus to the wilderness. Whether you or I go geographically apart or not, we have to drop a curtain between ourselves and this wild, ravenous, speeding, mad world we live in. The opening must first be only to God. In the valley of decision we can look no way but up.

A third principle is *positiveness*. Our whole faith is active, not passive. The Christian acts rather than waiting to be acted upon. In each of the three duties—almsgiving, praying, and fasting—action is posited. We may refrain from doing wrong all our lives and add up to a big fat zero. Righteousness in itself is an activity, never a state. We may well say, "Do something for God's sake," particularly if we leave out the comma.

A fourth principle is *self-judgment* rather than the judgment of others. This is a real area of difficulty for me. Of course, no one can keep from judging; but Jesus cautioned his disciples to use the same standard or a harsher one on themselves than they used on others. Instead of being harsh with myself and lenient

with others, I find myself rationalizing my mistakes and castigating the mistakes of others. This certainly is not for God's sake. Rather it is for my own satisfaction. It sets me up. There is always someone we can be better than. The difficulty is that we are to compare ourselves with Christ, not with others.

This, then, is the heart of the Christian motive—for God's sake—calling attention to God rather than ourselves. Paul puts it this way: "Whatsoever ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

There is a scene in a few verses from the first chapter of John that seems to point out to me the great ambition of the committed Christian. The place is by the Jordan. John the Baptist has baptized Jesus previously. He was at the pinnacle of his success. He had many disciples. Two were with him. Andrew was one of them. John saw Jesus. Speaking to the two disciples, he said, "Behold the Lamb of God" (John 1:36). Now comes the great verse, John 1:37, "And the two disciples heard John speak, and they followed Jesus." What joy! What satisfaction! What peace! to know that men may hear us speak, see us live, and forget all about us, because they are so intent on following Jesus.

For me 'twas not the truth you taught
To you so clear, to me so dim;
But when you came to me, you brought
A sense of Him.

And from your eyes He beckons me
And from your heart His love is shed,
Till I lose sight of you and see
The Christ instead.

(Author unknown)

DOTSON MCGINNIS NELSON, JR., 58, has been pastor of Mountain Brook Baptist Church, Birmingham, Ala., since 1961. A native of Clinton, Miss., and the son of the president of Mississippi College (D. M. Nelson, Sr.), he is a graduate of Mississippi College, and earned the doctor of theology degree from Southern Baptist Theological Seminary, Louisville. Furman University, Greenville, S.C., has awarded him a doctor of divinity degree.

(Continued from page 7)

Program, the twenty-five cents per member allocated to Southern Baptist causes would have met all requests in full, from every agency of the Convention for 1974.

In 1975, Baptists will observe the 50th Anniversary of the Cooperative Program. To me this is not an occasion of victory and triumph. To me this is an occasion for thanksgiving and commitment. We have an effective tool, we have used it to a moderate degree of its potential; we should give thanks for the progress made and renew our commitment to greater gain in the future.

As the 50th Anniversary of the Cooperative Program is used for an occasion to recommit ourselves to it, it should also be used as a time when we will rededicate ourselves to the challenging task of informing all Baptists about mission support through the Cooperative Program and a reaffirmation of their goals to make the Great Commission an accomplished reality in this generation.

We should Share the Word Now by increased giving through the Cooperative Program.

This Convention will not be remembered by what we say here

and it may not be remembered by what we do here—but it will be remembered as a great Convention by what we say and do when we leave here.

If this Convention inspires the messengers to go back to their administrative offices, to go back to their churches, to go back to their mission fields, to go back to their places of work and to go back to their homes with a renewed determination to Share the Word with the freshness of a new convert, with the sincerity of an ardent believer and with the assurance of a veteran soldier of the cross—then this will be a great Convention.

May God open our eyes to see the tasks before us, may He strengthen our bodies for the performance of the tasks and may He anoint our lips with the Word to Share Now.

OWEN COOPER, who retired May 1 as president of the Mississippi and Coastal Chemical Corp. in Yazoo City, Miss., is the first layman in 13 years to serve as president of the 12-million member Southern Baptist Convention. He was elected president of the SBC in 1972 in Philadelphia, and since then has devoted almost full time to the presidency. Cooper is a graduate of Mississippi State University, The University of Mississippi, and the Jackson School of Law, Jackson, Miss. He is a deacon and chairman of the missions committee for First Baptist Church, Yazoo City, Miss.

