

Baptist And Reflector

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News-Journal Of The Tennessee Baptist Convention

Eight Leadership Briefings Planned By S. S. Dept.

In order to brief the 54,000 Sunday School workers in all 2700 churches in Tennessee, the state Sunday School Department has made plans for a team of 12 to visit the eight regions as follows:

Aug. 30, Brainerd Hills Church, Chattanooga; Sept. 3, First Church, Pulaski; Sept. 5, First Church, Trenton; Sept. 6, Highland Heights Church, Memphis; Sept. 9, Central Church, Johnson City; Sept. 10, Wallace Memorial Church, Knoxville; Sept. 12, First Church, Cookeville; and Sept. 13, First Church, Donelson.

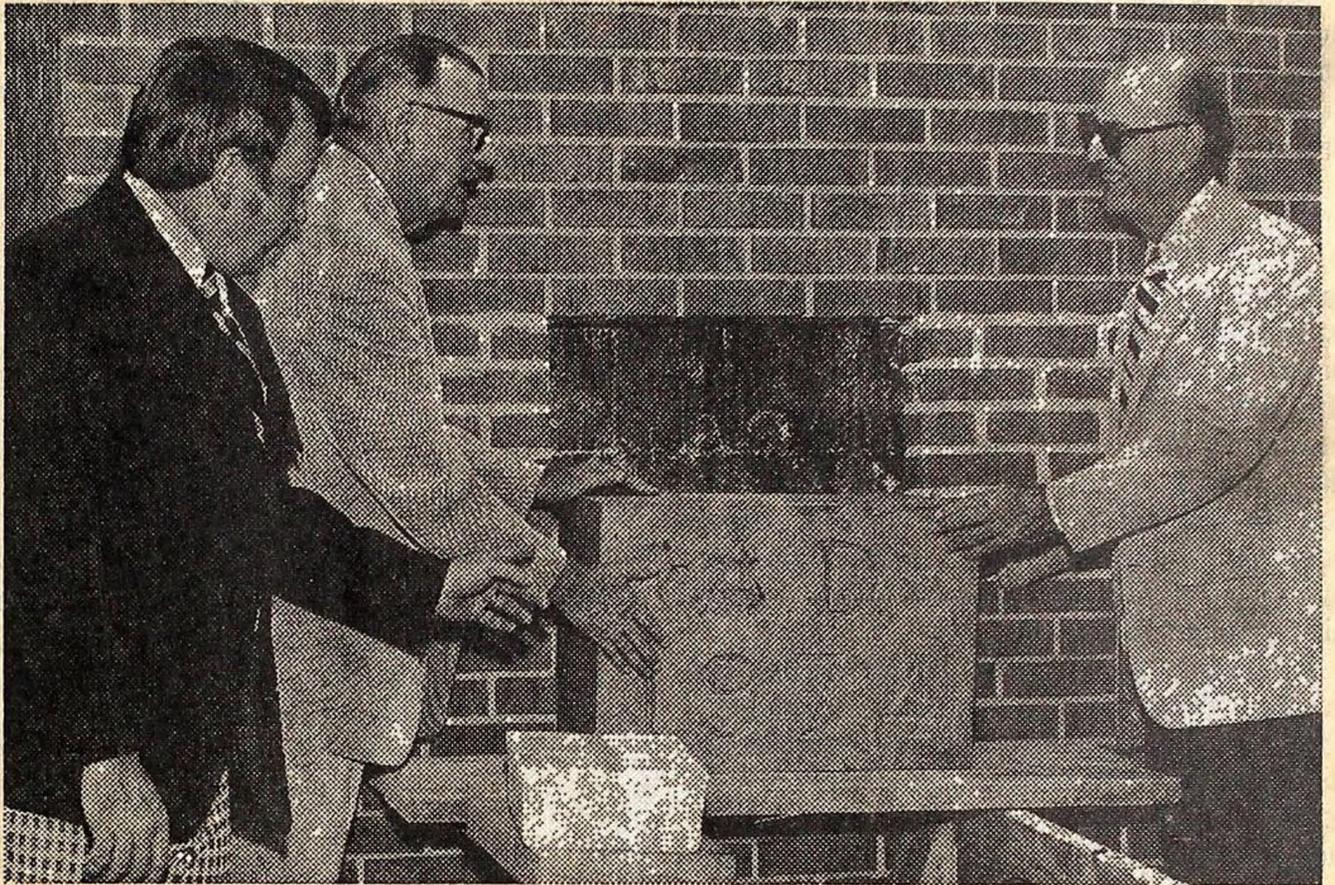
Each meeting begins at 7:00 p.m. in the auditorium. The emphasis will be on "Reach Out." Conferences will be offered on: General Section materials, Adult—Convention Uniform materials, Adult—Life and Work materials, Adult—Special Associational Adult directors, Youth—Convention Uniform materials, Youth—Life and Work material, Children's Bible Learners, Bible Discoverers, Bible Searchers, Preschool—Guides A, B, and C, and workers with the mentally retarded.

According to Wendell Price, state Sunday School director, the briefings are for every Sunday School worker in each church. Helps will be offered on an interpretation of the 1974-75 Sunday School theme, "People to People Now"; the centennial year reach thrust; resource materials available, updating methods, and producing leaders through the Bible Teaching Program. Workers at the conference will be state staff members and other trained Sunday School leaders.

WANTED AND NEEDED

Baptist And Reflector is continuing its search for a copy of **The Baptist** printed during the year of 1874. If one of our readers happens to have a copy which he/she would contribute to us, we shall be most grateful. We would like to have it for our files, and also use articles from it during our Centennial Year. It should be wrapped carefully and sent to **Baptist And Reflector**, P. O. Box 347, Brentwood, TN. 37027.

Ceremonies Held For Belmont Buildings



Cornerstone laying of the new Hitch Science Center at Belmont College—left to right: Glen E. Kelley, academic dean; Tom J. Hitch, trustee; and Henry Horrell, trustee chairman.

Cornerstone laying ceremonies for two new academic facilities at Belmont College were held July 15, according to Belmont President Herbert C. Gabhart.

The brief ceremonies were signifying the completion of the new Hitch Science Center, and anticipated completion of a companion humanities building, as yet unnamed. The science facility will be dedicated Aug. 16 and opens with the fall term, Aug. 26. The humanities structure is scheduled to open in January at the beginning of the second semester.

Participating in the cornerstone laying ceremonies were Dr. Gabhart; Henry Horrell, trustee chairman; Glen E. Kelley, academic dean; and chairmen of the departments to be housed in the structures.

The two new buildings replace the former Blanton Hall, historic academic facility on the campus which burned to the ground Dec. 30, 1972.

Tennessee RA's Attend Baptist Youth World Conference

Sixteen Royal Ambassadors from across Tennessee are en route to Portland, Ore., this week to attend the eighth Baptist Youth World Conference.

According to Bill Highsmith, state Royal Ambassador director, the 19-day mission tour will include visits to mission stations along the route and in British Columbia. The conference sessions will be held at the Portland Memorial Coliseum July 31-Aug. 4. Highsmith is accompanying the group which will join young people from more than 40 nations.

Tennesseans attending include William Randall Allen, Camden; Kenneth Cheatham, Union City; Michael Evans, Kings-

port; Ricky Franz, Brentwood; Mike Howell, Kingsport; John Daniel Medearis, Hixson; Jimmy Myers, Newport; Gary Nugent, Brentwood; Mark Simmons, Brentwood; Stan Smothers, Brentwood; Dennis Underwood, Corryton; James William Craig, Union City; Kenny Rains, Oak Ridge; David Ellis, Rutledge; Tim Seanor, Chattanooga; and Eddie Long, Chattanooga.

The group will make sightseeing stops at Seven Falls, Colorado; the United States Air Force Academy, Pikes Peak, the Great Salt Lake, Multnomah Falls and Bonnaville Dam, Warm Springs Indian Reservation, Vancouver, B.C., Mt. Rushmore, S.D., and St. Louis.

Are You A Murderer?

By Herschel H. Hobbs

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him"—I John 3:15.

Many people who would not think of taking another's life are murderers nevertheless. One may not be put in prison, but he is guilty before God. The word "murderer" means a man-killer.

Now how can this be true? It is by one having the habit of hating his brother (see I John 2:11). This does not refer to an occasional anger, but to deep-seated, abiding hatred. This is in contrast to Christ's command to love one another (verse 10-11). Out of hatred Cain slew his brother. He committed the overt act. But one can give the consent of his will to do so, yet not commit the act out of fear of the consequences. You can kill a man through hate by rejecting him as a person, even though his physical life continues.

John says, "ye know [really know] that no murderer hath eternal life abiding in him." One may kill in a fit of anger. But John is talking about deliberate, planned murder born out of deep-seated hatred. One should curb his temper lest it develop into hatred.

Now a murderer can have eternal life through repentance and faith in Jesus Christ. But then he will have a new nature. Love will replace hate and he will view others

through God's eyes, as persons endowed with dignity as a gift of God. So one should be careful as to his attitude toward others (see Matt. 5:21-22).

Christian love is the solution to problems in human relationship. They will be solved completely and permanently on no other basis.

Letter To The Editor

Hello:

My name is Linda Pierce. I'm from Dyersburg, Tennessee. I'm 15 years old. I attend Southside Baptist Church. I receive the **Baptist And Reflector** weekly, and I enjoy it very much.

Love in Christ!

Linda Pierce
1541 Ewell Avenue
Dyersburg, Tenn. 38024

God's Great Gift

By Rozella Hardin, Route 1
Box 188 A, Elizabethton

Gift shops feature extravagant items for "the man who has everything."

God's gift is for "the man who needs everything"—everything that really counts that is.

Surely, we must all realize that a man can enjoy material advantages and still have serious needs in his life. For life is more than food, and the body than the clothes that cover it.

Life is more than things. Have you thought about mankind's spiritual poverty?

Think of God's great gift and how He gives the resources of Heaven to needy men. Isn't that the teaching of II Corinthians 8:9? "You know how full of love and kindness our Lord Jesus was: though He was very rich, yet to help you He became very poor, so that by being poor He could make you very rich."

His gift cancels all our debts. What a good feeling it is to be out of debt! To be free from all obligations, to get enough money to pay off all accounts is to know freedom and happiness and peace. We know this is so on the human level. But what about our debt to God? Is there any greater need than to have someone cancel this heavy debt?

Money can't buy forgiveness. "Jesus paid it all," said the hymnwriter. And it's true!

