

Baptist And Reflector

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News-Journal Of The Tennessee Baptist Convention

Eura Lannom, Charles Norton Contribute 60 Years Of Service To Tennessee Baptists

By Bobbie Durham

More than a half century of effective service to the Tennessee Baptist Convention and to their Lord will be recognized for two Nashville area employees of TBC during its annual convention in Memphis, Nov. 13-15.



Norton



Lannom

Mrs. Eura (Rich) Lannom, assistant to the editor of the Tennessee **Baptist And Reflector**, and Charles Norton, state secretary of the Church Training Department, have each served Tennessee Baptists during the past 30 years.

Mrs. Lannom began her duties with the Tennessee Baptist Convention while she was attending school in Nashville, preparing to be a teacher. She began working part-time when John D. Freeman was executive secretary-treasurer and she was a student at Draughon's Business College. While working part-time, she served in Training Union, Sunday School, WMU, and Freeman's office. She helped organize the Baptist Student Union at Draughon's College and served as its first president. In 1942, she began work at the Baptist Book Store and continued serving the BSU during her lunch hour. In February 1943, she came to work full time for TBC as circulation secretary in the **Baptist And Reflector** office under editor O. W. Taylor. She later served as secretary to Taylor and was secretary and editorial assistant under Richard N. Owen, editor from 1950-1968. Under editor James A. Lester, she became assistant to the editor, where she serves at the present time.

Her lifelong dream of becoming a teacher faded, she recalls, when she felt God leading her into denominational work. "He still used me as a teacher," she stated, "because He has allowed me to teach juniors in Sunday school for 25 years."

Aim Is To Help Others

Regarding her work in denominational life, Mrs. Lannom stated that the most satisfying thing to her had been knowing and working with other Christians who are trying to do the Lord's will in their lives. "There is a mutual understanding in that we are all striving to help others as we realize that we are working for the Lord's will to be done in our lives as well," she related.

Serving Tennessee Baptists through the pages of **Baptist And Reflector** was described as "most rewarding" by Mrs. Lannom. Her wish for the future was that many more Tennessee Baptists would become readers of the **Baptist And Reflector** and that its content and readability might help strengthen and enlighten each reader in regard to what will be taking place among Tennessee Baptists and Southern Baptists.

On Jan. 1, 1943, Charles L. Norton joined the staff of the Tennessee Baptist Convention as secretary of the state Training Union Department. For nearly a third of a century, he has served in library work, church architecture promotion, Baptist Student Union organization, music, and all functions of the Church Training program.

Recalls Early Times

"I've seen a lot of changes in Tennessee Baptist life in the past 30 years," Norton

Rev. J. H. Roberson Dies

Rev. J. H. Roberson, 81, retired Cookeville pastor, died Aug. 28 following an extended illness. He was known as Brother Jim.

Roberson served 42 years as pastor of 14 churches in Stone Association. The last one was Poplar Grove for 29 years before his retirement. He was moderator of the association two times. He also was instrumental in establishing Southern Baptist Churches in Ohio and Michigan in the 1940's. His records show that he conducted 1,341 funeral services.

Services were held at Poplar Grove Church with Jerry Randol, pastor; Harold Stephens, former Cookeville pastor and now pastor of First Church, Fairborn, Ohio; and William Beasley, retired Cookeville pastor, officiating. Burial was in Cookeville City Cemetery.

His wife, the former Daisy Lou Hyder, died in 1965. He is survived by eight children.

mused. "In the early days, travel was hard. We had to stand up between passenger railroad cars on a number of occasions between the cities. Very seldom did we get a seat on bus trips."

On one occasion, while traveling to Jackson to attend the first regional convention, Norton's car had three flat tires. "James Middleton of the First Baptist Church of Atlanta was our speaker for the week," Norton recalled. "After the third flat tire, he looked at me and said, 'Charlie what does the Lord have against you?'

In Church Training, Norton was instrumental in promoting the group plan of or
(Continued on page 8)



Officers elected during the recent meeting of Cumberland Plateau association were, left to right: J. E. Parrott, pastor, Mayland Church, moderator; Mont Hooper, pastor, Oak Hill Church, assistant moderator; Mrs. Tilbert Teeple, member, First Church, Crossville, clerk; Mrs. Guy Cooke, also of First Church, Crossville, assistant clerk; Bill Martin, member of Cumberland Homestead Church, chairman, budget and finance committee.

Hester, Hines, Allison And Davis Elected By Cumberland Assn.

First Canaan, Palmyra, was received into the full fellowship of the Cumberland Baptist Association, and Northside Church, Clarksville, was received under the watch-care of the association by vote of messengers at the annual meeting.

Sessions were held at Hillcrest Church, Clarksville, and Cross Creek Church, Indian Mound, according to superintendent of missions, Harold Shoulders.

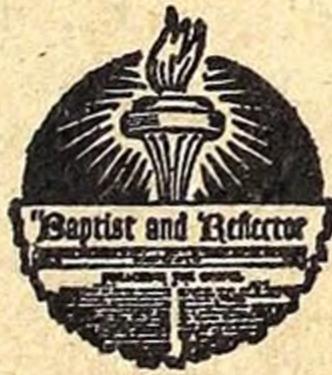
Officers elected to serve for the coming year included: Glenn Hester, pastor, Gracey Avenue Church, moderator; Marvin Hines, pastor, Hillcrest Church, vice moderator; Virgil Allison, pastor, Canaan First Church, treasurer; and Michael Davis, pastor, Charlotte Church, clerk. All were elected for the first time with the exception of Allison.

Messengers voted to hold a one day session next year beginning at 2:00 p.m. and ending at 9:00 p.m.

East Tennessee Association Accepts Garver's Chapel

East Tennessee Association, meeting in annual session in Newport, voted to accept Garver's Chapel into the association, according to superintendent of missions, J. H. Stogner.

Officers elected at the meeting included: Carroll Riley, pastor, Swannsylvania Church, moderator; James Suggs, pastor, Shady Grove Church, vice moderator; Grady Dennis, layman, English Creek Church, treasurer; and Mrs. Clay Laws, member, Pigeon Valley Church, clerk.



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RALPH E. NORTON, Executive Secretary-Treasurer

ADMINISTRATIVE COMMITTEE: O. M. Dangeau, chairman, James Canada, Carl Allen, R. Paul Caudill, William E. Crook, Wade E. Darby, James McCluskey, Ralph McIntyre, Gaye McGlothlen, James Nunnery, Carroll C. Owen, C. Winfield Rich, Joe Stackler, Clarence Stewart, and Fred M. Wood.

Church Training

First Church, Knoxville, To Host Creative Learning Encounter

Raymond Rigdon, Seminary Extension Department, SBC; Margaret Sharp, Glenn Smith, Reuben Herring, Gene Wright, Ethel McIndoo, Bob McGhee, Paul Jones, Nora Padgett, Baptist Sunday School Board; and others are scheduled to head the list of speakers at the state wide and regional "Creative Learning N'Counter" Nov. 19-20, at First Church, Knoxville.

Rounding out the slate of speakers will be Kenneth Miller, Alabama Church Training Department; Mic Morrow, Kentucky Church Training Department; and Mrs. John Hammatt, state approved worker.

The conference will focus on group learning and discussion of good learning methods. Age group encounter conferences will be offered for general officers with a division for under 500 church members and over 500 church members. All workers with adults; youth, children, and preschoolers will be instructed.

The conference will be sponsored jointly by the Church Training Department of the Baptist Sunday School Board and the Tennessee Baptist Convention Church Training Department.

Sessions will convene at 6:00 p.m. Nov. 19 and conclude following the 7:00 p.m. session, Nov. 20.

Pulpit To Pew

By Jim Griffith

The enterprising pastor of the Elim Church in Nottingham, England, has constructed a mechanical preacher to assist him in his pastoral work.

Certain advantages in having this robot pastor on the church staff are obvious. For instance, he will run all day and never get tired.

Fact is, if any church member presses a button, he jumps.

Other noteworthy advantages in using a mechanical minister are these: he never even thinks about a salary increase, and he is not interested in raising money for a trip to the Holy Land.

Of course, there may be some difficulty in deciding who will program the mechanical preacher—since it is likely that for years some of the members have been trying to "program" the regular pastor.

Still, the robot preacher does have one outstanding prerequisite for the ministry: his hide is as "tough as steel." But he lacks one other essential: a tender heart.

Devotional

WHO CARES ABOUT ME?

By Jerry Hayner, Pastor
Beaver Dam Baptist Church, Knoxville

Now and then someone will make the remark, "The church doesn't know I'm alive." If these words were being spoken by the man outside the church, the non-Christian, then it would be a terrible indictment on the church. The church must never lose its spirit of concern and compassion for the lost.

But the tragic thing is —these words are usually spoken by men and women who are members of the church and who imagine that they have

been mistreated by the church. Such words often originate with those who demand a special consideration.

When you think about that statement, it is filled with self-condemnation not condemnation of the church. If the church doesn't know that you are alive, why doesn't it? It knows that the song leader is alive; it knows that the preacher is alive; it knows that the deacons and choir are alive. So why doesn't it know that you are alive by what you do to help in the life of the church?

It is true that the church does not know many members are alive because those members never attend Sunday school; they rarely attend worship. They render no assistance to those who need help. The only way that the church ever becomes aware of such members is through a religious survey, or through hospital visitation, or by hearing the harsh unkind criticism by such members.

One thing is for sure, if you're "alive" in Christ, others are going to know about it. You can't help but let them know. So, if you're alive in Christ, don't ever let it be said by you that "the church doesn't know I'm alive." Make the church know it by your profession, your presence and your performance.

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FEATURING

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Tennessee Baptist Convention Sermon
Scheduled For Delivery Tuesday Morning, Nov. 13, 1973

By George E. Capps, Jr., Pastor
First Baptist Church, Cookeville

Where Is God?

Hebrews 13:8

When I was a young boy, God was in my home town. I met Him there and came to know Him. When I went to distant places in military service in World War II, God was there. I was aware of His presence in our Navy patrol bomber. When I went to college, God was there. He walked down a street with me at night and talked with me. He was there on my praying road. He was in a hotel room in Centerville, Tennessee when a young civil engineer with TVA prayed at the end of the day. I know because I was that engineer. It was on that night He called me to preach. He was in the First Baptist Church of Grand Junction, Tennessee in June of 1953 when my bride and I asked Him to make us one in marriage and to always be present in our home.

He has never failed to be where I am. When I awoke this morning, He was there. I am persuaded He is here now. Even in eternity He will be there, and I will be with Him.

The Bible says He is the same yesterday, today, and forever (Heb. 13:8). I know about yesterday and today from personal experience. Tomorrow we will walk down paths unknown to me; but I rest assured in the fact that He knows the path, and He will be there with me. He will be the same tomorrow as He was yesterday.

I am thankful that He is not in a grave in some distant land. All other "gods" or prophets are. When they found the tomb empty on that first Easter, the messenger said, "He is not here; He is risen," (Luke 24:6). He is alive today and personally present with us.

I

God is here; therefore His power is here. He has the same power today that He had yesterday.

The Bible says in Genesis 1:1, "In the beginning God, the all powerful, created the world." John 1:2 says that it was His power and not that of any other. At Pentecost His power was available for the New Testament church. This was promised in Acts 1:8 and fulfilled in Acts, chapter 2. In Acts 8:3-4, the Bible says, "As for Saul, he made havoc of the church entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." The greatest power is often evidenced in times of persecution. When they were scattered, they had to depend upon God's power. They learned from experience that His power was sufficient.

God's power was available for our Baptist forefathers. In the early days they owned no colleges, had very little in the way of financial resources, and were limited in other physical resources. They did have a great faith in God and a strong conviction that God's great commission included them. They saw the people of the frontier as lost without Christ and believed God would supply everything they needed if they attempted to carry out His commission. Their theme could well have been Zech. 4:6, "Not by might, nor by power, but by My Spirit, saith the Lord."

This same power is available today. There are

many problems to be faced today: financial, physical, and personal. Church problems abound. God has the same power today as yesterday, and He is working. John 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name . . ." Each time a soul is saved, we see a demonstration of His power. II Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Changing people is God's business, and He is about His business today. He has the power to accomplish that which seems impossible, humanly speaking.

