

Baptist And Reflector

Vol. 140 / Thursday, January 31, 1974 / No. 5

News-Journal Of The Tennessee Baptist Convention

State Evangelism Meet Draws Capacity Attendance

Summer Library
Union University
Jackson, Tennessee

PROGRAM participants for the recent State Evangelism Conference was greeted on the opening session by a near capacity audience. Meeting at Belmont Heights Church, Nashville, Jan. 21-22, the conference was sponsored by the Evangelism Department, Tennessee Baptist Convention, F. M. Dowell, director.

The theme for this year's conference, held in the convention's historic Centennial year, was "Sharing Christ through Work and Witness."

Out of state program personalities for this year's conference were: Stephen F. Olford, minister-at-large, Encounter Ministries, Inc., New York City, N.Y., who led each session with a period of Bible Study; Grady B. Wilson, associate evangelist and vice president, Billy Graham Evangelistic Association, Charlotte, N.C.; C. B. Hogue, director, Division of Evangelism, Home Mission Board of the Southern Baptist Convention, Atlanta, Ga.; James E. Coffee, pastor, Community Baptist Church, Santa Rosa, Calif.; and Robert Hale and Dean Wilder, Hale and Wilder Concerts, Ridgewood, N.J.

Other program personalities were: Dowell, Ralph E. Norton, executive secretary-treasurer, TBC; Hiram A. LeMay, pastor, Una Church, Nashville and second vice president, TBC; Orvind M. Dangeau, pastor, First Church, McKenzie; Frank G. Charton, director, Church Music department, TBC; Floyd D. Baker, layman, South Fulton Church, South Fulton, and Roy J. Gilleland, director, Brotherhood department, TBC.

Also H. Eugene Cotey, pastor, First Church, Murfreesboro; Nick Deskins, layman, Colonial Heights Church, Kingsport; Tom Madden, pastor, First Church, Tullahoma; Morris L. Frank, layman, First Church, Smyrna and vice president, State Brotherhood; Clarence K. Stewart, pastor First Church, Alaska, and James Lindsay, pastor, Immanuel Church Elizabethton.

Each session carried individual themes: Monday afternoon—"Sharing Christ;" Monday evening—"Being the Good News;" Tuesday morning—"Doing the Good

BY
DAVID
KEEL

News;" Tuesday afternoon—"Jesus Christ, the Model Evangelist;" and Tuesday evening—"Telling the Good News."

Following the Bible Study period by Olford, Hogue began the Monday afternoon roster of speakers. Speaking on "Jesus the Revolutionary," he told attendants, "When Christ invades your life he demands absolute control of your domain . . . it is revolutionary that God cared enough to send Jesus." He continued by saying that

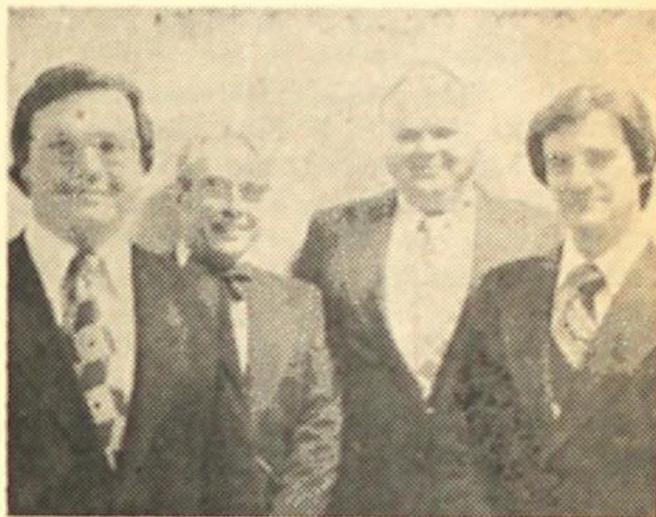
Inez Franks To Join State WMU Staff

Inez Franks, consultant for Knox County Woman's Missionary Union for the past nine years, will join the staff of the Tennessee Woman's Missionary Union where she will do office and general field work. Her responsibilities will be largely in the area of enlistment and enlargement under the direction of Beulah Peoples, state promotion director.



Miss Franks

Carson-Newman College and graduated from Carver School of Missions with a Bachelor of Religious Education degree. According to Mary Jane Nethery, state WMU executive secretary-treasurer, Miss Franks will assume her new position on Feb. 1.



Ovid Young, left, Kankakee, Ill., accompanist for Hale and Wilder, who rendered special music at Evangelism Conference, Frank Charton, secretary, Church Music department, Tennessee Baptist Convention, Dean Wilder and Robert Hale.

"Jesus demands a radical change in human nature—that's revolutionary."

Norton spoke on "The Open Door Ahead." Basing his message on Rev. 3:8, and other passages, he said that "We in Tennessee do have an open door ahead in spite of the darkness. We have to understand that we must desire to go through that door." He said further, "You and I in our great acclamation must be sure we are serious about going through the open door that is ahead." Norton also told attendants that "We'll not be willing to go through the open door for God if we're unwilling to pay the price."

Coffee, a Black Southern Baptist pastor from California, closed the opening session as he spoke on the subject, "A Fresh Wind from Heaven." He chose Acts 2 and Ephesians 5 as his text and declared, "I can't think of anything any fresher than being filled with the Holy Spirit." "Let's leave this conference with a wind of freshness—not an attitude of the same old thing," he continued. Coffee posed the question, "When was the last time something happened in our churches we could not give an explanation for?" He said further, "God said, don't be drunk with wine—but be filled with the Holy Spirit."

(Continued on Page 5)

Proof Of Fellowship With God

By Herschel H. Hobbs

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:5b-7

In 1:3 the author has introduced the idea of **fellowship** both with each other and with the Father and Son. Now he points out how one may know and show that he is in such fellowship.

"God is light" with no darkness at all in Him. Also the Son is light (John 1:4-9). "Light" and "darkness" are used of good and evil respectively. So God is the essence of goodness or holiness. His character neither is tainted with evil, nor can He condone it. So if one claims to be in His fellowship but walks in darkness, he lies. The present tenses of the verbs in these verses speak of habits of life or repeated acts. "If we keep on saying that we keep on having fellowship with him, and in the sphere of the darkness we keep on walking about, we keep on lying and keep on not doing the truth." One phase of Gnosticism said that the body could sin without involving the spirit, much as some who claim sinless perfection do today. But John de-

nies this. A Christian may on occasion lapse into sin, but sinning will not be the habit of his life. If the latter be true it is proof that he lies when he claims fellowship with God.

On the other hand, "if we keep on walking in the light as he is in the sphere of the light, we keep on having fellowship with one another. This fellowship, of course, implies fellowship with God (1 John 1:3). This is true despite occasional lapses, because "the blood of Jesus ["Christ" not in best manuscripts. Note this lick at the Docetic Gnostics.] his Son keeps on cleansing us from every kind of sin." In His blood Jesus gave His life that believers might have life. And it cleanses from sins past, present, and future. But see 1 John 1:9.

Proof of one's fellowship with God therefore, lies in his attitude toward both God and sin. If one lives for the purpose of sinning, he is not in fellowship with God. On the other hand, if he lives in true fellowship with God, he will abhor sin. But even when he slips and falls on occasion, through his faith in Christ he will repent, confess, and receive God's forgiveness. This should be no incentive to sin but for righteous living by the grace and power of God.

The Word Of Faith

By W. Wayne Allen, Pastor
East Park Baptist Church, Memphis

"And God said, Let there be light: and there was light." Genesis 1:3

The first act of God of which there is record is a spoken word which began the creating process: "Let there be light," and there was light. This was followed by six other "words" each of which produced a corresponding new state in creation.



Allen

A word is a crystallization of a thought. Thought is fluid, unformed. We turn things over in our mind. The word gives definition to the thought. The word of faith is the spiritual act of taking and using

Faith is the spiritual hand. Faith must reach out and take the promises and the public evidence of such taking is the spoken word of faith.

Look back again on these incidents in the lives of the men of faith. "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you," said Abraham to his servants. It was settled in his heart that God would either provide a substitute sacrifice or raise Isaac from the dead. "Stand still, and see the salvation of the Lord . . . for the Egyptians whom ye have seen today, ye shall see them again no more forever," said Moses to the terrified Israelites before the Red Sea and with no visible way of escape. Joshua at Jericho, Gideon and the Midianites, David and Goliath are all examples of the word of faith.

We reach the heart of the matter when we turn to the gospels. Nowhere does the authority of the spoken word of faith come out so clearly as in the life of Jesus Christ, which was a constant series of such spoken words with their miraculous results. To the waves: "Peace be still." To a fever: a rebuke. To the fig tree: a curse. To the evil spirit: "I charge thee, come out of him." To the leper: "Be thou clean."

"The word is nigh thee even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Romans 10:8

Pulpit To Pew

By Jim Griffith

After completing his sermon, a preacher in Detroit asked if anyone in the congregation had anything to say. At first, no one responded, but then the pastor singled out two young men who had come in late and encouraged them to speak.

To the astonishment of everyone, one of the young men pulled a pistol and said, "I've got something to say. This is a stickup!"

Clergymen often stress the value of congregational response, but this minister got more than he asked for.

In fact, it was the kind of motion on the floor that got the immediate attention of the entire congregation.

Never have the pockets of so many church members been emptied following a brief word of appeal. The pastor noted that some just couldn't seem to give enough.

But after all, the preacher had to admit that the young man made a speech which simply captivated his audience.



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January 15
Make Your Will Month

Changes Eyed For Sunday School Board And 12 Agencies

By W. C. Fields
Director, Baptist Press

NASHVILLE — An evaluation group has called for continuing improvement in service to Southern Baptist churches by the Sunday School Board and a dozen other agencies of the Southern Baptist Convention.

The 129-page report of a four-year analysis by the "Committee of Fifteen" will be presented to the February 18-20 meeting here of the SBC Executive Committee.

E. W. Price Jr., of High Point, N. C., is chairman of the study group composed of eight ministers and seven laymen.

While stressing that the Baptist agencies have each had notable achievements over the past 15 years, the report specifies some "areas of concern" which need attention by trustees.

The Nashville-based Sunday School Board, which publishes literature and develops educational programs for the 34,500 SBC churches, is cautioned against capital over-expansion and against literature price increases which might work undue hardships on the churches.

The report raises a question about more direct involvement in the board's program budget allocations by the Southern Baptist Convention, in keeping with requirements for all other SBC agencies.

The Sunday School Board, unlike other agencies, receives no allocations from the Cooperative Program, the denomination's unified budget. Its income is largely from literature and book store sales, which amounted to \$44 million in 1971-72.