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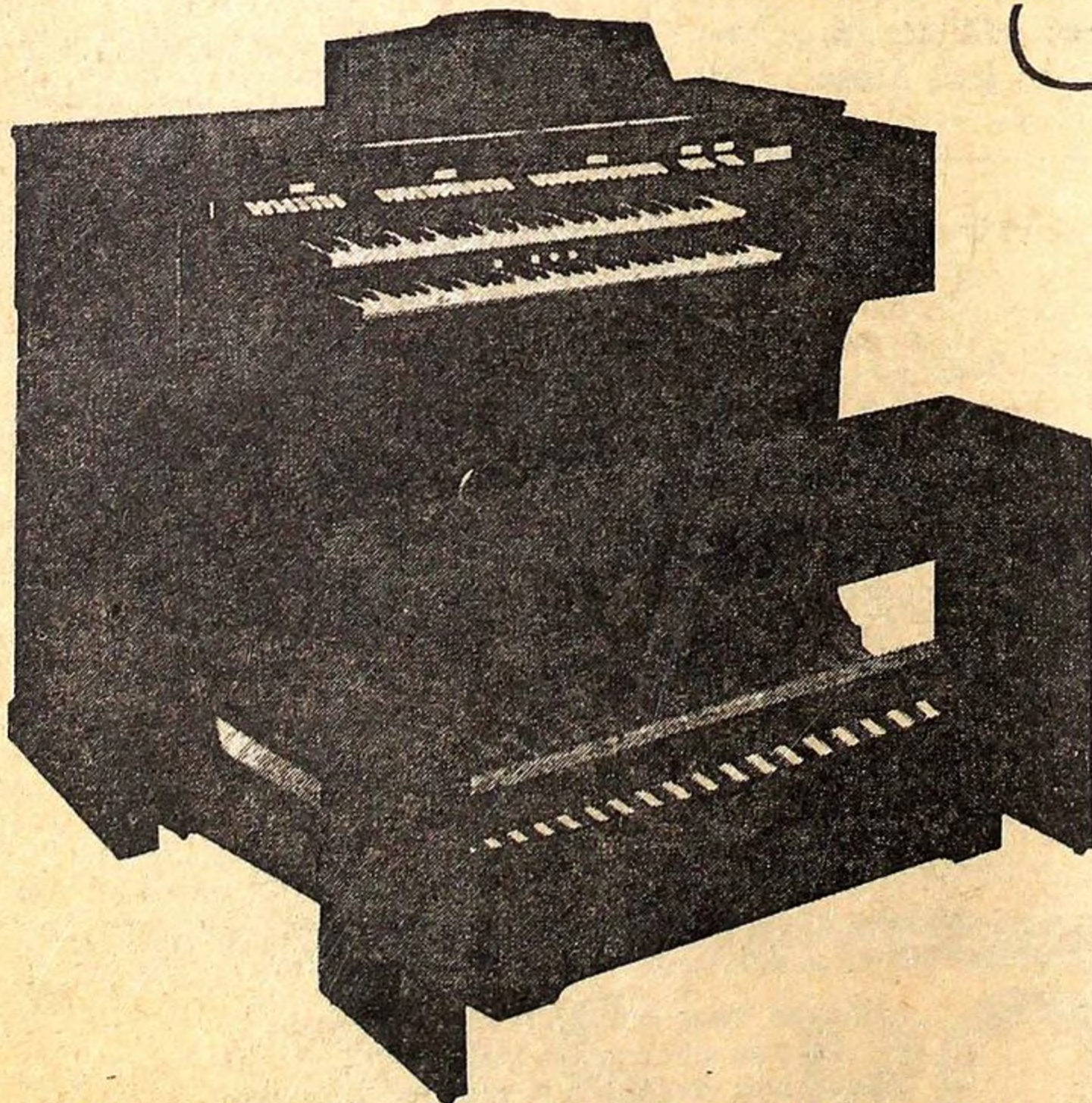
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More Than Lip Service

By Orvind M. Dangeau, Pastor, First Baptist Church, McKenzie

Scripture: Exodus 20:7; Matthew 6:1-6; Mark 7:5-8

A little girl sat engrossed with crayons and paper. When asked what she was drawing, she said, "God". Her mother then told her no one knew what God looked like. In reply, she said, "They will when I get through." Do others know what God looks like when they see and hear how his children act and talk? Is there an indication we have been with Him? You may be the only Christian someone knows. Let others see Jesus in you.

The fact that so much is said in the Bible about names denotes their importance. The names of people had meaning. Time and again God intervened to change the names of His saints, as in the instance of Abraham, Israel, Peter and Paul. In the Church of Jesus Christ, we are representatives of His name because we are called Christians. This matter of representation is a constant problem and responsibility. If men use the name of God they must use it in a way which is true to its meaning and intention. God's name is the revelation of himself.

Profanity: Outward Symbol of Indifference to God—Ex. 20:7

We draw a picture of our own relationship with God when we use profane language. Profanity is both an unreasonable and an unmanly sin, a violation alike of good taste and good morals; an offense against both man and God. Why will a man profane God? Surely he is prompted by a certain kind of insanity. Profanity is a sin without temptation! It helps no one and gains no profit. It is simply a tongue gone berserk, an intelligence out of gear.

