

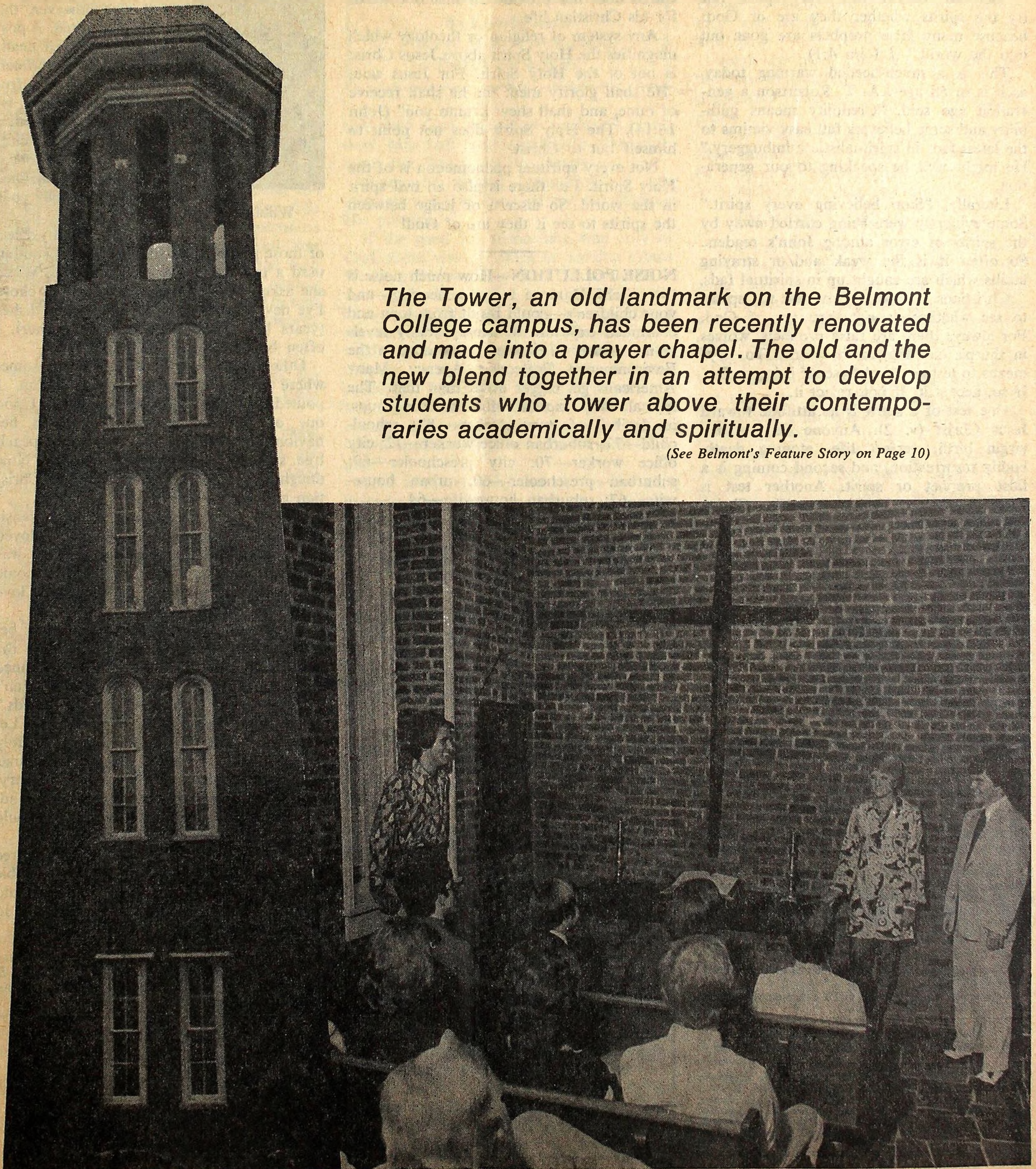
# Baptist And Reflector

Vol. 140 / Thursday, August 8, 1974 / No. 32

News-Journal Of The Tennessee Baptist Convention

*The Tower, an old landmark on the Belmont College campus, has been recently renovated and made into a prayer chapel. The old and the new blend together in an attempt to develop students who tower above their contemporaries academically and spiritually.*

*(See Belmont's Feature Story on Page 10)*





# Exercising Spiritual Discernment

By Herschel H. Hobbs

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1)

This is a much-needed warning today, as it is in all ages. A. T. Robertson a generation ago said, "Credulity means gullibility and some believers fall easy victims to the latest fads in spiritualistic humbuggery." He might well be speaking to our generation.

Literally, "Stop believing every spirit." Some evidently were being carried away by the spirits of error among John's readers. So often it is the weak and/or straying lambs which are caught up in spiritual fads.

Christians are to "try" or test the spirits to see whether or not they are of God. For always there are false prophets, wolves in sheep's clothing, in the world. To "try" means to test as metal to see if it is genuine. If so, accept it. If not, reject it.

One test of a spirit is its attitude toward Jesus Christ (v. 2). Anyone denying his virgin birth, perfect life, atoning death, bodily resurrection, and second coming is a false prophet or spirit. Another test is whether or not a spirit magnifies Christ. Neo-Pentecostalism tends to magnify the Holy Spirit above Christ. It implies that

Christ does not provide all that one needs for his Christian life.

Any system of religion or theology which magnifies the Holy Spirit above Jesus Christ is not of the Holy Spirit. For Jesus said, "He shall glorify men: for he shall receive of mine, and shall shew it unto you" (John 16:14). The Holy Spirit does not point to himself but to Christ.

Not every spiritual phenomenon is of the Holy Spirit. For there is also an evil spirit in the world. So discern or judge between the spirits to see if they are of God!

**NOISE POLLUTION**—How much noise is too much? Damage to your hearing—and your children's—could result from long and continued exposure to average daily levels of more than 70 decibels, according to the Environmental Protection Agency. Many Americans get bigger doses than that. The typical daily exposure for various groups, in decibels: factory workers—87; school-child—77; suburban office worker—72; city office worker—70; city preschooler—69; suburban preschooler—60; urban housewife—67; suburban housewife—64.



## BAPTIST AND REFLECTOR

Established 1885  
Post Office Box 647, Brentwood, Tenn. 37027  
Phone: (615) 888-4220

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Published weekly except Christmas week by the Executive Board of the Tennessee Baptist Convention, at Brentwood, Tennessee, (Post Office Box 847) 37027. Subscription prices: \$8.25, individual; clubs of ten or more, \$2.75; church budget, four and one half cents weekly when sent to 51 per cent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

*News-Journal of Tennessee Baptist Convention*  
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## Devotional

### The Peach Tree Switch

By Juanita M. Wilkinson

In the backyard of the house where I grew up, two peach trees and a plum tree bore delicious fruit for our family to enjoy for many years.



Wilkinson

Gradually, however, the trees deteriorated. A possible cause of their death was the fact that branch after branch was frequently cut off to be made into switches to remind us seven children of the Biblical teaching in Ephesians 6:1, "Children obey your parents."

Surely, I had my share of those peach tree switches, but my mother used a more effective device on me. When she asked me to dust the furniture (a chore I've never really enjoyed) or dry the dishes (years before the automatic dishwasher), I often boldly replied, "Not now!"

Other times when I wanted to go somewhere and was not given permission, I pouted (a habit hard to outgrow). Upon one of those occasions of childish behaviour, she came to me, not with a peach tree switch, but with these words, "Now daughter dear, that is not the way a Christian girl should act."

Her words of admonition struck a sensitive heart. Even as a young girl, I loved my Lord and his church, and I really was hurt to realize that my behaviour at home was a reflection on my confession of love and commitment to Christ.

The lesson of consistent Christian behaviour has been taught throughout the centuries. Ralph Waldo Emerson penned the identical truth when he wrote "Man's actions are the picture book of his creeds." Isaac Watts stated it in a hymn, "So Let Our Lips and Lives Express the Holy Gospel We Profess." Jesus, of course, taught it throughout his earthly ministry. With authority and by example, he reminded his disciples that their daily lives should glorify their heavenly Father.

Vanished is the sting of those peach tree switches but lingering still is the indelible impression that my daily behaviour should support the profession of faith I express so firmly on Sunday at church.

*Note: Mrs. Wilkinson is WMU Director, Immanuel Baptist Church, Nashville. Her husband, Louie L. Wilkinson, is editor of Adult Leadership, Baptist Sunday School Board.*

## Pulpit To Pew

By Jim Griffith

The Center for Policy Research in Manhattan has announced that the results of a recently published survey show a marked increase in belief in the devil.

It is inconceivable that anyone could doubt the existence of the devil—his presence has been so evident of late.

Things being what they are, it is likely that some may have said "Get behind me Satan"—and he did. He got behind and pushed.

Apparently, many are blundering along through life with the attitude of "every man go his own way and do his own thing and the devil take the hindmost"—and he just about has.

But it is heartening to report that many diligent and dedicated persons are still "working to beat the devil." And it is a never-ending task. As the rhyme says it:

"Whenever God erects a house of prayer,  
the devil always builds a chapel there."

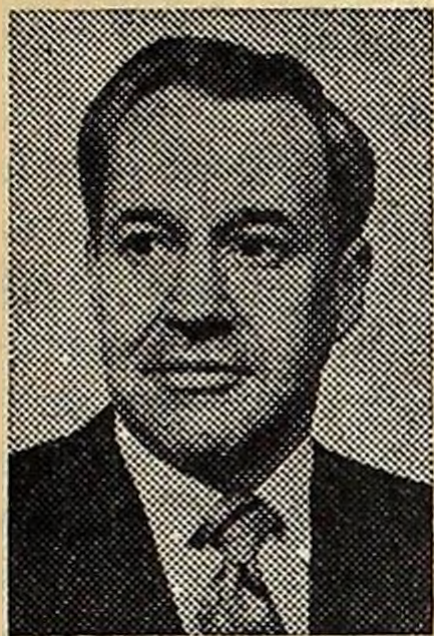
## NOTICE!

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.



# THE SAVIOR

Let us begin at the beginning of man. When man, Adam by name, first sinned, God had three choices: He could ignore the sin; He could hopelessly condemn that man; He could give the man a chance.



Jones

You and I know that God chose the third of the alternatives: He assumed responsibility—beyond, far beyond the call of duty—for His creation and confronted with sin concluded that He would give that man and every man a chance to straighten up. He sent the Savior into the world.

## HE IS GOD'S SAVIOR

There are many pseudo-saviors in the world. Many entrust themselves to these so-called saviors.

But there is only one Savior Who came from God. Jesus was sent from God. Indeed we believe that He was God, God Himself redeeming His people.

Who could do it more effectively than the God who made man and who knows man's deepest needs? Who could save man more completely than the God whose resources are unlimited.

Who could do it more authoritatively than the God whose sovereignty is absolute? Who could save man more compassionately than the God whose love is beyond human understanding?

The Savior of the world is God's Savior. Of course, it was not God who needed saving. It was not God who was lost. The Savior was His provision for His creation—for this creature called man.

God's Savior was sent to reconcile man with God. It was not God who needed to be reconciled with man. God had done no wrong. He had simply loved, and blessed, and been faithful, and never changed.

God was not mad at anybody. His wrath is not to be confused with human wrath. It is simply His inexorable laws taking their toll.