The report also asks the board to work with the four SBC mission agencies "to include once again a strong missions empha-

EDITOR'S NOTE: This is the last of four articles on the Committee of Fifteen Report.

sis in its materials," to revise the task statements for church organizations, to take a stronger lead in coordinating SBC programs related to the organizations of the local church and to give more attention to critical issues in the churches.

The report, which deals with all SBC-related agencies, if approved by the SBC Executive Committee, will be passed on mainly to the respective groups of agency trustees for their consideration.

The Committee of Fifteen, a sub-committee of the SBC Executive Committee, recommends that a special SBC committee of seven be named by the new 1974 SBC officers to study the Executive Committee itself and report back to the Southern Baptist Convention session at Miami Beach in June, 1975.

The study group asks the Annuity Board, Dallas, to do a depth study of its various retirement plans to insure maximum flexibility for Baptist workers.

The group urges the Annuity Board to make an all-out effort to enroll all eligible Baptist workers and to secure the best possible yield from the \$336,439,081 currently held in trust for approximately 43,000 annuitants.

The Committee of Fifteen recommends that the SBC Executive Committee approve a recommendation to the Southern Baptist Convention meeting in Dallas June 11-13, which would permit the Southern Baptist Foundation to work more actively with Baptist state foundations to raise money from private sources for SBC causes.

The report requests the Southern Baptist Historical Commission, Nashville, to reduce unnecessary duplication between its services and the six SBC seminary libraries and to increase its specialization in areas not covered by other Baptist libraries.

The Radio and Television Commission, Fort Worth, should exercise caution in over-secularizing its programs, especially on television, according to the report.

The study committee reminds the commission that basically "it is not a public relations organization" and therefore should guard against an undue investment in "peripheral services such as public and station relations as over against the services of the purchasing and distribution of a product."

A recommendation calls for development of clear-cut procedures for marketing certain Radio and Television Commission products through the Baptist Book Stores.

The study group requests the Christian Life Commission, Nashville, and the Baptist Joint Committee on Public Affairs, Washington, D. C., to work out duplication and overlapping in their respective emphases on Christian citizenship and church-state relations.

The Christian Life Commission and the Home Mission Board, Atlanta, are also asked to secure clearer understanding between them of their kindred roles in Christian social concern and Christian social ministry.

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The report suggests that the Christian Life Commission work in closer cooperation with other SBC agencies to secure implementation of Christian social concerns.

The Committee of Fifteen calls on the commission to be more active in presenting commission-approved statements on moral and ethical questions for the information and approval of the Southern Baptist Convention in its annual sessions.

The eight other Baptist bodies in North America which share in the operation of the Baptist Joint Committee on Public Affairs are challenged by the report to join the SBC in more adequate financial support for the agency.

An earlier recommendation of the Committee of Fifteen that the Stewardship Commission, Nashville, be dissolved and its functions turned over to the SBC Executive Committee, was turned down by the Southern Baptist Convention in 1972.

This final report of the study committee calls on the Stewardship Commission to involve the SBC agency heads and Baptist state executive secretaries more fully in its efforts and asks the commission to revive the 50/50 division as a goal of Cooperative Program sharing between the state conventions and the SBC.

The study raises questions about the propriety of continuing the commission's field program of providing personnel to assist churches in building fund drives.

The SBC Executive Committee voted earlier to release the Committee of Fifteen report so that it might be studied carefully by all interested groups prior to action on it in Nashville, February 18-20.

New Motel Units Planned For Ridgecrest

NASHVILLE—Construction has begun on three motel-type housing units at Ridgecrest Baptist Conference Center, 18 miles east of Asheville, N.C., by the Southern Baptist Sunday School Board.

Scheduled for completion in September, 1974, the two story structures will contain a total of 112 rooms which may be occupied year-round.

The three units, one of which will be completed in mid-May in time for the summer season of conferences, are being constructed at an estimated cost of \$1.4 million.

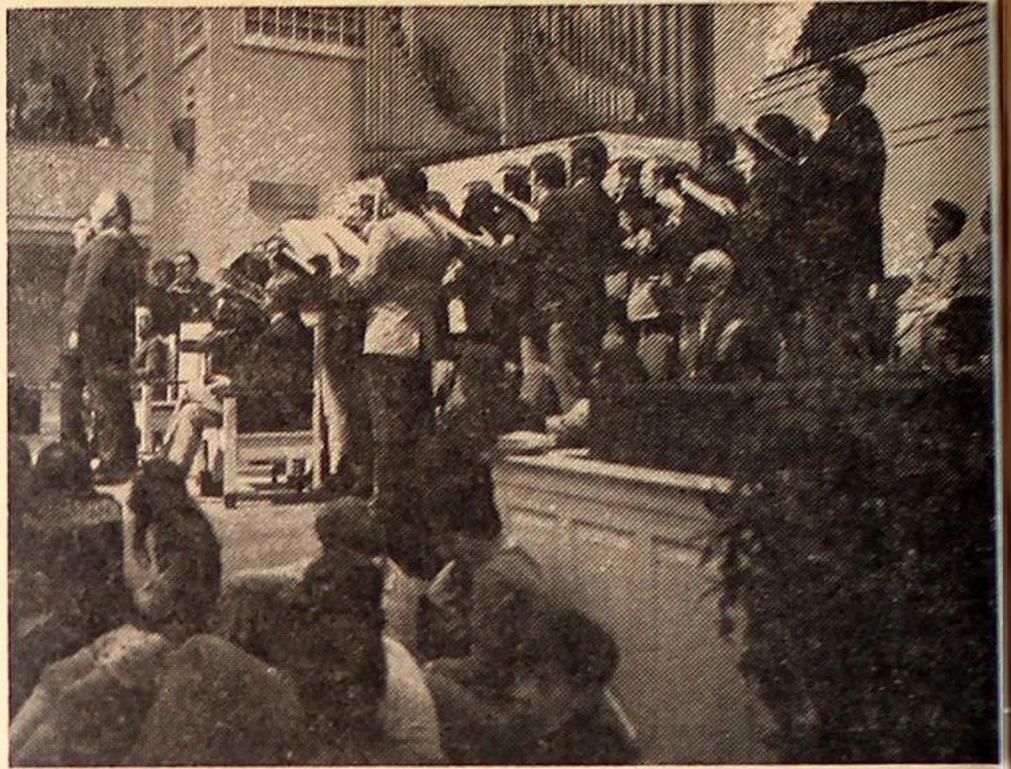
The buildings, which will occupy a combined total of 56,000 square feet, will feature concrete and masonry construction with natural stone and wood trim.

Several of the Conference Center's older housing structures were torn down to make way for the new facilities. The replacement and upgrading of the older facilities at Ridgecrest will be an ongoing project of the Board during the next three to four years.

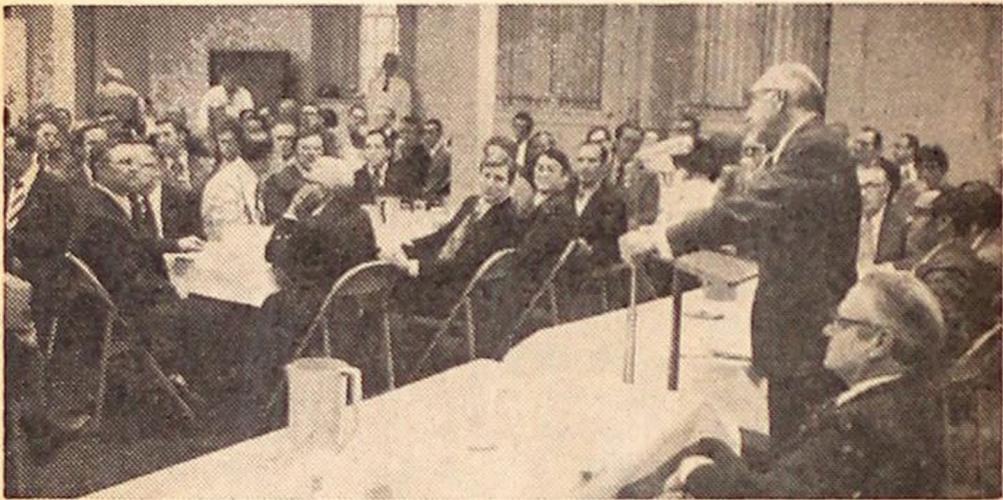
Each room will have two double beds and carpeting. Parking facilities will be provided nearby.

Sharing CHRIST Through Work And Witness

James A. Hutson, far left, pastor, First Church, Madisonville, Mrs. Hutson, Mrs. Earl Wilson and Earl Wilson, pastor, City View Church, Knoxville, listen to messages during Conference.



Robert Hale and Dean Wilder, Ridgewood, N.J., present special music during Evangelism Conference with the Volunteer State Chorale which is made up of ministers of music in Tennessee Baptist churches.

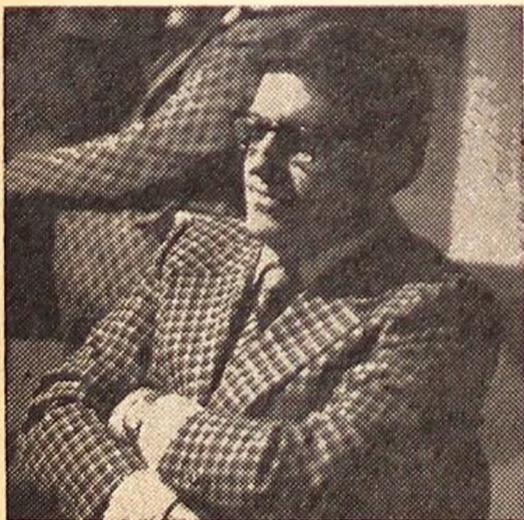


F. M. Dowell addresses supper-planning meeting for associational chairmen of evangelism, moderators, and superintendents of missions.