Today we need to open our eyes to see the power of God. II Kings 6:14-17, "Therefore sent he thither horses and chariots, and a great host: and they came by night and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servants said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, 'Lord, I pray Thee, open his eyes, that he may see.' And the Lord opened the eyes of the young man: and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha." My prayer is that not only our young men may see this power but that all of us may see the power of God. It is the same today as it was yesterday. His power is still greater than any other force which we may face.

Jesus said, "All power is given unto Me, both in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you even unto the end of the world" (Matt. 28:18-20).

II

God is here; therefore, His love is here. He has the same love that He had yesterday. What if God had all power, but no love? I am happy that He is here with His power *and love*.

The most familiar verse in the Bible is "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). God loved us so much that when His Son cried out on the cross, He did not lift Him off. He did not smite those who crucified Him. God allowed His Son to die for us. It was love, not nails, that kept Him on the cross. He had the power to come down, but because He loved us, He stayed on the cross until the provision for our salvation was complete.

God did not stop loving after the "cross" experience. God came to me and expressed His love when I was a young boy. It was amazing to me that God would come to insignificant me. Not only did He come to me; He loved me. I have learned that in God's sight there are no insignificant people, places, churches, times, or jobs. Be-



GEORGE E. CAPPS, JR.

cause you are someone God loves, you are not to think of yourself as little or unimportant. Any person in God's kingdom has eternal significance.

Another wonderful truth is that there is nothing we can do to keep God from loving us. This summer I came home to find a little neighbor boy running through my garden. When I admonished him concerning the destruction of the garden and asked that he not go in the garden again, the boy turned his little face up to me and said, "Mr. Capps, do you still love me?" Suddenly that garden was not nearly as important as it had seemed to be a few minutes before.

Rom. 8:38-39 says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A person can prevent Christ Jesus from saving him, but he cannot keep Christ from loving him.

God still loves the world. His love is the motivation for missions. Missions motivated by love will receive the blessings of God and the support of God's people. Our mission efforts must always be motivated by compassion, never competition. Our mission efforts are an expression of the limits of our love. What we need is to get our love right, then everything else will get right.

Christian love will overcome the great problems of our day. Paul said, "The love of Christ constrains me." Much constraint is needed today because there is hatred, jealousy, vengefulness, and other indications of a lack of love among many who claim the name of Christ. Jesus said, "By this shall all men know that ye are my disciples, if you love each other." Love is the "more excellent way" referred to in I Cor. 12:3.

III

God is here, and He is calling as He called yesterday. God called Moses in the "burning bush" experience. He called Samuel in the night. He called Paul on the road to Damascus. He called me in a hotel room in Centerville. Some who were called were unlikely prospects for kingdom work, but when they responded to the call of God, amazing things happened. Moses became the leader of Israel. Samuel became the prophet of God. Paul became the apostle to the Gentiles. I was given the great privilege of becoming the pastor of a church, a body of God's people.

We Baptists still believe the ministry is a calling and not a profession. The minister is called by

(Continued on Page 6)

Go Forward Together!

By Fred M. Wood, Pastor, Eudora Baptist Church, Memphis

"Have you come to the Red Sea place in your life
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?"

Israel came to such a place. The Word of God says, "And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel . . . and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon" (Ex. 14:8,9). This may be rendered in current language, "The Israelites were encamped with a chain of mountains on one side, a desert on the other side, the Red Sea in front of them and the army of Pharaoh behind them."

What do you do in such a situation? Knute Rockne was once asked, "What is the best defense?" He replied, "A good offense." Many years before Mr. Rockne, Jehovah God knew one's true security is the "tonic of a great task." When Moses cried, Jehovah replied, "What is the meaning of this clamor? Speak unto the children of Israel that they go forward" (Ex. 14:15).

To say that we stand in a time of crisis has become trite. We pass it off as a truism or a well worn cliche. Every generation has felt it was on the edge of a precipice. In 1829 John Randolph of Virginia said, "The country is ruined past redemption." In 1832 Chancellor Kent of New York threw in the towel, saying, "We are going to destruction." In 1867 one writer spoke of a "year of disenchantment remarkable for the number and magnitude of illusions which have perished in it."

Our nation is not the only one that has felt pessimistic and paranoid about its present plight. In 1848 Lord Shaftesbury said, "Nothing can save the British Empire from shipwreck." In 1849 Disraeli said, "In industry, commerce and agriculture, there is no hope." In 1852 the dying Duke of Wellington said, "I thank God I shall be spared from seeing the consummation of ruin that is gathering about us." In 1801 Wilberforce said, "I dare not marry—the future is so unsettled." In 1806 William Pitt said, "There is scarcely anything around us but ruin and despair."

The crisis of our day, however, is different. Technology has made possible all kinds of devastating experiences in almost a "split second." One hydrogen bomb today has the power of all the bombs dropped on Germany during World War II.

In this day of unprecedented danger and unparalleled opportunity, Tennessee Baptists are assembled in Memphis for the eleventh time since their organizational meeting 99 years ago in Murfreesboro. Did you know that we have never failed to have an annual session during this period? Actually, if you count the organizational meeting as a session, this is our 100th time to meet as Baptists of Tennessee.

Few religious bodies have had such a thrilling history! From the beginning, Tennessee Baptists have been in the mainstream of Southern Baptist life. The Cooperative Program was adopted by the Southern Baptist Convention here in Memphis in 1925. The Tennessee Baptist Convention was one of the first state organizations to adopt the Cooperative Program as a part of its State Convention work. Tennessee Baptists have contributed far more than their proportionate share of people to the

foreign mission field, home mission fields, and all areas of denominational leadership. Our institutions are well respected, and their administrators are second to none in efficiency, dedication, cooperation and Christian integrity. We have made our transition from one competent Executive Secretary to another equally qualified one with a minimum of adjustment difficulty. Your president has, this year, been on the campus of all four of our educational institutions and visited almost every other institution and agency we own and operate. In his personal judgment, our work is in the best condition it has been in for at least one quarter of a century—probably any time in our life as a convention.

This does not mean we have no problems or differences of opinion. As long as any group is alive and vital, there will be problems and even controversy. But we, like ancient Israel, have been redeemed from bondage. Ours was a bondage of denominational embarrassment and disappointment because of unfortunate occurrences in connection with the Seventy-Five Million Campaign of the 1920's followed by a depression leaving us an indebtedness which curbed our enthusiasm, hindered our growth and buried us in fiscal deficits which almost made us inoperable and threatened much of our work with extinction.

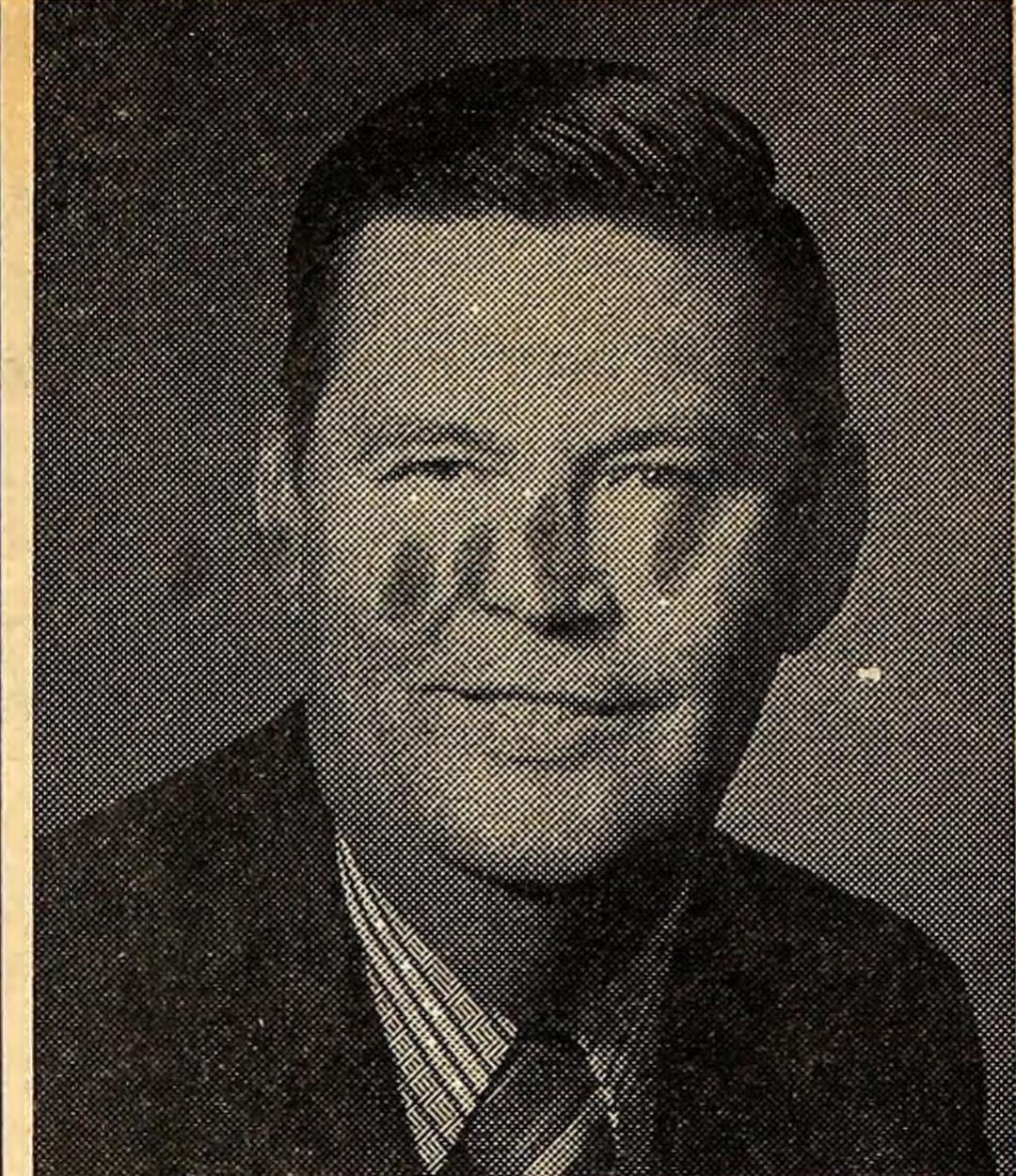
Although these problems began in Southern Baptist Convention life, they found their counterpart in the work of our Tennessee Baptist Convention. We, like ancient Israel, have had our period of forward march. We, like Israel, have had our temporary set backs. Like Israel of old (and modern Israel as well), we face obstacles today that would engulf and destroy us by burying our glory in a profound obscurity if we should yield to their pressures.

Let us look, for instance, at our modern history since our cooperative work has begun in a meaningful and measurable way. Your speaker became pastor of a country church in Fayette Association in the spring of 1941. With the exception of 25 months his entire pastoral ministry has been in Tennessee. It was during the early years of World War II that we Baptists in Tennessee and all over the Southern Baptist Convention faced the matter of our denominational indebtedness. A drive was established to be a "debtless denomination" by 1945.

Things went so well that Dr. J. E. Dillard gave us a new slogan—"Debt Free in Forty-Three—Count on Me." One of our state field workers laughingly told a group in Gibson Association, "I have instructions from my 'boss' that whatever subject is assigned me, I am to finish it in five minutes and spend the rest of the time on 'Debt Free in Forty-Three'."

We made it! We Baptists then promised ourselves we would never again go in debt as a denomination. But the need was great and postwar opportunities too tremendous to remain on a "pay as you go" basis. The depression years were forgotten, and we launched out on a postwar expansion both in our local churches and denominational programs.

After World War II everyone became a "joiner."



FRED M. WOOD

We joined civic clubs, garden clubs, PTA's, athletic clubs, country clubs and churches. Baptists discovered how to program the Lord's work. We learned to build educational buildings, temporary sanctuaries, and interim sanctuaries. We introduced the 8:30 a.m. "Baptist Mass," and many times it was more popular than the traditional 10:50 or 11 a.m. hour.

No one could equal us in educational methods. We learned the laws of Sunday School growth—how to survey the field, discover the prospects, enlarge the organizations, start new units, enlist one worker for every ten enrolled and train them. We learned how to secure stewardship commitments and pledge the budget in one Sunday. We had *Building a Standard Sunday School, A Church Using Its Sunday School, When Do Teachers Teach, The Improvement of Teaching in the Sunday School, Soul Winning Doctrines, These Things We Believe*, and good old Category 17. We stuck red seals, blue seals and gold seals on Workers' Diplomas, Advanced Diplomas and Master Diplomas. We had standard classes, standard departments, standard Sunday Schools and Standard Associations. We felt the "pull of the people" and went all out for a "million more in fifty-four." We became experts in evangelism. We learned about Simultaneous Evangelistic Crusades—East of the River and West of the River. The Unified Service was sired by Southern Baptists. Our techniques worked! Professions abounded. We grew so fast that projections showed if we continued at the same rate of increase, by the year 1990 there would be more Baptists in America than people. Wasn't it a great day to be alive and in the ministry?