God's gift provides for a bright future. A thousand things are already paid for by God's gift certificate! How would you like to have somebody make a cash deposit in your name—large enough for every conceivable need? What would it mean to have a guaranteed future? The very best of everything? This is the staggering promise of Romans 8:17. It states, "And since we are His children, then we will share His treasures—for all God gives His Son Jesus is ours now too."

Christ came to earth to meet all your needs.

(Note: Miss Hardin is a Sunday school teacher at Beck Mountain Baptist Church, Elizabethton, and Baptist Young Women's president of Watauga Baptist Association.)

Pulpit To New

By Jim Griffith

There is much talk today about economic recession and depression, but the worst depression that can ensnare this nation is a depression of the spirit.

Fear can paralyze good judgment—as in the case of a woman who was so obsessed by a fear of food poisoning that she refused to eat and starved herself to death.

Depression of the spirit is like that. Fear delays, fear refuses to try, and fear focuses on failure.

The Apostle Paul knew the art of transforming fear into faith. Paul never bothered to take a church survey to convince himself that the task was impossible.

Believing in the truth of Christ, he bet his life on the ultimate victory of his cause. He bore his witness, preached his gospel, gave his life for his faith, and conquered.

Depression cannot encamp where faith is headquartered. As the old hymn puts it, "Faith is the victory!"



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NOTICE!

Effective February 1, 1974, no pictures are being returned unless a self-addressed stamped envelope is sent with the picture. This is due to the increase in postal rates.

God's Word In A Book

In 1524 Balthasar Hubmaier was pastor at Waldshut on the northern edge of Switzerland. He properly stands in the line of our Baptist ancestors. A series of propositions suggested by the pastor has been preserved and makes interesting reading:



Jones

"Beloved men and brethren: it is an old custom that comes to us from the times of the apostles, that when evil things befall concerning the faith, all the men who wish to speak the word of God, and are of a Christian way of thinking, should assemble to search the Scriptures. For we should nourish, not our bodies alone but also our souls, with food and drink and thus be more useful to our flocks, and feed them the Word of God in peace and unity."

The courageous pastor insisted on the primacy of the Word of God. A part of this emphasis resisted infant baptism and it was here that he met the wrath of the established church.

The church decreed that all such believers should be drowned in the baptismal waters, and Hubmaier's wife was drowned in 1528. He was burned at the stake for his stubborn insistence that the Word of God must be the rule of the church.

Here are our roots as Baptists. Here is our foundation. By faith we perceive God's Word in a book.

God's Word Is In A Book

In the experience of most of us God's Word is in a book, and the book bears the name of the ancient Greek word for book, the Bible. The story of its writing is filled with striking accounts, miraculous deliverances and courageous men.

Among these men was Jeremiah, prophet of ancient Judah. A story is related in the 36th chapter of his prophecy concerning the writing of a book.

God's Word came to a man, Jeremiah. That is where the story begins—with God and man. The man heard God speak and called his secretary, Abruch. Another man is involved you see. This man recorded God's Word in a book.

This man Baruch was charged to read God's Word, now recorded in a book, to the people. Other men reacted to its reading. People fasted because they were sorry for their sins. Princes feared because they were responsible for the nation.

Jones is pastor of Dogwood Hills Baptist Church, East Point, Georgia.

By J. Estill Jones

(Second in a series of seven)

Jeremiah 36:27-32

Later, some wrote letters to Christians urging them to do God's will in their own lives, in churches of the ancient world, in spreading the good news of God's gift to the world.

These letters were read by individuals who received them and to churches of which they were a part. These individuals and their churches cherished the letters, perhaps compiling them into a collection of sacred writings.

Other types of literature were included as men, moved by God, wrote God's Word down. And other men, moved by God, preserved the Word. It was God's Word in a book—God's Word in the Bible.

But what is the authority of the Bible? This question helped to spark the Protestant Reformation where reformers rejected the tradition of men when it did not follow the New Testament.

Our British Baptist friends set forth the principle clearly in the Declaration of Principle of the Baptist union: "Our Lord Jesus Christ, God manifest in the flesh, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures . . . Each church has liberty to interpret and administer His laws."

In 1963 the Southern Baptist Convention adopted a statement of faith. The article on the Bible begins with the simple statement: "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man."

What is the authority of the Bible? It is our acceptance of the Bible by faith as the Word of God.

The Book Is To Be Studied

The Bible has been studied since its writing. When Paul and Silas, on the Apostle's second mission tour, came to Berea, they went to the synagogue and led the Jews there to see that Jesus was the Messiah whom God had promised.

Nobility of those Berean hearers is marked "in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11).

Biblical scholars have labored lovingly over its words and phrases for many centuries. Some of these have been maltreated almost as sharply as Balthasar Hubmaier, but their love for and loyalty to the Word of

God drives them ceaselessly on to understand God's truth.

And so do we study it. He is a Baptist who lovingly and faithfully studies the Bible.

It comes in many translations. You need several around the house. Each is an interpretation of the Word.

The question is, "What saith the Scripture?"

This must not be interpreted so as to place one verse against the whole New Testament. If we believe the New Testament is the record of God's revelation, then we must take the whole New Testament and not emphasize one verse to the utter exclusion of the clear teaching of the whole. I can cite certain examples of this proof-text method.

There is one instance of foot-washing in the New Testament. This one example has been exaggerated beyond all importance by some groups and has been made into an ordinance of the church.

There is the statement in the 16th chapter of Mark's gospel that believers may handle poisonous serpents with no harm to themselves. This verse has been lifted from its context of faith and transferred to the context of folly.

There is an emphatic statement on baptism in Acts which has been used to contradict the over-all message of the New Testament, whereby the act of baptism is presented as essential to salvation.

"What saith the Scripture?" "And Abraham believed God, and it was reckoned unto him for righteousness" (Romans 4:3).

The answer to the question will not always be the same. This is true because of the nature of the New Testament.

It is not a book of iron-clad rules which detail action and reaction to every passing situation. It is God's Word as experienced and recorded by many believers.

Its fundamental message is the same: "God loved the world so much that He gave His Son Who lived in the midst of sinful men and died by their hands rather than to sin Himself. God raised Him from the dead and men who accepted Him as living Lord were brought together by the Holy Spirit into fellowships, all the members of which are members of the body of Christ."

The Word, Mixed With Faith, Changes Lives

Even reading and studying and musing on its truths is not enough for God's Word in a book.

Jehoiakim, the king of Judah, heard about it. The king of Judah had it brought into his presence. The king of Judah heard it read. The king of Judah understood its message . . . but he refused to believe it.

Yet the predictions concerning himself came true and he was the end of his line to sit on the throne of Judah. It simply was not mixed with faith, his faith and he was doomed.

(Continued on page 11)

EDITORIALS

Should Churches Provide Pastoriums?

A NICE and comfortable pastorium has generally been considered an asset to a church. It has been considered a valuable part of a package plan to offer a prospective pastor or staff member. Added to its worth to the church is its appreciation in value and the fact that it has been tax exempt property.

In recent years there has been a change in thinking about the wisdom of a church owned pastorium. To some pastors who have lived year after year in church owned houses only to awake to the realization they are near retirement and without a place to live, pastorium has become a dirty word. They look at church members and sometimes at fellow pastors who year by year have made house payments and will have their houses paid for before or by the time of retirement. They feel short changed and rightly so.

Churches and pastors or prospective pastors should sit down and carefully consider whether it is wise or unwise to provide a pastorium. In some instances where the salary is limited or the pastor does not want to buy a house, a pastorium is a great help. In most instances, however, it would be wiser and fairer to give the pastor a housing allowance and let him provide his own housing.

This is about the only way a preacher will ever own a home unless he is given one. Few churches pay a pastor enough to take care of a family, live up to other community expectations and then have enough to put aside to buy a house when he retires. Consequently he often comes to the end of his ministry without a place to live.

In a few instances pastors upon retirement are given the home they have lived in. This is rather rare and tends to make the preacher feel obligated. How much better it would have been to have added a housing allowance to his salary and let him buy his own house. In instances where the pastor could not come up with a downpayment, the church should lend him the downpayment, charge a reasonable rate of interest and take a second mortgage on the property.

In recent years especially the pastor who has lived in church property has come up short in comparison to other pastors who have bought houses. The cost of houses has increased greatly and today most houses are worth far more than when they were purchased. The result is the church has been in the real estate business and considering not paying property taxes for a number of years, the church might have doubled its investment in a house and lot. In the meantime, assuming the pastor has put \$100 aside per month to buy a home upon retirement, his savings will buy only about a half of what it would have when he started saving.

Letting the pastor own his own home also avoids the questionable tax exemption. The pastor's property goes on the tax rolls just like that of every other citizen and he pays, just as other citizens do, for garbage collection, fire and police protection and other services from the town or county.

Let's be fair and thoughtful. A pastor and his family should be buying a home like other families. But nine out of 10 will not do so as long as the church furnishes a pastorium. He will spend all his income for other needs only to wake up some day without a place to live. Then it will be difficult for him not to feel or express bitterness and a church not to feel guilty of turning out their pastor to pasture without a shelter—C. R. Daley, editor, *Western Recorder* (Ky.)

The Guidance Of The Spirit

THE BIBLE contains many precious promises for the help and strengthening of the Christian. One of these comes from the lips of Jesus himself. The words were spoken on that last tragic night before his crucifixion and after he had told his disciples that he would soon be leaving them. They had particular significance for that occasion. But they are equally important for us today and much needed.