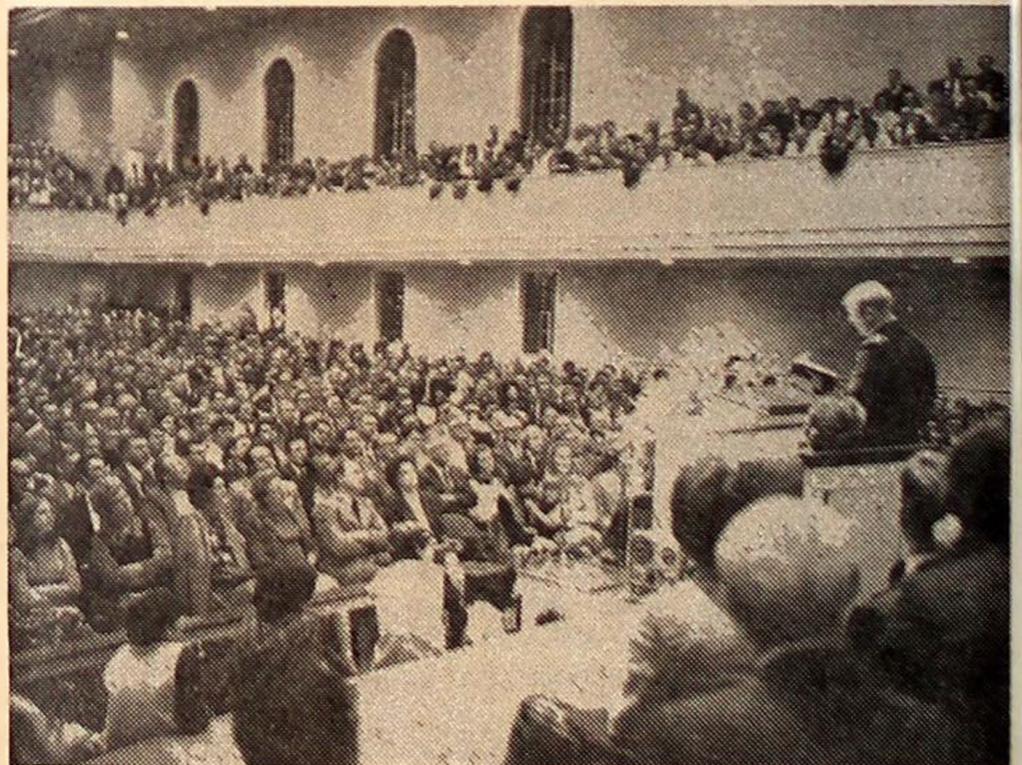
Doyce Thompson, left, pastor, First Church, Centerville, and James Harney, pastor, Union Hill Church, Goodlettsville, enjoy a light moment.



Conference personalities included, left to right: F. M. Dowell; Grady Wilson; and Stephen F. Olford.



Benny Jackson, pastor, LaBelle Place Church, Memphis, follows proceedings of Conference.



Floyd D. Baker, a member of South Fulton Church, South Fulton, gives his testimony during Laymen's Night.

Evangelism Meet

(Continued From Page 1)

On Monday evening a supper-planning meeting was held in the church's dining hall for associational chairmen of evangelism, moderators, and superintendents of missions.

During the Monday evening session Hogue spoke on "Christians as Living Letters," telling conference attendants that "Your life should lead others to be glad they know the Christ you know," as he based his remarks on I Peter. He continued by saying that Christians are to share the message of Christ with all with whom they come in contact.

Wilson closed the first day of the two-day conference with his message, "Jesus, the Word Made Flesh." "We are living right now in perhaps the darkest hour in history," he told listeners. Speaking on the humanity of Jesus he referred to the fact that Jesus wept. He continued by saying, "Is the servant better than his Lord—it's about time we wept over the conditions of the lost and of the world."

Hogue's third message of the conference dealt with the subject, "From Door to Door." "Preach the word and quit doodling around with everything else," he told the well-attended opening session of the conference's last day. He alluded to door to door evangelism as reproducing in like kind. He confronted his hearers with the thought, "In your life style witnessing, you ought to witness only in the name of Jesus—not in the name of a church." He indicated further that "We need to step aside and let God do what he wants to do."

Madden presented a strong appeal for full participation in the Centennial Crusade as he presented "The Challenge of the Centennial Crusade." Chairman of the convention Centennial Committee, he was aided in emphasizing the importance of the Crusade by LeMay, Stewart, Lindsay, and Dowell.

Wilson closed the Tuesday morning service speaking on "Practicing What We



Harold Sorrells, center, pastor, Lockeland Church, Nashville, and Mrs. Sorrells, talk with Jim Griffith, layman of First Church, Centerville, during Laymen's Night.



VEEP AND BAPTISTS—Vice President Gerald R. Ford is flanked by C. Welton Gaddy, (Nashville) of the Southern Baptist Christian Life Commission, and Nell Magee, (Nashville) a National Student Ministries consultant with Southern Baptists. Baptist students attended a week-long seminar in Washington, D.C. at which Ford made an appearance. (BP) Photo by Norman Bowman.

Preach." Using II Chronicles 7:14 as his text, he spoke of the need for humility in personal lives. "It is dangerous to ask God to make us humble—he might have to break us physically, mentally, financially." He spoke of the individual's initiative in humbling himself before God. He said further that "If we know the value of souls we ought to be out winning souls."

Tuesday afternoon contained messages by Dangeau, Cotey, and Coffee. Dangeau spoke on "The Power of the Holy Spirit in Revival." "We need to turn the Spirit of God loose and let Him work in our churches," he told his listeners. He continued, "If you have a spirit-filled revival the people are going to feel it, the pastor will feel it, and the prospects will feel it." He turned to outlining how to lead the people to "feel" the spirit and stressed the need for unity within the church.

Cotey followed Dangeau, speaking on the "Power of Prayer in Revival," saying that "God has an energy for you and for me but that energy is not going to come till man gets on his knees and asks God for it." He noted further that "Jesus told us to pray . . . prayer that leaves out God's name is not fit to be called prayer." The Centennial host church pastor pointed out that God's will is going to be done and the need to be in tune with His will.

Coffee closed the Tuesday afternoon session as he spoke on "Jesus Christ, the Model Evangelist." He emphasized that Jesus went to places of prejudice. The California pastor continued by urging his

hearers to do the same and "Then go to the uttermost parts of the world." He said that the woman of Samaria preached the first city-wide revival—she went all over the town saying "Come see a man who is hard to understand." He stated also that the woman did not know she would find the well sitting on a well nor did she realize she would find the rock sitting on a rock. "Get the Gospel out—that's what Jesus did," he told the group.

Sixty-six associations were represented on Laymen's Night on Tuesday evening, the concluding service which drew a standing room only crowd. Gilleland joined Dowell in recognizing lay people present. The evening heard a testimony by Baker and more of the special music rendered throughout the conference by Hale and Wilder as well as by the Volunteer State Chorale under the direction of Charton. The two closing messages were brought by Wilson and Coffee.

Wilson preached on "Jesus, the Preacher," stating that "1974 could be the greatest year in the Tennessee Baptist Convention."

Coffee closed the conference with a message entitled, "Christianity in Shoes." His thoughts included, "It's always been hard to follow Jesus . . . get away from the routine of life and break out for Jesus . . . we've changed the 'go and tell' to 'come and listen' . . . you've actually got to get in the battle before you can say 'we' won . . . laymen have a story to tell because the sheep understand one another—they're there."

Alice Pepper Honored After 40 Years' Service

Miss Alice Pepper was honored Sunday, Jan. 13, when Temple Baptist Church, Memphis, observed "We Love You" Day.



Miss Pepper

Mrs. A. D. Foreman, Jr. of Shreveport, La., wife of the former pastor, spoke in the morning service honoring Miss Pepper who has served two-thirds of the life-span of Temple's 65 years of existence.

At the Sunday evening reception Miss Pepper was presented more than \$1,600.

A native of Whiteville, she moved to Memphis when she was in the sixth grade. J. Carl McCoy baptized her in the first baptismal service in the original building on Cooper Street.

Following graduation at Central High School in Memphis, she worked three years at Northwestern Life Insurance Company. Feeling God had more in store for her she attended Bethel College in Kentucky and then the WMU Training School, Louisville, Ky. In May 1933 she graduated and returned to Memphis.

For more than a year she worked for and was paid by Dr. J. R. Black, the pastor of Temple Church. December 7, 1934 she was elected church secretary. In addition to Black, Miss Pepper served as secretary under Dr. V. E. Boston, Dr. E. Gibson Davis, Dr. A. D. Foreman, Jr. and the present pastor, James Pardue.

For 25 years Miss Pepper and Mrs. Allie Decosta have lived together. Mrs. Decosta has been her driver to every needed church function. Now in retirement, Miss Pepper has purchased her own car and plans to use it to do her first love . . . visit! She will remain a member of Temple Baptist Church.

The "Baptist And Reflector" Liaison Committee of the Administrative Committee would like for anyone to feel free to send in the name and some biographical information on any person they wish to be considered for the editorship of the "Baptist And Reflector."

The committee, composed of James Canaday, chairman; Raymond Boston, Ralph McIntyre, Paul Caudill, Grant Jones, and O. M. Dangeau, will seriously consider each name as they seek God's will.

Please send your suggestion to: Ralph Norton, executive secretary-treasurer, Tennessee Baptist Convention, P.O. Box 647, Brentwood, Tn. 37027.

Texas Baptist Schools May Lose Tuition Equalization

By Charles R. Richardson
For Baptist Press

Eight colleges operated by the Baptist General Convention of Texas may be disqualified for tuition equalization grants and students may lose up to \$1,395,000 in aid.

Texas Atty. Gen. John Hill said that church-related colleges which require their faculties, staffs and trustees to hold certain religious beliefs are not eligible to receive state financial aid.

Tuition equalization grants up to \$600 are awarded by the Texas College Coordinating Board to students at fully-accredited private colleges. Grants are based on family income and an enrolment formula of the school.

HOUSTON BAPTIST UNIVERSITY was identified by the Associated Press as refusing to hire a Jewish woman as a staff member because of her religion.

"We have no knowledge of that," said Don Looser, administrative assistant to Houston Baptist president, W. H. (Bill) Hinton. The official said the Southern Baptist college was not aware of the person mentioned in connection with the ruling.

Bevington Reed, state commissioner of higher education, asked for the ruling because of the alleged action on the part of Houston Baptist University.

The attorney general's opinion is not the final word on the matter, however, as the decision on Houston Baptist University and other private schools in the state lies with the coordinating board and the courts.

The Associated Press quoted Hill as saying, "In our opinion, discrimination among staff members on the basis of religious affiliation or religious views, in policy or in practice, is very strong evidence that the institution is sectarian and that funds channeled through it would be used to promote or inhibit religion."

Students from various religious and ethnic backgrounds attend Texas Baptist schools. All the schools seek Baptist faculty and staff members but do employ other than Baptists.

An earlier opinion by Hill said such grants were constitutional so long as they were administered in a way that avoided the use of public funds for the benefit of religious sects, seminaries or societies.