Those were the days, my friend,
We thought they'd never end.

With apologies to Robert Browning, "God was in His heaven, Southern Baptist methods were on the throne, all was right with the world."

Then all of a sudden it happened! The bubble of programmed religion burst! Just how and when, we're still not quite sure. Some say it was as early as 1960 while others place it a few years later.

First, our momentum caught up with itself. Our over-structured programs produced an anti-institutional movement among our congregations, throughout our denomination and even extended to non-church oriented people as well. Our external success caused others to protest that we were looking upon our prosperous ecclesiastical structures as ends within themselves.

Not only this, but we began to evaluate ourselves. We faced our own faults honestly, but we dealt with them drastically. We came close to doing an overkill—throwing out the baby with the bath

water. Like Israel in Samuel's day when she wanted a king in order to be like the nations round about her, we gazed wistfully at some other religious bodies with more sophisticated methods. Of course, most of them were already in a state of decay, but that made no difference to us. The status seeking bug had bit and we wanted to be like our neighbors. We failed to remember that our programs and our preaching need to be where the people are. Somehow, it never occurred to us that if one shoots over a person's head, it doesn't prove he has superior ammunition. It merely proves he can't aim straight. Can you imagine a baseball manager, having two sluggers who collectively hit 92 homers during regular season, suddenly trading them immediately preceding the regional playoffs? Would anyone in his right mind put his three 20-game winning pitchers on the bench during the World Series? But we developed some kind of complex about being Baptists. Was this one of the major reasons we suddenly started down the toboggan slide?

Whatever the cause, we continued to lose ground. Sunday School attendance dropped. Training Union or Church Training became virtually nonexistent in many churches. Baptisms decreased. Perhaps the only part of our program which grew in those days was our music, especially our Youth Choirs, but even these became, to put it mildly, controversial.

In our desperation, we vented our frustration and hostility by fighting each other. We truly came to a "Red Sea time" in our denominational life. The annual meeting of our Southern Baptist Convention became a battlefield for several consecutive years. We lacked the wisdom to "tell it not in Gath . . . lest the . . . Philistines rejoice" but washed our dirty linen in the front yard where the secular press could expose us to an unregenerate world that was certainly not drawn any closer to Christ by our egotistically ambitious abnormalities and our exuberantly verbose inconsistencies. We polarized and each side, in turn, produced a splinter group pietistically called a "concerned fellowship" or some such "holier than thou" title. We came dangerously close to fulfilling the old nursery rhyme:

There once were two cats of Kilkenny
Each thought there was one cat too many;
So they fought and they spit,
And they scratched and they bit,
Till, excepting their nails,
And the tip of their tails,
Instead of two cats, there weren't any.

Where are we now? Praise God things are looking better! We faced the crisis and resolved to do something about it. A few years ago we decided to move forward with a renewed thrust on evangelism, outreach, and a Bible-centered teaching program. This has been our salvation! From all areas of Baptist life the last few years comes the encouraging report that Sunday School attendance is stabilizing. The downward trend has been stopped. In some areas, amazing growth is taking place. We are even returning to some methods in our educational programs that we had discarded.

Of course, we are still in the process of doing this and shall be for some time to come, but some lessons have been learned. For one thing, neither an over-structured program nor a non-structured program is the answer to our problem. We shall, no doubt, return to many of our previous guidelines, but we shall never again be a slave to them. Some "free wheeling" will always be found among Baptists, but most of us will be disciplined drivers upon the highway of church programming. We shall recognize that the "speed of a runaway horse counts for nothing" and seek to avoid the predicament of the pilot who announced to his passengers, "We're lost but we're making good time." In short, we shall learn what Thomas Carlyle meant by his lovely phrase "sweet reasonableness."

What about Tennessee Baptists? Our state comes as near as any to being a representative state convention. We suffered some of the general symptoms, but let it be said to our credit, firmly but humbly, that the Tennessee Baptist Convention has come as near as any group of Baptists anywhere to staying by the old book, using the tested and tried methods and yet remaining flexible enough to ac-

cept change where change was advisable. We have been blessed and are still blessed with some of the strongest churches, pastors, staff members, and denominational leaders to be found in any state organization. When the Southern Baptist Convention looks for new leadership, it turns as often, if not more often, to Tennessee than to any other state. How blessed we have been and still are with strong leadership!

But the Red Sea of difficulty has not been passed. Or to change the metaphor, "We are not out of the woods yet." There remains much land yet to be possessed. We need to recapture our Sunday nights for Christ. We need to absorb as much as we can of the Jesus movement, and its by-products, and channel it into the churches for mature growth. We need to turn the spirit of defeatism which has characterized the past few years of our Baptist life into a spirit of optimism and conquest.

The greatest need for us Baptists is still to learn that we need each other! No man is an island, and no church or pastor can exist very long as a "loner." Each of us will always have his own preferences and priorities, but Tennessee Baptists must be of one mind in the Lord and unify our efforts to be most effective in the Lord's work. When ancient Israel fragmented, she always failed. When Baptists fragment, we also fail miserably. All of our work belongs to all of us and should be controlled by all of us and supported by all of us. Neither the ultra left wing in theology nor the ultra right wing in theology has all the answers. There was a time when many people feared liberal theology and rationalism would swallow us up. That has changed! Baptists have let the world know they are not left-wing Sadducees denying the supernatural and accepting philosophical presuppositions that rule out divine presence in the world. The time has come for Baptists to speak forth with another clear voice. If we have let the world know we are not Sadducees, it is time we also said just as emphatically that neither are we ultra right wing, supra orthodox, self-righteous, overbearing legalistic, cold hearted, impersonal, non-spiritual, theologically systematized, "Saul of Tarsus" Pharisees who stone every tender hearted Stephen who has a fresh, warm and creative approach to the Kingdom of God. Many people do not realize it, but the sharp rock on the right side is just as dangerous and deadly for cooperative Baptist work as the sharp rock on the left side. Indeed, it may be a bit more dangerous because it bears a superficial resemblance to the basic conservative theology that has always been a part of our Baptist heritage.

Speak to God's children that they go forward! We shall leave this convention to go out into our 100th year of work. There is only one way to go. It is forward! Jesus has always been the pioneer of life constantly challenging his people to enlarge their horizons. The world will not go backwards. God's program must not stand still. An excellent translation of Heb. 2:1 is "We ought to give the more earnest heed to the things we have heard lest per chance we be passed by." A tragic sight in an individual life, a church program or any kingdom endeavor is to see someone or some group who will not grow and hence is "passed by."

Baptists must move forward in order to see the difficulties disappear. When "Moses stretched out his hand over the sea . . . the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land . . . and the children of Israel went into the midst of the sea upon the dry ground" (Ex. 14:21, 22). Forty years later the Israelites stood before Jordan. They faced another difficult situation. Again it was when "the feet of the priests that bare the ark were dipped in the brim of the water . . . the waters . . . were cut off . . . and all the Israelites passed over on dry ground" (Josh. 3:15, 16, 17).

As we go forward, let it be with humility, thankful to God for our heritage. Such men as John D. Freeman, C. W. Pope, and Fred Kendall have laid a foundation that makes us forever debtors to the past. We must go forward with faith in the future. God has brought us to the kingdom for such a time as this. It is still the Father's good pleasure to give us the kingdom. We must go forward with

Charles D. Earl Wins Hymn Writing Competition

Charles D. Earl, pastor of Lyon's Creek Baptist Church, Strawberry Plains, has been awarded first place in the Hymn Writing Competition for Tennessee's Centennial Year. All hymns were submitted under pen names, and it was not discovered until after the winner selected that Earl wrote "O God, The One To Whom We Sing" during Youth Music Week at Camp Carson last August when he served as camp pastor.

Second place was awarded to Mrs. Diane Owen Jordan, pastor's wife at Signal Mountain Baptist Church, for her hymn, "Proclaim a Celebration," and Mrs. Nancy Pate McKnight, Brownsville, was winner of the third place award for her hymn, "O God, We Lift Our Thankful Hearts."

The selection committee was composed of music department heads from the three Baptist schools, a music supervisor from the Baptist Sunday School Board, two members of the Centennial Committee, and one of Tennessee's well-known composers.

renewed dedication. If Jesus Christ did not arise from the grave, nothing really matters, but if Jesus Christ did arise then nothing else matters. We must go forward determined that nothing shall discourage us, fragment us, nor cause us to doubt for one moment that this is God's work and it is glorious in His sight. Do you remember hearing or reading Dr. George Truett's story of the drummer boy? He was crippled and could not walk with the troops. Two men carried him, and he beat the drums for inspiration. One day, in battle, things looked black. The company seemed defeated. The commanding officer shouted, "Beat a retreat, drummer boy, beat a retreat!" He cried back, "I don't know how to beat a retreat, but I know how to beat a forward march that will make the dead fall in line!"

This is no day for Tennessee Baptists to even think about retrenching or retreating. Only a few years ago your speaker sat with Bill Pitt, who was then Stewardship Secretary, as we discussed the fact that Cooperative Program receipts would soon be \$4,000,000. In fact, we worked out a little slogan for the year that four million would be a possibility. Bill later used this in some of his promotional work. Now we are ready to adopt a goal of nearly twice that amount. As said before, your president has been on the campus of all four of our educational institutions this year and has visited almost every institution and agency we own and operate. They deserve our support. They deserve ten times the support we are giving them. Our Southern Baptist Convention causes likewise deserve all the support Tennessee Baptists, through our Cooperative Program, can give them. An old saying in football is, "when the going gets tough, the tough get going." To serve God today is not easy, has never been easy, and never shall be easy, but every great accomplishment in history has come because men have dared to believe that the victory was worth the struggle.

Speak to God's children in any day—in every day—in our day—that they go forward!



Earl

Where Is God? . . .

(Continued from Page 3)

God and is responsible to God for his ministry. He is God's minister in God's church. The church doesn't belong to the minister—she belongs to God. The minister doesn't belong to the church—he belongs to God. When we get "ownership" and "ministry" straight, we will solve many problems. We are "workers together" as the scripture says in I Cor. 3:9.

I am persuaded that each church member has been called by God. The Bible says in I Cor. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." There are many tasks in the church. God is still calling today, but many are not responding. Samuel did not respond when God first called him. It was the counsel of the spiritually perceptive Eli that caused Samuel to recognize it was God who was calling. Too many church members are taking jobs in the church because "the preacher asked me," or "the nominating committee asked me," or the "pulpit committee asked me." That is God's job you are being asked about, and you need to know whether or not God is calling you to that place of ministry and service.

God is calling Tennessee Baptists today. He has set before us a land of beauty, a land "flowing with milk and honey." Truly, this is a choice place on God's earth. But there are "giants" in the land. The tree beautiful to behold still has the giant of sin hiding in its fruit. The giants of inflation, war, corruption of morals, the breakup of the home, and many others face those whose task it is to proclaim "good news." The drug giant is in the small community as it is in the city. The giants are all ominous in appearance, but remember "they that be with us are more than they that be with them." God's power is still the greatest power. May we come to launch out with the same confidence expressed by the man of yesterday who said, "I can do all things through Christ who strengthens me." Good news is even greater when it comes in a dark hour.

God is calling Tennessee Baptists to proclaim His message, tell about His power, and tell about His love. The answer to the problems we face is to be found in His power and in His love. When we fulfill His commission, His power will be with us "even to the end of the age."

In the home of Mary, Martha, and Lazarus, Martha approached Mary, "Mary, the Master is here and is calling for you" (John 11:28). This is my message to you, my brothers and sisters in Christ: The Master is *here* and is calling for us. When you get home He will be there with all of His power and His love. When you get home, listen; He will be calling you. May we each one say with Samuel of old, "Speak, Lord; thy servant heareth!"