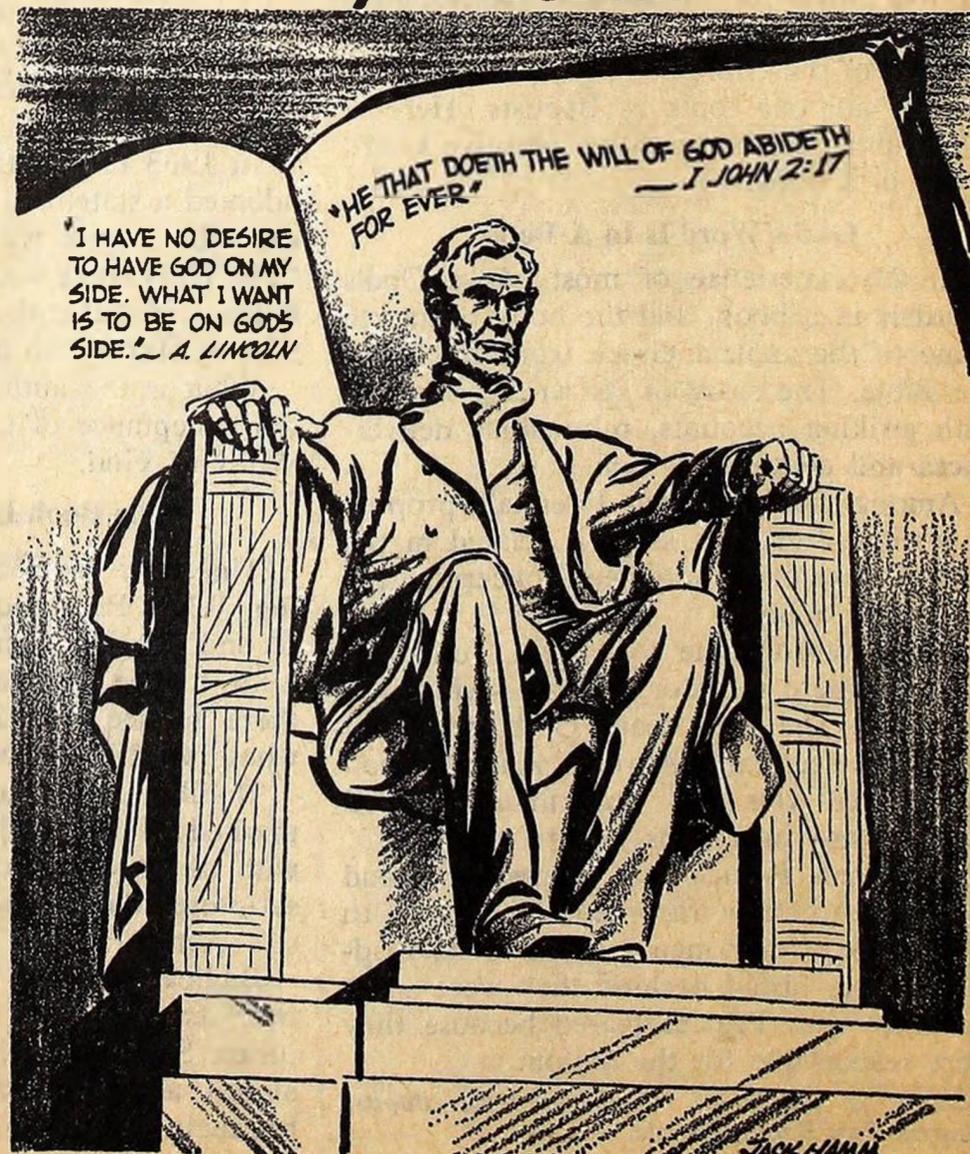
The presence of the Holy Spirit in the life of the Christian is made clear in the Scriptures. He is with us and he will help us in many ways. Jesus pointed out one particular way in which we would need help. This is in the understanding of Christian truth, especially in understanding truths concerning him.

Jesus said concerning this: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. And all things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:13-15).

Here are strong words of encouragement for the Christian who may be confused about the meaning of some particular passage of Scripture or some great truth of God.

The Spirit of Truth—who knows both the things of the Son and the things of the Father—will open our hearts and minds so that we may know and understand the truths which God wants us to have.—Jack L. Gritz, editor, *The Baptist Messenger*, Oklahoma.

Thy Will Be Done



Jaroy Weber Urges New Evangelism Concepts

By James Lee Young

LAUSANNE, Switzerland—The president of the Southern Baptist Convention (SBC) said here that interpreting new concepts of missions and attitudes of Christianity and evangelism around the world should be given more attention by western Christians—particularly Southern Baptists.

Attending the International Congress on World Evangelization here in the Palais de Beaulieu, Jaroy Weber, a Lubbock, Tex., pastor and recently elected president of the SBC, told Baptist Press that "Southern Baptists should step up their total mission and outreach worldwide" but said they "should be aware that other nations are now sending missionaries to our country."

Weber, a congress participant along with about 90 other persons who identified themselves as Southern Baptists, said, "The principle here—the congress seems to be saying—is that every body of believers (in Jesus Christ) has been given the Great Commission to go to the ends of the earth."

Home And Foreign Boards In Lead

The SBC president said the Southern Baptist Home and Foreign Mission Boards are in the forefront of leading in the changing of attitudes toward evangelizing the rest of the world.

"They're trying to interpret the message for the rest of the constituency. It's a continual job and should be given priority in the total denominational structure."

He continued, "Sometimes when we read convention budget figures, it implies that evangelism isn't getting the priority it should."

Nevertheless, Evangelist Billy Graham, first in a series of congress speakers from all corners of the evangelical world, paid special notice to Southern Baptists, who, he said, are among the "more evangelical denominations showing a steady growth."

He noted, "It is true that old traditional denominations with theologically liberal tendencies are declining."

Graham told the multi-lingual congress, for which interpreters and electronic translating equipment have been provided, "The evangelistic cutting edge of the church of Jesus Christ worldwide is here to seek how we can work together to fulfill Christ's last commission as quickly and thoroughly as possible."

The world famous evangelist expressed the hope that congress participants would frame a "Biblical declaration on evangelism," saying the "time has come again for the evangelical world to speak with a strong, clear voice as to the Biblical definition of evangelism."

World Council Of Churches Challenged

He challenged the World Council of Churches (WCC) assembly, set for next year in Jakarta, Indonesia, to "study such a statement carefully and prayerfully with the idea of adopting more evangelical concepts of evangelism and missions."

Emilio E. Castro, director of the WCC commission on missions and evangelism, Geneva, one of five WCC visitors to the congress, said the WCC would welcome such a statement from the congress and would hope to include it in the Jakarta meeting.

Reactions from Southern Baptists to the conference, were, on the whole, favorable.

C. B. (Bill) Hogue, director of evangelism for the Southern Baptist Home Mission Board, told Baptist Press he believed the congress was dealing with the central issues vital to a strong thrust of evangelism.

"One thing they are trying to do—something that few conferences have really tried to do—is to define 'evangelism,'" Hogue said.

Jack P. Lowndes, former president of the Home Mission Board's board of directors and a current member of the board, said the unique thing about the congress is the crossing of denominational lines with a major emphasis on evangelism.

"Obviously no one denomination—including Southern Baptists—will evangelize the world," said Lowndes, pastor of Memorial Baptist Church in Arlington, Va.

All Have Responsibility To Evangelize

Weber recalled a statement by a conference program personality, R. Keith Parks, Southern Baptist Foreign Mission Board secretary for Southeast Asia who noted that every group, regardless of its size, location or whatever, has the same responsibility in the Kingdom of God—to evangelize.

"We shouldn't be appalled, then," Weber said, "when other countries begin sending missionaries to the United States."

Weber said, "Our attitude has been that (Americans) have the heathen world out beyond us and we have tried to penetrate it—in a limited fashion."

"Now we have to recognize that we're all part of the great population mass—in the United States and other parts of the world—which has rejected the gospel of Jesus Christ."

"True evangelism," Weber said, "will reach out the hand of care. It includes political and social, but these will be secondary in their nature to the proclaiming of the gospel."

Stewardship Commission Sets Budget, Elects Officers

NASHVILLE—The Southern Baptist Convention's Stewardship Commission, in annual session here, elected officers, approved a budget for 1974-75 and promoted a staff member.

Paul Cates, Lubbock, Tex., businessman, was re-elected to a second one-year term as chairman of the Stewardship Commission.

Commission members, who are elected as representatives from their state conventions by vote of the SBC, approved a 1974-75 budget of \$750,500. Approximately 25 per cent of the Commission budget, or \$185,000, will come through receipts from the Cooperative Program unified budget. The remainder comes primarily from sales and commission services. The commission also authorized the executive director-treasurer, A. R. Fagan, to request a Cooperative Program appropriation up to \$250,000 for the budget year, 1975-76.

Chapman Promoted

Fred M. Chapman, who has been serving on the Stewardship Commission staff as associate director of endowment and capital giving promotion, was promoted to director of endowment and capital giving promotion, effective Oct. 1. This staff position has been vacant for over a year. Chapman joined the commission in January, 1971.

After hearing presentations on the 1973-74 SBC-wide Cooperative Program receipts which were reported to be 13.22 per cent ahead of the same period for 1972-73, the commission commended the entire Stewardship Commission staff for their efforts in promoting effective church stewardship as a basis for continued growth of Cooperative Program giving.

Other officers elected were vice chairman, Charles McKay, professor of Bible at California Baptist College; secretary, Lyle Garlow, associate executive director, Baptist General Convention of Oklahoma; chairman, Cooperative Program promotion committee Paul Faircloth, pastor, Central Baptist Church, Bladensburg, Md.; chairman, endowment and capital giving committee, Harry Bonner, executive secretary-treasurer of Northwest Baptist Foundation; and chairman, stewardship development committee, Dillard S. Miller, pastor, First Baptist Church, Mena, Ark. (BP)

The congress, involving evangelical representatives from numerous nations and every continent, is intended, according to officials, to develop a strategy for worldwide evangelization.

Southern Baptists, named as congress program personnel, were Parks, W. Maxey Jarman of Nashville, also a member of the congress planning committee, and Kenneth I. Chafin, pastor of South Main Baptist Church in Houston. (BP)

History Of The Music Department, Tennessee Baptist Convention

Baptists of the South from earliest camp meetings and "singing schools", through the great Sunday School Conventions and evangelistic campaigns of the late 19th century, into the "Gospel hymnody" of the 20th century have combined music and preaching in their proclamation of the Gospel.

Men like Dr. Edwin T. Winkler in Georgia and Alabama and J. R. Graves, publisher of "The New Baptist Psalmist" (1873) were influential in the music of Tennessee churches at the time of the organization of the Tennessee Baptist Convention. One interesting but little known Tennessean of the years near the turn of the century was Charles M. Alexander. A native of the Maryville area, he became the first of the "charismatic" evangelistic song leaders. He was tall, handsome, and "electrified" the throngs of people in revivals all over the nation.

The Baptist Sunday School Board published eight major hymnals between 1923 and 1956. I. E. Reynolds, founder of the School of Gospel Music at Southwestern Seminary, was perhaps the most vocal and most persistent advocate of better church music during the twenties and thirties.

B. B. McKinney became music editor of the Baptist Sunday School Board in 1935 and in 1941 was selected as the first secretary of the newly formed Church Music Department.

By the year 1944, according to the Tennessee Church Music report prepared by Dr. W. Morris Ford (pastor, Jackson, First), the Music Committee of the South had been discontinued and "the task" delegated to the several states. Among other suggestions, the churches were urged to provide opportunities for training, to sing good hymns instead of so many choruses, to organize graded choirs, and to make adequate provision for music in the budget.