ROBERT D. HUNTER, of Abilene, executive vice president of the Independent Colleges and Universities of Texas Inc. and vice president of public relations and development at Abilene Christian College, strongly objected to the attorney general's

Charles R. Richardson is an associate on the "Baptist Standard," news publication of the Baptist General Convention of Texas.

ruling concerning Houston Baptist University.

Hunter said Hinton has denied the allegation. Hunter said the leadership of his organization feels that the allegation was accepted as fact and the attorney general has "wrongly interpreted" the issue.

He said he also feels the ruling came at a rather inappropriate time as delegates to a constitutional convention are now at work in Austin, the state capital, attempting to draw up a new constitution which may have different implications on state aid to students at private schools.

BAYLOR UNIVERSITY PRESIDENT Abner V. McCall, an attorney and former justice on the Texas Supreme Court, said he felt in a "poor position" to respond to the issue until he sees the ruling by Hill.

"None of the Baptist schools (in Texas) require the students to be Baptists," he said. "They have various requirements for faculty and staff."

McCall explained that about 60 to 65 per cent of the faculty at Baylor are Baptists and "most of all our top administrators are Baptists." But, he explained, at Baylor and all other Baptist schools, Texas Baptist convention policy requires that all trustees be Baptists.

If the tuition equalization program is eliminated for Baptist schools, McCall said he feels that some students and parents will be affected. "I don't think it will have any major effect on any Baptist school," he said, "but they will feel it."

Bahama Baptists Speak Out Against Government Casinos

NASSAU, Bahamas—Baptists here have issued a statement to Prime Minister Lyndon O. Pindling expressing displeasure over the Bahamian government's plans to begin operating the country's gambling casinos in 1977 when present license renewals come due.

The statement, prepared by a committee of the Bahama Baptist Missionary and Educational Convention, outlines reasons they say are based on scripture, as to why Baptists here are opposed to gambling.

In the statement, the government is commended for not renewing present casino licenses when they expire but the statement also expresses disapproval of the government's proposed involvement in ownership or operation of the casinos.

Baptists are the largest Christian group in the Bahamas and were the first denominational group to issue a statement on the gambling situation, a convention spokesman said. (BP)

Americans United Stops Kentucky Parochial Plan

COVINGTON, Kentucky—The sending of public school teachers to teach in parochial schools was ruled unconstitutional on January 15 by the U.S. District Court for the Eastern District of Kentucky. Judge Mac Swinford held that the practice produced an "excessive entanglement" between religion and government and provided direct government aid to a religious institution, thereby violating the "no establishment" clause of the First Amendment. The practice was found to be unconstitutional even though the public teachers worked in a section of the parochial school rented by the public school board and designated as a "public school annex."

The suit was brought by Americans United for Separation of Church and State and local Americans United leaders Gayle Van Deren and Dorothea Yelton. Attorney in the case, Americans United v. Board of Education of Beechwood Independent School District, was James F. Ogden of Covington, Kentucky.

Americans United won similar suits against the practice of sending public teachers into parochial schools, known as "reverse shared time" parochial, in 1973 in New Hampshire. The Silver Spring, Maryland based religious liberty organization is currently challenging similar practices in federal and state courts in Michigan.

Americans United was also a sponsor of the lawsuits which resulted in the June 1973 U.S. Supreme Court rulings holding that tax credit, tuition reimbursements, and other forms of public aid to private denominational schools are unconstitutional. (C/SNS)

Baptist College Gets \$1 Million Federal Grant

CHARLESTON, S.C.—Baptist College Charleston has received an advanced institutional development grant of \$1,200,000 from the federal government. It will be made available over a period of the next four years.

Development grants have been given to many private and church-related colleges, including Baptist colleges. This is the first of this size made to the Baptist College at Charleston, a Southern Baptist school.

The grant will enable Baptist College to advance five to ten years ahead of anticipat-

ed schedule in its development program, providing better educational opportunity for its students, according to a statement issued by the college.

Funds will be used primarily for library materials and for a strengthened teaching program. The library will be increased to 100,000 volumes.

Qualified members of the faculty and administrative staff will be able to pursue advanced degrees and engage in postgraduate study, with replacement instructors paid in part by funds from the grant. (BP)

Stewardship

Top 25 Tennessee Churches In Percentage Giving

By W. C. Summar, Secretary

The following churches gave the highest percentage of their total receipts to the Cooperative Program for the support of world missions during the fiscal year of 1972-73. Cooperative Program receipts from these twenty-five churches total \$483,021.60. First Baptist Church, Sevierville, leads again. This church has been in first place in percentage giving for the past four years. The top twenty-five churches in Cooperative Giving will be published soon.

Church and Pastor	Association	Amount	Per Cent
1. Sevierville, First Grant Jones	Sevier	\$ 47,017.36	31.08
2. Beulah Luther Reed	Holston	6,106.78	26.66
3. Mount Carmel E. D. Dorris	Robertson	12,979.95	26.28
4. Maryville, First J. William Harbin	Chilhowee	68,065.60	26.11
5. Robertsville Lee Morris	Clinton	38,928.53	25.38
6. Lincoln Park	Knox	38,401.11	24.22
7. South Pittsburg Norman O. Baker	Seq. Valley	13,497.18	23.98
8. Friendly Chapel Robert Bogle	Nashville	285.89	23.83
9. Ridgely, First	Beulah	10,419.97	23.82
10. Prosperity J. C. Hulchings	Wilson	4,824.19	22.56
11. Bluff City, First Jerry Frady	Holston	11,784.87	22.03
12. Siam John Crawford	Watauga	11,348.74	21.90
13. Piedmont James Kinser	Jefferson Co.	8,370.01	21.58
14. Mount Lebanon Eugene Leamon	Chilhowee	15,237.00	21.57
15. Fall Creek F. C. Wood, Jr.	Holston	1,400.31	21.49
16. Dandridge, First Robert D. McCray	Jefferson Co.	9,898.00	21.23
17. Niles Ferry R. M. Everett	Chilhowee	6,328.30	21.18
18. Donelson, First Ralph C. Harris	Nashville	40,964.94	21.17
19. Ridgedale Kenneth Hubbard	Hamilton	39,882.67	21.07
20. Corryton Damon Patterson	Knox	11,899.86	21.03
21. Stock Creek James A. Lauderback	Chilhowee	13,521.73	20.48
22. Wallace Memorial James G. McCluskey	Knox	47,907.83	19.68
23. Big Spring R. T. Roberts	Bradley	15,687.00	19.51
24. New Bethlehem Ralph Stovall	Gibson	5,835.37	19.48
25. Mill Springs E. L. Reese	Jefferson Co.	2,428.41	18.68
		\$483,021.60	

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Tennessee News Briefs

First Church, Bolivar, ordained **Billy Owens** and **Millard Owens** as deacons in services earlier this month, according to **E. B. Bowen**, pastor. **Herbert Higdon**, pastor, First Church, Dyer, preached the ordination sermon.

In Loudon Association, First Church, Lenoir City, broke ground for a new church home in the Hardin Estates. The home will be used when the church calls a new full time minister of music.

Neil Boyd has been licensed to the gospel ministry by Maranatha Church, Gibson County Association.

Dillard Hagan, pastor of First Church, Philadelphia, and moderator for the Loudon County Association, is the author of "Philadelphia History 1822-1973." The book was published this month.

In Dyer Association, First Church, Newbern, held note burning services recently upon the completion of payment on church buildings valued at \$300,000. **Paul Harris**, whose father gave the first \$1000 on the building in 1909, and **Jimmy Flowers** burned the note. **Max Walker** is pastor of the church.

Dyersburg First Church ordained **Clayton Hayes** and **Bill Minor** to the office of deacon. **Robert L. Orr** is pastor.

In the East Tennessee Association, Calvary Church reported near loss of their facilities by fire recently. A passerby discovered the flames and contacted the County Fire Department. Damage was limited to the furnace room and partition wall and smoke to the entire building.

James H. Walker, pastor of Avondale Church, Chattanooga, observed his seventh anniversary with the church recently. He was honored by members of the church and out of town guests at a surprise reception.

Jarmond Arnold, former accountant for three Tennessee-based businesses, has been named accounting supervisor in the Accounting and Control Department at the Baptist Sunday School Board. A native Tennessean, he received a B.S. degree in business administration from Middle Tennessee State University in Murfreesboro, and was employed by three Nashville area companies. He succeeds **Joseph H. Harley** in the present position.

Hickory Grove Church, Trenton, completed redecoration on its auditorium and pastorium. **Jerry Legg** is pastor of the church.

James Canaday celebrated his 13th anniversary as pastor of Central Church, Johnson City, recently. The church is in the Holston Association. In the same association, **Chester Parker** celebrated his 11th anniversary as pastor of the Unaka Avenue Church. **Doug Johnson** and **Eddie Manfull** were ordained as deacons at Ninth Street Church, Erwin; and Calvary Church, Greeneville, ordained **Wayland Fillers** to the gospel ministry, and called him to serve as pastor. The ordination sermon was delivered by **Carlos Peterson**, pastor of Green Hills Mission; and the charge to the candidate was given by **Edwin Gosnell**, pastor of Cherokee Mountain Church. **James Fellers** was ordained a deacon at the Calvary Church also. **J. C. Cartee**, pastor of Sunrise Church, lost his father by death recently. He resided in Tuxedo, N.C.

LEADERSHIP CHANGES

Creed Caldwell has accepted the call of First Church, Clinton, to serve as minister of education and director of youth activities, according to a recent announcement. He comes from the Braddock Church in Alexandria, Va., and will be on his new field of service Feb. 17. **Hayward Highfill** is pastor of the Clinton church.

In the Dyer Association, Parrish Chapel called **Fred Vantrease** as pastor. A native of Wilson County, he is a graduate of Belmont College and Southwestern Baptist Theological Seminary. His former pastorate was the Normandy Road Church in Royal Oak, Michigan.

Clear Creek Church, Gibson County Association, called **Jimmy McCall** as pastor. He is already on the field.

In the Holston Association, Valley Hills Church, Bristol, called **Butch Flick** of Bristol as music director. In the same association, **Henry McCann** is serving the Springdale Church as interim pastor; and the Ninth Street Church, Erwin, called **Danny Hayes** as associate in outreach and evangelism. **Gilbert Adams** is pastor.

In Shelby Association, **Thomas Pirtle** is the new pastor of Northview Church. He comes to the position from the First Baptist Church of Ridgely. He attended Southern Baptist College in Arkansas, Bethel College in McKenzie and was graduated from New Orleans Baptist Theological Seminary. He served as pastor in Missouri, Arkansas, and Tennessee.