A man sins and suffers—there is the wrath of God. But back of it all is God's love. And God's love moved toward man though man had rejected God's love. There is nothing in God's universe more persistent than God's love.

Man was out of sorts with God. Man had sinned against God. Man had broken fellow-

By J. Estill Jones  
(Third in a series of seven articles)  
John 3:1-6; 4:39-42

ship with God. Man had disobeyed God's laws. Man had mistreated God's other children. But God loved him dearly.

Now who needed reconciling? It was certainly not God, for God had not changed His position.

If the need for reconciling was only in God, there was no point in sending God's Son into the world to save the world. If it was God who needed saving, God could have saved Himself! "God was in Christ reconciling the world unto Himself."

Man is being saved for God's continuing purpose. Immediately after the profound statement, "God was in Christ reconciling the world unto Himself," there is the equally demanding statement that He has "committed unto us the word of reconciliation."

That is the church, and so "we are ambassadors for Christ, as though God were begging you by us: we beg you on behalf of Christ, be ye reconciled to God." The ministry of the church is that of reconciliation.

The more completely men are reconciled to God the more completely they are reconciled to one another. The reason you and I have difficulties with other men and women, regardless of color or creed, is that we or they or both have difficulties with God.

The best possible preparation for living peacefully with different kinds of people is to be reconciled with God who made different kinds of people and dearly loves them all.

## HE IS MAN'S SAVIOR

"We know that this is indeed the Savior of the world." This was the word of the Samaritans. This was their confession of Jesus.

He is not described as the Savior of the atmosphere, though the atmosphere clearly needs saving. He is clearly more concerned with man's inner space than with creation's outer space.

We are concerned with saving that which appears to be lost or is about to be lost. And so is He.

Even those bogged down in self-esteem or self-pity—He is their Savior. Those who are looking for the way and are about to take the wrong fork in the road—He is

their Savior.

There are those lacking in various areas, and He is concerned about saving them.

He is man's Savior. If man has a single basic problem it is his lovelessness. Not only the child in infancy demands love, but the mature man and woman crave love as well.

There are many who are loveless because they are dirty. Jesus helps them to clean up. There are many who are loveless because they are rebels. Jesus offers them new loyalties.

There are many who are loveless because they are ungrateful, unable to express appreciation. Jesus leads them in songs of praise.

"The result is that no man is loveless. Man cannot sink so deeply into sin as to be beyond the Savior's love. You can't live without love. No man can. God loves you.

## HE IS THE GOD-MAN SAVIOR

God sent His Son to be the Savior of the world. In the first chapter of Matthew the angel spoke to Joseph: "She shall bring forth a son and you will call His name Jesus, because He will save His people from their sins."

Now others had borne the name Jesus. What then is unique about this Jesus?

I can best describe it in several simple statements. This Savior was God . . . God in human flesh . . . but.

On one occasion He calmed the storm as the God of the storm, but fell asleep in the prow of the boat like a normal human being.

On one occasion He fed the multitudes because God is sufficient for all man's needs, but He himself hungered and thirsted like an ordinary man.

On one occasion He offered rest to the multitudes, but He became weary from the day's tasks. On one occasion He praised life as the gift of God, but He himself died.

On many occasions He healed the multitudes, but He himself suffered to the limit of human endurance. He was God, but . . .

Let me try again. He was tempted, tempted like an ordinary man, but He did not sin.

You remember enough of the detail of His ministry: He was tempted on one prolonged occasion by Satan . . . tempted to substitute something for God.

Do these areas of temptation sound familiar? Then you need a Savior who has been tempted like that!

He was tempted by the crowds, but He did not yield. Said they, "Mystify us"—do a miracle, perform a sign, show us a trick. Said they, "Reign over us"—we don't want the Romans—be our King.

Have you ever been tempted to use another person, to manipulate another person, to maneuver another person? The Savior was tempted, but . . .

He was tempted by His disciples, but He did not yield.

(Continued on Page 11)



# Sunday School Board Elects Key Officials; Acts On Budget

**GLORIETA, N.M.**—Trustees of the Southern Baptist Sunday School Board elected a new executive vice president and book store division director and adopted a \$59,586,000 budget for 1974-75 in their semiannual meeting at Glorieta Baptist Conference Center.

Among other actions, the board's policy group also eliminated individual discounts at Baptist book stores, announced church literature and conference center rate increases and elected officers.

W. O. Thomason, 51, presently serving as director of the board's book store division, was elected executive vice president to succeed J. M. Crowe upon his retirement in February, 1975.

William S. Graham, 39, now manager of the book store division's eastern stores department, was elected to succeed Thomason as division director.

The 1974-75 budget, calling for total sales of \$59,586,000, represents an increase of 13.8 per cent over the current year's budget. Several actions were related to the financial situation.

## Discounts To Be Discontinued

The trustees, in response to a 1973 Southern Baptist Convention motion asking for Baptist book store discounts for pastors and other ordained church workers, voted to discontinue, effective July 1, 1975, all individual discounts which had been available to denominational employees.

The only discounts remaining in effect after that date will be where existing contracts call for them in seminary book stores, the church library discounts, quantity discounts and certain reciprocal discounts to other retail book stores.

"A discount policy is basically a discriminatory policy," stated board President James L. Sullivan. "We have recommended the no-discount approach to our trustees in an effort to move closer to avoiding both the ethical and economical problems inherent in a discount system. This move will assist in our plans for providing more funds for state convention work and will enable us to treat all individuals in the convention with fairness and equity. The trustees, who voted in 1964 to discontinue

their own discount, are saying by this action that they believe no distinction should be made between the people in our denomination."

In other book store related action, the policy group also approved reorganizing the division to provide for six regions, related to divisions of the United States Postal Service Bulk Mail System. The move is designed to improve managerial span of control and to improve mail order service to Baptist book store customers.

## Literature Rates To Increase

Rate increases in two areas were approved. Church literature prices will increase about 10 per cent effective with issues dated April, 1975. Conference center fees will increase \$10 to \$15 next summer. Food prices will increase 50 cents per day.

Part of the increased earnings available to the board will be distributed to the state convention educational programs under the Program of Cooperative Work with State Boards. Beginning January 1, 1975, additional funds will be made available to smaller state conventions to enable them to employ at least one worker in the church education field.

This move was made possible for a 1974 SBC action which changed the formula under which the Sunday School Board provides more than \$300,000 annually to SBC's Convention Operating Budget. Previously the board allocated to the SBC 33 1/3 per cent of all funds provided the states under the Program of Cooperative Work with State Boards. The new formula calls for the board to allocate to the convention 33 1/3 per cent of the first million dollars that goes to the states, plus 10 per cent of funds in excess of \$1 million.

"Under the old formula, the cost of providing extra help to the newer, smaller state conventions was prohibitive," stated Sullivan. "Now, the way is clear for providing these additional funds where they are greatly needed, as they become available to us for this purpose."

The trustees also approved a new cost recovery position in the church architecture department, providing landscape and acoustical design services on a fee basis similar to that now available in the interior design area.

The trustees elected James Abernathy, manager of personnel, Texas Power and Light Company, Dallas, as chairman; Raymond Langlois, pastor of Judson Memorial Baptist Church, Nashville, as vice chairman and chairman of the executive committee; and re-elected Norris Hite, pastor, First Baptist Church, Old Hickory, Tenn., as secretary. (BP)

## Mother's Day Offering Surpasses \$310,000 Goal

The Mother's Day Offering for the Tennessee Baptist Children's Homes closed July 31 with a total of \$310,632 received. This is \$632 over the goal.

These funds will be used entirely for the operational needs of the four homes and supplement funds received through the Cooperative Program.

The goal of \$310,000 was adopted by the Children's Homes trustees last year and included in the anticipated budget income for 1974.

Executive director James M. Gregg stated, "This was the largest amount ever given by Tennessee Baptists for the Children's Homes special offering. We are most grateful to our friends across the state who participated. We humbly thank God and praise Him for this tremendous support. We pledge to use these funds in the name of Jesus as wisely and prayerfully as we possibly can for the care of the nearly 500 children who are our responsibility during the year."

## Fire Destroys Knoxville Sanctuary

A fire which destroyed the sanctuary of the South Knoxville Church, Knoxville, Sunday night, July 28, was the work of arsonists, according to Pastor Richard Allison.

The flames, discovered about 10:00 p.m., engulfed the sanctuary and did extensive damage to the office area and educational building of the church. Allison said that firemen fought the smoke and fire until early Monday morning.

"We are sure it was the work of an arsonist," he stated, "because the fire was started in three separate places throughout the church." Major damage came from flames which began in two areas of the basement located beneath the sanctuary. A third fire was started in the office suites.

Allison and associate pastor Lewis Wilson recovered a little over half of the books in their personal libraries, and nearly all of the church records and files were saved. Additionally, only 25 of 4500 volumes in the church library were destroyed.

Several suspects are being questioned by Knoxville police, but no charges have been placed.

Members will meet in the auditorium of South High School, located about a mile from the church, for an indefinite period, Allison stated. The church offices have been set up in the Children's Building, located near the sanctuary. It, along with the Fellowship Hall, are separate buildings, and did not receive any damage.

Allison was in Prestonburg, Ky., with a group of young people when he learned of the fire.

## Commemorating Our Heritage—



## Committing Our Future



# Baptists' Greatest History Yet To Be Written, Says Sullivan

**GLORIETA, N.M.**—"Southern Baptists are going to move forward only so far as we move with an open Bible on bended knees and with a prayerful heart," said James L. Sullivan, president of the Southern Baptist Sunday School Board.

"Our greatest history is yet to be written," he added. "Under God, we will be a vital part in the writing of it, for we are Bible-loving, Bible-believing, Bible-preaching, Bible-teaching people."

Sullivan pointed out that if Southern Baptists are a people of privilege, we are also a people of responsibility. God is not just the God of our country, our race and our people, he said. He is the God of the whole world and the world is the responsibility of the church. We can never flee from Christian responsibility because we cannot flee from the presence of God.

Some people say every institution is the lengthened shadow of a great man, the board president said during the Sunday School Leadership Conference at Glorieta Baptist Conference Center. There is no institution on the face of the earth which has the founder the church does. Christ never founded but one church.

"The church has taken on Christ's likeness, his nature, his heartbeat, his compassion, his willingness to sacrifice, his daring and his love for people," stated Sullivan. "The church is the projection of the spirit of the Savior in our community. Just as Jesus reflected the face of God, we should reflect the spirit of Christ."

There are those who have pronounced the death of the church, said the former

pastor. They cite the hard times of the church and predict it is on the way out.

"What they don't realize is that the church was born and bred in hard times," he continued. "Our greatest days have been our hardest days. Armies may march, laws may be written, decrees may be declared, Christians may be persecuted and even martyred, but the church moves on."

"If you want to be related to something eternal, stay close to the church and give your heart to it, for it is still in the body of our Christ Jesus."

## Union Announces Two New Professors

Two teachers have joined the faculty of Union University this month, according to a recent announcement.

Eliezer Oyola will serve as assistant professor of Spanish, and Nora S. Smith will join the Education Department as assistant professor.

Oyola, a native of Puerto Rico, has been teaching Spanish at Montgomery College, the University of Maryland, and Howard Community College for the past five years.