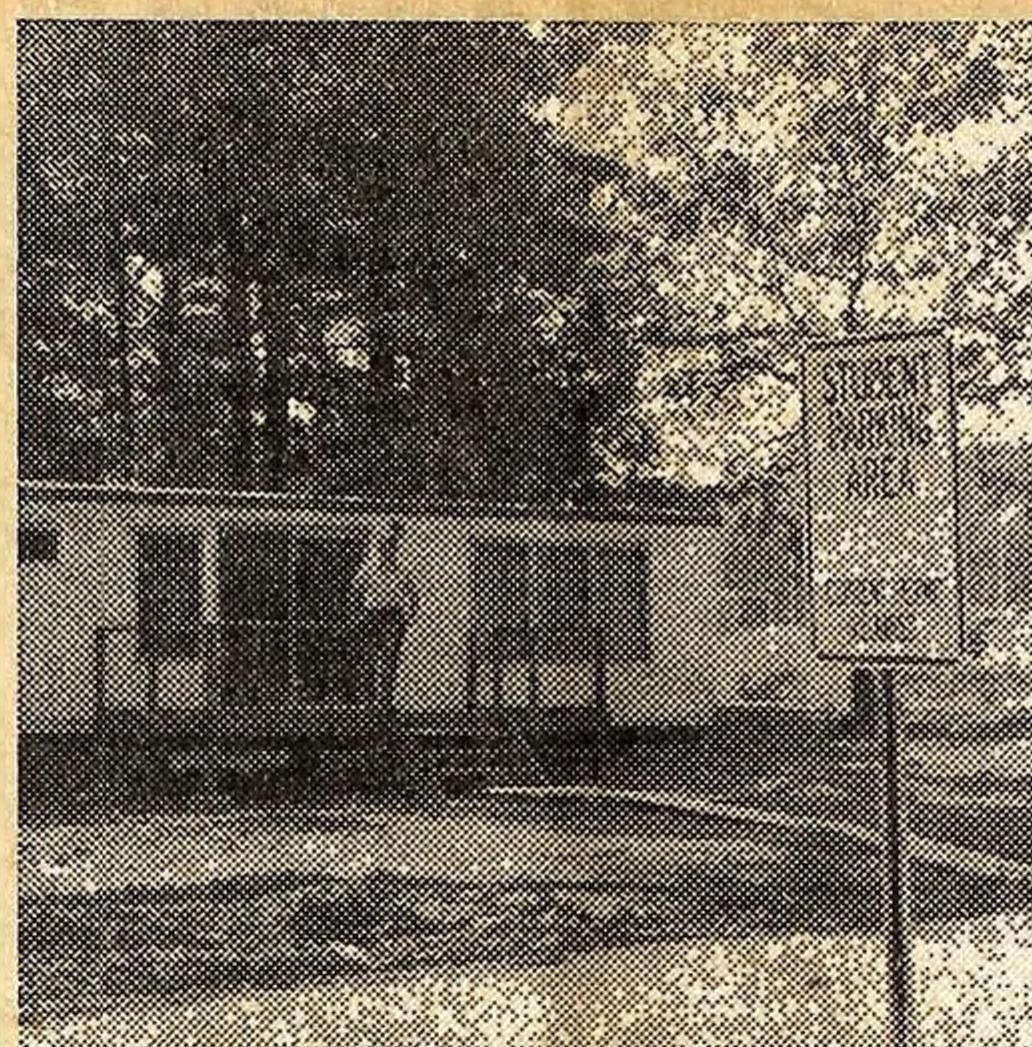
Beech River Assn. Announces New Officers, Missionary

Paul H. Shell, pastor, Parsons First Church, was re-elected to serve as moderator for the Beech River Association during its recent annual meeting at that church.

Elected to serve with him were Wayne Vernon, pastor, Bear Creek Church, vice moderator; and Miss Ruth Carrington, Parsons First Church, Clerk.

Mitchell Bennett, pastor of the Leatherwood Church, Indian Creek Association, will become superintendent of missions in Beech River, Nov. 16. He is a graduate of Georgetown College (Ky.) and Southern Baptist Theological Seminary.

Mobile Unit Serves As Temporary Student Center



Jimmy Joseph, BSU director, is ready to greet students and conduct BSU business in a mobile unit adjacent to the campus at Cleveland State Community college. The unit is viewed as a temporary home for the Baptist Student Center during the design and construction for a permanent building.

The site at Cleveland is on the main entrance road to the campus, Norman Chapel Road. Student parking areas join the site across two streets.

The new student center is being designed by Architect-Engineer Associates, Nashville, and is to be constructed during 1974. According to Glenn Yarbrough, director for the student department, Tennessee Baptist Convention, this building will be a joint project between the state convention and the Bradley Association, J. W. Rymer, superintendent of missions.

Gibson County Association Holds 50th Annual Meet

The Gibson County Association held its 50th annual meeting recently at Trenton's Salem and First Churches. Ken Sparkman is superintendent of missions.

Newly elected officers included: Jerry P. Powell, pastor, White Hall Church, moderator, and Denzel Dukes, pastor, Milan First Church, vice moderator. Re-elected to their posts were J. D. Nowell, a member of Trenton First Church, treasurer, and Hoyt Wilson, pastor, Kenton First Church, clerk.

Joe B. Caldwell Elected Moderator Of Chilhowee Assn.

Joe B. Caldwell, pastor, West Maryville Church, was elected to serve as moderator of the Chilhowee Association, during recent annual sessions in Maryville and Alcoa.

Elected to serve with Caldwell were: Ralph E. Galyon, pastor, East Alcoa Church, vice moderator; Thomas A. Sawyer, layman, Maryville First Church, treasurer; and James W. McCulla, pastor, Rockford Church, clerk.

H. L. Gennoe is superintendent of missions for the association.

Bible Nuggets

"Including Peter"

By T. B. Maston

Professor of Christian Ethics, Retired Southwestern Baptist Theological Seminary

"Now go and give this message to his disciples, including Peter: 'He is going to Galilee ahead of you; there you will see him, just as he told you'" (Mark 16:7, TEV).

These words of the angel or the young man at the empty tomb were spoken to the three women who early Sunday morning had brought spices to anoint the body of Jesus. A "young man" was there instead of Jesus, who had risen. The young man delivered a message to the women for the resurrected Christ.

They were to remind the disciples of his plan, revealed to them previously, to meet them in Galilee. How forgiving, kind, and thoughtful of the risen Christ to add a special word: "and Peter" or "including Peter."

Why the special word to Peter? Why was not the general word to the disciples sufficient? The addition "including Peter" was not because of his importance. It is true that he had been the leader of the twelve. His name is always first in the listing of the Apostles. Also, he was frequently the spokesman for them.

But in recent days he had not been acting like their leader. He had denied his Lord three times, underscoring his denial with oaths. It is true that his heart was broken when he met the eyes of Jesus in the judgment hall (22:61).

"Including Peter," of course, was Christ's way of saying to Peter and to the other disciples that Peter was still considered a disciple. Also, it was particularly important for Peter to meet the Master in Galilee. You will remember it was on the shores of the Sea of Galilee that the resurrected Christ searched the heart of Peter with his probing question: "Do you love me?" repeated three times in different forms (John 21:15-17).

Dyer Association Elects Dills, Re-Elects Other Officers

Nick C. Harris, pastor, Halls First Church, brought the annual sermon to messengers and visitors attending the Dyer Association meeting recently at Halls First Church and Dyersburg Fort Hudson Church. Joe Trybone, pastor, Hillcrest Church, delivered the doctrinal message; and J. O. Smothers, pastor, Finley Church, brought the missionary message.

Officers re-elected to serve the coming year included: Max Walker, pastor, Newbern First Church, moderator; Walter Taylor, pastor, Mt. Tirzah Church, vice-moderator; and Guthrie Dotson, member, Dyersburg First Church, treasurer. Elected to serve for the first time was Robert H. Dills, retired pastor, Hillcrest, clerk.

W. W. Shanklin is superintendent of missions.

The Strong And The Weak

By Dr. Herbert C. Gabhart, President, Belmont College, Nashville

Background Scripture: Romans 14; I Corinthians 8:1-11:1

Scripture Lesson: Romans 14:1-4; I Corinthians 8:7-13

Disputes have been far too frequent within the Christian fellowship during the centuries since Christ. Many churches have been divided when attempting to require unanimity among its members. In many cases the differences have been over secondary issues. However, regardless of the issues, each side has tended to say regarding the other, "There are only two sides, my side and the wrong side." It is possible for each side to be partially right and maybe one more than the other, in beliefs and yet be wrong in attitudes. And so at this point we touch base with our lesson.

Who are the weak and who are the strong?

Paul in writing to the Christians at Rome and at Corinth divided them into two groups: the weak and the strong. Even though the two churches were quite different, they had some things in common.

(1) Who were those called "weak?" The weak brethren in the churches were those who might be called legalists, unstable, over-scrupulous and easily tempted. In this particular scripture setting they were more particularly those who would not eat meat offered to idols. They were vegetarians. They felt that the eating of such meat was defiling. They were also those who regarded the first day of the week as being invested with the restrictions of the Jewish sabbath. In this respect they were legalists. It is fair to say that the weak were those Christians immature in their faith, overly sensitive about minor things and overzealous in trying to straddle the fence.

(2) Who were those called "strong?" The strong were those whose faith overrode any feeling that the eating of meat was wrong. They had faith which would permit them to eat all things because the Lord had made them clean. They believed that there is nothing from without which defileth a man, but that which cometh from within (Mark 7:15 f). The strong were also those whose knowledge and heart-persuasion that Jewish distinctions of meat and the sabbath were not of the Christian dispensation. They believed that every day is God's day and therefore to be used to his honor and glory as well as the first day of the week.

How are the strong to treat the weak?

Negatively, the strong are not to look condescendingly upon the weak. They are not to become a stumbling block, not to set at nought the efforts and faith of the weak. They are not to offend by making fun of the

conscientious scruples of the weak. They are not to criticize the language nor the way a weak brother may pronounce "shibboleth." They are not to withhold fellowship. There shall be no doubtful disputations.

Positively, the strong are to welcome warmly the weak. God has welcomed them. They are to "follow after the things which make for peace and things wherewith one may edify another" (Rom. 14:19). Just because the strong have a strong conscience which does not get bogged down in the minutiae of legalism, that does not eliminate the rights of others. Thoughtfulness and forbearance must characterize the strong (Rom. 14:9-11). Compassion should take the place of contempt and condescension toward the weak.

How are the weak to treat the strong?

It must be borne in mind always that there are always two sides to every issue and both sides bear a responsibility to each other in matters of disputes and misunderstanding. Even though the burden may rest upon the strong, the weak are not immune nor freed of responsibility. The weak are not to judge the strong. Judgment belongeth to God. God is the master of both. He alone has the right and the ability to judge.

How are the weak and the strong to treat each other?

Even though there may be a strong diversity of beliefs between the strong and the weak, there should be no diversity of attitudes one toward the other. The Christian responsibility is the same at this point even though the capacity and ability to accept the responsibility varies.

If the strong bear the infirmities of the weak, they are not removing from the weak all responsibility of the weak in the discharging of his Christian duty. There are three great principles of the Christian life which apply here.

First, there is the principle of Christian charity. Where differences exist among fellow-Christians in details of worship, doctrine, or practice, charity should also exist. Christians should be as charitable one toward the other as they desire that God should be charitable toward them.

Second, the principle of self-denial should always be practiced: "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13), for, "The kingdom of God is not meat and drink (Rom. 14:17).

Union Donates \$5,000

In Blood For Micki Simmons

A one-day blood drive at Union university has resulted in over \$5000 in donations. Sponsored by the Student Government Association, the drive was held in honor of Micki Simmons, seven-year-old daughter of head basketball coach Jim Simmons. Micki is seriously ill and receiving treatment in St. Jude's Hospital in Memphis.

"The student turnout was tremendous," said Jimmy Cagle, SGA president and coordinator for the event. "We had 143 students donate a pint of blood and 36 others tested but were not allowed to give for medical reasons."

According to Keith Kunkle of St. Jude's, one of the supervisors of the blood drive, a turnout of 10 per cent on a college campus is normally very good. Union had a turnout of 16 per cent.

The current cost of blood at \$35 a pint places a \$5,005 tag on the effort of the Union students, Kunkle stated.

Eight Tennessee Churches Aided By Interior Design Service

Eight Tennessee Baptists churches have received the service of the Baptist Sunday School Board's Church Architecture Interior Design Consulting Service during the 1972-73 church year, according to Rowland E. Crowder, department secretary.

In its first year of operation, the service was provided to 39 Southern Baptist churches, with an additional 13 churches being helped before and after the past church year. The interior design project was initiated on a cost recovery basis by the board of trustees meeting at Glorieta Baptist Conference Center.