ROTC Cadet Scholarships Enrolled In Military Science

JEFFERSON CITY—First year ROTC cadets at Carson-Newman are eligible to compete for three-year scholarships to be awarded next year, Lieutenant Colonel **Robert McElroy**, profesor of military science, at C-N announced this week.

LTC McElroy said that his next higher headquarters, Second ROTC Region, Ft. Knox, Ky., is offering 172 scholarships throughout their eight-state region to outstanding students enrolled in Military Science I.

He said that each of the scholarships provides free tuition and text books and pays laboratory fees and a subsistence allowance of \$100 per month.

"Carson-Newman students in their first year of Army ROTC, who are interested in the scholarships, should apply at my office between Jan. 15 and April 16, 1974," LTC McElroy said. He also explained that applications will be screened by a board consisting of Carson-Newman military and civilian faculty representatives and the ranking Army ROTC advanced course cadet.

The board's selections will be forwarded for approval to Headquarters, Second ROTC Region, Ft. Knox, Ky. Selections will be based on applicant's standing in his or her academic and military studies, extra curricular involvement, the board members' personal observation of the applicant's leadership potential, and the overall interest in military science shown by the cadet. Winners will be announced next July 31.

First Church, Collierville, called **Wesley Pitts** as pastor. He comes from a similar position at the West Shiloh Church in Stantonville. He is a graduate of Clarke Memorial College, Mississippi College, and Southwestern Baptist Theological Seminary. He served also as pastor of First Church, Prairie, Miss., and the Macedonia Church in Pontotoc, Miss.

New Prospect Church, Grainger County Association, called **Clarence Smith** as pastor. He comes from Talbott.



Lewis

Larry Lewis is the new minister of music and youth at First Church, Powell, Knox County Association. He has served the church on a part-time basis previously. **Robert J. Burns** is pastor of the church.

Third Church, Murfreesboro, called **Stan Baskin** as music director. He comes to Murfreesboro from the Lakeview Church in Old Hickory and is a music major at Middle Tennessee State University.

Hong Kong Plans Welcome For Baptist Men's Conference

HONG KONG—The Baptists of Hong Kong are extending a warm welcome to Baptist men of the world who will be coming here for the first World Conference of Baptist Men November 26-30, 1974.

David Y. K. Wong of Hong Kong, chairman of the Men's Department of the Baptist World Alliance, said that the program will include Bible study, panel discussions on the application of Christian truth in various parts of the world, practical lessons in soul-winning and international fellowship.

Mr. Wong announced also that the Hong Kong Brotherhood has accepted responsibility for the accommodations (sleeping, eating, and local transportation) of 100 Asian delegates.

He asked that men's groups in other parts of the world also become involved in the project by providing air fare for delegates from all developing countries.

Owen Cooper, secretary of the Men's Department and president of the Southern Baptist Convention of the USA, underlined Mr. Wong's suggestion. He said that indi-

vidual men's organizations might underwrite a full delegate subsidy for \$400, or undertake a half or a quarter of that amount.

"If representative delegations from all areas of the world could attend this conference, we would be schooled in personal soul-winning, exposed to Bible study, inspired by contacts with other Baptist laymen, and motivated to go back home and do an even greater job for Christ," Cooper said. "This could be the most meaningful experience in our lives."

He asked that anyone desiring to attend the meeting or participate in assisting the attendance of one or more delegates should make their checks payable to the Baptist World Alliance, marked "for assistance to Asians to the Hong Kong Conference," and mailing the check to the Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, DC 20009, USA.

Gifts To BWA Relief Show World Concern

WASHINGTON—In a recent week the Baptist World Alliance received two special checks from concerned Christians. One check was for \$30,000 from the Baptist Federation of Canada and the other was for \$25 from a woman in Texas. Both checks were designated for BWA's relief program.

Gifts to the relief program certainly do range from large to small, but all show concern for suffering people on every continent, says Carl W. Tiller, BWA relief coordinator.

The woman from Texas requested simply that her gift be used "for hungry and homeless people in other countries."

A check for \$200 came from a Michigan woman, "in memory of my beloved husband who was killed tragically four months ago. Please use the enclosed for starving people only."

Tiller said the Michigan check was added to other contributions for famine relief in the Sahelian nations of Africa.

Another check for \$253 came from the pastor of a North American Baptist General Conference Church in Parma, Ohio. The congregation's youth raised the money in a 15-mile "hunger walk."

"It is with gratitude to them and the Lord Jesus that I forward to you the fruit of their sore feet, this check for \$253," Ward Kroguletz, the youth's pastor, wrote.

The BWA relief program makes it possible for Baptists of the world to contribute to the relief and rehabilitation of suffering people, Tiller said. The United States was the object of relief projects for flood and tornado victims in 1973, he said. (BP)

Kenneth Chafin To Speak At Belmont Next Week

Kenneth L. Chafin, pastor of the South Main Baptist Church in Houston, Tex., will deliver three major addresses on "Whom Say Ye That I Am?" during Religious Emphasis Week, Feb. 4-8, at Belmont College. The Texas pastor will speak at 10:00 a.m. on Monday and Wednesday and at 8:00 p.m. Tuesday.

Philip Landgrave, associate professor of church music at Southern Baptist Theological Seminary, will be the special guest Thursday and Friday along with "Ministering Now," a 22-voice ensemble of seminary students who will perform at 8:00 p.m. Thursday.

In addition, throughout the week, "Grain," a five-member musical team sponsored by Southern Baptists' Foreign Mission Board, will perform. The group includes persons who have lived and traveled overseas and who entertain through contemporary music.

West Tennessee Pastors To Meet Feb. 4

The West Tennessee Pastors' Conference will be held Monday, Feb. 4, at Union University, according to Matt Tomlin, president.

Mitchell Bennett, superintendent of missions for the Beech River Association, will have the opening devotional at 11:00 a.m. in Ellis Chapel. Bill George, Northside Church, Milan, will speak on evangelism in the local church.

Tomlin stated that the group will not have a regular meeting in March, but will participate in the Spring Bible Conference, Mar. 11-13 at Union.

Petree Named Ridgecrest Program Specialist

RIDGECREST, N.C.—James H. Petree, is the new program and promotion specialist at Ridgecrest Baptist Conference Center here.

A native of Beaumont, Tex., Petree came to Ridgecrest from the First Baptist Church, Paris, Tex., where he was serving as minister of education. Also, he has been minister of education in churches in Bellaire, Tex., and Chickasha, Okla.

Petree is a graduate of Hardin-Simmons University, Abilene, Tex., and has attended Southwestern Baptist Theological Seminary, Ft. Worth, working towards a masters degree in religious education.

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From the Executive Secretary

By Ralph Norton



Norton

The tragic loss by fire on January 19 of Henderson Hall, Administration Building of Carson-Newman College, was the second disaster of this nature which Tennessee Baptists have experienced in slightly more than a year. It was in late December of 1972 that Belmont College suffered a loss by fire of one of their buildings which they are still in the process of replacing.

One of Southern Baptists' most difficult programs is that of maintaining and upgrading our educational institutions. The needs of our private schools are tremendous and their continued operation depends largely upon the generosity of friends and interested business organizations who make gifts which supplement funds allocated through the Cooperative Program. When disaster strikes, a long process of planning is required before other facilities can be erected to replace the loss. The difficulties are even more complex at this time due to the scarcity of certain necessary building materials.

We express to Dr. Fincher, faculty and students our sincere sympathy in this loss, which not only involves a physical building but many valuable books, equipment, etc., as well. While in Knoxville last week, I took the time to drive to the campus and as I viewed the remains of this building which had served thousands of students in its fifty-five year history, I realized that it could never be replaced in its truest sense.

We pledge our support and prayers to the administration of the school as plans are made to provide interim as well as permanent facilities. We believe we can count on all Tennessee Baptists to join in this and other necessary means of support during the difficult days which lie ahead.

Notice

Effective February 1, no pictures will be returned unless a self-addressed, stamped envelope is sent with the picture. This is due to the increase in postal rates.

On Matters of

Family Living

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



Handling Anger

Psychiatrist Theodore Isaac Rubin has written a marvelously seminal book called **The Angry Book** (MacMillan, paperback \$1.25) in which he observes that to feel angry is a universal human phenomenon, as basic as being hungry, lonely, tired or loving.

Many of us have been taught from childhood to repress anger, **not to show our honest emotions**, literally to play games with the way we feel about persons, places or things which affect us deeply.

As individuals this can have deadly effect on our emotional stability. **In marriage, the repression of honest, deeply felt anger can be disastrous.** Says Dr. Rubin: "A healthy emotional climate is first one in which all the emotions—especially anger—are given ample play and freedom."

Dr. Rubin warns that "Too often anger is not seen as basic or human. Anger is easily the most maligned and perverted of feelings and responses. Although there is an enormous range of 'angry problems,' nearly all people have some difficulty handling anger. The price paid for the distortion of a basic emotion is incalculable. Poor mental health, damage to relationships—especially to parent-child relationships—and even that most malignant of human diseases—war—are the wages of distorted anger."

What happens to repressed or delayed anger? We'd like to think it goes away, but it doesn't—it goes into what Rubin calls "the slush fund."

Says Rubin: "The victim of putting it off delays feeling anger and responding to it, either unconsciously, consciously, or both. This is the person who generally puts off problems, conflicts, decisions, responsibility, and doing whatever has to be done. He feels that if it doesn't go away, at least there may come a time when it will be safer to feel, to express, and to do. Actually, his slush fund builds up, produces various 'poisons,' becomes full to the point of explosion, and makes him feel less capable of handling his angry feelings. This contributes still further to his putting it off and thus builds a very vicious circle. Even if he should experience some delayed anger reaction, it is usually stilted and has a very poor quality—the majority of it already having been contributed to the slush fund and twisted into many assorted 'poisons.'"

Historically:

From the files

50 YEARS AGO

Dr. John L. Hill, Dr. Harry Clark, Miss Bessie Acree, E. E. Lee, and W. H. Preston were invited to serve on the faculty for the Chattanooga Evangelistic Training Schools sessions. The event was held annually by young people throughout the city.

W. C. Creasman moved into the new pastor's home provided by members of First Church, Kingston.

20 YEARS AGO

The Southern Baptist Convention was organized into its 23rd state wide unit when the State Convention of Baptists in Ohio was established in Hamilton. More than 400 messengers from 40 Baptist churches adopted a constitution. Headquarters were to be in Dayton.

Dedication services for the new meeting house of First Church, Waynesboro, were held. B. B. Powers was pastor.