Mrs. Smith, a 1950 graduate of Union, has been teaching in public school systems for approximately 40 years. A native of Henderson County, she is the widow of J. E. Smith of Jackson. She is a member of First Church in that city.

## Tennessee Baptist Golf Tourney Set Sept. 19-20 At Henry Horton



Dewey Jones, associate pastor at Brentwood Church (left) and Virgil Peters, pastor, Franklin First Church, practice for the third annual meeting of the Tennessee Baptist Golf Tournament scheduled for Henry Horton State Park, Sept. 19-20.

The two-day event, open to employees of a Baptist church, association, convention, or subsidiary unit of the convention, may be entered by writing to Gene Kerr, Tennessee Baptist Golf Tournament, P.O. Box 347, Brentwood, Tn., 37027.

Jones and Peters serve as members of the tournament committee, and in addition, Peters is vice president of the group. Don Madaris, State Music Department, will provide entertainment during a banquet on Thursday evening.

## Building Program Consultant Retires At BSSB

Lloyd E. Barnes, employed for 19 years at the Baptist Sunday School Board, has retired as building program consultant in the Board's Church Architecture Department.

Beginning work at the Board in 1955, Barnes has served as audiovisual education consultant, superintendent of audiovisual aids, church records consultant, and Broadman consumer sales consultant.

Named to succeed Barnes is Jerry A. Privette, former minister of education at churches in Florida and Kentucky and pastor in North Carolina. He is a graduate of Furman University, and holds the Bachelor of Divinity, Master of Religious Education, Master of Divinity, and Doctorate in Education degrees from Southern Baptist Theological Seminary.

In the position, Privette's primary responsibility will be consultation with church building committees seeking advice from the Church Architecture Department.



# A Short Survey Of The History Of The Department Of Student Work

By Glenn Yarbrough

Tennessee Baptists have been working to provide spiritual ministries to college students for many years—long before the Department of Student Work was formed. In the 1951 *Annual* of the Convention, Ralph Norton wrote of the well-founded concern for students. He spoke of his conviction "that meeting the spiritual needs of each student generation is our greatest hope for adequate future Christian leadership." He asserted that "we must realize that one of the greatest investments which Tennessee Baptists can make is in the lives of college students." (1951 *Annual*, page 126)

The growing awareness of the importance of ministry to students caused the Convention to approve in 1943 a plan to form its Department of Student Work, separating this ministry from the Training Union Department, where the early work was nurtured. Roger M. Smith began the new year, 1944, as the first head of the new department, where he was to serve for a decade. For four years, he had been the director of the Baptist Student Union at Knoxville.

In its early years, the work of the department focused primarily on the metropolitan areas of the state. Solid development was evident as the ministry found its place in the larger centers of student population.

## Students Interested

The student missions program was one of the early successful promotions of the young department. Students were ready, during the mid-forties, to throw themselves into idealistic ventures. Baptist Student Union leaders found ways for students to serve during the summers in areas of local, state, home, and foreign missions. From the first, this program has been an expression of student concern, funded completely by the efforts of student groups. During the 1973-74 school year, 176 students from 11 campuses worked in short term mission projects, and 25 served during the summer of '74.

When Rogers Smith accepted an administrative position with the Foreign Mission Board, Charles M. Roselle was called from the University of Missouri to lead the student work. Roselle was to head the department for fifteen years, until he was enlisted to head the Student Department of the Baptist Sunday School Board (now known as National Student Ministries).

Roselle's tenure coincided with one of the greatest eras of growth and influence of higher education in America. In his first

annual report to the Convention, 1954, he noted the rise in college enrolments. The post-war boom had started. Expansion would be the key word in university circles for nearly fourteen years. By early 1969, when Roselle left the department, the state community colleges were well established, attracting enrolment by an unbelievable number of students.

Expansion was characteristic of the department under Roselle's leadership. The 21 campus groups that he found in 1954 became more than 30 as BSU work spread throughout the state. The three buildings being used as Baptist Student Centers became the basis for a program of design and construction of well-located, well-appointed centers to house the campus ministry to students. The small center at Cookeville was the first of the buildings especially designed and constructed for this ministry. The Centennial BSU Center at Murfreesboro, completed during the summer of 1974, is the thirteenth center owned by the Convention. The new center at Cleveland, scheduled for completion during the fall of 1974, will be the second such building specifically erected in the state to serve students of a community college. The first center to be constructed adjacent to a community college is at Columbia. This building, completed in 1970, houses the offices of the associational missionary.

## BSU Was An Open Door

During the early post-war period, thousands of international students came to America to study. Tennessee was host to its share of these ambassadors. Leaders of BSU saw this movement as an open door for friendship, witness, and ministry. At all levels of the work of BSU, programs were implemented that brought Baptist youth into continuing fellowship with the choice students of a hundred nations.

In late 1969, Glenn Yarbrough came from Georgetown College, Kentucky, to succeed Roselle. Working with him in the office at Brentwood are Bill Henry, associate-director; Frances McGlocklin, office secretary; and Donna Franklin, assistant office secretary. On the campuses of the state there are 14 full-time Directors of Baptist Student Ministries. In addition, there are 15 others who serve in part-time or voluntary roles, ministering to students on 34 campuses.

From its inception, Baptist Student Union has been a church-related, student religious organization. Its program has reflected concern in two significant areas of Christian

life: growth and outreach. While the current words used to describe these concerns are "Inward Journey" and "Outward Journey," it is important to note that the Department of Student Work of the Tennessee Baptist Convention remains dedicated to the goals for spiritual ministries to college students that called for the forming of the department.

## Associational Sunday School Leadership Night

By Wendell Price, Director

The suggested date is September 10, but consult your associational calendar for place, date and time.

The purpose for this meeting is: to interpret the new Sunday School program; to review new resource materials; to search the denominational Sunday School theme; and to share successful ideas for reaching people. Projects, planning meetings and other activities of your association for the new year will be shared.

The target audience for this night includes all the Sunday School officers in every church in your association.

Your association has at least one leader for each of the age groups: Preschool workers, Children's workers, Youth workers, Adult workers, and General Officers. These persons are ready to lead separate conferences for their respective group.

From this gathering of Sunday School workers each church should emerge with greater determination to reach people, deeper dedication to effective teaching and clearer concepts of prayerful planning which involves the members.

## WMU House Party Set For Aug. 23-25

Over 400 women are expected to attend the Tennessee Woman's Missionary Union House Party, scheduled for Aug. 23-25 at Belmont College.

The sessions will begin Friday at 8:00 p.m. and continue through Sunday morning.

Conferences will be held in the areas of WMU, Baptist Women/Young Women; Ac-teens; Girls in Action; Mission Friends; mission study; mission support; and mission action.

Jack Hancox, pastor, Falmouth Church, Fredericksburg, Va., will speak to the group on Friday evening followed by Virginia Wingo, missionary to Italy on furlough, who will speak Saturday morning. Sunday morning's program will feature Mrs. J. O. Williams, Nashville, who will lead in teaching the Sunday School lesson.

Lodging and meals will be provided on campus, according to Mary Jane Nethery, state WMU executive secretary.

*Yarbrough is director of the Student Department, Tennessee Baptist Convention.*



# Christ Above All

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

Bible Text: Colossians 1:15-29; Philippians 2:5-11

Lesson Text: Colossians 1:15-29



Byrd

It was observed in the previous lesson that Paul deemed it necessary to call the attention of the Colossians to his prayers for them (1:9). Paul's gratitude overflowed as he reflected on what he and the Colossians shared as a result of the saving activity of God whom he claimed "rescued us from the power of darkness and brought us safe into the kingdom of his dear Son" (1:13 TEV). The spirit of this passage which combined elements of prayer and praise overflowed into this magnificent hymn of praise to the relationship of Christ to creation and re-creation.

There are many interpreters who feel this (1:15-20) is the most striking passage in the epistle. Like the letter as a whole, this is a complex statement. If Paul is utilizing a hymn or a part of a hymn of the primitive Christian community, that may explain the complexity of the passage. Several of the concepts expressed about Christ may have more than one meaning. Note also that the first part of this masterpiece lauded Christ as the Lord of creation and the latter portion praised him as the Lord of reconciliation without any explanation of a break in the harmony of creation which called for reconciliation.

## CHRIST OF CREATION

It should be kept in mind that the writer of Colossians is not attempting to construct an argument based on adequate logic and reason to prove conclusively the participation of the Christ in creation. Instead, this is an affirmation shared by the writer and readers as a result of their common experience of God in Christ. Paul can avow the involvement of the Christ in creation and expect this to be heard and shared by the church by virtue of both parties' redemption by God. This whole passage is penned by one who is confident of having been delivered "from the power of darkness" (1:13).

## The Source of Creation

Paul began by stating that it was the "beloved Son" (1:13 RSV) who provided the perfect manifestation of God. The likeness of God was not to be found in idols or any other artifice created by the dexterity of man. This "dear Son," in whom God had worked the experience of redemp-

tion and forgiveness for Paul, his readers, and us, also held priority in all the universe, "the first-born of all creation" (1:15 RSV). This status meant more than previous existence—it included his superiority.

The superiority of the cosmic Christ was the result of his being the source of all creation. It should be kept in mind that this is probably not only a passage to praise Christ, it is perhaps a way of reminding Paul's readers of Christ's ultimate control over all he has created and as a consequence Christians ought not be overwhelmed in fear of anything. Paul makes it clear that final control over spiritual powers is in the hands of the Christ of creation. Furthermore, any human authority is also under the dominion of Christ and not to be ultimately feared.

## The Sum of Creation

In verse 17 the claim is made that all things cohere in Christ. The writers of Hebrews probably expressed a similar idea when he wrote that Christ was "upholding the universe by his word of power" (Heb. 1:3 RSV). Not only does the universe have unity in Christ, but this is the source of its meaning.

## CHRIST OF RE-CREATION

Without any explanation of the need for a new creation, Paul moves on to make the same claims for the role of Christ in re-creation which he earlier made for him in creation. Christ was understood to have preeminence in the new creation, the church, in the same manner he held it in the creation of the universe.

## The Source of Re-creation

The cosmic Christ was also the crucified and risen Christ. It was the resurrection of Jesus which was the heart of the early Christian confidence in God. It was Christ's claim as the "first-born from the dead" which earned him the preeminence in all things. Like the Colossians, all of us who have been reconciled to God in Christ, in spite of once being "alienated and enemies" (1:21), need the reminder that our reconciliation was not cheap. E. Schweizer correctly observed, "The Christ they praise—too easily perhaps—is the Jesus who had to pay on the cross."

## The Sum of Re-creation

Christ provided the unity and meaning of creation, and he does the same for re-creation (salvation). In a passage in Ephesians 2:15-16 which has a similar concern,

Paul pointed out that the cross was the key to reconciling Jews and Greeks. In this passage in Colossians the claim is much grander. The purpose of God's re-creation in Christ was and still is "to reconcile all things unto himself" (1:20). After Paul's shattering encounter with the risen Christ, it is inconceivable that Christ would be described in anything less than majestic terms. "There was never a shadow of doubt but that this majestic figure was identical with the Jesus of history" (Moule).

## Memphis Pastor In Rhodesia Evangelistic Crusade

E. J. Kearney, pastor, Poplar Avenue Church, Memphis, will travel to Rhodesia this week to participate in a two-week united evangelistic crusade in the country, Aug. 11-25.