Under the sponsorship of the Training Union Department (Charles Norton, Secretary), promotion of Hymn Festivals was begun in 1946. In 1949, the State Hymn Festival reported 14 junior choirs, 13 intermediate choirs, and 10 young people and adult choirs in Nashville on July 1 with Genter Stephens directing the program on a voluntary basis.

The State Music Department was established June 1, 1951, with Stephens, a member of the Belmont College (Cumberland) faculty, serving as part-time state music secretary. He served until September

Charton is director, Church Music Department, Tennessee Baptist Convention.

1954. The Department's first full-time secretary, Frank G. Charton, came to Nashville, July 1, 1955, from the Union Avenue Baptist Church, Memphis, where he had been minister of music.

1956 was the beginning of a "Summer Music Specialist" program which has maintained its appeal for the smaller churches to the present. Five college students taught fifty schools of music that first summer. This year will be the 19th consecutive summer of work among the camps and smaller churches by our music specialists.

After a lapse of one year, festivals were resumed on a scale which led to tremendous growth during the next decade. Festival participation in 1964 reached a total of 13,000 singers and instrumentalists, and solo competition was added as a first for the festivals. The Church Music Department, in conjunction with the three Baptist colleges in the state, worked out a plan whereby scholarships would be presented to solo winners. Other firsts were registered in '73 with Junior High Festivals in two locations and in '74 when approximately 100 bellringers participated in our first State Bell Festival in Brentwood. A statewide Centennial Youth Festival was held in Murfreesboro in March 1974.

A significant but small beginning was made in 1957 when the first Youth Music Camp was held at Carson with Al McClanahan, minister of music at Oak Ridge, First, as guest conductor. Sixty-six attended this first week. Held briefly at both Camp Linden and Camp Carson, the Music Camp weeks have primarily been held for two weeks at Camp Carson each year and have continued to draw capacity groups for musical participation as well as spiritual inspiration. As many as 80 decisions for Christ have been recorded in one week at music camp. 1974 will bring an innovation in music camp with the addition of older children and adults during the second week of camp.

1960 found the state leading all other states in the Convention in Adult Music Awards—a record which has only been broken a few times by other states until the present time. This was also a record year for the Summer Music Program with 17 workers involved in 116 weeks of work, responsible for 2056 adult awards and 1247 children's awards.

During the 23 years since the Church Music Department was organized, the number of ministers of music has increased from a small group to approximately 150 (full-time and combination). This group

Visiting Professorship Named For Greensboro Pastor

LOUISVILLE, Ky.—The First Baptist Church of Greensboro, N.C., has contributed \$50,000 to The Southern Baptist Theological Seminary here to establish a visiting professorship to honor J. Clyde Turner, former pastor and Southern Seminary trustee who died Feb. 1.

In presenting the check to seminary president Duke K. McCall, pastor Alton H. McEachern said the gift exceeded by \$20,000 the goal originally established and, he said, more gifts are expected.

Turner, pastor of the Greensboro congregation from 1910 to 1948, was a member of the seminary's board of trustees for 31 years, serving 10 years as chairman.

William E. Hull, dean of the seminary's school of theology, said the endowment will be used to underwrite the use of leading preachers, missionaries, and evangelists as visiting professors at the seminary.

Visiting professors from the Turner endowment will reinforce the seminary's continued emphasis on preaching, as well as strengthening the areas of teaching and church leadership.

Hull said, "Dr. Turner's contributions to the seminary will be perpetuated indefinitely through the endowed visiting professorship."

sang for several years at conferences and conventions under the direction of the department secretary. In 1967 the group was reorganized and a stronger program of work adopted. The new group became known as the Volunteer Chorale. Officers were selected, and Louis O. Ball, Chairman of the Fine Arts Department, Carson-Newman College, was selected to direct. In addition to their usual appearances in state meetings, they have sung for the Southern Baptist Convention, the Southwide WMU Convention, Southern Baptist Church Music Conference, and have recorded two albums of sacred music, toured the state in sacred concert, and this year have produced for the first time a thirty-minute television patriotic program which was shown in July on stations across Tennessee.

In 1969, Tennessee Baptist Convention headquarters were moved to Brentwood where the Music Department included a music studio for special rehearsals and recordings. It was during this year that the first full-time associate, Lawrence Smith, was hired. A boardened program during his tenure included the first state-wide Youth Festival held in Nashville, April 1970, with approximately 2000 participants, and a Creative Communications Workshop, the first to be sponsored by the Convention on use of audio, electronic, and visual equipment.

Donald L. Madaris succeeded Larry Smith as associate in September 1973. His interest and experience in drama and church recreation have created great demand for his services as both consultant and participant in youth musicals and pulpit dramas.

Prayer For A Threatened Church

By Dr. Robert O. Byrd, Asst. Prof. of Religion, Belmont College, Nashville

Bible Material: Colossians 1:1-14; 2:1-7; 4:7-18

Lesson Material: Colossians 1:1-14

INTRODUCTION

The deacons were meeting to discuss how to handle a situation that appeared to pose a serious threat to the little church. The chairman very briefly outlined the details and the floor was opened for discussion. One of the men who had more of a spirit for acting than planning said, "Let's do something—even if it's wrong." No one would deny that there are times when nothing can take the place of action. However, Paul did not counsel such an attitude on the part of the Colossians. Their church was being undermined by the Gnostics, but Paul's comments showed his first concern was a prayerful attitude toward the Christians at Colosse and their problems. As Christians we also need to realize that when our churches face opportunities, challenges, threats, danger, or opposition we've never done the best we can until we are willing to attack the situation prayerfully.

Background

Colosse was the least important of the three cities situated in the vicinity of the Lycus River valley which were mentioned in this letter itself (4:13). It probably would not be wrong to claim that Colosse was the least important of all the cities to which Paul wrote. The cities of Colosse, Laodicea, and Hierapolis were arranged in a triangular shape about one hundred miles inland from Ephesus in the area of the Lycus River. Although this vicinity had excellent agricultural resources and possessed great wealth, the city of Colosse never quite attained the prominence one might expect. Since the time of Antiochus the Great, there had been a sizable Jewish population in the area as a result of his deportations.

Paul and Colosse

There are no indications that Paul had visited this city prior to his penning this letter to them. It would appear that his contact with this community grew out of the ministry of some of his associates and/or converts (1:7). The time during which this most likely occurred was the three-year period in which Paul centered his mission work in Ephesus (Acts 18:18-19:41). It should not be overlooked, however, that Paul did have close friends in Colosse as

the epistle to Philemon indicates.

The church of Colosse must have been primarily composed of Gentiles (1:21-2:7; 3:5-7). There was just as certainly a strong core of Jewish Christians in the group (2:11-18). Although the particular threat is not named by the writer of the epistle, the comments about the situation suggest it was related to a heresy later called Gnosticism. One of the dominant beliefs of this system was a dualism which identified matter as evil. This was a serious threat to the orthodox understanding of the incarnation, and the result for the Gnostics was a decline in the significance of Christ who became only one of a number of spiritual beings. Out of such a view grew the understanding that in addition to faith, salvation required special knowledge. Paul responded by clearly linking Christ to redemption (1:12-14), creation (1:6), the church (1:18), and God (1:15, 19).

RESOURCES

In a somewhat typical manner, Paul sent greetings to the Christians in Colosse from himself and Timothy. His salutation was climaxed by the use of the characteristic Pauline terms "grace" and "peace" (1:2). Next he launched into a prayer of gratitude concerning the assets possessed by his readers for facing the crisis which was threatening their church.

Faith, Love, and Hope

Of all the resources which a Christian might possess, not any of them could be judged more important than these three graces (I Cor. 13:13). Paul had long recognized the importance of these three qualities of life (see I Thess. 1:3). Paul's prayer affirms that because this church has already adopted and activated these three graces, it had good resources for the challenges it faced. Christians and churches would be greatly blessed and strengthened if they would only learn to live by authentic faith, hope, and love.

Gospel of God's Grace

But those were not the only resources. Here was a group of Christians who were firmly based on the experience of the grace of God. If faith, love, and hope were for Paul characteristic expressions of a Christian's life, then grace certainly formed the foundation. Paul was glad the Colossians had received this gospel as a word which had been heard (1:5-6), a truth which had been known (1:6b), and a personal affirmation which had been received (1:8).

RESPONSES

Paul realized the Christians were able to respond to the challenges which confronted them. Thus his prayer continued with a pleading exhortation that their response might include at least four things.

First, the knowledge of God's will (1:9). A. T. Robertson said the word "knowledge" was the "keynote of Paul's reply to the concert of Gnosticism." When knowledge was under attack Paul did not counsel a withdrawal from the task of obtaining knowledge. Instead, he maintained that the correct response to false knowledge was full knowledge. This knowledge must be spiritual in quality but practical in its application. Spiritual wisdom is fulfilled only when applied to real situations.

Second, Paul encouraged them to respond with a joyful commitment to live their lives "worthy of the Lord" (1:10). This could be achieved only if the threatened disciples were "strengthened with all might" (1:11). Finally, the unique Christian response which Paul prayed the Colossians might make was to reflect a spirit of gratitude on their part (1:12).

The church could be changed! The world could be changed—if Christians responded to the challenge in the way Paul suggested.

Historic Georgia Church Destroyed By Lightning

MILNER, Ga.—Milner Baptist Church was struck by lightning following a Wednesday night prayer service and burned to the ground. Interim pastor Carey T. Vinzant said that members had left the church only 10-15 minutes before lightning struck.

Totally destroyed was the historic 102-year-old, 150-seat sanctuary and a newer educational addition. Members and neighbors were able to save the church's organ, piano, safe and pastor's desk but all other equipment and furnishings were lost.

Insurance in the amount of \$50,000 was carried by the congregation but will not begin to cover replacement costs, according to a church spokesman. (BP)

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LEADERSHIP . . .

Robert E. Johnson is the new pastor at Saturn Drive Church, Nashville. A graduate of Belmont College, **Johnson** received the Doctor of Ministry degree in May 1974 from Southern Baptist Theological Seminary. He was assistant pastor of the Cottontown Church from 1967-68 and was minister of education at Lockeland Church in Nashville from 1969-70. He comes to the position from the pastorate of Wickland Church in Bardstown, Ky.

John Crawford resigned as pastor of First Church, Carthage, to accept the position of associate pastor at Central Park Church in Birmingham, Ala. A native of Fayetteville, he is a graduate of New Orleans Baptist Theological Seminary. He held pastorates in Louisiana and Alabama before coming to Carthage in 1968.