10 YEARS AGO

A house-to-house survey of residents of Jefferson County indicated that 81.8 per cent were church members. According to Glen Toomey, superintendent of missions, the percentage was one of the highest found in the nation. It was noted also that 89 per cent of the Baptists were members of local churches.

Bob Peek began his ministry as pastor of the East Athens Church in Athens. He came to Tennessee from the Crestview Church in Augusta, Ga.

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MARGARET FUND STUDENTS IN TENNESSEE SCHOOLS Fall Semester, 1973

The following young men and women, sons and daughters of Southern Baptist Home and Foreign Missionaries, are studying in Tennessee colleges and universities. Each has been assigned to one or more associational Woman's Missionary Union with the request that the sponsoring association remember these young persons on various occasions such as birthdays, Christmas, Easter, etc.

NAME AND ADDRESS	Birthday	Assigned Associations
Gilda C. Jones 1800 Whites Creek Pike American Baptist College of the Bible Nashville, Tn. 37204	—	Tenn Valley- Truett-Bradley
Miriam Rebecca Lusk Box 458 Belmont College, Nashville Tn. 37203	Oct. 31	Nashville-Union
David Travis Beaty Box 189 Bryan College, Dayton, Tn. 37321	Oct. 6	New Duck River- Loudon
Beverly Gayle Barkley Box 677 Rebecca C. Deal Box 879 Jo Elynn Dyson Box 1123 John A. Dunaway Box 865 Kenneth David Frazier Box 1162 Steven Frazier Box 621 Lenna Kay Pollock	— Aug. 30 Mar. 18 July 11 July 24 Feb. 28	Bledso-Hiwassee Giles Beulah-New Salem Clinton, Hardeman Madison Chester- Stone-Campbell Cumberland Gap- Chilhowee Weakley-Lawrence
James B. Oliver Box 1587 Daniel N. Tollison	— Mar. 9	Cumberland Plateau-Fayette Big Emory-McNairy
Rebecca Ellen Whaley	Mar. 5	Wilson-Carroll Benton Northern-Riverside Grainger
David B. Yelvington	—	Jefferson-Nola- chucky Seq Valley- Copper Basin
Mrs. Star Callaway Yoder Box 817 Carson-Newman College, Jefferson City, Tn.	Apr. 16	

NAME AND ADDRESS	Birthday	Assigned Associations
Charles C. Carter Box 7487 East Tennessee State University Johnson City, Tn. 37601	Feb. 13	Stewart-Central- Beach River
John R. Bealy 4048 Tarry Park Dr. Apt. 1, Memphis, Tn. 38118 Memphis State University Memphis, Tn. 38152	Sept. 23	Crockett-Midland- Sweetwater
Mark Hollaway Box 1504 Middle Tennessee State University Murfreesboro, Tn. 37130	May 30	Robertson-New River
Lawrence Skinner Box 7441 Tennessee Tech University Cookeville, Tn. 38501	June 2	Cumberland- Hardin
William Henry Compton Greve Hall, Box 536 821 Volunteer Blvd. William P. Hawkins 3500 Sutherland Ave., C-219 Darryl Clark Posey 1811 Melrose Ave. Charles Reed 1815 Melrose Ave. Lynn M. Williamson Box 856, 821 Volunteer Blvd. University of Tennessee Knoxville, Tn. 37916	Dec. 14 Dec. 24 July 8 June 1 April 5	Knox-Polk McMinn-Haywood- Duck River Holston Valley- Sevier Big Hatchie- Judson Hamilton-Alpha
James O. Hawkins Austin Peay Dorm. University of Tennessee Martin, Tn. 38237	Aug. 10	Shelby-Indian Creek
Catherine I. Falwell	Jan. 15	Western District- Gibson
Janice J. Skinner Randolph Center Dorm. 790 Madison Ave., Memphis, Tn. University of Tennessee Medical Units 62 South Dunlap, Memphis, Tn. 38103	July 27	Maury-Watauga
Mrs. Rebecca Hollaway Lee 1012 Woodslake Dr. Nashville, Tn. 37115 Volunteer State Community College Gallatin, Tn. 37066	Oct. 3	East Tenn-Salem
Alan F. Yarnell 321 Wilder St., Morristown, Tn. Marianne Yarnell 321 Wilder St., Morristown, Tn. Walter State Community College Morristown, Tn. 37814	Sept. 10 Nov. 24	Holston-Dyer Concord-William Carey

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Belmont College Honors Mid-State Missionaries

Middle Tennessee superintendents of missions were honored by Belmont College on Friday, Jan. 25 during "Superintendent's Day at Belmont." The group of 10 joined the student body in mid-morning services in Massey Auditorium. H. D. Standifer, superintendent of missions, Duck River Association, addressed the group.

In his address Standifer told the students, "We have a job to sell our churches on Christian education. Christian education costs but it leads one to self-discipline-to be that person God would have us to be."

Following his message, Standifer was presented a plaque by Belmont president Herbert Gabhart, "For his service to Tennessee Baptists and his support of Belmont College." Standifer plans to retire in June.

Other activities of the day included a work session in the Trustee room in the school's library. The purpose of this phase of the gathering was, in the words of Phil Pitt, assitant to the president at Belmont, "To get their ideas as to what the school can do for the churches in Middle Tennessee and how we can establish better a relationship with the churches."

The meeting closed with a luncheon in the school's private dining room.

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Missionaries Become Shade Tree Mechanics

By Mary Ann Ward For Baptist Press

At an altitude of 8,000 feet in the mountain jungles of the Philippines, the jeep of Southern Baptist missionaries J. Gordon Harris III, Calvin L. Fox and Jack S. Branan conked out.

The training they had received in missionary orientation at Callaway Gardens, Pine Mountain, Ga., from auto mechanic Bill Cleveland of La Grange, Ga., paid off. They were able to fix the jeep and continued their journey.

For the past four years, Cleveland, an active layman, has been teaching the sometimes unmechanical missionaries a practical course in auto mechanics, after he finishes a busy day at his own auto garage in La Grange.

The course, designed to help missionaries become familiar with cars and their operation, includes a minimum of 20 hours instruction. Only one-fourth of the course takes place in the classroom.

The missionaries spend most of the time in Cleveland's garage on Saturday mornings, where they actually work on cars, American and foreign.

The course begins with an introduction to the care and routine maintenance of a car. The missionaries are then taught how to do emergency repairs, how to improvise when stranded on the road and check the source of trouble when the car breaks down.

"When help is more than six hours away by jeep, any knowledge the missionary has

about the car may save his or her life," Harris said.

Consequently, women missionaries have been seen with their heads buried under a car's hood in Cleveland's course.

Whenever a missionary drives over a rough and isolated road, Harris said, he or she drives with new confidence because a layman like Bill Cleveland was willing and able to provide the training.

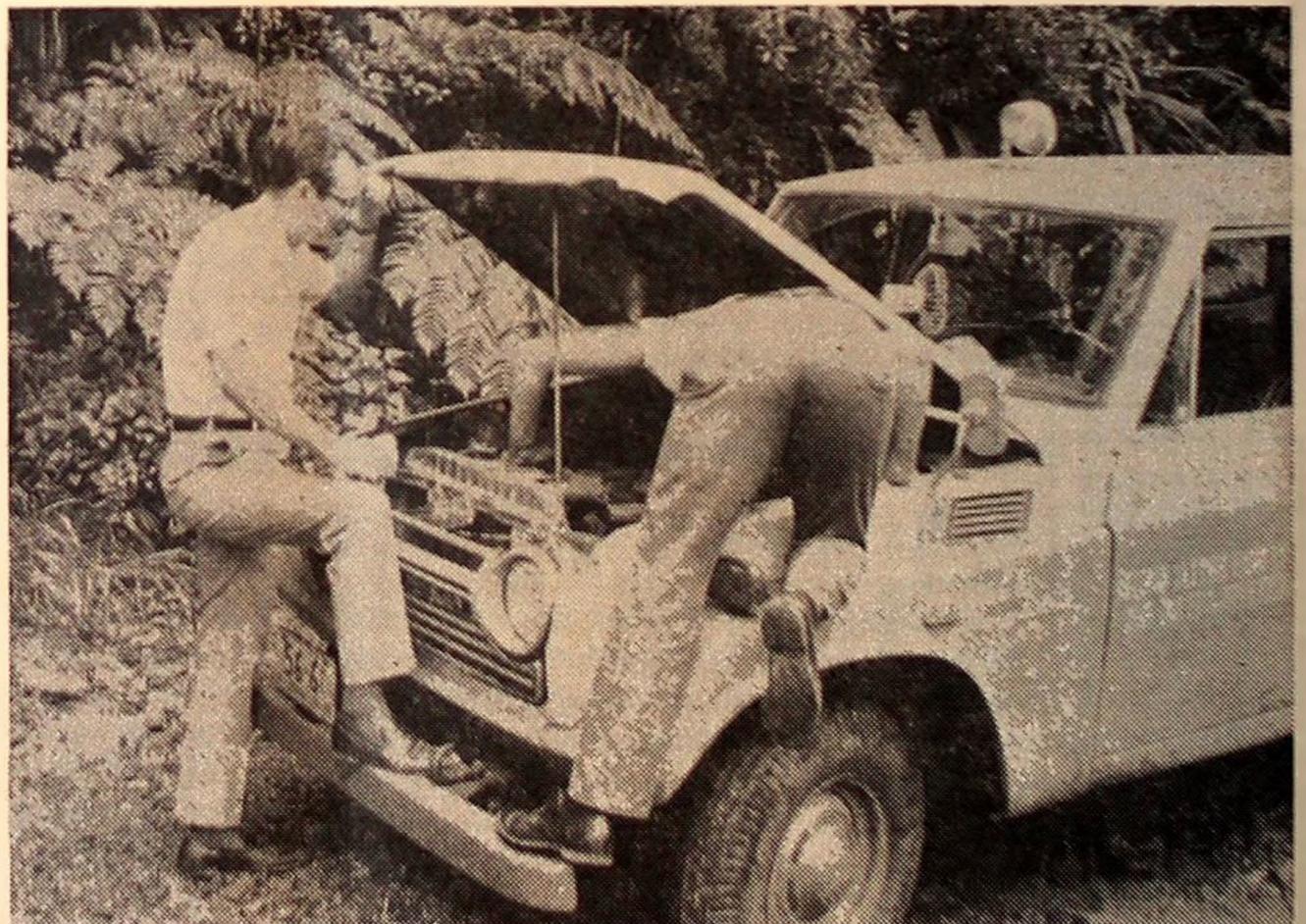
Challenge Gift Offered In Union Alumni Drive

A challenge gift of \$5,000 and five additional "bonus" donations of \$1,000 each have been offered Union University's annual alumni fund, according to William A. Foote, director of annual support and alumni affairs.