The nationwide campaign will involve approximately 20 Southern Baptist pastors from the United States and several people in special ministries. It is a joint venture of the Rhodesian Department of Evangelism and the Foreign Mission Board.

It follows two similar campaigns conducted in the country in 1967 and 1970 which involved not only Rhodesia but five other east African nations.

During the first week of the crusade, Kearney will preach at the Baptist Hospital in Sanyati and the Southern Baptist Mission School. He plans to present several first person sermons in Biblical character costumes. The second week, he will serve at the Calvary Baptist Church in Salisbury, the capital of Rhodesia. He plans to preach at the church each night and work at various mission points around the area.

Missionary Marion G. Fray Jr. is general chairman of the campaign. Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board, stated that campaign was a part of the World Mission of Reconciliation through Jesus Christ, a project of the Baptist World Alliance involving 98 Baptist conventions in 85 countries. Other missionaries involved include John P. Griggs, Carroll Wayne Shaw, Logan C. Atnip, Herbert W. Neely, and Gerald E. Schleiff.

Underwood also told of plans to distribute at least 100,000 copies of the Gospel of John in the Shona language, half of them being illustrated with pictures from African life. Other tracts and pamphlets will be distributed in the other national languages of Rhodesia.



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# Our People and Our Churches . . .

## PEOPLE . . .

G. A. McGrew, pastor of Jasper First Church, was honored recently for 25 years of faithful service to the church. Members presented Mr. and Mrs. McGrew with a new Buick in appreciation of his work during the past quarter century. A reception was held for the couple.

Joel Reed, Elmer Smith, and Youree Davenport were ordained as deacons at the Woodbury Road Church in Concord Association. The charge to the church and the candidates was delivered by Lesley McClure, pastor of the church. Tom Bryant, superintendent of missions for the association, gave the ordination message.

First Church, Manchester, ordained David L. Christopher to the gospel ministry. W. L. Baker, Christopher's pastor through his high school years at First Church, Donelson, gave the ordination message.

Good Hope Church, McNairy Association, ordained Garland Carroll, Thomas McCormick, Gary Surratt, Paul Treece, Robert Mathis, and Dennis Weaver as deacons. Pastor Odis Puckett served as moderator, and Lauren Locke, pastor of Morris Chapel Church, delivered the charge to the deacons. Shirley DeBell, superintendent of missions for the McNairy Association, gave the charge to the church. Frank Durham, retired and former pastor of the church, delivered the ordination sermon. Tad Tacker, deacon, led the ordination prayer.

J. T. Clark and Lawrence Morris were ordained as deacons at Hickory Hill Church near Lynchburg. They were elected to three-year terms.

## LEADERSHIP . . .

Woodland Church, Jackson, called Rudy Rideout as music director. He has been serving the Zion Church in Brownsville and is a student at Union University. Ron Harber has also been called to Woodland as assistant pastor and youth director. Jerald E. Smith is pastor.

In McNairy Association, Charles Potter has resigned Olive Church; and Alan Son has resigned Falcon Church. Herman Moore resigned from Center Hill Church.

West Union Church in Dresden ordained Wesley Doran, Ted Dyer, and James Tucker Jr. as deacons. The questioning was led by David Wayne Westbrooks; and the ordination prayer was given by P. J. Scott, pastor of the Jolley Springs Church. The charge to the church and to the candidates was delivered by Wayne Perkins, pastor of Pleasant Hill Church in Beulah Association. Dwayne Ervin is pastor.

Former Tennessean Carl W. Hunter has been appointed professor of church music and religious education at Clear Creek School in Pineville, Ky. He will assume duties there Aug. 15. A native of Chattanooga, he is a graduate of Carson-Newman College and Southern Baptist Theological Seminary. He is a recent pastor of First Church, South Daytona, Fla.

Thomas S. Teague, associate professor of music at Carson-Newman College, has been named to the Tennessee Arts Commission. He will serve on the Opera Advisory Committee. Teague joined the music faculty in 1962, and in 1965 received the Malcolm Miller Award for Outstanding Student Projects. He is listed in "Who's Who in the South and Southwest" and "Who's Who in America."

In William Carey Association, Jack Carroll is serving as interim pastor at Cash Point Church. Carroll is a retired pastor whose home is in Ardmore. Vernon M. Sisk, pastor at Hilldale since last October, has resigned. The new pastor at Pleasant Grove Church is Jim Ed Whitt, a former pastor in the same association.

Bobby Welch, associate pastor at Park Avenue Church in Nashville for two years, has been called as pastor of First Church, Daytona Beach, Fla. He will begin his ministry in Florida on Aug. 11. Bob Mowrey is pastor at Park Avenue.

Two new pastors in Dyer Association are Darrell Clarke at Mt. Tirzah Church and Clarence Cooper at Mary's Chapel. Clarke is a recent graduate of Midwestern Seminary; and Cooper comes from New Albany, Miss. Jimmy Clay has resigned as pastor of Fairview Church in the same association to accept the pastorate of Elim Church in Big Hatchie Association. Ed Crawley resigned as minister of music and education at First Church, Dyersburg, where he has served for 12 years. Crawley plans to open a music store, work in revivals, and do interim work. Trimble First Church called Norman Williams as minister of music. He comes to the position from Union City.

Howard T. Rich has resigned as pastor of Speedway Terrace Church in Memphis. Rich suffered two heart attacks in the past two years and will be at home. Associate Pastor Ted Witchen will be serving as interim pastor.

## CHURCHES . . .

Newbern First Church, Dyer Association, broke ground for the construction of a new four bedroom pastor's home. Construction has begun. Guy B. Thomas is doing the building, and Doug Rice is the mechanical contractor. Max Walker is pastor.

First Church, Sevierville, voted to remodel part of the Children's Department and the main offices at the church and to replace the roof on the educational building. The work will include new wiring, lights, and carpet, and heating and air conditioning. Grant Jones is pastor.

Portland First Church will hold homecoming services on Sunday, Aug. 18, according to Richard D. Patton, pastor. The special speaker for the day will be Jonas Stewart, executive secretary of the Tennessee Baptist Foundation. Dinner on the ground will follow the morning services.

*You are cordially invited to attend Summer Commencement and the  
Dedication of the Hitch Science Center*

*Belmont College, August 16, 1974, at 7:30 p.m.*

*Dr. Franklyn Johnson of Miami, Florida will be the guest speaker with a  
reception and a tour of the building following the commencement exercises.*

*The Science Building is one of two replacement facilities resulting from the  
tragic fire which completely destroyed Blanton Hall, December 30, 1972.*

(Adv.)



## Pint-Size Donors Inspired To Give Money For 'Steeple'

**NEW ORLEANS**—Sometimes a window can inspire a spire.

Take the case of Melissa, 8, and Jason, 11, children of Bill Rogers, a new professor at New Orleans Baptist Theological Seminary. The budding entrepreneurs, who had raised approximately \$60 at a carport sale in Virginia prior to their move to New Orleans in June, looked out of a window at their new home and spied a steepleless chapel.

When their father brought home a brochure on fund-raising for the spire on Leavell Chapel, the children asked him if the seminary had enough money to put up the spire.

"Not yet," the professor replied.

The next day, without their father's knowledge, the Rogers offspring presented Russell McIntire, director of development, with two \$5 bills enclosed in an envelope marked "Money for the Steeple" (sic).

"I really think they wanted to give money

for the spire so they can see it out of their windows," Rogers said with a laugh.

Whatever the reason, it's a certainty that Jason and Melissa will someday show their children "the spire that we built." (BP)

### Mrs. Ethel E. Jennings Dies

Mrs. Ethel Enoch Jennings died at a Knoxville hospital on July 16. She was the widow of J. M. Jennings and the mother of W. W. Jennings, Jefferson City.

A native of Smith County, she spent most of her life at Brush Creek where she was a member of Brush Creek Baptist Church. The body was returned to Brush Creek for funeral and burial.

A highlight of her life was a 10-day tour of the Holy Land which was made just after her 91st birthday. When asked, "What if you should die on this trip?" She replied, "What better place to die than the Holy Land."

## Letter to the Editor

Dear Sir:

Aren't there many ways by which we can more fully show our love and respect for our brothers and sisters in Christ who serve on the home and foreign mission fields?

I am thinking of a foreign missionary family who told me some of their experiences while they were home on furlough in the United States. The husband and wife were frequently asked to go to towns or cities away from their home to tell people in the local churches about their work in the foreign country. After they had accepted invitations to speak once or twice on a Sunday, other occasions for them to speak were arranged without their knowledge by their hosts. When they arrived, they found themselves dashing madly from place to place so that the people in the locality could utilize their time as much as possible. The result was great fatigue and stress for the missionaries.

On another occasion the wife was invited to speak at a women's meeting at a distant city, and she was offered a certain amount per mile for travel costs. Her car was old and not in good condition, so when she found that she could fly for \$10 more, she wrote that she would fly and would make up the difference of \$10. The women's group allowed her to pay the \$10. Would they have preferred that she take her car and risk a breakdown on the way?

Foreign missionaries who are home on furlough occasionally are furnished a house in which to live, but this is the exception rather than the rule. Usually they must rent, at inflated prices, a house or apartment out of their uninflated salaries.

Home missionaries, likewise, are also in need of suitable places to live. I know one old couple who came to a city after laboring many years in a wilderness area of the United States. The husband's health forced his retirement and he needed medical care to be found in the city. They owned a trailer, and a seminary in the city had space set aside on the campus for trailers occupied by students and their families. My missionary friend was not allowed to park his trailer on the campus and had to rent space in a trailer park at the edge of the city, necessitating a long trip back and forth to his doctor.

Children of foreign missionary families often feel more at home in the land from which they come than they do in the United States, because they and their families are loved and honored there. Must we emulate the behavior of the people of Nazareth which caused Jesus to say, "A prophet is without honor in his own country"?

Let us share what we have with our missionary brothers and sisters. Let us give them the same consideration in scheduling and planning that we would appreciate from others. Those who have houses to rent—let the missionaries have the houses at cost, and count the uncollected profit as a love offering to the Lord. Let us remember that Christ said, "Inasmuch as you have done it unto the least of these, you have done it unto Me."

Sincerely yours,

Mary Ruth (Mrs. H. D., Jr.) Joynton  
6320 North Star Cove  
Bartlett, Tennessee 38134

# POWERLINE

## A Straight Line to Teens

Dr. J. P. Allen, Director, Audience Response

### LEFT OUT OF WORSHIP

Sometimes youth fails to realize that the intimacy of marriage magnifies differences rather than resolves them.

My boyfriend and I are both 20. We have been going together for a year and we plan to get married when we are 21. We spend a lot of time together, but one thing we don't share is our religion. We are members of different churches. I cannot participate in worship at his church, so I just wait for him outside. I don't think I want to spend the next 50 years sitting in the car while he and God get it together. Am I wrong to resent this?

Marriage may be a two-way legal contract, but it involves a three-way relationship between the woman, the man, and the Creator. Any relationship which is deep, lasting, and committed cannot exist in its fullest when this very important spiritual dimension is omitted. So consider not only what will be included in a long-term relationship like this but also what will be excluded.