Tennessee churches using the interior design service included: First Baptist Churches of Bemis, Church Hill, and Flintville; John Sevier Church, Knoxville; Litz Manor Church, Kingsport; Holly Grove Church, Bells; Bellevue Church, Memphis; and East Commerce Church, Lewisburg.

Third, the principle of Christian independence should always be in evidence and in practice. The independence of the Christian is the correlative of his dependence. He is dependent upon Christ, therefore he is independent of external circumstances. God alone is lord of the individual's conscience.

The purpose of the Gospel is not to divide but to unite. It is for the perfecting of the saints, the strengthening of the weak, the mutual building up of character. Knowledge, wisdom and maturity are not for arrogance, pride and sophistry; they are for the purpose of providing guidance, assistance and strength in Christian service one toward another.

Tennessee News Briefs

In the Concord Association, Third Church held ordination services for **Kenneth Brewer** and **Jimmy Duggin**. The Woodbury Road Church observed homecoming recently with dinner and special services. Former pastors attending were **Howard Davis** and **J. H. Harvey**.

J. S. Johnson, audiovisual production consultant for Broadman Press since 1970, has been named editor of inspirational books in the Broadman products department of the Baptist Sunday School Board. A native of Tennessee, **Johnson** is a graduate of Mississippi College, Clinton; and New Orleans Baptist Theological Seminary. Prior to joining the board's staff, he served as superintendent of missions in Mississippi.

REVIVAL RESULTS

Bill George, Northside Church in Milan, with the evangelist for services at Toone Church in Toone. **Perry Allen**, Jackson, was music director. **Jerry Foust**, pastor, reported that there were 10 professions of faith, two by letter, and three rededications.

In the Holston Association, revival services were held at Calvary Church, Kingsport, with **Larry R. Weaver**, Diboll, Tex., serving as evangelist. Music was under the direction of **Tom Elam**, Euclid Avenue Church, Bristol, Va. **Edward D. Johnson** is pastor. The Bloomingdale Church held revival services with **Rich Liner** as evangelist. **Boyce Evans** was the evangelist for services at Temple Church, Johnson City. Music was under the direction of **Gene Chappel**. **Don Strother** is pastor at Temple. A youth directed fall revival was held at Lynn Garden Church recently. **Carl L. Strickler** is pastor.

Several revivals were reported in the Chickahowee Association recently. Keeble's Chapel had revival with **Elzie Bryant** serving as evangelist. Pastor **Arthur Ridge** reported seven professions of faith, five baptisms, and several rededications. There were five professions of faith and 40 rededications following revival at Mount Carmel Church. **Dennis Robison** and **Clifton Hearon** were the evangelists. **Bill Dixon** is pastor. Macedonia Church was led in revival by **Kenneth Sullivan**. **Harrison Hill** is pastor. Calvary Church had revival last month with **David McMahan** as evangelist. **Fred O. Panton** is pastor of the church.

Over 5,100 decisions for Christ were registered in the Mid-America **Richard Hogue** Crusade held in the Memphis Coliseum, Oct. 21-28. Sponsored by over 300 local churches, the interdenominational effort was on the largest scale of any crusade in over two decades. **Adrian Rogers**, pastor of the Bellevue Church in Memphis, served on the Crusade Executive Committee.

The Alta Loma Church, Madison, broke ground for new preschool and children's building recently. It is the second building addition for the church in four years. The project involves new church offices, grading and paving, and updating existing facilities. **Lloyd Bardowell** is pastor.

Kirkland Church, William Carey Association, ordained **Ronnie Massey**, Sunday, Nov. 11. **Russell Flatt** is pastor of the church. A former pastor, **Franklin Cobb**, was asked to deliver the ordination message.

Allene Sabens Tatum, Book Store Division of the Baptist Sunday School Board, has been named advertising production coordinator in the division's operations department. A native of Nashville, she has been employed at the Board since 1951.

Scenic Hills Church, Memphis, ordained **Joseph Belluomini** and **Larry Lucas** as deacons this month. **William E. Burney** is pastor of the church.

LANNOM, NORTON CONTRIBUTE (Continued from page 1)

ganization which led to more than just one training group. Additionally, he helped present the two adult quarterlies, two youth quarterlies, and two junior quarterlies to Tennessee Baptists.

"I have seen many changes in the names and format of our periodicals," secretary Norton stated. "But at the heart of all the changes there has still been the clear aim —training in church membership."

Dreams Of Active Church

Envisioning his hopes for the future, Norton said that he would like to see the lights on in every church in the state on Sunday night. "To me a dark church house is a symbol of failure and evidence of surrender to the influence of Satan. It is a depressing picture which breeds pessimism. It indicates hopelessness."

His theme of "Church: the Sunday Night Place," has become a familiar term to Tennessee Baptists during the past two years. The total emphasis of this plan is to make each church the Sunday night place for worship, training, and fellowship.

Through World War II, and through the Korean and Vietnam conflicts, these two Christians, dedicated to their profession and to their Lord, have served Tennessee Baptists from the time of the explosion of the first A-Bomb to the present age of space exploration. Through prosperous economic times and bad, they have "weathered the personal and professional storms of life."

The Tennessee Baptist Convention in its Memphis meeting will honor these two worthy servants and their service as meritorious and "above and beyond the call of normal duty."

LEADERSHIP CHANGES

In the William Carey Association, **Fred Brown** is the new pastor at New Grove Church. He resides in Ardmore and has done state mission work in Alabama.

Walter R. Bryant has resigned after serving as pastor of West Memorial Church and Rockey Springs Church, Hardeman County Association. He has served the West Memorial Church for over 50 years and the Rockey Springs Church for 38 years, preaching the first and third Sundays and second and fourth Sundays, respectively. He plans to continue as pastor at Enon Church where he has preached afternoon services for 49 years. He is 84 years of age. In the same association, Hornsby's new pastor in **Danny Bullock**; and New Bethel's pastor is **Rob Pelkey**.

In the McMinn Association, **Bob G. Rouse** has accepted the call to serve as pastor of Central Church in Athens. A native of Missouri, he attended Memphis State University, Union University, and Middle Tennessee State University. He received his doctorate from Mississippi State University. Prior to coming to the Athens church, he served on the staff of Tennessee Wesleyan College.

New pastors in the Fayette Association include: **David Goode**, Feathers Chapel Church; **Thurman Shutt**, Mt. Moriah Church; **Clarence Gwin**, Shady Grove Church; **Don Evans**, Williston Church, and **William Barnes**, Rossville Church. Resignations announced in the association included: **Virgil Howell**, pastor, Mt. Olive Church; **Paul Barkley**, pastor, Liberty Church.

Staff changes in the Cumberland Association included: the resignation of **John B. McCommon** from the Erin Church; the resignation of **Carl Marshall** from the St. Bethlehem First Church; and the resignation of **Billy Moreland** from the Pleasant View Church. **Wallace Hester** is the new pastor of the New Canaan Church. He was ordained last month by his home church, Pleasant View.

New pastor in the Grainger County Association are: **R. C. Harless** at the Buffalo Church; **David Arwood** at the Byerley's Chapel; **Mike Haley** at Calvary Church; **William B. Walker** at Elm Springs Church; **George Jonson** at Mitchell Springs Church; **Leonard Brooks** at Locust Grove Church; **Dwayne Kinsler**, Noeton Church; and **Jay Brady** at Tampico Church.

Former Tennessean **Carl L. Whittimore** has accepted the call of the Lakeside Church in Lakeland, Fla. where he will serve as minister of education. He is a graduate of Belmont College and received a Master of Religious Education degree from Southwestern Baptist Theological Seminary in July. He was a summer youth worker at First Church, Hendersonville.

West German Baptists Adopt 'Open-Air' Baptisms

LANGESUND, Norway—When the churches in West Germany's Ruhr area had their first simultaneous evangelistic crusade five years ago, public "open-air" baptisms were almost "unthinkable," according to Gunter Wieske, chairman of the European Baptist Evangelism Committee here.

West German congregations, however, are becoming more open in professing their faith in Christ, Wieske said in a report in European Baptist Press Service.

When a Baptist layman offered facilities near a small artificial lake as a site for a youth rally, 800 to 1,000 young people came. Six young Christians gave testimonies before being baptized in the lake.

The change in the traditional German Baptist approach continued when nine young converts applied for baptism at a youth camp.

Two churches, one known for reservations regarding the necessity and meaning of baptism, Wieske reported, met on the shores of a lake for public baptism of members of their congregations. Many had the impression that the "good, fresh wind blowing over them" was "a symbol of the renewing spirit of God," Wieske said.

"Today public demonstrations of our faith are becoming more and more normal," says Wieske. "God is changing the churches. Pray with us that this may continue!" (BP)

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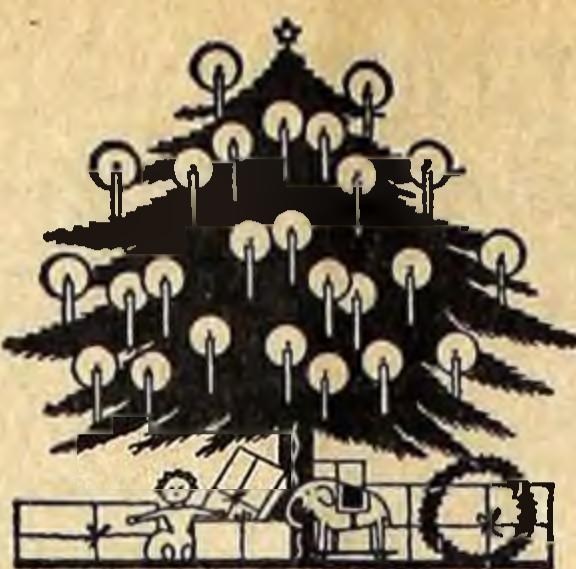
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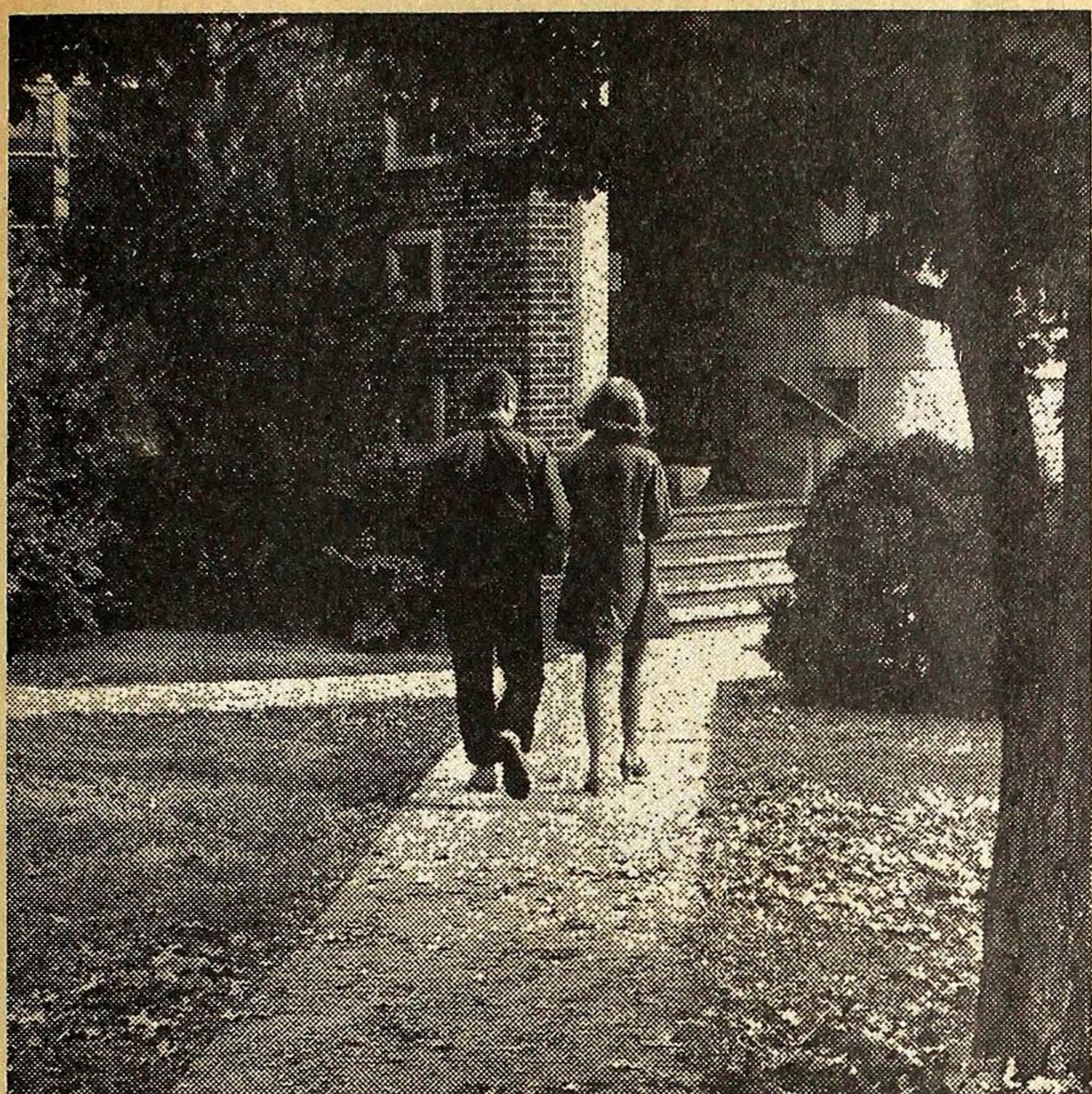
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**Disciples Assembly Elects
First Woman Moderator**

CINCINNATI—A Little Rock attorney and insurance underwriter has become the first woman Moderator of the Christian Church (Disciples of Christ).