The alumni fund, entitled the "Great Teacher Program," is conducted each year among the more than 6,000 graduates and former students of the Baptist college. Last year \$25,345.49 was given in the drive by 760 alumni. The goal for the 1973-74 campaign is \$40,000.

The challenge gift, proffered by Mr. and Mrs. J. A. Hadley of Rutherford, is a dollar for dollar contribution.

"The Hadleys will match each dollar given by alumni up to \$5,000 for every dollar donated over the \$25,000 mark," commented Foote. The fund now stands at \$24,105.36.



REVIVING A JEEP—Missionary Jack S. Branan watches as missionary Calvin L. Fox tries to bring life to their stranded jeep by blowing into a flooded carburetor, a procedure he learned at missionary orientation in a "shade-tree mechanics" course taught by Bill Cleveland of La Grange, Ga. (Photo by J. Gordon Harris III)

Missouri Crisis Rates First In Baptist Top 10 Poll

NASHVILLE—Controversy in the Missouri Baptist Convention, centering around alleged mismanagement of funds and convention affairs, was voted the top Southern Baptist news of 1973, according to a poll released here.

The poll was conducted by Baptist Press, news service of the Southern Baptist Convention, among 33 state Baptist newspapers and eight Baptist Press bureau and national office personnel.

Based on a system of awarding 10 points for every first place vote down through one point for a 10th place vote, the Missouri situation collected 193 points on 27 ballots returned, finishing ahead of a continuing debate on orthodoxy, which received 161 points.

Reports Ranked Third

Reports of burgeoning Southern Baptist Convention statistics, which passed several milestones in 1973, finished third with 135 points; church-state developments involving such issues as public school prayer and parochial aid was fourth with 129 votes, and increased efforts of women to seek new ministerial roles in Southern Baptist life finished with 125 votes to round out the top five.

A series of stories reporting advances in black-white relations in 1973 in Southern Baptist circles edged Baptist response to the Watergate scandal, 120-119, in balloting for the sixth and seventh slots in the top 10.

After the seventh position, point totals dropped off heavily. Stories reporting expansion by the Southern Baptist Foreign Mission Board in the face of critical problems brought on by dollar devaluation received 70 points for an eighth place listing, while problems for Christian missions, surfaced by the takeover of Wounded Knee by American Indian Movement (AIM) militants, ranked ninth with 57 points.

Baptist response with funds and manpower to worldwide disasters, including Nicaragua, Mexico and Spain, finished in a tenth place tie, 54-54, with stories reporting refusal for the second consecutive year by the SBC annual session to abolish the convention's Stewardship Commission and place its functions under the SBC Executive Committee.

Four news developments are lumped in a four-way tie, with 47 points apiece, only seven points out of tenth place.

They are stories reporting reorientation problems and spiritual encounters of Vietnam Prisoners of War; dramatic evangelism results in Korea, including reported mass decisions for Christ; response to the energy crisis; and response to the abortion issue, including Baptist Press exclusive interviews

with the plaintiff in a landmark abortion case heard before the U.S. Supreme Court and the Southern Baptist attorney who instigated proceedings leading to the court's decision to strike down abortion statutes.

In the protracted controversy among Missouri Baptists, auditors cited mismanagement of funds and affairs by convention leaders.

Earl O. Harding, the Missouri Convention's executive secretary, died during the investigation. His death came before the convention's 1973 annual session at which it devoted most of its time to resolving the crisis.

The orthodoxy issue was two pronged—involving debate in several state conventions over open communion and alien baptism on the one hand and the 1963 statement of Baptist Faith and Message on the other.

In one orthodoxy development, an independently-formed Baptist Faith and Message Fellowship launched a publication, "The Southern Baptist Journal," with the stated purpose of exposing so-called "liberals" in Southern Baptist life.

Hobbs and Ward Speak

In other developments, Herschel H. Hobbs, former SBC president, warned against making the Baptist Faith and Message statement a creed and Wayne E. Ward, a professor at Southern Baptist Theological Seminary, Louisville, speaking in Texas, charged that "self-appointed orthodoxy committees are the kiss of death" and are "unChristian, unBiblical and unBaptistic."

Ward, who said he has signed "voluntary statements," including the 1963 statement passed by the Southern Baptist Convention, charged that a member of a "self-appointed" orthodoxy committee had approached him and told him if he could not sign a statement the committee was drafting, "then you're through."

Statistical developments reported in 1973 included revelations that Southern Baptists passed the 12 million mark in membership, set a baptism record in 1972 and reached the billion mark in total receipts.

Women Ordained

At least three women were ordained to the ministry last year by Southern Baptist churches and at least one other ordained two women deacons in a continuing emergence of leadership roles by women—although still clearly in the minority among 34,500 churches and 12-million-plus members.

A series of advances in black-white re-

Emeritus Missionary John Tumblin Dies

John A. Tumblin Sr., Southern Baptist emeritus missionary to Brazil, died Sunday, Jan. 20, at a hospital in Newport News, Va.

He and his wife, the former Frances Marrow Davis, were missionaries to Brazil for 36 years where he did evangelistic work in Jaguaquara and Natal and was director of the Taylor-Egydio School for several years.

Funeral services were scheduled for Jan. 22 at the Orcutt Baptist Church in Newport News. The Tumblins have made their home in Newport News since their retirement in 1958.

McCalla Avenue Members Undertake Saigon Project

Members of the McCalla Avenue Church in Knoxville have undertaken a mission drive to raise \$10,000 for the purchase and remodeling of a home in Saigon, Republic of South Vietnam. According to Ken Russell, publicity chairman at the McCalla Avenue Church, the home will be used to house, clothe, and feed homeless South Vietnamese children until they can be placed in foster homes. The purchase of the property is being handled by the Foreign Mission Board, Russell added.

The project was initiated when Jimmy Wright, pastor of the Highland Avenue Church in New York, and formerly of the McCalla Avenue Church, related the plight of the children to members of the Knoxville Church. Wright recently completed a tour of the Far East.

The Highland Avenue Church, which has among 300 members, has pledged to provide funds through 1975 for operation of the home. It will be staffed by local Saigon Baptists and will be under the guidance of missionaries in the area.

John Buell is pastor of the McCalla Avenue Church.

lations in 1973 included the first black department head at the Southern Baptist Home Mission Board, a survey revealing 75,000 black Southern Baptists and more than 240 blacks working for agencies and as missionaries, election by three state conventions of black officers (including the president of the Alaska convention), a move by the Louisiana convention to strike the word "white" from constitutional membership requirements for churches and the hosting of a dinner by SBC President Owen Cooper in Mississippi for a black Baptist convention president—a first among Southern Baptists.

Ten different issues collected first place votes, in widely scattered balloting. The Missouri situation led with seven, the orthodoxy debate collected five and Watergate response, four. (BP)

Not Dead But Sleeping

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

Basic Passage: Mark 5:21-43

Focal Passages: Mark 5:22-24, 35-42

The general conception of death in the world in the day of our Lord's ministry was that it was cold, pitiless, relentless and final. There was nothing beyond. To say the least, it presented a dismal, gloomy outlook.

Jesus came with a new and comforting concept. He referred to a deceased lassie as "not dead but sleeping." To Jesus, death finalizes many things but is not final itself. There is something else beyond death according to Jesus. Christ is greater than death. He became its victim for our sake but in the same act He extracted the sting of death and in His resurrection He conquered death. Yet death continued to take its toll.

We face a paradox here. What is the solution? His resurrection gave Him the victory over death in His own personal experience. It was the beginning of the ultimate end of death for all believers. The certainty of the final end of death for His disciples was assured by His resurrection. He will reign until He hath put all enemies under His feet. The last enemy to be conquered is death.

The light of hope burns brightest over the empty grave of our Lord.

A Dying Damsel

Mark 5:22-24

The daughter of Jairus, the ruler of the synagogue, was at the point of death. He appealed to Jesus to save his child from death.

It was a serious challenge made directly to Jesus. The Lord responded immediately and followed him. This is like Jesus when He faces a cry of desperate need from a sincere heart that is deeply disturbed. Yes, it is like Him to make a well timed response to a cry of need.

Death Does Not Vanquish Hope

Mark 5:35-37

There came to Jairus a messenger of sad news. They told him that the damsel had died. Therefore, everything was finished; no more basis for hope, why trouble the Master further? Yet Jesus continued to go toward the home of Jairus. He took only Peter, James and John with Him. In great moments, He usually took them with Him.

Proclaims Death As Sleep

Mark 5:38-20

They drew near the home of Jairus and

witnessed a tumult of mourning. He announced to them that the child was not dead, only sleeping. To them this was utterly ridiculous. They thought He referred to physical sleep. He meant the restful repose of the soul. She was subject to being awakened.

They laughed scornfully at Him.

The Lord of Life and Death Spoke

Mark 5:40-41

Jesus put all out of the house but the father, mother and the three disciples, who had come with Him. These He took into the room with Him where the damsel's body lay.

He commanded the damsel to arise. Only He had that power and authority. It was a solemn, dramatic moment. All must have watched in breathless silence. All were in the presence of the Maker of life and the Master of death. They saw Him assert His authority and exercise His power.