Often people use a milder form of expletive that is only a synonym. Always a child of God will guard his speech for we are witnesses of Christ's love. Why is it necessary to attempt to add weight to a statement by swearing? Do you feel no one will believe you without added emphasis? Is it not an indication our word is not to be trusted or believed? "Let your light so shine before men" that your acquaintances will know you are a man of good repute and to be trusted.

Treating God as of Little Consequence Is a Form of Blasphemy—Matt. 6:1-6

The most subtle form of profanity is committed by the man who says, "Lord, Lord," and does not the things that the Lord says. Prayer without practice, praise without adoration violates the meaning of truth. This violation is even more reprehensible than the vulgar profanity of the street. When men say, "All Hail the Power of Jesus' Name",

but do not serve him; when they utter prayers to be heard of men; when they do alms to be seen of men; when they participate in the forms and ordinances of faith but exhibit no transformation of life in all these instances, and in many others, there can be nothing but a blighting profanity. The most important thing we as Christians must do is try to create a new reverence for God and his word. When we repeat the Lord's prayer we rush through the first part and linger on "give us".

Jesus placed the emphasis by beginning with reverence for God. He said we should not take God's name lightly but begin "Our Father, who art in heaven, hallowed be thy name". To really reverence and honor God we must communicate with him through secret prayer. We pray best when the distractions of the world are shut out. To hallow and reverence the name of God we must be true on the inside and also live that truth in sincerity. Sincerity is the fountain from which flows the springs of honesty, frankness, simplicity. This means that the best guarantee for living and speaking the truth is to be set right at the very center of our being. Then we see ourselves through the eyes of God and long for his love and forgiveness and reverence him.

God Will Not Accept an Empty Form of Worship—Mark 7:5-8

Jesus spoke of rules of religion and worship. He berated the Jewish religious leaders from Jerusalem. They had incorporated many rules and forms of worship and lost the devotion of worship. In verse 8 he accused them of ignoring God's orders,

trampling them underfoot and substituting their own traditions and multitude of petty rules. Have you looked at your devotion to God? All week we live by one set of rules that have little to do with God. The Pharisees had a law for each area of life, not just the Sabbath. Christ came that we might have life abundantly. This is the daily living and must not be an empty form of worship more devoid of love for God than even the Scribes and Pharisees displayed. We must worship Him in spirit and in truth.

The Pharisees asked Jesus why his disciples did not follow their age-old customs. Today many people are present physically in the church service, but mentally far away. Worse yet, spiritually they are empty and devoid of reverence and devotion for our Lord Jesus Christ. Stain-glass windows, padded pews, pomp and ceremony do not constitute worship. A brush arbor or benches nailed together by Grandpa are no indication of worship. The attitude of the heart, the adoration of God, the service to Christ these are the conditions of worship. When we let Christ save our soul and permit His matchless grace to fill our hearts to overflowing and share His message from this abundance, we truly worship. Our devotion then truly becomes acceptable unto Him. (Matt. 7:21).

New Books

Points for Emphasis by Clifton J. Allen 1973-74, Broadman, 214 pp. A pocket Commentary of the International Bible Lessons for Christian Teaching Uniform Series.

What in the World Is God Doing? by Billy Keith, Convention, 80 pp., paper.

Winding Road by William N. McElrath, Convention, 77 pp. paper.

Planning for Homebound Adults by Ann C. McCoy, Convention, 25 pp., paper. The book includes 14 pages for recording visiting plans and results, also a form for a monthly report of work with homebound adults.