Dr. Jean Woolfolk, 52, was unanimously elected here at the denomination's biennial General Assembly. She will serve a two-year term as the top non-staff official of the 1.4 million-member Church.

She succeeds Dr. Walter Bingham of Louisville, the first black Moderator.

In the Christian Church, the Moderator exerts considerable influence, presiding at assemblies and at meetings of the standing General Board. The top staff executive bears the titles of president and general minister.

Dr. Woolfolk has long been a national leader in the denomination. She headed a 16-member committee that worked out a new structure and is completing a new constitution.

She was the sole nominee of a 32-member committee charged with suggesting candidates for the Moderator's post. (RNS)

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Southern Baptist Professor Speaks For Conscientious Objectors

NASHVILLE—Though Southern Baptists have some people who speak prophetically, "my own denomination won't even say it's for amnesty" for conscientious objectors who fled military service during the Vietnam War, Henlee Barnette, professor of ethics at the Southern Baptist Theological Seminary, Louisville, Ky., said here.

Lamenting that Southern Baptists waited until "it became safe to do so" to take a stand for racial justice, Barnette said, "If our 12 million people (Southern Baptists) would take a stand for amnesty, it would make a great difference in this country."

One of several speakers at an Interfaith Consultation on Amnesty at George Peabody College here, Barnette said he is a "selective conscientious objector," adding, "We were all against Hitler and Nazism. There was a vast difference between that war and the Vietnam conflict," he said.

The seminary professor and author said one of his own sons "resisted the draft and refused to participate in the Indochina War." Barnette quoted his son as saying, "When faced with the choice of taking human life unjustly or leaving my country, perhaps forever, I did not hesitate to do the latter." Barnette's son and daughter-in-law were granted residence in Sweden.

Another son was a captain in the U.S. Air Force who served honorably with tours in Vietnam. Barnette said both of his sons showed courage to stand by their convictions.

Noting that "Baptists have always been patriotic Americans," Barnette said most Baptists supported the Revolutionary War "because they were a persecuted group and had a goal of freedom."

He continued, "We have some people in our denomination able to perceive when politicians are leading us into unjust wars. Politicians ought not to be given blank checks."

His comments were made during a question and answer period following the professor's discussion of theological and ethical dimensions of amnesty. He was joined on the program by George Edwards, professor of New Testament from Louisville Presbyterian Seminary, who discussed "An Amnesty Hermeneutic."

Southern Baptists have not taken a firm stand on amnesty in convention since 1946 when they passed a resolution urging the President of the United States and the military authorities to "grant amnesty at the earliest possible moment to the conscientious objectors still held in camps or prisons." Later another SBC resolution simply called on Southern Baptists to individually study the amnesty question and make personal decisions on it.

At the 1972 SBC annual meeting in Philadelphia, a resolution on amnesty was

passed noting that "many young men, some because of religious beliefs, have conscientiously opposed this (the Vietnam) war to the extent of going into exile in foreign countries to avoid the draft that supports the war . . ."

The resolution further stated, "We urge Southern Baptists to study carefully and prayerfully, in the Spirit of Christ, the various amnesty proposals, including the post-World War II policy of considering individual amnesty cases on their merits, and other methods of reconciling Americans within our boundaries with those who have chosen exile, in order to ensure justice for all . . . It further resolved that Southern Baptists be urged to communicate their views to their legislative representatives and the President." (BP)

Three Churches Accepted In Knox Association

Ruggles Ferry Church, East Sunnyview Church, and Copper Ridge-Majors Road Church, were accepted into the Knox County Association after recommendation from the Executive Board at recent annual sessions in Knoxville.

Clarence E. Jett, superintendent of missions, reported that the associational offices have been relocated and are now at 521 N. Broadway in Knoxville, 37917.

In associational business, John Holland, pastor, Salem Church, was elected to serve for the first time as moderator. Wayne McMillan, pastor, Grassy Valley Church will serve as vice moderator; and McKnight Fite, pastor, Arlington Church, will again serve as treasurer. The new clerk is James Robertson, pastor, Salem Church.

Sessions were held at the West Lonsdale Church and Wallace Memorial Church, Knoxville.

Lot Given To Build Home For Furloughing Missionaries

The Hardeman County Association, meeting in annual session at the Grand Junction and Pocahontas First Churches, voted to accept a lot given by Miss Willie Margaret Johnson, Bolivar First Church, for the purpose of building a home for missionary families to live in during their year of furlough.

Fulton Robertson, superintendent of missions, reported that John D. Skiles and Claudie Hammers were elected to serve for the first time as moderator and vice moderator, respectively. Skiles is pastor of the Middleton First Church, and Hammers serves the Porter's Creek Church. Re-elected to second terms were Joe C. Fulghum, Bolivar First Church, and William R. McCommon, Grand Junction First Church. They will serve as treasurer and clerk, respectively.

McMinn Association Elects Two Laymen, Two Pastors

Two laymen and two pastors were elected to offices in the McMinn Association this year during recent annual sessions. J. Will Foster, a member of Athens First Church, was elected moderator along with layman Gene Sadler, a member of the same church, who will serve as treasurer. Pastors elected were: Fred Wohlwend, Englewood First, vice moderator, and F. H. Patterson, Brookhill Church, clerk.

The Temple Church was reinstated under the name of Pope Avenue Church.

Dillard Brown is superintendent of missions for the association.

Concord Association Re-elects All Officers

Thomas Bryant, superintendent of missions for the Concord Association, reported that all officers for the association were re-elected during the recent annual sessions. Messengers gathered at Mt. View Church, Antioch, and Southeast Church, Murfreesboro.

Officers included: James Davis, pastor, Mt. Hermon, moderator; G. W. Davenport, pastor, Barfield Church, vice moderator; Harry Kellogg, pastor, Smyrna First Church, treasurer; and Mrs. Ray Hawkins, member, Maney Avenue Church, clerk.

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Madison-Chester Association Observes 50th Anniversary

Madison-Chester Association of Baptists observed their 50th anniversary as an association this year in sessions at the Unity Church, Henderson, and Bemis First Church.

Organized in 1923, the first meeting was held with the Pleasant Plains Church in 1924. The first moderator was R. E. Guy, and the first associational missionary was Joseph T. Carter.

Special features at the sessions included a visual presentation of the past and present of churches and associational leadership, and a challenge of the needs and opportunities for service.

Trevis Otey and Pat Kough were elected to serve as moderator and vice moderator respectively. Otey is pastor of Jackson First Church, and Kough serves as pastor of Bemis First Church. Re-elected to serve as clerk was John Myers, a member of Parkview Church in Jackson.

Thomas Lewis is superintendent of missions.

E. Lowell Adams Elected Moderator Of Shelby Association

Messengers to the 69th annual session of the Shelby County Baptist Association met with the Ardmore Church and the Glen Park Church recently.

E. Lowell Adams, pastor, Graceland Church, was elected moderator; and Emmett Wade, minister of education and music at Germantown Church, was elected vice moderator. Both will serve in the offices for the first time.

Re-elected was James E. Humphreys Jr., pastor, Forest Hill Church, clerk and treasurer.

Resolutions were adopted dealing with prayer for our nation in difficult times; opposition to Senate Bill 505 dealing with pari-mutuel betting and gambling; and a call for a commitment to morality and opposition to pornography and obscenity.

The annual sermon was delivered by Bob R. Agee, pastor, Ardmore. Gene Gafford, pastor, National Avenue Church, brought the doctrinal sermon. E. Gordon Crocker is superintendent of missions.

Mrs. Lowell C. Alexander Dies

Ruth Lea Alexander, wife of Lowell C. Alexander, former minister of music and education at Union Avenue Church, Memphis, died Oct. 18 at Forsyth Memorial Hospital, Winston-Salem, N.C. Burial was at Fulton, Ky.

A native of Lebanon, Mrs. Alexander graduated from Cumberland University. Before she entered New Orleans Theological Seminary she traveled widely as a Chautauqua speaker.

The Alexanders were married while both were students at the seminary. They celebrated their 46th wedding anniversary on Sept. 9.

Alexander became secretary of the Church Music Department, Louisiana Baptist Convention when he left Union Avenue Church and served in this capacity until his retirement in 1966. They moved to Nashville where they lived for five years and were members of First Baptist Church, Nashville.

Survivors in addition to her husband include a son, Jack, and a grandson, both of Winston-Salem.

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A special refresher course for registered nurses not now working in a related health profession will be offered at Union University during the winter term, according to Mrs. Isabel Neely, chairman of the department.

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Deadline for application is Dec. 12, with registration being held on the first day of class, Jan. 7. Mrs. Neely stated that the program will be adjusted to meet the needs of the individual applicant.

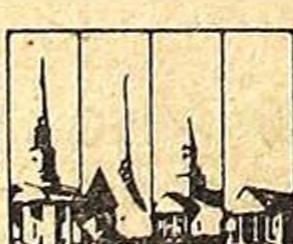
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Seminary Student Pushes For Seniors' Ministries

LOUISVILLE—When a group of students, led by 23-year-old Gary Cook at Southern Baptist Theological Seminary here, decided to undertake a class study of what Southern Baptists are doing in ministering to senior adults, they never dreamed it would blossom into a full-fledged convention study of the situation.

A second-year master of divinity student with a long-time involvement in senior adult work, Cook said he never expected the class project to lead to a resolution at the 1973 Southern Baptist Convention in Portland.

A member of the Walnut Street Baptist Church, Louisville, Cook is director of activities for nearby Baptist Towers, a senior adults home ministered to by the inner-city congregation.

Cook, a native of Little Rock, Ark., also organized a senior adults Vacation Bible School at Walnut Street Church which averaged 75 adults attending.

Greater Ministry Needed

As a result of their study, Cook and his Southern Seminary colleagues concluded that the convention could be doing a great deal more in ministering to senior adults.

They contacted Albert McClellan, asso-

ciate executive secretary and program planning secretary of the SBC Executive Committee and asked what they could do to help strengthen the senior adult ministry among Southern Baptists.

McClellan outlined several ways of getting SBC attention, including proposing a resolution at the annual convention. The youth decided on this course.

Cook attended the 1973 Southern Baptist Convention in Portland where he presented a resolution "urging" our churches to creatively seek to meet the needs of senior adults."

His resolution pointed out that from 1900 to 1970 the percentage of citizens in the United States over 65 years old has risen from approximately four per cent to ten per cent.

Survey Called For

The resolution, passed by the Southern Baptist Convention, also proposed that "the convention's Executive Committee do a feasibility study on the need for a major survey of present and future ministry to and with senior adults and to take appropriate action."

The committee asked Leonard E. Hill, managing editor of the "Baptist Program,"

to find out what is being done among state conventions, SBC boards and commissions in the area of senior adult ministries.

Hill's report, submitted to the committee at their September, 1973, meeting indicated "very little is being done by SBC agencies and state Baptist Conventions to specifically meet the needs of elderly persons."

Cook attended the September meeting and noted for the Executive Committee areas of action where he hoped the resolution on senior adults would gain results.