Reed Wright, pastor of Candies Creek Church, Charleston, resigned to become pastor of Fellowship Church in Chickamauga, Ga. **Wright** has served as moderator of Bradley Association and was pastor at Candies Creek for seven years.

David Richardson has accepted the call of Concord Church in Chattanooga where he will serve as minister of music. He comes to the position from Third Church, Granite City, Ill., where he has served since 1966. His wife, **Earlita**, served with the Home Mission Board in Ohio and New York and was in Hawaii with the BSU Department of Illinois. **B. Carter Elmore** is pastor of the Concord Church.

In Chilhowee Association, **Hank Russell** is the new pastor at Immanuel Church. **Lester Allmon** resigned as pastor at Birchfield, and the church called **Dennis Roberson** as pastor. Armona Church called **Glenn Morton** as music director. **W. F. Hall** is serving the church as interim pastor.

Donald B. McElroy has accepted the call of Robertsville Church in Oak Ridge to serve as minister of education and youth. He is a graduate of Belmont College and received the Master of Religious Education degree from Southern Baptist Theological Seminary in 1968. He has served as minister of education and youth in Glennville, Smyrna, and Decatur, Ga. and from 1973-74 was youth and recreation director for the Central Church in Chattanooga. **Lee Morris** is pastor of the Robertsville Church.

In Sevier County, Bethel Church called **Melvin Carr** as pastor. He was formerly pastor at Jones Chapel. **William Parham** has been called as pastor at Cartertown Church, and **Ben Webb** is the new pastor at Providence Church.

Buntyn Street Church, Shelby County Association, called **Joseph Smith** as pastor. He comes to the position from Woodstock

CHURCHES . . .

Construction has begun on the new sanctuary for First Church, Etowah. The structure will provide seats for approximately 600 persons and the lower level will house a music suite and educational space for three adult departments. The cost will be approximately \$600,000. **Jack D. Whitson** is pastor.

In Sevier County Association, Little Cove Church has installed new church furniture. **Dee Wilson** is pastor.

First Church, Dresden, held ground breaking services recently on the new church building lot. Members have used the present building since 1927 when **T. N. Hale** was pastor. **Mike G. Davis** is pastor.

Flat Gap Church, Jefferson County Association, purchased four acres of property for the future site of a new church.

Homecoming will be held at New Union Church, Route 1, Dayton, Aug. 4. **P. H. Hooker**, retired pastor of Benton, will be the morning speaker. Dinner will be served at noon. **Paul S. Watson** is pastor.

Hayward Hills Church, Nashville, dedicated their new sanctuary, July 14. It will seat 800 and the choir section seats 60. total cost of the new building was \$475,000. **Roger Shelton** is pastor.

Church where he was associate pastor. **Jimmy Ervin** is the new associate pastor in charge of bus ministry and children's work at Broadway Church in the same association. He comes to Memphis from Forrest City, Ark. where he served as associate pastor at First Church. He is a graduate of Union University. Parkway Village Church called **Phillip Martin** as minister of music. He comes to the position from Louisville where he served as minister of music at the Lyndon Church. **Ben Wilkes** is the new youth director at Broadway Church. He is a student at Union University.

Hubbard's Cove Church, Central Association, has **Dalton Denney** serving as pastor, and **Raymond Smith** is the new pastor at Welchland Church. In the same association, **Carl Wayne Davenport** resigned as pastor at Barren Fork Church, and **Tommy Mitchell** resigned his position at First Church, McMinnville. **Mitchell** plans to enter Austin Peay State University this fall.

In Jefferson County Association, **Andrew Brotherton** has resigned from New Hope Church. Piedmont Church called **James Royston** as pastor. He has served as interim pastor for the past three months and for two years he has been serving as head resident for the men's dorm at Carson-Newman College. He is a native of Johnson City.

PEOPLE . . .

Mr. and Mrs. B. B. Rickman, members of Lakewood Church, Donelson, celebrated their 50th wedding anniversary on July 12. **Walter Bennett** has been serving as interim pastor at Lakewood.

Rodney Lloyd was licensed to preach at a business meeting of Central Church, Johnson City. He is a recent graduate of East Tennessee State University and plans to enter Golden Gate Theological Seminary in September. **James Canaday** is his pastor.

Hayward Highfill, pastor of First Church, Clinton, recently observed his 10th anniversary as pastor of the church.

Former Tennessee pastor, **Wilbur C. Horltdt**, who died in Charleston, S.C. June 16, was pastor of the White Oak Church in Chattanooga from 1937-42. He was listed incorrectly in the July 11 issue as being a former Knoxville pastor.

Robert Burns, pastor, First Church, Powell, received his doctor of ministries degree from Southeastern Seminary.

Mr. and Mrs. Paul King Sr., members of First Church, Kingston, observed their 50th wedding anniversary on July 14. **Gary Marsh** is their pastor.

Tennessee Baptists had three persons on the dean's list for the spring semester at Baptist Bible Institute in Graceville, Fla., according to **Walter D. Draughon Jr.** Those included on the honors list were **Timothy I. Alexander**, Knoxville, **Donnie D. Amason**, Flintville, and **Elmer Cole**, Lawrenceburg. **Amason** graduated in the spring, and the other two are studying toward the Diploma in Theology.

In Clinton Association, Black Oak pastor **Delbert Payne** celebrated 20 years at the church on July 19.

Mr. and Mrs. Mansfield Bailey celebrated their 50th wedding anniversary in Nashville on July 10. They are members of the Inglewood Church.

REVIVALS . . .

John Lepper, pastor of Center Point Church, Barren Plains, served as evangelist during revival services at Williams Chapel Church in Springfield. Revival song leader and pastor was **Gary Webb**. Both men are students at Vanderbilt Divinity School.

First Church, Millington, completed a week of crusade meetings led by Evangelist **Wayne Bristow** of Lubbock, Tex. **Felix Snipes**, Atlanta, Ga., and **Jimmy Hodges**, Lakeland, Fla., served on the evangelistic team. There were 103 professions of faith, 12 additions by letter, and over 135 other decisions. **Bob Kendig** is pastor of the Millington Church.

Leavell Views Marriage During Glorieta Conference

The most perplexing and disturbing problems among church families today are those that have arisen in marriage, said Landrum P. Leavell, pastor of First Baptist Church, Wichita Falls, Tex.

"Homes are in trouble because people haven't understood God's plan for marriage," stated Leavell at Glorieta Baptist Conference Center, Glorieta, N. M. "Homes are the building blocks of the social order and no society will rise above the commitment and dedication of its homes.

"Jesus Christ is the world's greatest home-builder while Satan is the world's greatest home-wrecker. Satan attacks the home, trying to destroy it by destroying the values that make the home great. It is under the influence of Satan that a home moves from altar to altercation, from contentment to conflict, and from a duet to a duel."

According to the Sunday School Leadership Conference's worship leader, if we are to perpetuate the marriage institution, we must understand man. Man is made in God's image and like God, he is threefold. God is Father, Son and Holy Spirit; man is body, mind and spirit.

"Marriage was not begun for convenience or provocation of the human race," said the Texas pastor. "Marriage was God's plan for happiness for his creation. In God's plan, normal life, physically, leads to health; normal life, psychologically, leads to happiness; and normal life, spiritually, leads to holiness."

The understanding of the roles of each person in the home is important, according to Leavell. First of all, the husband is to love his wife with the highest love imaginable. The Bible says that a husband is to love his wife the same way Christ loves his church.

Concerning the wife and mother, the Bible says, "Wives, submit yourselves unto your own husbands." Fortunately, the word "submit" does not imply a sort of slavery, he added. It doesn't mean a wife is to "knuckle under" to her husband. It does mean a wife is to put another person in the place of rank and honor. In the role of wife and mother, the Bible says that her place is alongside her husband, not beneath or above him.

"The wife and mother plays an indispensable role in the home and her philosophy is all important," the pastor continued. "If a wife and mother conceives homemaking as life's highest calling, then that home is scriptural, healthy and a strong force for good in society."

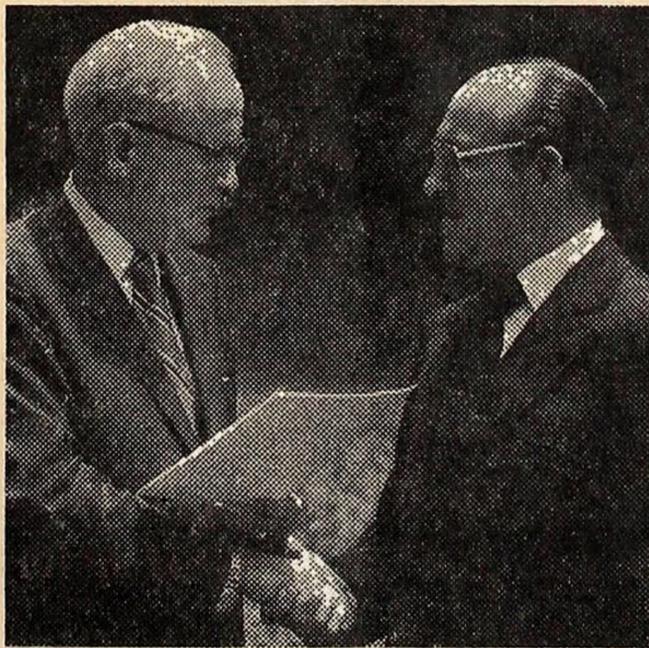
Leavell also pointed out that the children are vital in the success of the family. The Bible says, "Children, obey your parents

in all things, for this is well pleasing unto the Lord."

In Leavell's opinion "there is no generation that needs that admonition more than our own. We have been brought up in a permissive society. With that kind of relationship in the home many people have grown up with the attitude to despise authority."

Leavell cited statistics that three-fourths of all teenage marriages and one-third of all other marriages end in divorce. However, he pointed out that "two out of every three people who marry will live with the person he or she married until death. We can thank God that permanent marriages are still in the majority. Also, out of that one-third figure, it is hard to establish how many are repeaters—those that have been divorced previously.

The well-known Southern Baptist pastor concluded that no one should condemn those persons who have had a tragic marriage. "Persons who have an unfortunate marriage cannot undo what has already been done," he said. "But they can commit their present home to God. Although they cannot begin again what is already finished, they can start now and make their present home what it ought to be—an institution under God."



RIDGECREST, N.C.—Jonas L. Stewart (right), executive secretary-treasurer of the Tennessee Baptist Foundation, is welcomed as a new member of the Southern Baptist Foreign Mission Board by Baker J. Cauthen, executive secretary. Stewart attended the July board meeting during foreign missions week at Ridgecrest Baptist Conference Center. Stewart is a member of the board's committee on South America and the committee on promotion and furlough ministries. (Photo by James E. Legg)

When Is A Congregation Small?