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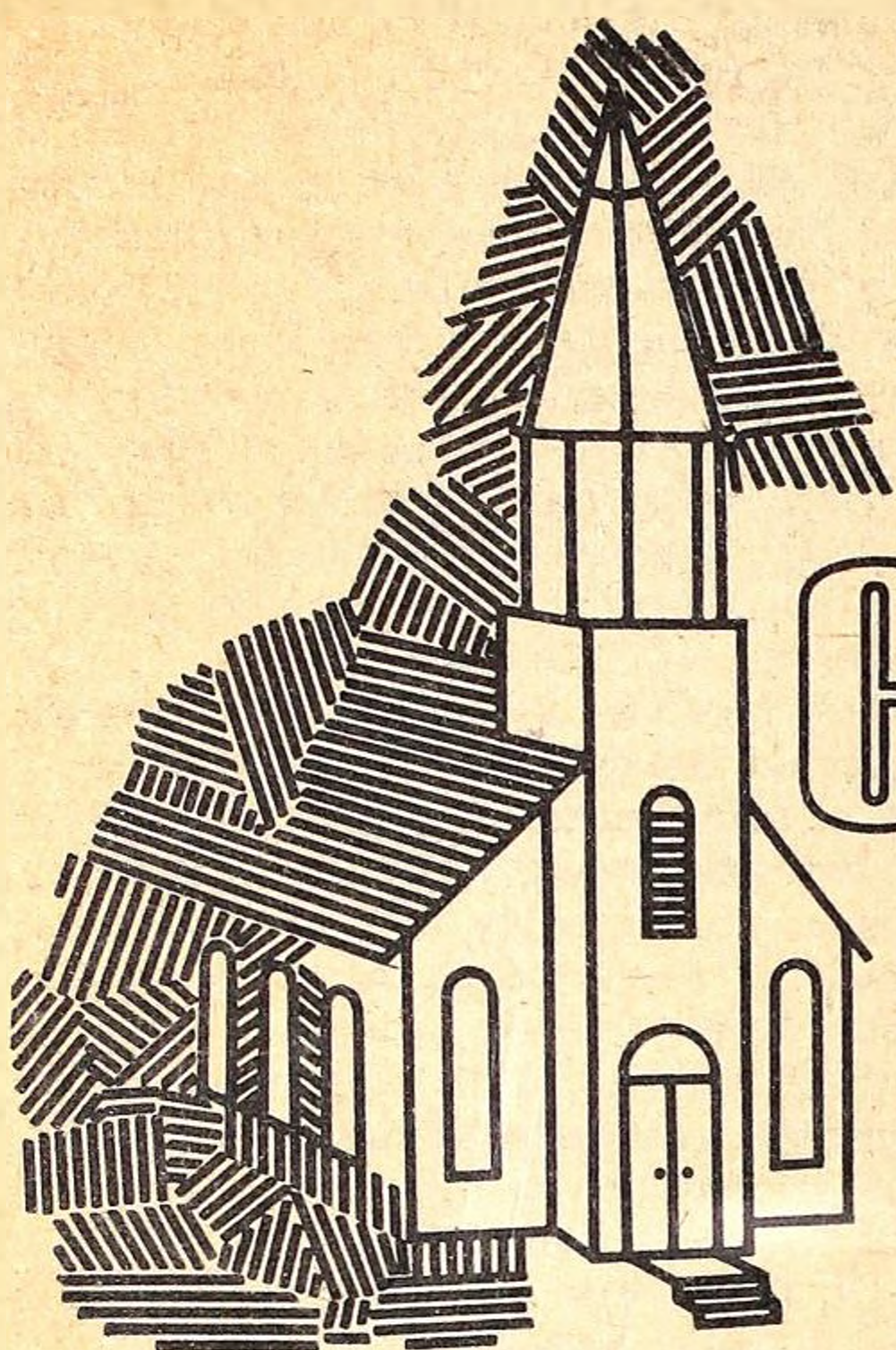


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CHURCH

the Sunday Night Place!

The Sunday Night Place, a new promotional effort designed by the church training department of the Southern Baptist Sunday School Board, has been recommended for implementation by churches across the Southern Baptist Convention.

This emphasis is to help churches experience a new consciousness about church training and increase attendance on Sunday night, according to Charles A. Norton, secretary Church Training Department, Tennessee Baptist Convention.

"We have a conviction that Sunday night is right for Southern Baptists to have good evangelistic preaching, inspirational music, warm fellowship, and meaningful, satisfying training," Norton explained.

"Every day is the Lord's day, of course," Norton pointed out, "but we want to emphasize the fact that Sunday is the Lord's day all day long, which includes Sunday night."

"To help churches enact this emphasis in their churches," he said, "we have 12 attractive products available now. A church can spend as little or as much as desired to begin this emphasis."

In March every church in the Southern Baptist Convention received a brochure entitled: "Here's Help For You To Make CHURCH: the Sunday Night Place." It contained a mail-back form for use by a church leader to order "CHURCH: the Sunday Night Place/A Church Guide," free of charge, to help his church conduct this new promotional effort.

For a free copy of A Church Guide to Church: The Sunday Night Place, write Church Training Department, Sunday School Board, 127 Ninth Avenue N., Nashville, Tenn. 37234.

The major thrust of the plan is suggested for September, 1973, with other emphases suggested for the succeeding 12 months. All events are described in chronological order, and all products are identified as to what is

to be used, when, and for whom. A day-to-day schedule of things to be done at crucial times also is included. Since the material is presented in this fashion, it may be used at another time if September is not convenient for a church. The plan contains suggested uses for each of the 12 pieces, but churches may generate other uses to meet their needs.

LEADERSHIP CHANGES

(See other leadership changes on page 8)

Robert Howard, pastor of Robertson Creek church, Nolachucky Association, has resigned and accepted the call of Austin Grove church in North Carolina. In the same association, Hubert Spoon resigned at Enterprise church to accept the call of White Oak Grove church. Buffalo Trail church called Bill Wilkerson as associate pastor. Ted Peace is pastor.

Lookout Valley church in Chattanooga called Mike Lees as minister of youth to serve during the summer. He is a graduate of the University of Tennessee at Chattanooga. Herbert Thomas is pastor.