Death Submits and Life Reveals

Mark 5:42

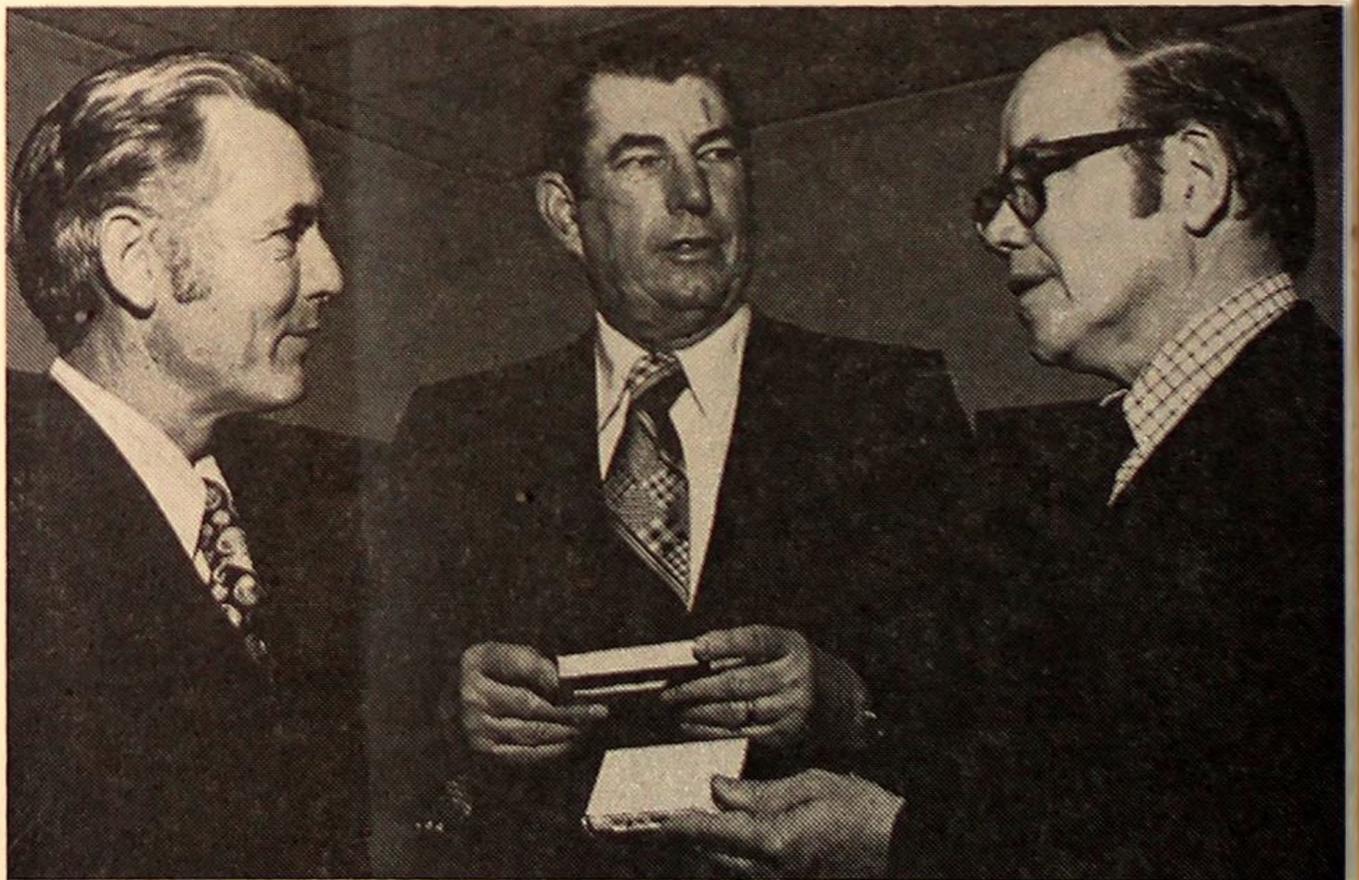
Straightway the damsel arose and walked. They were overcome with astonishment. It must have been awesome and exciting. Joy unspeakable and full glory must have filled the hearts of the father, mother and disciples.

Those who laughed with scorn must have been terribly smitten with shame when the news reached them. A new concept of Jesus and death evidently came to all. The raising of three people by Jesus as recorded presents a wonderful story. The damsel was easiest. Her body must have been still warm. The reviving of the son of the widow on the way to the cemetery was amazing. The raising of Lazarus from the grave after decomposition of the body had set it is still more arresting. Jesus vanquished death in three stages. This demonstrates His full leadership over death.

There are stages of spiritual death: merely alive, more deeply in the throes of sin, hardened sinners who seem to be absolutely beyond hope. Yet Jesus can save the worst. All stages of death mark absolute lostness.

Thank God where sin doth abound or flourish, grace doth much more abound and flourish.

Jesus is Lord over death in any form and to whatever degree. What a gospel we have to give to the world! Tell it on the mountain!



NASHVILLE—"KEY LEADER CASSETTE" FOR SUPERINTENDENTS OF MISSIONS RELEASED—Hugh Chambliss (left), president of the Southern Baptist Convention's superintendents of missions organization, receives the first copies of the "Key Leader Cassette" from Allen B. Comish (center), director of the Sunday School Board's church services and materials division, and Thurman Allred, church administration consultant at the board. The cassette is designed to update superintendents of missions concerning the board's current resources and materials. Contents will be revised each quarter and cassettes sent free to all superintendents of missions.

Promise Of The Counsellor

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

Background Scripture: John 15:19—16:15

Scripture Lesson: John 16:4c-15

The Upper Room discourse represents the most complete teaching that Jesus ever gave about the Holy Spirit. (John 13-17). There is another reference in John 7:37-39. The Holy Spirit, of course, was active in the main events of his life: birth, baptism, temptation, casting out demons, and the commissioning of his disciples; however, apart from the Upper Room, Jesus did not give much teaching about the Holy Spirit, but that teaching is quite clear, concise and convincing.

The Promise Given

Jesus made it very clear that his purpose in speaking so carefully about the promise of the Holy Spirit was in order that the disciples would not be offended: "trapped or caused to stumble." He over and over again used the first person pronoun thereby projecting himself fully into the position as the statement maker. Notice:

"I speak unto" . . . "I will pray the Father" . . . "If I go, I will send" . . . "I will not leave you comfortless" (orphans).

He was saying that it was expedient, profitable, to them that he go away. He could not be everywhere as a human being, but the Holy Spirit could be everywhere. (The Holy Spirit would come and the world would not receive (arrest) him as it had arrested, falsely accused and condemned Jesus.) He was building up assurance and strength within his disciples so that they could go forth with courage, fortitude and enthusiasm. The whole matter relating to the promise of the Holy Spirit found Jesus taking a personal role to the extent that he seemed to be hammering across to his disciples truths that he wanted them never to overlook or forget. It was a most urgent and important matter.

The Counsellor Described

As Jesus gave every assurance of the coming of the Holy Spirit, he likewise took equal pains to describe the person and function of the Spirit. The Coming One would be a Counsellor, who would guide the disciples into all truth. He would be a Comforter in time of need. He would be a Helper, always available. He would be a Teacher, par excellence. He would be an Advocate, pleading their case. He would be a personal Companion in the dark hours

as well as the bright ones. He would be a Co-Witness, in the trials of life, and in the role of witnessing, verifying, convicting men of sin and their need of Christ.

Since Jesus was soon to take his departure from his disciples, he wanted them to know that as they had depended upon him during the three years for guidance and support, they could depend upon the Sent One, the Coming One, for that guidance and support. It was an attempt to forewarn and forearm his disciples.

He knew furthermore that it was necessary to impress upon the disciples that they should believe no less in the Spirit than they had in him even though the Spirit would be invisible and intangible. Human beings are always so prone to put more faith in that which is touchable and visible than in the untouchable and invisible.

Jesus also stressed the availability of the Spirit, his ever-presence. Men would not be able to hamper or hinder the Spirit. They would not be able to shunt aside the witness of the Spirit by impounding him in cloistered cells.

The Functions of the Counsellor

Our Scripture lesson underscores three functions of the Counsellor, the Holy Spirit. First, he will teach, guide into all truth. There seems to be an inference here that the disciples had not received all truth since Jesus' time had been limited. (Step by step, as if by a leading hand, Christ's disciples would be taught the evolving glory of the Kingdom.) This is still one of the most important functions of the Holy Spirit, the guiding of the sinner into saving faith and the saved one into all unfolding truth for spiritual growth.

Second, the Holy Spirit would "reprove, convince, convict," the "world of sin, of righateousness and of judgment."

Sin was in the hearts of men then and it is even so today. Men had rejected Christ, spurned his overtures of grace. The inwardness, awfulness and universality of sin would be convicted, as in court, by the Holy Spirit. The Spirit would wield the word, clearing up the defective notions of sin, producing conviction.

How then can there follow on the conviction of sin as personal a conviction of righteousness as personal? By one way only, "Not having mine own righteousness, which is of the law, but that which is of God through faith." For when a man is convinced of sin, there will dawn upon the heart the wondrous thought that a righteousness may be his, given from above, which will sweep away all his sin and make him righteous before God as Christ is righteous. That conviction of the possibility of righteousness will never awake until it be preceded by a conviction of sin, which is another function of the Spirit.

The Holy Spirit will produce judgment. For when sin and righteousness come together, there will be a collision. Which one will go down, sin or righteousness? Christ emphasized that the divine Spirit will bear witness to the fact that there will be a judgment which will destroy that which is weaker, although it may for the time being seem the stronger. That judgment is not to be regarded solely as that in the hereafter for even that is being prepared for by the continual judgment of the Holy Spirit here.

Third, the Holy Spirit will glorify Jesus. Whenever man follows his road map, the Bible, and is conducted through life by the Holy Spirit, both his life and the work of the Spirit will glorify Christ. The purpose of the Spirit is to authenticate, bring glory and honor to Christ. The Spirit is the administrator of Christ's riches of grace. Therefore, there is no limit to the divine resources that the Spirit can use to glorify Christ in the believer.

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Bibles To All International Students Is BSU, NSM Goal

NASHVILLE—Baptist Student Union (BSU) and National Student Ministries (NSM) of the Southern Baptist Sunday School Board have launched a plan to give every international student in United States colleges, schools and universities a copy of the Bible or New Testament in his or her native language.

The Baptist Student Union Bible distribution plan, sponsored by NSM, hopes to place Bibles in the hands of an estimated 180,000 international students, according to Benton Williams, NSM's consultant in international student work.

Ten of the versions are diglot New Testaments. That is, English and the native language are on facing pages throughout the translation.

Diglot New Testaments are printed in Spanish, Chinese, Japanese, Dutch, German, Greek, Hebrew, Korean, Portuguese and Hopi (Indian).

Altogether, 37 different translations will be available. In addition to the diglot New Testaments, the other 27 will be translations of the entire Bible.

BSU groups on university and college campuses will purchase the Bibles with money raised by BSU international committees and with the help of local Woman's Missionary Union, Brotherhood and other church organizations, Williams said.

The BSU students will then visit the international students in homes or dormitories to present the Bibles, he explained.

The American Bible Society is ordering the Bibles from overseas to make them available to the Baptist Student Unions Williams added.

He said, "The majority of international students in the United States are not Christians.

"Although most international students speak English," he said, "We want to present them a copy of the Bible in their mother language so they can have a better understanding of the scriptures." (BP)

New Books

Tarbell's Teacher's Guide to the International Sunday School Lessons, September 1973-August 1974, edited by Frank S Mead, Revell, 416 pp., \$4.50. Every week's lesson contains the text from KJV, RSV and now The Living Bible.

The Invading Gospel by Jack Clemon Revell, 128 pp., \$3.50. A distinguished poet describes his journey from isolated self involvement to the joy of Christian fellowship.