By John D. Freeman

During the early Autumn of 1913 a severe equinox storm struck eastern North Carolina. A revival meeting was in progress with New Hope Baptist Church of Wilson County. John W. Ham of Baptist Tabernacle, Atlanta, Georgia, was preaching and I was song leader. Everything had gone well for a week when we awoke one morning to the roar of that strong wind with its falling rain.

All day long the wind blew with a fierce gale and the rain came in sheets, being driven by the wind at about a forty-five degree angle. We, along with Mrs. Ham, were guests of George and "Miss Lizzie" Dew. The wind drove the rain through the clapboard shingles of the farm house, but we managed to find dry places for ourselves and furniture. We enjoyed fellowship and, I recall, Mrs. Ham and I made a record on one of the early model Edison phonographs with a recording device for its cylinders. Mr. George watched the clouds now and then as the afternoon wore on, but could offer little hope that the deluge would cease before time for the evening service.

One who has never had the experience of such a storm can hardly imagine its violence. It did not cease before time for the evening service, but had slackened in its force. After we had eaten the evening meal Mr. George said, "I guess there'll be no use in our going to the meeting house. Nobody will come through this storm."

"Well, you, John D., and I will be there, and I feel sure that a few others will venture out," Mr. Dew said. So we went and three others came to join us, among them being an unsaved man from a near-by tenant house. We held the service, I singing a capella! Dr. Ham made a plea for the unsaved man and when he gave the invitation he came to the altar where, before the service ended, he had been saved.

The story did not end there. Two years later I had a return engagement with the church. I was a guest, as were most visiting evangelists of that era, of the Dews. On that first Sunday morning when we drove upon the church grounds, Mr. Dew said, "Do you know that fellow in the doorway? He's the man who was converted the night of the equinox storm. He is now active in the work of our church."

I decided then and there that there is no such thing with the Lord as a "Big Congregation" except as it is made large by a needy soul. One lost person, like that man was on this memorable night, led to the Lord may mean a host of redeemed people during his future period of service. "Jesus came to seek and to save that which is lost" means far more than the average church member has acknowledged.

Dr. Freeman is senior minister at Belmont Heights Baptist Church, Nashville. He is a former editor of the BAPTIST AND REFLECTOR and also a former executive secretary of the Tennessee Baptist Convention.

Eight Tennesseans Receive Degrees At Southwestern Seminary



Wade

Housley

Caldwell

Waggener

Meyer

Chauncey

Bollinger

Powers

Eight Tennesseans received degrees during commencement exercises at Southwestern Baptist Theological Seminary on July 19. Seminary President Robert E. Naylor presented the degrees and diplomas to 124 candidates from the schools of theology, religious education, and church music.

Master of Religious Education degrees were awarded to Carol D. Bollinger, Chapmansboro, Thomas A. Caldwell, Memphis, and D. Elaine Housley, Knoxville. All other Tennesseans received the Master of Divinity degrees. They included Stephen D. Powers, Knoxville, Lemuel F. Wade, Chattanooga, Robert F. Waggener, Brownsville, Clifford A. Meyer, Chattanooga, and H. Doyle

Chauncey, Chattanooga.

William R. Hintze, president of Grand Canyon College in Phoenix, Ariz., was the commencement speaker. A graduate of the University of Texas at El Paso, Hintze holds the Bachelor of Divinity and Doctor of Theology degrees from Southwestern.

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GOD'S WORD IN A BOOK

(Continued from page 3)

Several years ago I read an interesting story. Perhaps it began in 1934—or years earlier.

A young man, "just out of high school in Liberty, Miss., went to New Orleans seeking his fortune. During that depression year, he was unable to find a job.

"Hungry and depressed, he went to the back entrance of the old De Soto Hotel on Baronne Street asking for any kind of work they might offer. He got a job washing dishes, providing his room and board. Later on, he worked in the hotel's print shop, served as a bellhop and a night clerk.

"In deep spiritual need—even to the point of considering suicide as the only way out—he began to read a Gideon Bible one night in his hotel room. He fell on his knees in prayer, and committed his life to God. He went back home, made his full commitment to Christ and accepted a call to the ministry."

Recently, as president of the Southern Baptist Convention, Carl Bates returned to New Orleans for a speaking engagement. The De Soto Hotel was in process of renovation.

His friends in New Orleans presented him a plaque, made from a piece of the wooden door from Room 244 and featuring the brass numerals, "244" with the key to the room, now goldplated. It is indeed a tribute to the saving grace of our Lord.

The Word, found in a Gideon Bible, mixed with faith changed his life.

Ah, I have seen it at a funeral: "The Lord is my shepherd" and the Word, mixed with faith, changes grief to a great strength.

I have heard it in conversation: "God works all things together for the good to those who love Him, to those who are

called according to His purpose," and the Word, mixed with faith, changes confusion to challenge.

I have experienced it in Bible study. There is a flash of insight and truth is perceived by faith. For by faith it becomes God's Word to one man, one woman, one young person.

God's Word though in a book, is not confined to a book. Hear the words: "The Word became flesh and dwelt among us, and we beheld His glory, glory as the only Son from the Father, full of grace and truth" (John 1:14). The Word became incarnate.

Hear the words: "What saith it? The word is near thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Romans 10:8-9).

TV Magnification System Cost Set At \$42,386

NASHVILLE—Final cost of the television image magnification system, used at the Southern Baptist Convention meeting in Dallas in June, has been tabulated at \$42,386—under the previously anticipated ceiling cost of \$45,000.

Also, 19 SBC agencies and the SBC operating budget, which defrayed two thirds of the cost, have been reimbursed \$2,660 because offerings at the SBC in Dallas, taken to pay a third of the cost, exceeded the required third by that amount, according to John Williams, director of financial planning and assistant treasurer of the SBC Executive Committee. The offerings totaled \$16,789, Williams said.

The \$2,660 was divided between the agencies and the convention operating budget in keeping with a prior agreement, Williams said. Half went to the operating budget and half was divided on a pro-rata basis between the agencies.

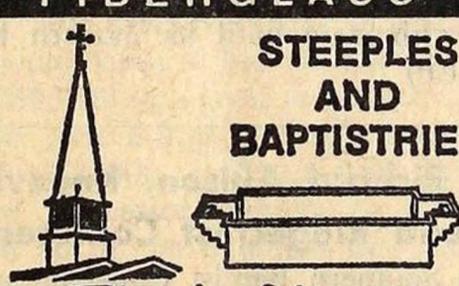
In a letter to SBC agency heads, Porter Routh, the Executive Committee's executive secretary-treasurer, has asked for reactions both to the use of the magnification equipment in Dallas and to its possible use in Miami Beach in 1975.

"We have had many favorable responses to the use of the equipment in Dallas and many requests that something comparable be used in Miami Beach," Routh said in the letter. "We feel that only one screen would be needed there, perhaps, (two were used in Dallas) and so the cost should be less."

Editorial reactions of state Southern Baptist papers and opinions of SBC messengers and convention leaders interviewed at random have indicated widespread approval of the image magnification system which projected convention speakers and audio-visual aids on two 24' x 32' screens in the huge Dallas Convention Center. (BP)

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Samford Gets \$1 Million Gift For Law School

BIRMINGHAM—Samford University has received a \$1 million challenge gift with which to begin a \$3 million fund-raising effort in behalf of its Cumberland School of Law.

The gift, from an anonymous donor, was announced here along with plans for a campaign, which was necessitated by Cumberland's rapid growth over the past few years. The law school, which attracts students from more than 30 states, is reportedly the largest law school at a Baptist institution in the world, enrolling some 700 students last year. Founded in 1847 as part of Cumberland University at Lebanon, Tenn., the law school joined Samford in 1961. (BP)

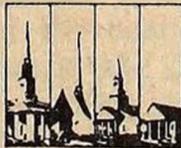
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Jews Announce Plans To Rebuild 'Temple'

JERUSALEM—Construction is scheduled to begin this summer on the first large, central Jewish house of worship in the Holy City since the destruction of the Temple 1,904 years ago.

Restoring the Jewish Temple here is a longed-for dream, a Messianic sign for the Jews and a prophetic milestone for Christians.

"No one is suggesting that this means the restoration of the Temple," Rabbi Dr. Maurice A. Jaffee told AP Religion Writer George Cornell. "But," the president of the Union of Israel Synagogues added, "there are parallels."

Called the "Jerusalem Great Synagogue," the sanctuary will be a central, representative sanctuary to which Jewish pilgrims from all over the world may come to pray—just as they did to the Temple of old.

Also, every Jew in the world is encouraged to contribute something to the expense of building the structure, just as were the Jews of old to build the original Temple.

Furthermore, the "Great Synagogue" is being constructed of "radiant stone," like that of the Temple of Bible times and is to be situated next to the headquarters of Israel's rabbinical authority, just as the historic temple was. The building material is

called "golden stone," whose color changes in the course of a day from gray to white to gold as the sun angles across the sky.

Dr. Jaffee, whose Union of Israel Synagogues is sponsoring the project, cautioned Cornell against drawing too many comparisons, although he did allow analogies. "One gets in hot water even to hint at such a thing (as restoring the temple). Conditions are out of the question for reestablishing the Temple."

Such a project would be interpreted by evangelical Christians as another indication of the imminent return of Christ. Many Jews link restoration of the Temple to a coming Messiah.

"Non-Jews seem almost more concerned about it than many Jews," Dr. Jaffee observed in the interview. "They see it as a natural step now that Israel has been restored to Jews after 2,000 years of wandering."

The first Temple, built in Solomon's time about 1,000 B.C., was destroyed by invading Babylonians in 586 B.C., but rebuilt afterwards. The second Temple was burned by Roman troops in crushing a Jewish revolt in 70 A.D., which marked the end of the Jewish state until its modern restoration. (EP)

Short-Term Mission Project Initiated For Seminarians

RICHMOND—Students in Southern Baptist seminaries will be able to spend a summer overseas in short-term mission projects beginning in 1975 under a new program approved by the Foreign Mission Board at its July meeting.

The summer missions program will be open to students 29 years old and under who have completed at least 12 semester hours at a Southern Baptist seminary and plan to return to the campus.

"We would anticipate the larger number of requests coming for persons trained for preaching ministries," said Louis R. Cobbs, secretary of the board's missionary personnel department. "I hope opportunities will develop for students in religious education, music and student work."