Flonze E. Sorey is the new pastor of First church, Oliver Springs. He is a native of East Tennessee and comes to the new position from the Reedy Branch church, Barnwell, S. C.

Dalewood Baptist church, Nashville, has called Gene Crane as Minister of Education and Administration, he will begin this full time staff position on June 15. A Tennessean Crane was educated at the University of Chattanooga and Southwestern seminary. He has served as minister of Education at First church, Jackson, First church, Goodlettsville, Edgfield in Nashville, and churches in Richmond, Va., Aniston, Alabama. Mike Dawson is pastor.



NASHVILLE—DUAL ANNIVERSARY—James L. Sullivan (seated), president of the Southern Baptist Sunday School Board, was honored recently for 20 years of service as head of that institution. At the same time, the board's 82nd anniversary was observed. Shown with Sullivan in the Founder's Room of the board are (l to r) Herschel H. Hobbs, past emeritus of First Baptist Church, Oklahoma City; Scott Tatum, pastor of Broadmoor Baptist Church, Shreveport, La., and chairman of the Sunday School Board's trustees; and Franklin Paschall, pastor of First Baptist Church, Nashville, where Sullivan is a member.

Kindergarten Workshops Scheduled

Two kindergarten-day care workshops will be held in Tennessee this summer, according to Wendell Price, secretary of the Sunday School Department, Tennessee Baptist Convention. The workshops are designed to aid directors, teachers, and workers in kindergartens or day care centers in the Baptist churches of the state.

Union university will be the site for the June 25-27 session; with a July 9-11 workshop to be held at the Broadway church in Knoxville. Five individual conferences will be offered at each workshop, Price stated.

Grassland Heights, Franklin Begins Building Program

Grassland Heights church, Franklin, entered into a \$350,000 bond program on May 6, according to Clarence Johnson, publicity chairman for the program. Johnson stated that the purpose of the bond sale is for the financing of a new building.

Construction is now underway on the new sanctuary and educational space within a month, Johnson stated. The completion date is set for Oct. 1, 1973.

The church was chartered in January 1972 with a Sunday School attendance of 55. Verlon Moore was called as the first full-time pastor in July 1972. Sunday School attendance has increased to an average of 170 with a recent attendance of 201.

Children's Homes

BLACK OR WHITE

By James M. Gregg,
Executive Director-Treasurer

My precious four year old great niece, Missy Harris, was being informed recently by her mother of a new expected baby in their family. She said, "Maybe we will get a little brother for you." Missy asked, "Will he be black or white?"

You show your love for our children both black and white. Thank you for your prayers and love gifts.

The well known children's chorus says,
"Jesus loves the little children,
All the children of the world.
Red and yellow, black and white,
They are precious in His sight.
Jesus loves the little children of the world."

Through Friday, June 8, we received \$145,150.71 Mother's Day Offering. This includes funds which came through Dr. Ralph Norton's office.

Your gifts can be sent along with your Co-operative Program contribution to Dr. Norton. Be sure to indicate the amount for the Children's Homes. You may, of course, send your check to me at P. O. Box 647, Brentwood, Tenn. 37027.

God bless you.

A program preview will be offered on "Understanding the Child", by Mrs. Jesse Meek, kindergarten-day care director, Tennessee Baptist Convention; Bill and Pat Bouchillon, Psychology Department, Union university; and Robert S. Thurman, College of Education, Early Childhood, University of Tennessee at Knoxville.

Conference instructors will include: Mrs. Terry Kirkland and Roy Scoggins Jr., "Using Music Creatively", Mrs. Aubrey Hearn, Mrs. George Cox, Lewis R. Burrus, "Using Art Creatively", William Hedspeth, Elsie McCall, "Using Math and Science Effectively", and William Halbert, Eugene Baker, "Curriculum Co-ordination and Administration".

Mrs. Kirkland serves as preschool music co-ordinator at the Belmont Heights church in Nashville, and Scoggins is a music therapist and teacher at the Coastal Center in Lodson, S.C. Mrs. Hearn is a kindergarten teacher at the Immanuel church in Nashville, and Mrs. Cox is preschool consultant, TBC, and preschool director, Central church, Bearden. Burrus is with the Benny-Smith Art Co., Richmond, Va., and will be in charge of one of the major exhibits at the conferences also.

Hedspeth serves in the Education Department at Union; and Miss McCall is kindergarten-day care director at First church, Jackson. Halbert is a weekday early education consultant at the Baptist Sunday School Board. Baker is a specialist in early childhood education at Union and serves also as director of Public Relations.

Registration will begin at both sessions at 10:00 a.m. on Mondays, June 25 and July 9.

Reading Workshop Slated For July 16-Aug. 6 At Carson-Newman

John B. Gibson, director of the Reading Center at Carson-Newman college, Jefferson City, will direct activities in a reading workshop for elementary teachers on the Carson-Newman campus from July 16 to Aug 1.