Senior Adult Missions Urged

"Programs of mission work for senior adults should be initiated, and just as much emphasis should be placed on the senior adult program as existing programs. The Peace Corps and VISTA effectively use many senior citizens," Cook said.

SBC President Owen Cooper said in his Portland address to the SBC that an estimated 80,000 Southern Baptists reach retirement age each year. Of this number 975 could be reached annually for two or three years of service in some type of mission work, Cooper said.

Cook worked with senior adults while a student at Baylor University, Waco, Tex., serving as director of a nursing home ministry for the campus Baptist Student Union. He was chairman of the senior members' committee at Seventh and James Baptist Church, Waco, and began the XYZ (eXtra Years of Zest) Club for senior adults. (BP)

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Cottrell has been a deacon in the Belmont Heights Baptist Church since 1948 and has held virtually every official leadership position there. He was for six years a member executive committee of the Sunday School Board of the Southern Baptist Convention, serving as chairman for two years.

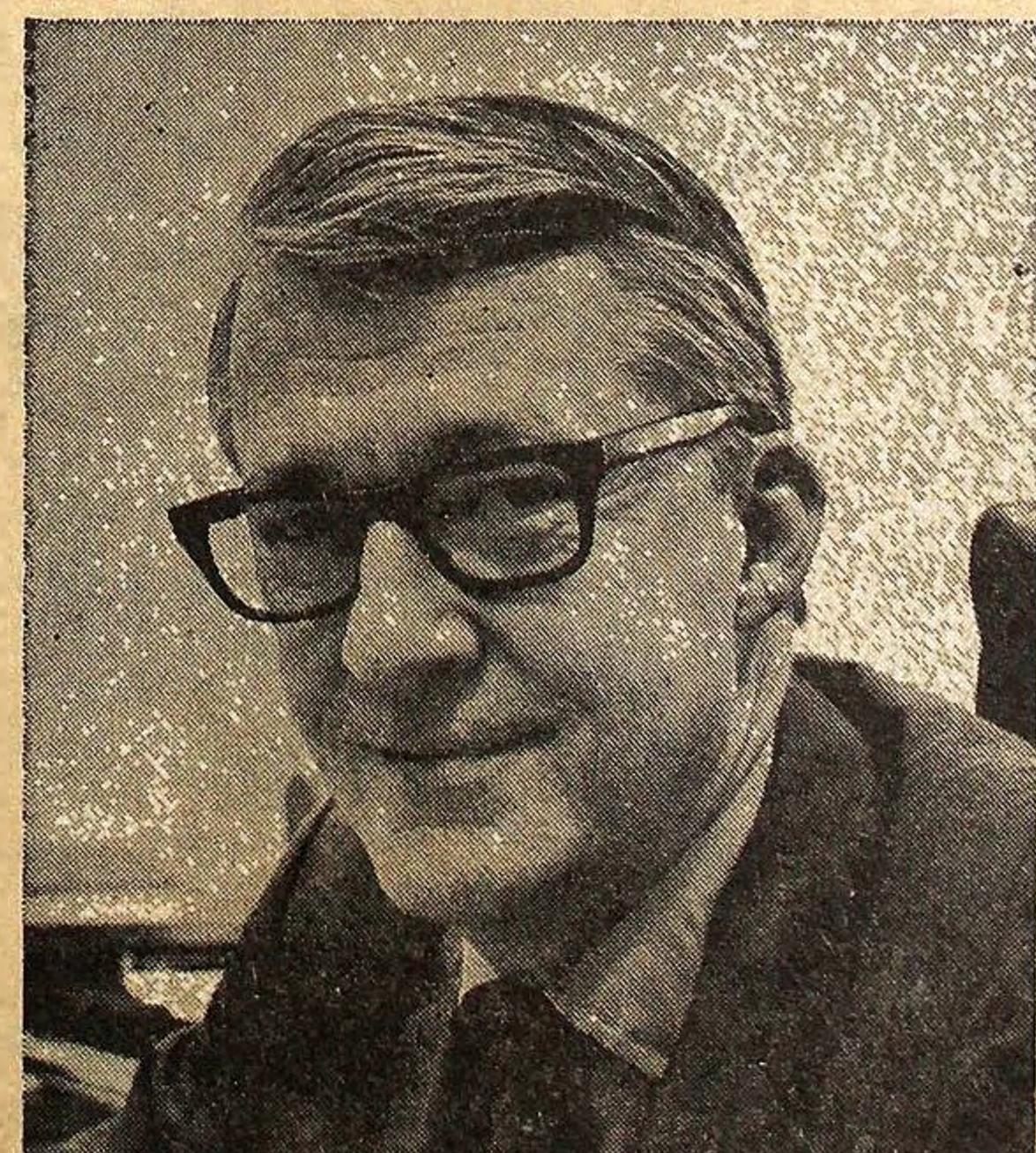
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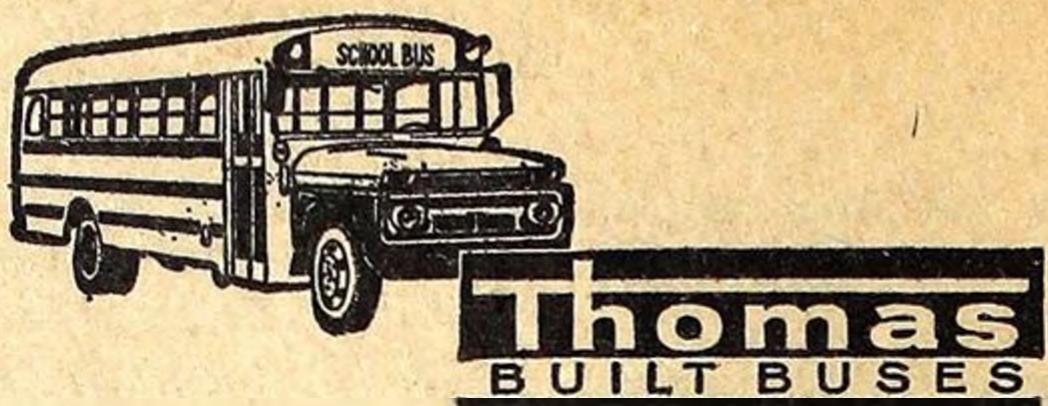
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While attending the Tennessee Baptist Convention, John Cottrell may be contacted at the exhibit booth or at the Holiday Inn, Poplar Street at I-240. Telephone: 682-7881.





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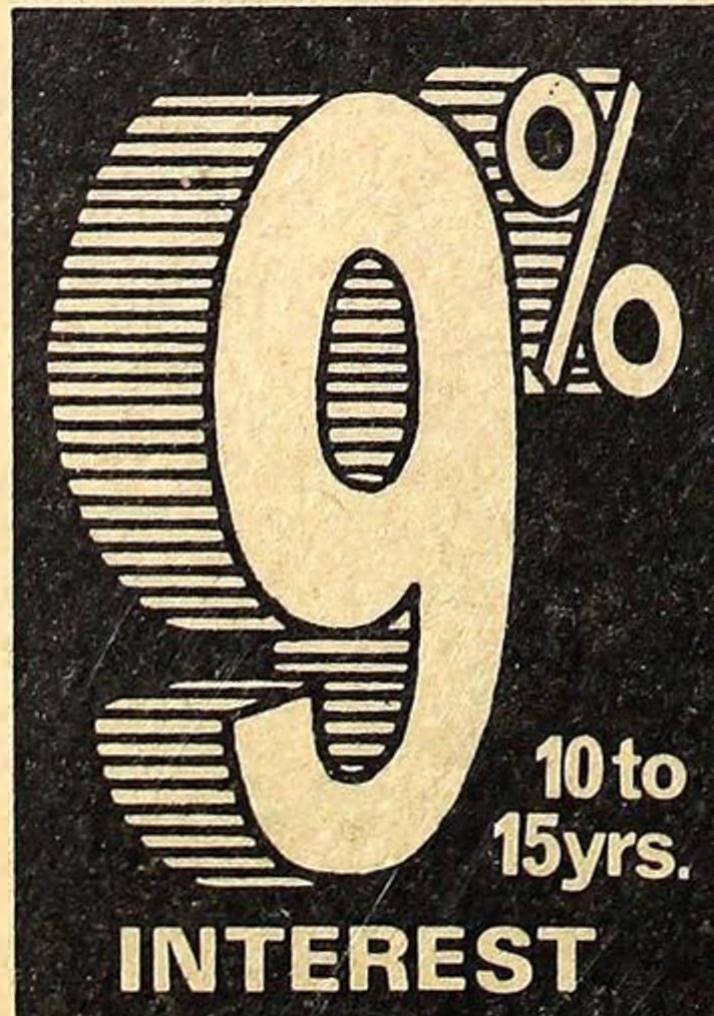
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Children's Homes

Open The Door For The Ravens

By James M. Gregg
Executive Director-Treasurer

I heard of a widowed mother and her only child, a little boy, who were in desperate financial need. It was in the dead of winter and they were without fuel, food and funds. The mother realized that the only way to keep her son from freezing to death was to put him to bed. But first she read him a Bible story. It was from I Kings 17:5-6 about how when Elijah was camped beside the brook Cherith, the ravens directed by God brought him bread and meat each morning and evening and he drank from the brook. "God will take care of us," she said. The boy was so impressed that he said, "Oh mother, I'll open the door so the ravens can come in." Since it was about as cold on the inside as outside she allowed her son to open the door.

A Christian businessman passing the house soon afterwards saw the open door on such a cold night and went in to investigate. Seeing the plight of the mother and son, he supplied all their needs.

God has not sent the ravens to feed our children, but I believe if it were necessary He would. However, I have seen as great a miracle performed in the lives of many homeless children and in their support by Christian people. Thank you, Tennessee Baptists.

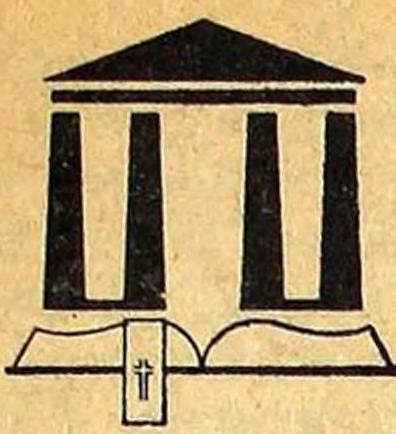
Vignettes Of History

By W. Fred Kendall

Women played a great part in many of Tennessee Baptist Churches long before the liberation movement. The Tennessee Baptist Convention was going to meet in Columbia in 1888. They had built a new church building. Stacey Lord, by special permission, related to the Convention what the ladies of the church had done to get ready for the Convention. The young ladies especially had been active. They had purchased, on their personal credit, carpet for the floor of the church. With their own hands they had fitted and nailed it to the floor, completing the task as eleven o'clock the night before the Convention began.

He appealed to the brethren to help these ladies and they showered the secretary's table with dollars and gave \$53.60. Pastor W. C. Grace told how the ladies had first paid for the work in breaking the ground, for the laying of the foundation, with money raised by the Ladies' Society of the church.

It was at this Convention that the Women assembled in a meeting and organized the Woman's Missionary Union Convention of Tennessee. So women were already showing what a great contribution they could make to the churches in 1888.



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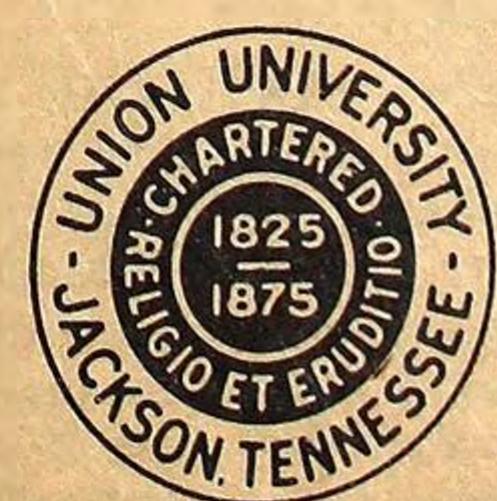
Approximately 35 percent of the alumni of Union are engaged in teaching professions, with 23 percent having careers in business and 17 percent serving as ministers. The remaining 25 percent are doctors, bankers, attorneys, engineers, farmers, housewives, government workers and are in a host of other occupations.

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FOLLOWING JESUS' EXAMPLE

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

Basic Passage: John 1:29-51

Focal Passage: John 1:37-49

The idea in this lesson is that we should follow the example of Jesus in witnessing. Of course, he is the perfect criterion in witnessing. It seems very simple but it was so effective.