The board will pay round-trip travel expenses, the mission in the host country will provide meals and lodging on the field and the student will pay incidental expenses such as cost of passport, visa, inoculations and meals and lodging en route. The seminarians will receive no salary.

Requests for summer missionaries come from the field. After the summer, the student will prepare a written report and the supervisor of the summer missionary will complete an evaluation of the student.

Following a term of service of approximately eight weeks, the student will return to the United States.

The initial letter will be sent to overseas missions this month and the board will begin receiving applications this fall. To obtain an application, a student should write Cobbs at the Foreign Mission Board, Box 6597, Richmond, Va. 23230, or contact a seminary missions professor.

Charles H. Willis, Sr. Dies

Charles H. Willis, Sr., father of Charles Willis, Jr., information associate in the Public Relations Office, Baptist Sunday School Board, Nashville, died suddenly July 17, in Clinton. He was 67.

An accountant, Willis was a member of First Church, Clinton, where he taught the Volunteer Sunday School Class.

Charles Jr., was employer as an intern in the Public Relations Office, Tennessee Baptist Convention, in 1967, prior to his senior year at the University of Tennessee, Knoxville.

Services were held July 19 at Clinton with Hayward Highfill, pastor of First Church officiating. Burial was in Knoxville.

Other survivors in addition to his son included his widow, Jean Gentry Willis, Clinton; and a daughter, Mrs. Douglas C. Graves, Cookeville.

Coming Events

Aug. 5-9—Church Music Week, Camp Carson, Newport.

Aug. 5-9—Church Training Assembly, Camp Linden, Linden.

Aug. 12-16—Church Training Assembly, Camp Carson, Newport.

Aug. 15-17—Full-time Ministers of Music Retreat, Fall Creek Falls State Park, Pikeville.

Aug. 19-23—Church Training Assembly, Camp Carson, Newport.

Aug. 23-25—Woman's Missionary Union House Party, Belmont College, Nashville.

Aug. 26-30—Pastors' Retreat, Camp Carson, Newport.

Aug. 30-31—Part-time/Volunteer Ministers of Music Retreat, Camp Carson, Linden.

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Mrs. Richard Allison, Knoxville, To Lead Ridgecrest Conference

The Southern Baptist Convention Woman's Missionary Union will hold its annual summer conference at Ridgecrest Aug. 3-9.

Among the leaders to serve in 117 different methods conferences will be Mrs. Richard Allison of Knoxville. Mrs. Allison will lead a conference on associational Baptist Women's work.

A special recognition service will be held for Alma Hunt who is retiring on Oct. 5 as executive secretary of the WMU.

Other features will include an emphasis service led by foreign missionaries, a salute to language missions, and a service honoring retired missionaries. Kenneth Chafin, pastor, South Main Church, Houston, will lead in a "Morning of Renewal" on the final day of the sessions.

Two More Churches Added To 'B And R' Family

Two Tennessee Baptist churches have placed the **Baptist And Reflector** in their church budgets. Members of these churches now receive the **Baptist And Reflector**, newspaper of the Tennessee Baptist Convention, in their homes each week.

The churches and their pastors are: Oak Grove, Route 9, Jonesboro, Tom Gilbert, pastor; and Northside Church, Jackson, S. R. Woodson, supply pastor. Northside was organized last December.

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The Real Crisis And The Real Crunch In Christian Education

By Herbert C. Gabhart

Seldom does a day pass without hearing or reading something about a crisis and a financial crunch existing in our church-related colleges. It is getting to be "old hat" and a lot of people believe is to the extent of volunteering to join a group to sing the swan song of the Christian colleges.

Recently CBS did an hour special on the private colleges. It was very poorly done and misplaced the emphasis of the whole picture. It is true that there has been in some schools a decline in enrolments. The financial strain to balance budgets is real. There has been overexpansion in some areas. But those facts are not solely problems of the private, church-related colleges.

Why does a public media like that fail to show the many positives and unusual distinctive contributions through the years of the private colleges and why does it not underscore the many virtues, so important to maintain, of a dual system of education?

The saddest of all sad days would be that day if the private colleges should vanish from the American scene leaving only public colleges and universities. The situation then would be most fertile for a controlled system of education and government.

No sector of higher education can extol as many accomplishments over the past two hundred years as the private colleges. Today they stand as a bulwark against impersonality, fragmentation and mass regimentation in education. The private college is innovative, service-oriented and finds itself in the leadership role in the transmission of moral and ethical values.

The True Picture of the Enrolment Crisis

But rather than to generalize excessively, I would like to take a look at the situation here in our beloved Volunteer state. Tennessee Baptists own and operate three institutions of higher learning: Belmont College, Carson-Newman College and Union University. Let us see where the real crisis and the real crunch are and it may surprise you. It may even shock you. I boldly state that the real crisis in student enrolment "just ain't" and the financial crunch is self-imposed; both could and should be easily corrected. The real crisis and crunch are in the areas of concern and commitment.

Here is what I mean. In our state we have approximately 2700 churches of the Tennessee Baptist Convention. Last fall's enrolment at Belmont was 1033, Carson-Newman, 1757, and Union, 906; total 3696. If each church in our Convention sent two young people to our colleges the enrolment would total 5400. That would equate out to only one out of every 48 families. Since there are 900,000 members in the 2700 churches and the average size of the American family is 3½ persons, that would mean that we have approximately 260,000 Bap-

tist families in our state.

The Responsibility of Parents

One out of every five persons in the state is a Baptist: the state's population is 4½ million and there are 900,000 Baptists. Now really, is there a student crisis. No, there is a crisis of concern and support from our Baptist families. I think more parents should have something to say about where their sons and daughters go to college and should not leave it totally to their children and the guidance counsellors. Very few parents, if any, would on high school graduation hand over a \$12,000 to \$15,000 check to their son or daughter and say, "Look, spend this as you will over the next four years. We have no suggestion and no concern. It is all yours." Yet failure to have a part in the choice of their college is in essence saying the same thing.

The Financial Crunch Just Shouldn't Be

Let us look at the financial crunch. With 260,000 Baptist families in the state, that gives Baptists a rather large gross family income. The average family income in our state would reach at least \$10,000 (\$10,000 times 260,000) or a gross income of \$2,600,000,000. Now a tithe of that amount would be \$260,000,000 and last year the total gifts of Tennessee Baptists to all causes through all of the churches did not crack the \$100,000,000 mark. Is there a real financial crunch? On the other hand, if Ten-

nessee Baptists tithed their income instead of a \$7,000,000 Cooperative Program budget, that amount proportionately and percentage-wise would be \$16,000,000 and on the same basis Christian education would receive not \$1,872,399 for both operational and capital expenditures, but in excess of \$4,250,000 annually.

Would you say my assumption then is right or wrong: that the real crisis and crunch is not as real as we say, but is one of concern and commitment on the part of our people!

I think we need to ask one overriding question and four subsequent ones. The overriding question is: Do we want our colleges badly enough to tote fair with our children and be honest with God regarding the tithe? The four subsequent ones are: Can one outgive God? Does God really love a cheerful giver? Should parents train up their children in the way they should go? Would we rather tithe as God blesses us or be blessed of God in accordance with our giving?

Tennessee Baptists must not fall prey to false and impartial and incomplete information. As president for the past fifteen years of Belmont College, I am most conscious and appreciative of the support and strength of our constituency. We are able to do whatever we wish to do, if we wish to do it badly enough.

Improving Preaching Seminar Set For Sept. 16-20

An "Improving Your Preaching" seminar will be conducted Sept. 16-20 in the Church Program Training Center at the Southern Baptist Sunday School Board.

"Most pastors, working under heavy pressures, will form some poor habits in sermon preparation and preaching," said James Barry, seminar director and pastoral ministries consultant at the Board. "This seminar is designed to give them a chance to evaluate themselves and their preaching."

Sponsored by the church ministries section of the board's church administration department, the five-day seminar will consist of morning sessions, 8 a.m. to 12 noon; and afternoon sessions, 1:30 p.m. to 3 p.m.

Topics and program personalities include "The Primacy of Preaching" and "Pastoral and Innovative Preaching," presented by Alton McEachern, pastor of First Baptist Church, Greensboro, N.C. Robert Norman, pastor of Nashville's Belmont Heights Church, will discuss "Communication in Preaching" and "Resources to Enrich Preaching."

James W. Cox, professor of preaching at Southern Baptist Theological Seminary, Louisville, Ky., will present "Sharing Ideas

for Sermon Preparation" and "Analyzing the Sermon."

In addition, Barry will conduct several discussions entitled "The Preacher Looks at Himself," "Planning a Year's Preaching," "The Pastor Managing His Schedule" and "An Innovative Worship Service."

Other board personnel assisting in the workshop will include Ernest E. Mosley, supervisor of the board's church ministries section, and Jack Gullede, editor of "Proclaim" magazine.

Registration fee for the seminar will be \$20. This includes the cost of notebooks, two meals, refreshments and a book on preaching. Registrations should be sent to the Church Program Training Center, Baptist Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn., 37234.

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Trusting God Always

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

Basic Passage: Psalm 23
Focal Passage: Psalm 23

Those who are not trustworthy in the dark are not worthy of confidence anywhere. You can trust God at all times. He will not always do what we want in the way we want.



White

There are several things which we keep in mind. With God's wisdom which is vastly greater than ours, we must be willing for Him to use His discretion. Besides our limited experience keeps us from seeing things as God sees them. Our sense of values is not as keen as God's.

The Bible has so many references to the imagery of pastoral life which it uses to communicate spiritual truth. The relationship between the good shepherd and his sheep is very tender and devoted. Sometimes his kindness compels him to be severe but his overall treatment is beautiful indeed.

The Twenty-third Psalm is a masterpiece. It reflects so many familiar scenes and touching relationships. It was written out of the experiences of life. He reflects God's dealings with him in the refreshing imagery of the experience of a shepherd and his sheep.

Sweeping Observations Psalm 23:1

We are not listening to a poet who runs wild in his poetic dreams. We are not listening to a novelist who is lost in his fancy. We are listening to an old rugged shepherd reminiscing over the real experiences of life, full of grim and glorious realities. It is overwhelming because it touches the heights and depths of human emotions. This observation sums up the conclusions of one who takes a sweeping overall view of his life.

Relaxing and Edifying Security Psalm 23:2-3c

The undisturbed, quiet stream for re-

freshment, the full satisfaction of plenty and the restful siesta which God provides are so wonderful. Besides, the rebuilding and restoring of spiritual strength tops it all. This is an unsurpassed description of restful, meaningful fulfillment.