The workshop will deal specifically with reading methodologies for the elementary teacher, specific methods for the development of comprehension and vocabulary, individualizing reading instruction, and a review of current research and materials for the reading teacher.

The course carries three semester hours of undergraduate credit. For further information contact the Office of the Academic Dean, Carson-Newman.

J. D. Marler, Arizona Baptist Pastor, Dies

GLOBE, Ariz.—James D. Marler, pastor of Trinity Baptist church here and former president of the Arizona Southern Baptist Convention, died here May 27 after a long illness.

Marler, pastor of the Trinity Baptist church here since 1963, had been a member of the Southern Baptist Convention's Executive Committee, and member of the Arizona convention's Executive Board. He was president of the state convention from 1968-70.

A retired Lt. Col. in the Army chaplaincy for 20 years before going to the Globe church, Marler had been pastor of churches in Lowell, Knightdale and New London, N.C., before entering the military chaplaincy. (BP)

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Man's Inevitable Decision

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

Basic Passages: Mark 1:14-15; John 3:16-21; Acts 24:24-27; Revelation 3:20

Focal Passages: Mark 1:14-15; John 3:16-21; Acts 24:24-27; Revelation 3:20

There is a spiritual crisis in every man's life when the greatest of all decisions must be made. It may be quiet or it may be dramatic. In any case, it is real and actual. It becomes a watershed. It may be a sharp, piercing mountaintop or a definite decision in the direction of a rolling plain. In any case, falling raindrops for a moment close together wind up great distances apart.

Jesus Christ becomes the great divide. Men react in a way concerning Him as they react to no other character in history. You do not deal with Him as you do with Socrates, Pliny, Lincoln, Churchill and Wilson. Sooner or later we have to reject or accept Christ. That decision will make an everlasting difference.

We must change from self as a center and make Christ the center. That means reversal or repentance. We change that to which we trust our lives and commit our all to Christ. That is saving faith. Trust it all forever to Jesus and He will never let you down.

Call To Discipleship Mark 1:14-15

Christ is constantly calling to commitment or discipleship. He came into Galilee preaching the gospel of the Kingdom. He called on men to repent and believe the gospel.

They were to face about, to reverse themselves. They were to turn in revolt against self and sin. They were to change their object of confidence and dependence for salvation. They were to burn all the bridges behind them and commit everything to Christ and the kingdom.

Belief or Disbelief John 3:16-21

There is a difference between unbelief and disbelief. Those who do not know may be in unbelief but they cannot disbelieve unless they hear or know and refuse to believe. "How can they believe in Him of whom they have not heard?"

He who hears and believes has everlasting life. He who knows and refuses to believe is condemned already. The pivotal point in our reaction to Christ is believing. The indispensable prerequisite to saving faith is repentance. The normal issue of saving faith is confession. It may be delayed but is inevitable.

Peril of Procrastination Acts 24:24-27

It often appears easier and more pleasant to postpone but in the long run it is much easier, safer and more satisfactory to face up to a decision and get it behind you. It is

never settled satisfyingly until it is settled right.

Felix and his wife no doubt were excited with eager expectancy to hear the strange story and philosophy of this most unusual sect that was turning the world upside down. They were obviously shocked and sobered when Paul gave an exposition on justice, self-control and ultimate accountability for every deed before God.

He asked for more time and a more propitious occasion to make a decision. He made his procrastination sound very plausible and this is always dangerous.

We have no record that Felix ever did anything about it. This is too often the case. Either he wanted to end the confrontation with Paul or else he changed his mind soon after he entered into another environment. Perhaps the cost of repentance was too great.

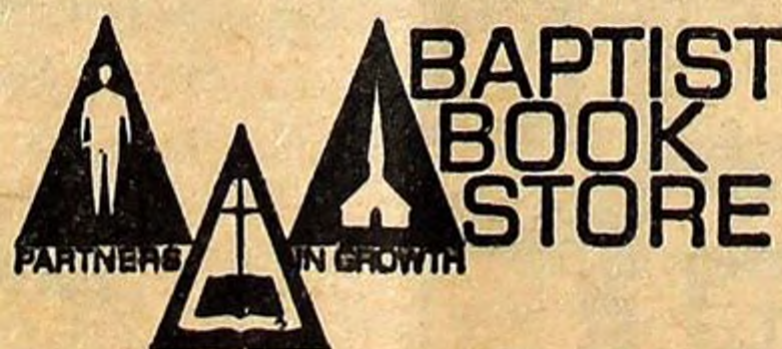
So often people will make all kinds of excuses to get out of making an important decision by delaying matters. Sometimes when they are sincere a different atmosphere cools off their interest.

Seldom do people realize that they are making a decision when they postpone a decision. They are saying no for the moment and it so often proves to be the same as a permanent no or rejection. Indecision so often paves the way for a wrong answer.

A strong inner urge to say "yes" to Christ is the time to say "yes". It is so dangerous to trifle with such a hallowed moment.