Jesus had no tricks. He was straight-forward and frank. He never pretended that discipleship would be easy. In fact, He made it so exacting that many who were following Him for the loaves and fishes turned back at the peak of His popularity. In this development of this crisis He even turned to His closest disciples and inquired if they were contemplating turning back.

It is interesting to note that He approached Nicodemus and the woman at the well so differently. One was a highly esteemed moral and religious leader. He was approached on the basis of his Old Testament background and his character. His sins were not so glaring and offensive but he needed to be born from above as well as the flagrantly wicked. The woman at the well was a notoriously immoral character and was obviously very thirsty for the water of life or righteousness and forgiveness. Jesus took thirst for natural water as a base for turning her attention to the water of eternal life. He made her confront her sinful life to bring her to conviction.

Jesus Alertly Sensitive To Real Interests
John 1:37-39

Jesus was aware that two men were following Him as He journeyed and sensed that they must have deep interest in Him. He turned to them, asking what they were seeking.

They answered immediately that they wanted to know where He was staying. Jesus invited them to come along with Him to His place of abode. They accepted the invitation and spent a day with Him. One can well imagine that meaningful day and the profound impact it had on their lives.

Jesus Sought Out People
John 1:43-44

Jesus made it clear that He had come to seek and save that which was lost. That is exactly what He did. The case of Philip is a concrete example. Frequently He met people on His journey and often they came to see Him but He did not hesitate to seek people wherever they were.

People who are in God's will and have prayerful concern for lost people will be led to go where people are. A faithful pastor

once said in our hearing, "If you want to catch fish, you have to go where the fish are."

Jesus Inspired New Converts To Win Others
John 1:40-42, 45-49

Andrew was led to be a disciple of Jesus due to a witness of John the Baptist. He went and brought his brother, Simon Peter, to Jesus. The Lord named him Cephas which means a stone, the same meaning as "Peter". It was very prophetic as to Simon's transformation under the ministry of Jesus.

Philip goes out and finds Nathanael and tells him the good news that Jesus of Nazareth is the Messiah. Nathanael is amazed that such a person could come out of Nazareth. Philip urged him to come and see for himself. Upon seeing Nathanael approaching Jesus said, "Behold an Israelite in whom is no guile". Nathanael is surprised that Jesus should know him. Jesus replied that He saw him when he was under the fig tree. Nathanael confesses that Jesus is the King of Israel.

Various types in different ways and under different circumstances have effective testimony to Jesus the Christ. Jesus can use all real disciples as witnesses, regardless of the talents they may possess.

The first impulse that comes from the

Thomas W. Pope Elected Moderator Of Fayette Association

The Fayette Association accepted two new churches into its fellowship during the recent annual meeting of the association. First Church, Hickory Withe; and Braden Church, Marlin Adams, pastor, were accepted, according to Raymond Hollaway, superintendent of missions.

Officers elected to serve for the coming year included: moderator, Thomas W. Pope, pastor, Somerville First Church; treasurer, and clerk Mrs. Latton Watson, member, Gallaway First Church. The association is without a vice-moderator at the present time.

new birth is to share the good news with others. In fact the newly-born child of God will want those who have not had the conversion experience to have it immediately.

A great chain reaction needs not only to start but to be sustained until every person on earth at least knows about this glorious news. It is the greatest movement of all history. It will make an everlasting difference to millions.

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From the Executive Secretary

By Ralph Norton

The Convention year of 1973 has ended and the Centennial Year of 1974 has already begun. We're tremendously excited about the plans for this special celebration, and we hope that every Baptist across our state will become involved in the programs which are planned for our Centennial Year.



Norton

We have reason to believe that we will attain high goals for 1974. As we reflect on the reports which we have seen and heard this week, we pause to give thanks for the progress which has been made in almost every area of our work during the year of 1973. We believe this trend was established by the cooperative efforts of the individual members of our churches as we sought and relied upon God's leadership.

Let me say again that I am personally grateful for the spirit of enthusiasm which is evident everywhere in our state. This is most encouraging, for if God's people are joyous as they labor together, their efforts will have a greater impact on those whom they are endeavoring to reach with the message of Christ. And may we strive to keep uppermost in our plans for 1974 that our supreme task is that of evangelizing, not only in our state, but throughout the world. This is our privilege and our challenge—we can't afford to do less than our best!

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On Matters of Family Living

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



Scores Hiding Reality Of Death From Child

The American attitude toward death is much like the Victorian attitude toward sex, University of Minnesota sociologist Robert Fulton observed at the annual convention of the American Association for Health, Physical Education and Recreation.

"We're trying to weave a concept of 'no death' for children . . . but denial and disguise of death leads to all sorts of psychological and sociological problems," warned the director of the university's Center for Death Education and Research.

Even the death of a grandparent usually takes place in a hospital or nursing home, far from the child's everyday orbit, and is likely to be minimized to avoid upsetting the youngster. The child is shielded from the reality of death, often told that a relative or friend has gone away on a trip. Every effort is made to "spare" him the disturbing knowledge that human beings die.

Fulton described the experience of a college girl who received a call from her mother that began "Dear, Daddy's dead. But don't come home because I know you have to worry about your exams. Besides, I had him cremated this morning." The conversation ended on a cheery note: "See you at Christmas!"

The television set has become the source of most of the children's only experience with death concepts, pointed out the specialist. Two views of death are communicated: death as a fantasy, a subject for entertainment—and death as it is shown on news shows, "something that happens to foreigners or strangers."

Don't be afraid to talk about death to children when the subject arises, urges Fulton. If there is a death in the family, invite the child to attend the funeral and encourage him to participate, perhaps help to arrange the flowers or lead mourners to their seats. If the body is on view, the child should be permitted, but not forced, to see it. Afterwards, help youngster to talk out his feelings and "act out his loss."

BAPTIST AND REFLECTOR

Brings You News First

Historically:

From the files

50 YEARS AGO

A feature sketch of a well-known Tennessee pastor, Sylvanus Dorris, portrayed him as one of the most active pastors in the state. At 67 years of age, he had been in the ministry for 31 years, was serving as pastor of two churches at that time, had served as a missionary pastor over the state, and for several years had ridden more than 2000 miles on horseback preaching for churches.

Asking the reader his disposition toward Christ, the editor characterized the witnesses of Jesus' crucifixion. He said that they displayed either apathy and indifference, antipathy, or sympathy.

20 YEARS AGO

Norman Baker was the new pastor of First church, South Pittsburg. He succeeded Guard Green.

J. O. Carter, pastor, First church, Gatlinburg, preached the annual convention sermon to messengers at Knoxville. Speaking on "A Present Tense Gospel," Carter recalled that the most glorious days of victory for Christianity had been days of great preaching, and the darkest days were those of weak preaching.

10 YEARS AGO

A nationwide survey of church members revealed that 84 per cent of Knoxville's 200,000 residents over nine years of age were church members. It was one of the highest percentages in the nation with the national average being 63.4 per cent even including those under nine years of age.

In Corryton, members of the Little Flat Creek church, dedicated new facilities and celebrated their 166th anniversary. The new structure was built at a cost of \$50,000 with a sanctuary capable of seating 300. Edwin McGinnis was pastor.

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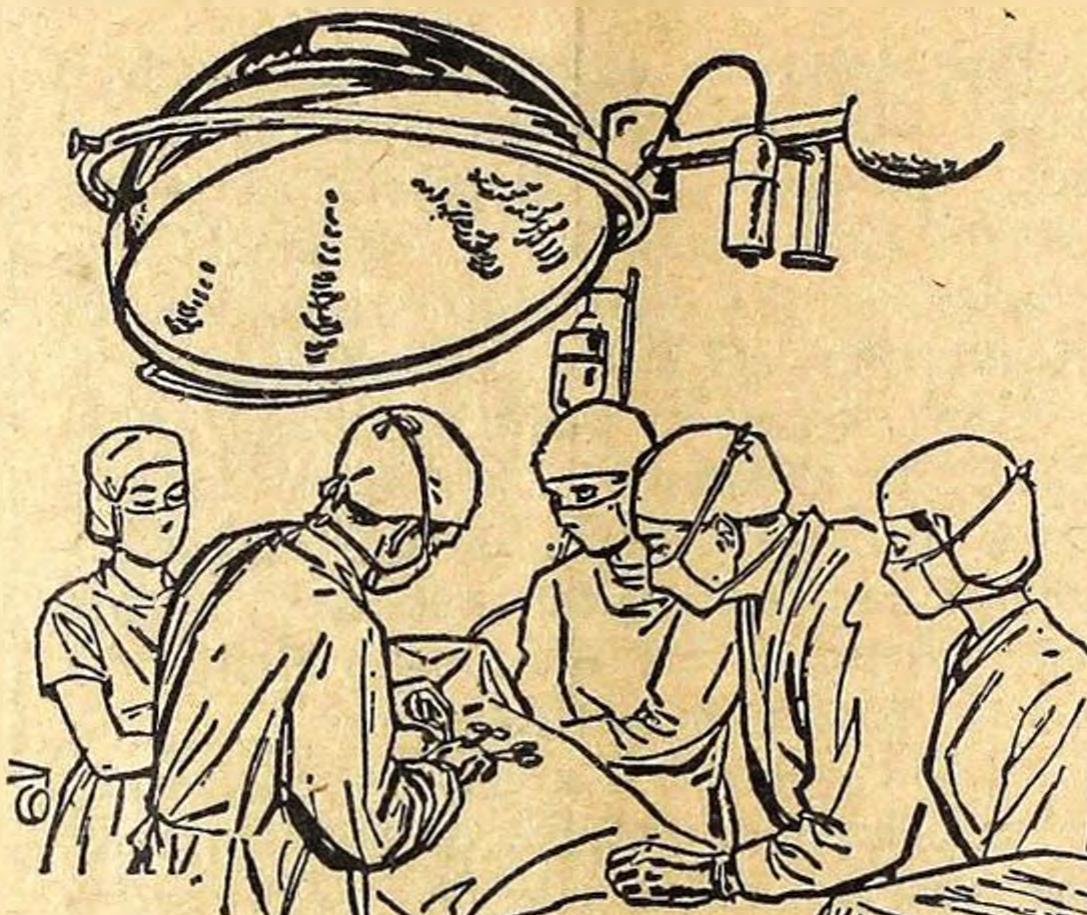
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Silver Anniversary Set For East Tenn. Baptist Hospital

East Tennessee Baptist Hospital, Knoxville, and the Knoxville Choral Society have announced plans for a joint presentation of the major choral work, "What Is Man?" to be presented in Civic Auditorium at 4:00 p.m., Sunday, Nov. 25, as the first of a series of events marking the hospital's silver anniversary celebration.

Additional plans for the anniversary celebration call for a day of patient recognition, Nov. 26; and a Program of Remembrance to be held in the hospital chapel. Other plans will be announced throughout the year. The theme for the anniversary is "Building a dynamic future on the enduring foundations of the past."

The cantata, "What Is Man?" was composed by Ron Nelson, Brown University, and was written by Samuel H. Miller, late dean of Harvard Divinity School. The original work was commissioned in memory of Adoniram Judson and Luther Rice for the Baptist Jubilee Advance.

East Tennessee Baptist Hospital opened in 1948 with 210 beds. Today it has a total of 400 beds and is a fully equipped general hospital. It includes a three-year Diploma School of Nursing and two professional buildings, for physicians and patients of the area.

Three Baptist Churches Sponsor Inter-Denominational Crusade

An area wide inter-denominational crusade in East Tennessee, sponsored by three small Baptist churches, has resulted in over 200 professions of faith and 800 additional decisions, according to Don Wilson, pastor of the Pinecrest Church in Johnson City, one of the contributing churches.

Wilson reported that the crusade was conducted at Happy Valley High School in Carter County, last month; and churches of numerous denominations were represented. The planning, programming, conducting, and follow-through were accomplished by faculty and students of the high school, and members of the Pinecrest Church; the Unicoi Church, Bud Pate, pastor; and the Big Springs Church in Elizabethton, Ken Kyker, pastor.

Speakers included: Bobby Richardson, former New York Yankee baseball player; Clebe McClary, U.S. Marine Corps; Mrs. McClary; Dr. Finley Baird, Louisville; and Frank Floyd, Knoxville. Music was under the direction of Richard Rudolph, Pinecrest Church.

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