Also, consider the most recent statistics regarding marital success and age. Studies show that when persons wait until they are around 24 to marry and when they postpone having children for at least two more years, their chances for failure are less than 5%. But when they marry too soon and begin a family before they are ready for those responsibilities, the chances for failure are nearly 80% within the first five years.

Add to this the special stress of religious differences and spiritual alienation, and you may find that you have chosen prematurely. Perhaps you should give yourselves time to grow—both in your maturity and in your respective faiths.

A weekly radio program for youth broadcast nationwide by So. Baptist Radio-TV Commission. For information write POWERLINE, Fort Worth, Texas 76116. Dr. J. P. Allen, Director, Audience Response.



# Belmont College: A Look At Tomorrow

By Jim Cox

"Believing that secular education lacks a vital part of what Christian youth must have to attain its full potential in service to God and man, Tennessee Baptists established Belmont College to give youth a complete education of mind, body, and soul. That statement, appearing in the current Belmont College catalog, succinctly summarizes the objectives of a school which have remained steadfast for more than 23 years.

Belmont College was preceded on its campus site by the revered Ward-Belmont School, from 1913-51 after an earlier Belmont College and Ward Seminary merged. It has been claimed that many thousands of women in the United States and foreign countries could call Belmont "alma mater," alluding to the illustrious heritage given Belmont by its predecessors.

Tennessee Baptists produced two forerunners equally as distinguished. Tennessee College for Women at Murfreesboro was founded first, followed by Cumberland University at Lebanon. When Ward-Belmont School found itself financially unable to continue operation, The Tennessee Baptist Convention assumed its debts and purchased its property and buildings.

Belmont was founded March 11, 1951, as a senior coeducational institution and

*Cox is director of Public Relations, Belmont College, Nashville.*

now has an enrolment of over 1000 students. Today it offers seven undergraduate degree programs: bachelor of arts, bachelor of business administration, bachelor of music, bachelor of science, associate of arts in merchandising, associate of science in nursing, and associate of arts in secretarial administration.

The school's academic curriculum has expanded across the years from a limited liberal arts core into numerous diversified areas such as a new music business program, recently announced. But the basic objectives of the school's founding fathers have remained unalterably the same. The ultimate purpose, again stated in the catalog, is to "develop mature individuals who will bring to their chosen careers ability and incentive to achieve intelligently and resourcefully, in accordance with Christian precepts."

Belmont College today has seven new buildings built during the past 10 years. The Williams Library and Physical Education Buildings were erected in 1964. Massey Auditorium and Wright Dormitory for Girls were completed in 1968. The Center for Business Administration was occupied in the fall of 1972. The Hitch Science Center will be dedicated August 16, 1974, and the Humanities Building will be ready for occupancy in January 1975.

The enrolment has more than tripled its size during the past 15 years with an anticipated fall enrolment of approximately 1100. The college has full accreditation by the Southern Association of Colleges and Schools.

The faculty, some 70 strong, are well-qualified. They give both personal attention to the students as well as quality performance in the classroom. Innovations occur annually in the curriculum.

Alumni are beginning to make many valuable contributions in various fields. There are now 2300 in this group.

The College gives major emphasis to counseling enrollees, believing that this is a major time in a new student's life.

The motto of the Admissions Office seems to be, "Belmont College is a good place to become what you want to be, so let us help you."

Of the future, Herbert C. Gabhart, president, says, "Expansion is planned in all areas—enrolment, facilities, academic programs, faculty strength, and constituency support. But beyond this, I am convinced that if the school continues to provide a Christian environment guided by Christian principles it will serve a worthy cause for generations to come."

Belmont is trying to repay a portion of its debt to Tennessee Baptists, who underwrite

some part of the expenses of every student's education. It is doing this by graduating future pastors, ministers of education, ministers of music, and other professional church staff members who will serve not only Tennessee but Southern Baptist churches.

In addition, because of their strategic location, Belmont graduates are frequently tapped for leadership phases of denominational life, serving in responsible positions in the state convention and agencies of the Southern Baptist Convention housed in Nashville. Belmont is further helping develop Christian young men and women who will be better prepared to accept the challenges of a modern generation church program wherever they may be called to serve in a variety of lay capacities.

## Home Mission Board Names New Staff Members

Two staff members were appointed to the work of the Home Mission Board during the summer meeting of the Board's directors in Atlanta.

Joe Carl Johnson will begin work in October as associate director in the Division of Church Loans; and Edward Lorenzo Wheeler will be associate director of the Department of Cooperative Ministries with National Baptists.

Jack Grisham, associate director in the Department of Christian Social Ministries since 1973, resigned to become pastor of Russellville (Ky.) First Church, effective Sept. 23.

Johnson comes to Atlanta from the Panama Canal one where he has served as superintendent of Baptist work in Panama and the Canal Zone since 1966. He has served, also, as director of missions for the Baptist Convention of New Mexico and missionary to Brazil for the Foreign Mission Board from 1949-56. A graduate of Southwestern Baptist Theological Seminary, Johnson will counsel with churches in the mid-western United States about their financial and program needs.

Wheeler, scheduled to begin work in December, will provide consultative direction to the Department of Cooperative Ministries with National Baptists in metropolitan areas. Completing residency for the Ph.D. degree at Emory University in Atlanta in the area of historical theology, Wheeler earned the Master of Divinity degree from Colgate-Rochester Divinity School in Rochester, N.Y. where he also served as a pastor.

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# THE SAVIOR

(Continued from Page 3)

The Savior was tempted, but . . . tempted like we are, yet without sin. I need a Savior who knows the full force of my temptations—who sympathizes with me when I fall into sin and need saving.

He was dead, but . . .

Deadness is the context of humanity. Only the radicals of any age speak of deadness as belonging to God. Indeed Jesus Himself insisted that God was not the God

of the dead, but of the living.

He was dead, this Savior, but He became alive, and His resurrection is well attested in the life of the church.

He was dead, this Savior, and the centurion on Golgotha made sure of it—but He proved to be a real life-giver.

Why, he spoke to Nicodemus of being born all over again. That's life. He spoke of being born of the Spirit. He spoke of possessing everlasting life—of never perishing at all.

You cannot explain this interest in life and death, in temptation and resistance except of one who is both God and man. This is the Savior.

Said Jesus, "Whosoever believeth on Me shall not perish, but have everlasting life."

"Now we believe . . . for we have heard for ourselves, and know that this is the Savior!"

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## Belmont Heights Homemakers Class To Hold 50th Anniversary

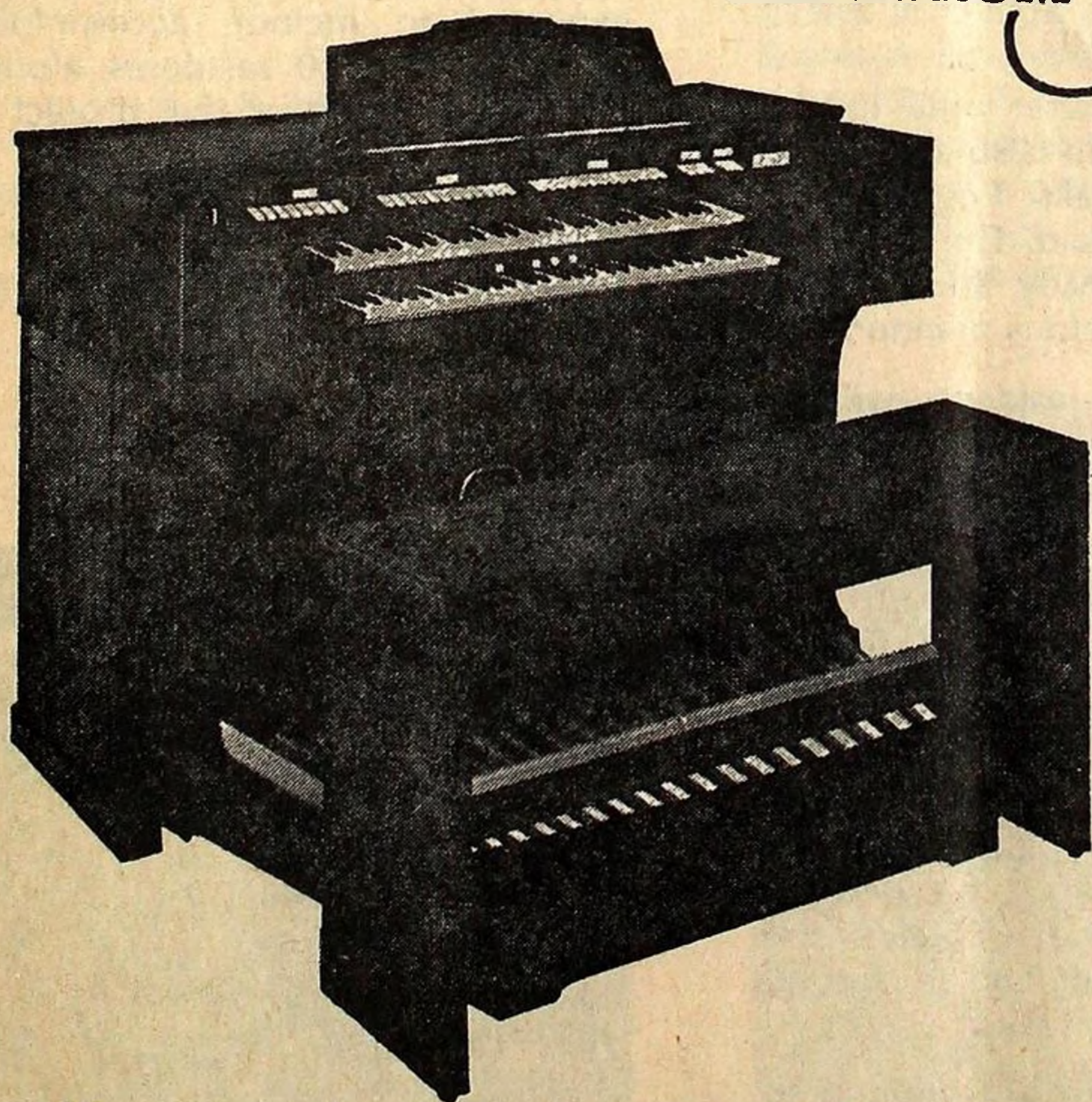
Members of the Homemakers Class of the Belmont Heights Church in Nashville will celebrate their 50th anniversary on Thursday, Aug. 15, at the church.

The event will be a joint affair with an anniversary luncheon at 12:00, followed by an installation service of the class officers for the new year. Robert Norman, pastor, will give the charge to the new officers.

Organized in October 1924 with a membership of eight, the Homemakers Class has grown to a present enrolment of 98, including 85 active members and 13 extension department members.

Mrs. C. M. Sinclair was elected as the class' first president. Mrs. Noah F. Richardson, the first teacher, continued to teach until October 1969, with the exception of two years when she took leave to serve in another church position. The present teacher is Mrs. L. G. Frey. Mrs. R. W. Crye is serving her second year as president of the class.

Mrs. Robert W. Hailey is chairman of the anniversary celebration planning committee.