A Reassuring Leadership Psalm 23:3-4

Life is a journey into unfolding, mysterious, unknown events to all of us before we experience them. We know not the wise and right paths for us. We need leadership which we can trust. The Good Shepherd is a safe guide in the right direction.

Our paths will lead through dark and dangerous shadows—yea though we walk through the valley of the shadow of death, we will be free from the fear of death because of His reassuring presence.

Vindicating Providence and Identification Psalm 23:5

There is the idea of victories over enemies. In their very presence Jehovah provides a feast of celebration. He anoints His own openly as was done to distinguished guests, prophets and kings. The Lord sets them apart as His for a very special purpose. There is a mixture of figures of speech to prove that God's children trusting Him, shall not want at any point. He even causes their joys to overflow in spite of adversaries.

Bright Conclusion and Prospect Psalm 23

In view of the wonderful review of God's loving kindness and care, the psalmist concludes that goodness and mercy will follow him all the days of his life. He believes that the God who had supplied his past with so many good things and extended so much mercy will not fail him in the future.

In addition to his reassurance from past experiences, he is going to follow a course in the future which God has blessed in the past.

He knows that God will have to supply much goodness and extend an abundance of mercy in the future.

Therefore he is going to live in the very presence of God here and beyond. In His presence everything he needs will be supplied.

He had the idea in a sense which the Holy Spirit revealed to Paul, "Godliness is profitable in all things, having the promise of the life which now is and which is to come."

Pastor's Retreat To Be Held At Camp Carson, Aug. 26-30



Havlik



Havner

The 18th annual Pastor's Retreat, sponsored by the Department of Evangelism of the Tennessee Baptist Convention, F. M. Dowell, director, will be held at Camp Carson, Aug. 26-30.

The retreat begins with the evening meal on Monday, Aug. 26, and closes with the noon meal on Friday, Aug. 30. Cost for the week is \$21.00. Bible Study, preaching, teaching, sharing, inspiration and fellowship make up the program.

John F. Havlik, associate director, Division of Evangelism, Home Mission Board, will have charge of the Bible Study. The theme of these studies will be "Living in Three Worlds," and will come from Philippians. Havlik came to the Division of Evangelism in 1965, after nine years as a state secretary of evangelism, in Kansas and in Louisiana. He pastored churches in Missouri, Texas, and Kentucky. He is the author of several books and periodicals.

Vance Havner, author and evangelist, will preach at both the morning and evening sessions. Havner grew up in the hills of North Carolina, and began to preach at the age of twelve. He was ordained when he was 15. He was pastor for five years of the First Baptist Church, Charleston, S. C. In 1940 he began his traveling ministry in Bible conferences and church revivals all over the nation. He has written more than 25 books of sermons and devotional meditations.

Ralph E. Norton, TBC executive secretary-treasurer, will bring messages at the morning and evening sessions. A. A. Carlton, Lenoir City, will have charge of the music. Don Campbell, minister of music and youth, First Church, Sevierville, will serve as pianist for the camp. Dowell will have a time for soul winning and direct a time of sharing each morning. Bill J. Edmonds, pastor, Trinity Church, Knoxville, will have charge of the recreational activities.

Make your reservations now by sending in \$1.00 for registration to Rev. F. M. Dowell, Director, Department of Evangelism, P. O. Box 347, Brentwood, Tennessee 37027.

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From the Executive Secretary

By Ralph Norton

Efforts are constantly being made by the Student Department of our Convention to provide facilities and leadership for Baptist Student Union organiza-



Norton

tions in colleges and universities across our state. The influence of this group of students and the activities in which they are involved are frequently brought to our attention. We are indeed grateful for this much-needed program, but we are constantly seeking ways to minister to more students, and, in a sense, feel a need to turn to the leadership of our churches for help.

Some students are eager to become a part of this group, but others are reluctant to become involved. This is partly because they are not acquainted with the director. In an effort to bridge the gap between student and director, we have been requested to offer a few suggestions aimed at pastors, parents, youth directors, or to students themselves. We are listing on page 10 the BSU Director for each college campus in our state where there is a BSU program. Would you take time to write the appropriate college director, giving the name of your students who will be attending that school? Information concerning the student which may be helpful should include home address as well as church home.

If the directors are furnished these names before the students leave for school, they will have time to contact them and provide an opportunity to get acquainted before arrival on the campus. Another suggested method to introduce a student to the BSU would be to discuss the program in a college youth group in your church.

If you will respond to this request, it will help BSU Directors to locate your students and, hopefully, to involve them in a vital phase of Baptist life on the college campus. We hope you will give this your immediate attention.

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Historically:

From the files

50 YEARS AGO

W. F. Powell, pastor of Nashville First Church, preached in a series of meetings at Shop Springs Church. Conversions ranged from the ages of eight to 80 and was termed one of the most effective revivals in the community's history.

Members of the Hartsville Church entered the remodeled church building for worship services. The guest speaker for the day was Lloyd T. Wilson. Pastor John T. Oakley had served the church for more than 16 years. Remodeling costs were over \$3000.

20 YEARS AGO

Jack Shuler, noted Methodist evangelist, was baptized by R. G. Lee and became a member of the Bellevue Church in Memphis.

Calvary Church near Rutherford held dedication services for the new building. The church was organized Jan. 6, 1952 with 30 charter members, and it was reported that 90 per cent of the members were tithers. Kester Cotton was pastor.

10 YEARS AGO

Union University's trustees voted to construct three buildings—a chapel, library, and girls' dormitory. Francis E. Wright was president of the school.

Members of the Bartlett Church had entered their new interim sanctuary which seated 600 and was constructed at a cost of \$150,000. First services came as Irvin Hays was completing 11 years as pastor.

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On Matters of Family Living

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

The Family Is A 'Factory'

You may never have looked at it in this light before, but in a way the family is a "factory" in which the husband and wife are "peoplemakers." What kind of people you turn out of your "factory" may say a great deal about you and the kind of marriage you have.

In **Peoplemaking** nationally known family therapist Virginia Satir describes the kind of person families should be making: "... a physically healthy, mentally alert, feeling, loving, playful, authentic, creative, productive human being; one who can stand on his own two feet, who can love deeply and fight fairly and effectively, who can be on equally good terms with both his tenderness and his toughness, know the difference between them, and therefore struggle effectively to achieve his goals."

She relates that in her many years as a family therapist, she has found four aspects of family life which recur in families which seek her help. They are: Self-worth (the feelings and ideas about yourself). Communication (the ways people devise to make meaning with each other). The rules "people use for how they should feel and act, which eventually develop into what I call the family system. . . ." The link to society (the way people relate both to other people and the institutions which exist outside the family).

As might be expected, in every troubled family, self-worth was low; communication vague and indirect and not entirely honest; the rules were very rigid and inhuman, nonnegotiable and unchanging; the linking to society was "fearful, placating, and blaming."

But in untroubled and nurturing families, Mrs. Satir found a different pattern: self-worth was high; communication was specific, clear, direct and honest; rules were flexible, changeable, human and appropriate; the linking to society was hopeful and open.

After working with over 3,000 families Mrs. Satir notes that no matter what the original problem was which first brought a troubled family to her for help, she always found that to mitigate their family pain she had to find some way in which to change these four key factors.

The kind of people you will make in your "factory" will depend to a large extent on how you and your spouse have managed to handle these four elements in your marriage and family life.

Possible Baylor-Dallas Baptist Merger Postponed

DALLAS—A proposed merger between debt-plagued Dallas Baptist College and Baylor University in Waco, Tex., has been postponed—for the immediate future, at least.

The executive board of the Baptist General Convention of Texas voted to continue financial and moral support of the school, but delayed any long-term recommendation until after an in-depth study.

Trustees of the financially troubled four-year college in southwest Dallas asked for merger with stronger and better financed Baylor University.

During two weeks of study, special committees from Baylor, the Texas Baptist Christian Education Commission, administrative committee and executive board have probed the problem.

The study of DBC has uncovered a debt of more than \$7.3 million, requiring debt service of \$433,000 every year "before a book can be bought or a teacher paid."

William Cardin, a member of a three-man committee appointed by the executive board in 1971 to look into the financial woes of the college, said other problems include lack of an aggressive student recruit-

ment program, failure to attract capital gifts, poor management and poor judgment on spending.

"This is the fifth time DBC has come before the executive board asking for special help," Cardin told board members, noting the "problems of DBC did not arise overnight and are not the result of one man, one group or one agency . . ." he said.

The school's president Charles Pitts, resigned amid the deepening financial crisis in mid-June, prior to the request for merger by trustees.

The executive board pledged nearly \$600,000 to meet the financial crisis and gave "assurance that the Baptist General Convention of Texas will recognize a moral responsibility for the indebtedness of Dallas Baptist College."

Options discussed include merger with Baylor, merger with another Texas Baptist school and the "least desirable alternative" of closing down the school, selling the facilities and absorbing the deficit into the Texas Baptist budget.

Officials are watching enrollment with a wary eye. Projections indicate about 1,400 students will be present for the beginning of the fall semester in mid-August.

However, some say that if enrollment drops to the 1,000 mark or lower, the death knell has been sounded for the fledgling school, which has been in financial trouble since it moved from nearby Decatur, Tex., in 1965 to become a four-year college.

As the meeting ended, executive board members praised the school as an educational institution and pledged support, both moral and financial. (BP)

The Basic Law Of Life

By T. B. Maston

Professor of Christian Ethics, Retired
Southwestern Baptist Theological Seminary

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. (John 12:24, RSV)

Many of us were told in high school or college that self-preservation is the first law of life. Unquestionably, man has a strong desire to preserve his life and to continue to live, but here in this scripture is revealed the most basic of all laws. It is the law of self-sacrifice instead of self-preservation. It is a law that is symbolized by the cross.

This law is written into the very nature of the universe in which we live. It is clearly basic in the physical world. New life comes by the literal or symbolic giving of life. There is no reproduction of life without self-sacrifice and self-denial.

Jesus, on this particular occasion, recorded by John, applied the basic law of self-sacrifice to the social and spiritual areas. He said, as he did on other occasions (See Matt. 10:38; 16:25), "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life" (v. 25). Jesus applied the basic law of self-sacrifice to his redemptive purpose. He said: "'And I, when I am lifted up from the earth, will draw all men to myself.' He said this to show by what death he was to die" (vv. 32-33).

My judgment is that if we had the spiritual eyes to see we would see a cross at the center of God's universe. The cross is much more than a symbol, but it is the unifying symbol of our Christian faith. It is expressive of the basic law of God, a law that is applicable to all of life.

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