BUS FOR SALE

Bids will be received until July 15 for 1950 Silverside Greyhound Bus, 6 cylinder Diesel. Airconditioning has just be re-worked. Six (6) new tires. Bus in good shape except for engine trouble (estimate \$600 to \$700 to repair). Any one desiring to see bus, or want additional information, contact Calvary Baptist Church, 369 Lexington Ave., Jackson, Tenn. 38301, or Phone 901-422-3407, nights call 901-422-2790.



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BROADMAN

From the Executive Secretary

By Ralph E. Norton



Norton

Perhaps one of the greatest needs expressed by pastors throughout our churches these days is that of dedicated layman who will become thoroughly involved in the cause of Christ. The influence which they have is immeasurable, not only in the church, but throughout the community as well. This need is emphasized frequently, but at this time of the year when Father's Day is uppermost in the thoughts and actions of so many people, I feel that it is most appropriate for us to consider the effect that a consecrated layman, which certainly includes all fathers, has upon those surrounding him.

Someone has said that many men are willing to write checks and put them in the offering plate, but few who are willing to put themselves in the offering plate.

A poem entitled THE LAYMAN, written by Edgar A. Guest, emphasizes the importance of men who are willing to assume responsibility of giving a part of their lives to the cause of Christ. These words should be the challenge of Father's Day to the men of our churches:

Leave it to the ministers, and soon the church will die
Leave it to the women folks, the young will pass it by
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs a layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs
But the minister can't do it, singlehanded and alone,
For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying; it's the laymen who have died,
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.

I am grateful to God for the many fine laymen who are already carrying more than their share of the load in the churches of our state—we could never have accomplished as much as we have without your untiring efforts—but my prayer now is that others may join the throng of the committed and consecrated laymen in order that an even greater influence may be felt throughout our communities.

Summer Bible Conference To Feature Havner And Judy

A summer Bible conference featuring Vance Havner, lecturer and author, and E. Keevil Judy, veteran Kentucky Baptist educator and pastor, is slated for July 17-20 at the Clear Creek Baptist School in Pineville, Ky.

The Bible conference is one of three summer school and Bible study emphases held during the summer at the school.

The first session, July 3-6, will provide intensive study of The Ten Commandments

and "The Role of the Holy Spirit in Soul-Winning." LeRoy Peterson, dean at Clear Creek, and Lewis Lynch, professor, will serve as instructors.

The final session will be offered July 24-27 and will present an in-depth preview of the book of Colossians and "A Study of Christian Cults." Sessions will be led by W. E. Denham and Professor Louis Ader.

Historically:

From the files

> 50 YEARS AGO <

Associated Press carried a dispatch announcing a torch light procession put on by Union university. The occasion was the celebration of the school's reaching an enrolment of 1000. G. M. Savage was president.

Nearly 100 conversions were recorded during a brief revival at First church, Waynesboro. H. M. Guynn served as evangelist, and J. N. Irwin was missionary pastor.

> 20 YEARS AGO <

Two half-time churches, Etter and Moodyville in the Riverside Association, called Thomas F. Thompson as pastor. Desiring that he be ordained to the gospel ministry, they entered into a double service and ordained the pastor and several deacons from each church.

Pastor Herman Cobb, First church, Elizabethton, and his family were hosts to 275 members and friends of the church during an open house and dedication of the new pastorium. It was purchased by the church for \$27,000.

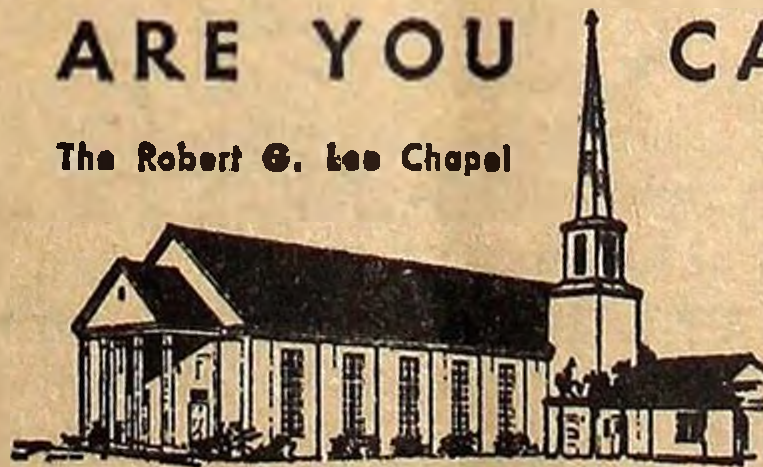
> 10 YEARS AGO <

Carson-Newman college awarded degrees to 203 seniors during its 111th annual commencement. Belmont college graduated 49 in its ninth year; and Union university saw 123 seniors receive diplomas. The schools had shared in educating more than 54,000 students during their existence.