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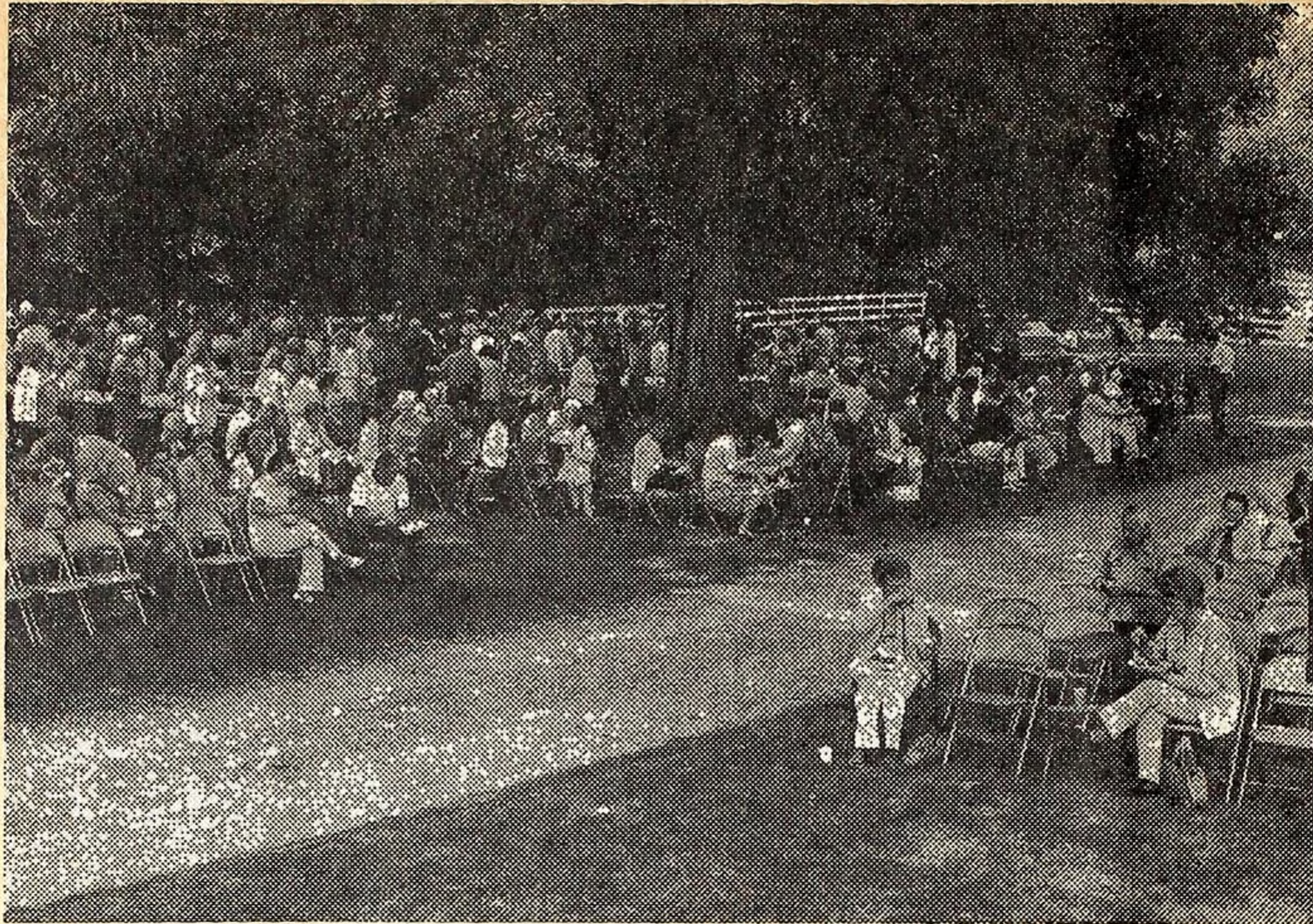
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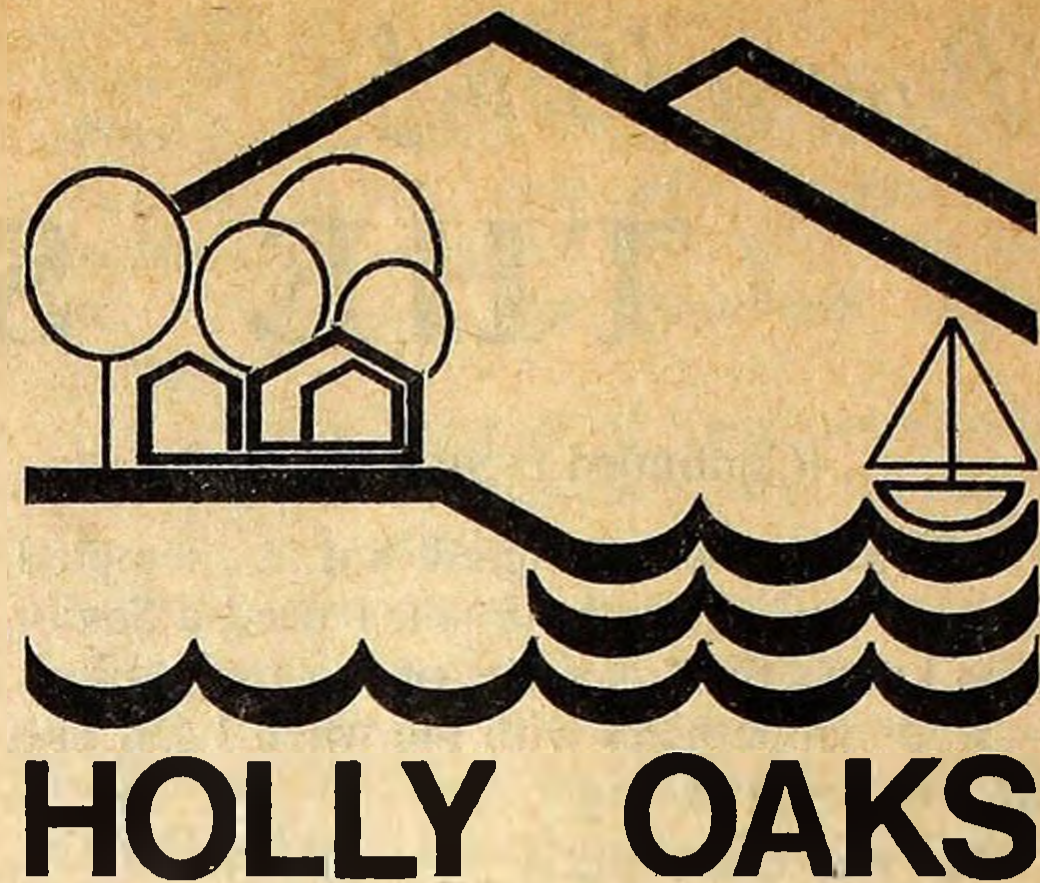
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Some of the group of over 600 that attended the senior citizen's picnic at Holly Oaks.



# ADD YEARS TO LIFE AND LIFE TO YEARS

By Tom Madden

The message of our Tennessee Baptist Convention to the nearly 700 Senior Citizens that gathered at Holly Oaks on June 28 was that it wanted to "add years to your life and life to your years."

The commitment to add years to life was expressed by promising adequate living accommodations. In addition to being kept clean, warm in winter and cool in the summer, the proposed village will provide physical security. A resident can leave his residence with full assurance that he can return and find it as he left it.

Appetizing and nourishing food will be one of the advantages of Holly Oaks. Residents can eat in the central dining room, or they can buy groceries from the village grocery and prepare meals in their apartment, or if incapacitated, they will have hot meals delivered to them.

Plans call for a skilled nursing center to be part of the project. If a resident becomes ill, he can be admitted to the nursing center, and when recovered, return to his residence without leaving the village, or friends or spouse. In addition to this, it is hoped that retired doctors and nurses will live in Holly Oaks and maintain a part-time practice. Regular medical checkups will be required. A pharmacy will be within walking distance of every resident. Medical assistance will be available 24 hours a day.

Not only are Tennessee Baptists con-

cerned about lengthening the lives of her people, but want to add life and blessings to those years.

The chapel will be not only in the geographical center but also central in all the life of Holly Oaks. Regular worship services will be held. The churches in the area have already shown they will minister in a marvelous manner.

In addition to this, residents will be 20 minutes away from Carson-Newman College, only 30 minutes from Camp Carson and less than two hours away from Ridgecrest.

The spirit of friendship and fellowship will be one of many blessings. There will be no loneliness in Holly Oaks.

In addition to daily planned recreational activities, there will be Douglas Lake and fishing. The architects are planning a modest golf course around the perimeter of Holly Oaks.

For those who desire to continue to work on a part-time basis, there will be opportunities in the shopping facilities to be maintained in the village.

Tennessee Baptists feel that there will be many spiritual dividends returned. The spiritual power of the Christian residents will make an impact throughout God's Kingdom.

THE BEST IS YET TO BE!

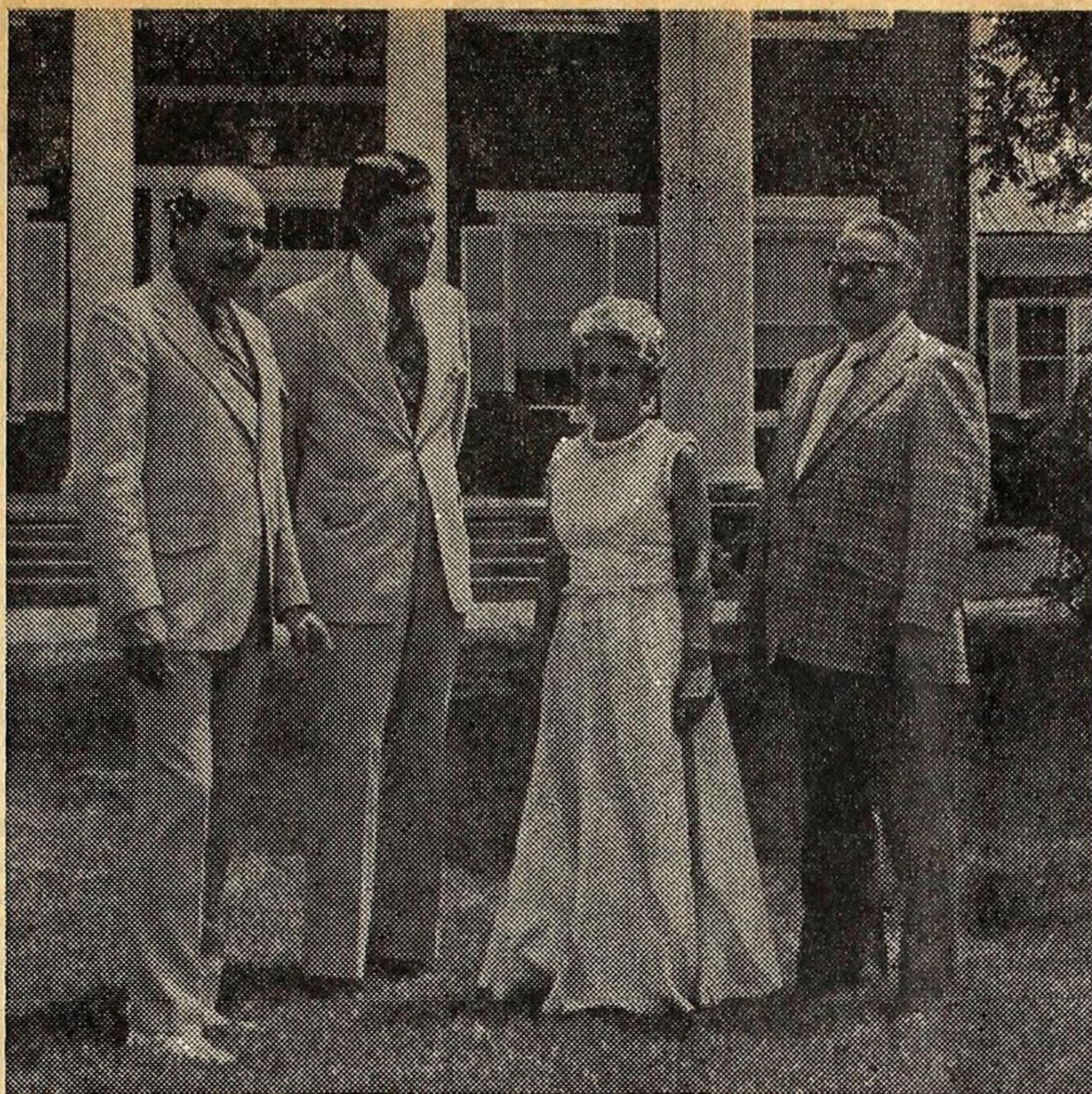
Holly Oaks Retirement Village, being developed by the Tennessee Baptist Convention, is located on Douglas Lake just off U.S. Highway 25 and 70, 2½ miles east of the Dandridge-White Pine interchange on I-40. The 175-acre tract with a mile and half shore line on the lake has been given by Mr. and Mrs. W. A. Catlett.

Master plans now being developed are expected to include accommodations for 1200 to 1500 residents along with facilities to support the project which will include total health care.



Local pastors—Robert McCray, First Baptist Church, Dandridge, Kenneth Richey, First Baptist Church, White Pine and Gary Farley, French Broad Baptist Church.

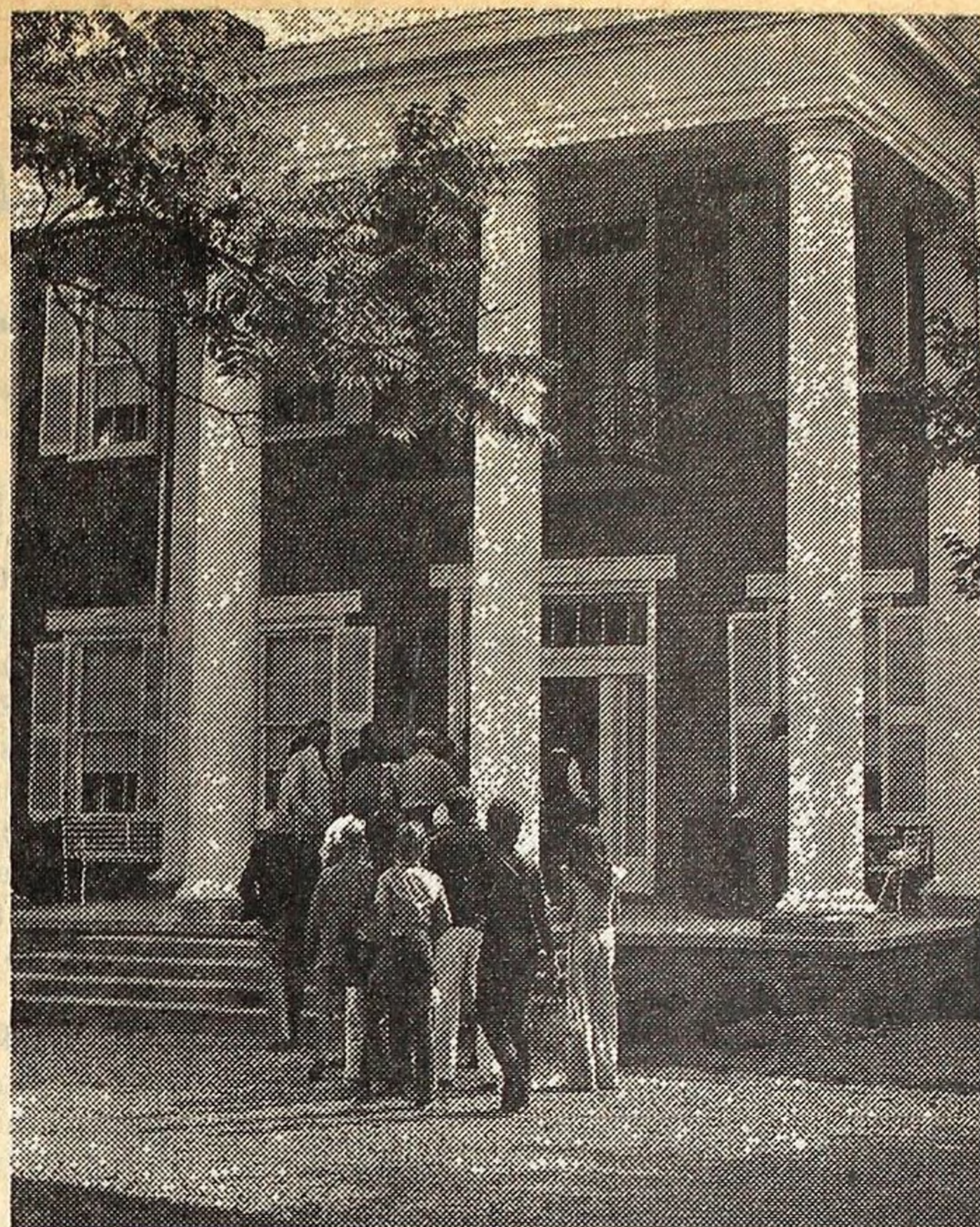




Above left: Tom Madden, chairman, Committee on Aging, pastor of First Church, Tullahoma; Bob Parrott, partner in Barber & McMurry, architect; Mrs. W. A. Catlett and Ralph Norton, Executive Secretary-Treasurer, Tennessee Baptist Convention.

◆ ◆ ◆

Top Right: Group of senior citizens entering the Catlett home where they were greeted with music by members of the French Broad Baptist Church.



The program on aging being developed by the Tennessee Baptist Convention has been assigned to Gene Kerr. Beginning July 1, he is devoting almost full-time to this area of work. In addition to the Holly Oaks project, efforts are being made to secure a location for a retirement development in Middle Tennessee. Kerr has been with TBC for 20 years, having served as Business Manager, Administrative Assistant in charge of Promotion, prior to his election as Assistant to the Executive Secretary-Treasurer. At present, the work is related to the Convention through a committee of the Executive Board. However, the Executive Board has approved a recommendation of this committee for presentation to the Convention in November that a corporation be established for the purpose of developing and managing facilities for the aging. The recommendation suggests that the corporation be known as Tennessee Baptist Service Corporation.

Photos by Leo Boring



Gene Kerr



A portion of the mile and one half shore line as seen from the back porch.



# Gaining Insight Through Worship

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

**Basic Passage: Psalm 73**

**Focal Passages: Psalm 73:1-5, 13-14, 16-17, 23-25**

Worship involves many elements and attitudes. It requires a passionate desire to come into the conscious presence of God. There must be a hunger and thirst for the awareness of the very real presence of the living God.

There must be a complete receptive openness to God. We must have no giving-up or reservation as we come into the presence of God if we are to experience His presence. There should be a trustful relation in our worship of God. A state of tension in an effort to worship is self-defeating.

There must be quiescent listening as well as reverent talking. There should be good periods of quiet meditation.

There must be an obedient yielding to God's will during the period of communion. We will come out of such worship, edified and with an increased insight into the nature of God in Christ.

## A Disturbing Superficial View

**Psalm 73:1-5, 16**

The over-all view impressed the poet that God was good to Israel.

How a superficial observation about his unhappy lot seemed to indicate that the wicked around him were faring much better. They seemed to be prospering and were not tortured with fears, not even in death.

He sees his cleansing and devotion to be of no effect. In fact he sees himself under the chastening rod of God.

## A Fuller Perspective Psalm 73:17

In a good experience of worship he began to see the whole picture. The final outcome was revealed to him. How it would all turn out in the end was unveiled to him.

The sinner's joy is all over and the saints' troubles are all over at the end of this life.

## The Deeper Truth Psalm 73:23-25

All is not rosy with the wicked here in this life even though many of them may prosper quite well for a time. In fact, they

may seem quite happy. Yet they have their sorrows and tragedies sooner or later. Yea—even in this life.

The Christian has his sorrows, but he has a rainbow in his tears. He is not deterred even by death.

Tragedies may buffet him, but they cannot beat him in the long run for he has One with him who is superior to anything that can happen to him. He has burdens too heavy to bear, but he has a burden-bearer who will get under all his burdens with him.

His weakness may get him down, but there is One who will strengthen him by might in the inner man. He may be diverted, but he has resources to prevent ultimate defeat.

All this is based on a sustaining presence. He is with the believing disciple continually and upholds him with His hands. He is also the unfailing guide through uncharted seas and unmarked wildernesses. He knows the airway through stormy clouds.

Safe arrival in glory is guaranteed. That is when it will all wind up at last.

He sees now that the central glory of glories is his blessed Lord. His Lord is the most desired one on earth.

The cleansing of redemption and the clarification of worship enable the pure in heart to see truth and God as they are. In the light of this experience all things are seen in their true light. The mystery and night clear up.

## Family Ministries Consultant

### Named At Sunday School Board

**GLORIETA, N.M.**—Richard G. Waggener, 13-year pastor of Woodmont Baptist Church, Florence, Ala., has been named consultant in the church administration department's family ministries section at the Southern Baptist Sunday School Board.

A native of Nashville, Tenn., Waggener has served as pastor of three churches since 1959. In addition to the Alabama church, he has pastored the First Baptist Church of Hartsville, Tenn.; and Glenville (Ky.) Baptist Church. Also, he has taught physics for two years at the Hartsville (Tenn.) High School.

Waggener is a graduate of Carson-Newman College in Jefferson City, Tenn., with a B.A. degree in English and Greek. Later, he received the B.D. degree and Th.M. degree in Biblical studies from Southern Baptist Theological Seminary, Louisville, Ky.

## Boyce Bible School Offers

### Practical Courses For Pastors

**LOUISVILLE, Ky.**—Over 60 practical courses in Bible and church-related subjects will be taught during the first four terms of the newly approved Boyce Bible School, scheduled to open Aug. 26.

The Louisville-based school will offer courses in Bible, preaching, evangelism, church administration, and music. Allen Graves, Boyce School director, said each course will be taught to leading Baptist educators such as George Redding of Kentucky and Gaines S. Dobbins of Alabama.

Messengers to the Southern Baptist Convention approved the school during their June meeting in Dallas. The school is aimed at providing a practical education for Baptist ministers who have not had an opportunity to attend seminary or who lack the college prerequisites to attend seminary.

The Boyce Bible School will offer courses in terms of varying length. In order to accommodate the varying needs of the minister, courses will be offered in terms ranging in length from one to eight weeks. All of the courses will meet at the school located in Louisville at 2801 Lexington Road, next to Southern Baptist Seminary.