East Tennessee State university dedicated its new Baptist Student Center during special ceremonies. The value of the building was placed at approximately \$86,000. Fred Witty was director.

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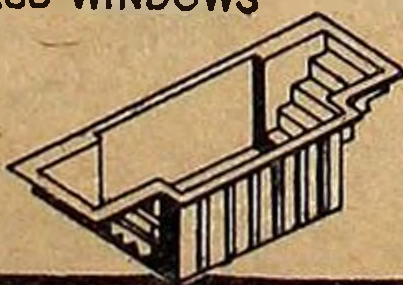
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(BP) Photo

... AND HERE'S THE STEEPLE: A tornado ravaged the Brent Baptist church near Centerville, Ala., during Sunday night services, killing one member and injuring several others. Only the front entrance and steeple were spared. The pastorium next door was also heavily damaged.

Baptist Leader Points Out Watergate Lessons

WASHINGTON—A Baptist leader in the nation's capital declared that the greatest lesson of the "Watergate affair" may be that "without political morality there is neither law nor order and national decay is assured."

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, in the June issue of "Report from the Capital," monthly bulletin of the committee, wrote on "Lessons from Watergate."

"Never before in American politics have so many high-ranking presidential assistants and men of cabinet rank been charted with so much political scandal as now faces those from the present administration," Wood said.

He pointed out that the present scandal far exceeds others that occurred in the administrations of Warren G. Harding, Harry S. Truman and Dwight D. Eisenhower.

"Unlike the Watergate scandal," Wood said, "each of the scandals of these earlier administrators arose from allegations having to do with acts of bribery or the exercise of political influence for economic gain on the part of the persons accused."

On the other hand, he continued, "the charges growing out of the Watergate case are far more serious, not only in terms of the felonies committed, but also in that Watergate suggests acts of political sabotage and the use of raw political power to influence a presidential election, including the exercise of political power by undemocratic, unethical, and illegal means for political ends."

Among the lessons learned from Watergate, Wood said that "public knowledge of the Watergate scandal was made possible by the guarantees of the American Bill of Rights, specifically freedom of the press". He praised "the dogged determination carried out by the free press" as it made known the Watergate scandal to the public.

"For this meritorious service, all Americans of whatever political persuasion, who prize democracy and the free society, must be profoundly grateful. Without the guarantees of the First Amendment, the Watergate scandal most likely would never have become known to the electorate," he asserted.

Other lessons learned from Watergate, which Wood called "an American tragedy," are, according to Wood:

1. "Democracy, as long as it is able to sustain itself, demonstrably provides a check on the absolutizing of political power.
2. "The problem of evil is no respecter of nations, political parties, or persons.
3. "Democracy is rule by law—justice for all—not by men.
4. "Finally, Watergate underscores that the need for political morality is as great today as at any time in American history."

Wood observed: "No greater irony may be found in the Watergate affair than that it should have occurred during an administration that had used the theme of 'law and order' as one of its major means of gaining public confidence and political power. This disregard for personal compliance to a slogan used for the electorate is manifestly symptomatic of a lack of political morality in government." (BP)

Indian Woman Named Director Of American Baptist Agency

LINCOLN, Neb.—Annette Anderson, a Mono Indian from Muskogee, Okla., has been named national director of Indian ministries for American Baptist Churches in the USA. She is believed to be the first Indian woman to hold such a position in a major U.S. denomination.

After her appointment by the Division of Parish Development of American Baptist National Ministries, Miss Anderson, who is secretary of the American Baptist Indian Caucus, said she did not feel that her being a woman would have a negative influence among Indian Baptists.

She said her first priority in the position would be "to establish a strong relationship between American Indian churches and the denomination."

At the last meeting of the Indian Caucus, she reported, the general opinion was "that we still are 'step-children' within the American Baptist churches. We want now to share decisions

on new Indian missionary personnel, to become involved at the decision making level of the denomination, and to move toward self-support."

Miss Anderson, who is president of Oklahoma Baptist American Indian Women, suggested that Indian Baptists "should go beyond our church work and become involved in community affairs and thus enable churches to minister more effectively to greater numbers of people."

In her new post, Miss Anderson plans to make her home office in Muskogee, where she is head of the business department at Bacone College and is co-teacher of courses on Contemporary Indian Affairs and American Indian Humanities. (RNS)

New Books

Passport To People by A. Clark Scanlon, Convention Press, 136 pp., paper. Here is your opportunity to meet the career missionary man or woman, watch as he or she begins to sense a work need for the message of Christ, sit beside the missionary candidate as he watches the mailbox for a letter from the Foreign Mission Board on the possibility of appointment, and feel the compassion of the missionary as they speak of Christ's tenderness and their lips tell of his love.

A Fast Ride on a Slow Merry-Go Round by Bill Estes, Broadman, 64 pp., paper. This book could also be called an honest search for God's will.