### First Term Begins Aug. 26

The first term of the school, Aug. 26 through Oct. 18, will include the following courses, listed according to meeting days and times: (Monday) 7-9 p.m. Preparation and Delivery of Sermons, 7-9 p.m. The Minister's Wife; (Tuesday) 8-9:55 a.m. New Student Orientation, 10:30-12:25 Interpreting the Synoptic Gospels, 7-9 p.m. Introduction to History of Christianity; (Wednesday) 8-9:55 a.m. Church Educational Organizations, 11-12:55 Biblical and Historical Background of the Old Testament; (Thursday) 8-9:55 a.m. English Grammar, 10:30-12:25 Preaching from Romans, 7-9 p.m. The Work of the Pastor, 7-9 p.m. Sign Language II; (Friday) Interpreting the Old Testament, 10:30-12:25 Preaching from Hosea.

A one-week course beginning Sept. 24 will focus on the work of the church. The class will meet from 10:30-12:30 and 2-4 p.m. It will be led by Allen Graves.

A special one-month term is planned for January with courses in Matthew, Philipians, the Pastor's Personal Growth, and church growth. The second term begins Oct. 21 and continues through Dec. 20. Two terms will be held after the Christmas vacation, one beginning Feb. 3 and the second beginning March 31.

Students interested in Boyce Bible School courses should contact Allen Graves at 2801 Lexington Road or by calling him toll-free 1-800-626-5525. Kentucky residents must use the regular seminary exchange.

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## Family Living

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



### Living In A Divorce Society

Nearly every couple today is in the midst of an experience of divorce. You do not have to be getting a divorce to feel the present shock of divorce on your marriage. Divorce involves all sorts of people—relatives, friends, business associates, neighbors. And through them it involves you.

Couples today need a set of living or ground rules on how to operate in a divorcing society. Not rules about when to get a divorce, but rules about how to make it in your marriage while others around you divorce. A mature couple needs guidelines about what to do when the him and the her of the divorce are (or were) best friends.

Take Jack and Helen. They have faced this living with friends who got a divorce crisis. One night recently they disagreed on whom to invite to their 15th wedding anniversary party. The two specific problems were: their best man, recently divorced from his second wife—the matron of honor at their wedding. And another male friend, in the process of a divorce, who continues to show up at their parties with his mistress of several years' standing.

The problem: Who's friends with whom? What kinds of standards apply these days? And how does the application of these standards confront their own marriage?

Jack tends to be liberal—the mistress at parties does not bother him, in fact, he finds it mildly amusing. Helen is not liberal—it is an affront to all women when "that woman" comes to their parties. There is an emotional gap in their communication about this problem. To give them a basis for closing the gap (easier said than done) they settled on these "rules":

First, they defined their common position on divorce. Their consensus is that for them divorce is not presently an option. They concurred, though, that others do have a right to a different view on the subject. Divorce is a fact to live with, but not necessary to agree with.

Second, when a divorce is final, no action of friends is likely to reverse it. Any chance of reunion will depend generally on the neutral actions of others.

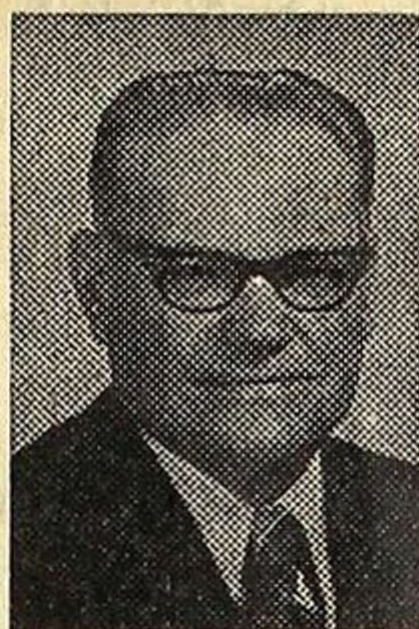
Third, unless there has been public mischief involved, friends should avoid taking sides by exclusion of one or the other from their sphere of association.

Fourth, the period of adjustment is difficult for both people involved. Friends should make a concentrated effort to be available during the "rehabilitation" period.

## From the Executive Secretary

By Ralph Norton

Participating in a service commemorating a significant anniversary of one of our churches and witnessing a program of building dedication are for me unforgettable experiences. I have been able to attend several services of this nature during the past several months, but unfortunately my schedule will not allow me to share in all of them. However, I am interested in growth and progress of churches in our state and rejoice in these occasions when-



Norton

ever they occur even though I cannot attend.

A recent sanctuary dedication was held by Haywood Hills Baptist Church here in Nashville. I could not attend the service, but later was privileged to speak in the church at which time I toured their facilities. This gave me an insight to their needs for this new building for the church has had continuous growth since the church began in 1958. Located in a rapidly-growing area, its pastor and people have sought to minister to the needs of the community in which it is located.

In a discussion with their pastor, Brother Roger Shelton, who has been there since 1961, I learned that to construct the first phase of their building a loan was secured from the Church Loan Department of your Tennessee Baptist Convention. This fact speaks of the value of this part of our Convention program; and I felt a keen sense of pride as though I, too, as a Tennessee Baptist, through our mission program, had a small part in this ministry.

A celebration of significance to many in our state was held July 27 and 28 by the First Baptist Church of Athens upon the occasion of their 150th anniversary. This

Fifth, take opportunities to share holidays with one or the other of the divorced persons. Frequently they are left alone on these days.

Sixth, forget, as soon as possible, that the two people were once married friends, (or acquaintances or associates) and work to build the relationship with each person as an individual.

Jack and Helen are growing in their marriage, in part by building their own understanding on an awareness of the mistakes of others. They are holding out help to others around them, without decreasing their sharing with each other. These six rules, which are good for them, are bound to be good for others, too.

fine church boasts an interesting history of growth and expansion and stands as a strong symbol of Baptist faith in Athens. Tennessee Baptists will want to join with me in expressing congratulations and wish for them a continued fulfilling ministry under the leadership of their able pastor, Brother Ansel Baker.

## Historically:

### From the files

#### 50 YEARS AGO

Knoxville First Church completed construction on what was termed "the costliest and completest building ever erected by a Southern Baptist Church," and "the best and most carefully designed Sunday School building in the world." The building cost, including lot and furnishings, was approximately \$600,000. The auditorium offered, both on the main floor and the balcony, a foyer eight feet wide around three walls; and contained 40,000 sq. ft. of floor space. F. F. Brown was pastor.

At the fifth Sunday meeting of the Wilson County Association at Rocky Valley, W. H. Williams was elected chairman, and Joe Hawkins was elected clerk. Speakers for the day were J. C. Stewart, J. G. Hughes, R. T. Skinner, E. L. Atwood, and Elmer Davis.

#### 20 YEARS AGO

Miss Roxie Jacobs presented an orchid to Miss Nelle Nuckolls after Miss Nuckolls won the Southwide Sword Drill at Ridgecrest. The orchid was a gift to Miss Jacobs given at a dinner honoring her in her last year as junior-intermediate leader in Tennessee.

Harley Fite, president of Carson-Newman College, and Harold Prather, former administrator at East Tennessee Baptist Hospital, signed an agreement providing a cooperative four-year program for students interested in medical technology.

#### 10 YEARS AGO

Services for William L. King, 85, were held. He died at his home in Parsons. Before retiring he had served pastorates in Centerville and a number of churches in Beech River Association.

Sanford Hill Mission of First Church, Henderson, was organized into Sanford Hill Church. Harold Berry was called as pastor.



# Missionaries Plan Strategy For Evangelism In Europe

**RUSCHLIKON, Switzerland**—Principles of strategy for Southern Baptist missionaries in Europe were delineated by Winston C. Crawley, director of the overseas division of the denomination's Foreign Mission Board, in a meeting with the missionaries here.

Strategy is best developed by those closest to the situation, Crawley said of the more than 100 SBC missionaries in Europe. The more distant, he said, the more the generalities. Crawley said Europe has so many people and cited the "secularity of Europe." All of this, he said, "is overwhelming even to the casual visitor.

"Whatever part this group plays in Evangelization of Europe, it will take all we can do—all anybody else can do and all who can be sent—to carry it to Europe . . ."

Crawley said that perhaps the greatest contribution Southern Baptists could make might be in helping Baptists of Europe by contributing insights, inspirations, examples and vision. "We may need guidance from our European Baptist brothers as to what we can do and how to help," Crawley said.

He outlined a vision of countless churches—where there are 10, there should be 100; where 100, should be 1,000; where 1,000, tens of thousands.

Crawley advised that church growth shouldn't concentrate primarily on buildings—"not in the economy of today's world."

"To ever begin to touch massive populations, we must develop churches without the limitations of that pattern," he said. "It doesn't take much planning to build a chicken house, but to build a 'spiritual cathedral'—that is worth all my time and planning."

How the vision of evangelizing Europe can be implemented is "probably beyond the decision of this group," Crawley noted, "but perhaps the vision itself can be im-

planted."

Crawley noted that 60 per cent of the ordained and religious workers of all denominations serve in the United States and 40 per cent for the rest of the world.

The meeting took place on the campus of the Baptist Seminary in Ruschlikon, with J. D. Hughey, the Foreign Mission Board's secretary for Europe and the Middle East, leading strategy sessions. (BP)

## Union Trustees Meet

Trustees for Union University, meeting in annual session last week, elected new faculty members and officers, voted to increase the number of trustees from 45 to 48, and heard a report from Robert Craig, Union president.

Craig emphasized the continual growth of the student enrollment and stressed that the \$2.4 million budget for 1973-74 was subscribed fully.

Current officers were re-elected, and Bob Agee, pastor, Ardmore Church, Memphis, and Don Stephenson, Jackson businessman, were elected to fill spaces on the executive committee occupied by members who are rotating off the body. The recommendation to increase the number of trustees will be presented to the annual November meeting of the Tennessee Baptist Convention for final approval.

The annual audit was presented and approved, and three new faculty members were elected. They are Donna Ellington and Mrs. Carol Haynes, nursing instructors, and Hames E. Dawson, assistant professor of music.

Other business of the meeting related to progress reports on the new campus construction and developments for the celebration of the school's sesquicentennial and centennial next year.

## Bible Nuggets

### Faith And Works

By T. B. Maston

Professor of Christian Ethics, Retired  
Southwestern Baptist Theological Seminary

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:8-10, KJV)

There has been and is considerable discussion of the relation of faith and works in the Christian's life. An examination of Paul's writings will reveal that he had a balanced emphasis on faith and works. No one passage in his epistles sets this forth more clearly than these three verses in Ephesians.

There are at least two important truths concerning faith and works that are stated in these verses from Ephesians.

First, Paul plainly said here, as he did elsewhere, that salvation is a product of God's grace apart from works. Through faith man can appropriate that salvation.

There is a second great truth in these verses. It is frequently neglected by Christians in general and by Baptists in particular. That truth is that we are "created in Christ Jesus unto ('for,' RSV) good works" or "to devote ourselves to the good deeds for which God has designed us" (NEB).

The purpose of our salvation is so much good deeds or good works that they become proof that we have been saved. James says, "Prove to me that this faith you speak of is real though not accompanied by deeds, and by my deeds I will prove to you my faith" (James 2:18, NEB). Jesus plainly said, "ye shall know them by their fruits" (Matt. 7:16, 20).

Faith and works belong together. One is cause, the other, effect. How closely are they related in our lives? How much outer evidence is there of an inner faith that has brought salvation to us through our union with the resurrected Christ?

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