

Baptist And Reflector

Vol. 140 / Thursday, September 19, 1974 / No. 38

News-Journal Of The Tennessee Baptist Convention

Union University



Showing Hospitality

By Herschel H. Hobbs

"Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers."—3 John 5

Some think that 2 and 3 John were written to the same church. If so, 3 John 5-8 should be compared to 2 John 10-11. In 2 John the apostle had urged them to withhold hospitality from false teachers. In 3 John he commends them for giving hospitality to true teachers.

Even among pagans traveling philosophers were given lodging by their pupils. Christians did the same for their traveling workers. "Charity" (KJV) in verse 6 renders the word for Christian love.

"Bring forward on their journey after a godly sort" or "worthy of God" means that they should treat them as they would God. They are God's representatives, and should be so treated. Among pagans the pupils provided traveling teachers with money and other necessities as they left. This idea is probably seen in "bring forward."

This was all the more necessary "for his name's sake" or "on behalf of the name" of Jesus (v.7). This phrase connotes the Christian faith and cause. Traveling Christian missionaries took no money from Gentiles or pagans in order to avoid the stigma of being mercenary teachers as were many pagan teachers.

As John previously warned against

Christians being partners in the work of false teachers (2 John 11), so here he commends hospitality to true teachers "that we might be fellowhelpers (fellowworkers) to (in) the truth" (v.8). Those not called to go should pay the cost of those who are called of God. For the laborer is worthy of his hire (Matt. 10:10; 1 Tim. 5:18). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

OUR COVER

UNION UNIVERSITY IS BUILDING UPON ITS HERITAGE of almost 150 years as it strives to continue providing a program of academic excellence within a Christian framework to prepare young men and women to face the future with confidence and a Christian witness. President Robert E. Craig takes a few moments in front of the student union building to talk with summer students (l to r) Karen Livingston, rising high school senior from Camden and ninth member of her family to attend Union, and Dyer freshman Vickie DePriest.

Pulpit To Pews

By Jim Griffith

In an effort to raise funds for his church, a pastor in Clapham, England, has made a bed of six-inch nails which he plans to lie on for six hours and charge his visitors an admission price for viewing the "lie-in."

Whatever else you may say about this, you have to agree that it is what you might call "nailing down a fund-raising campaign."

And underneath a scheme such as this, there must surely be the fervent hope that the congregation—as well as the preacher—will get the point.

Presumably, the anticipated success of the campaign is largely due to the belief that there are a good many members of the congregation who will pay to see their pastor squirm.

But the whole idea behind the campaign does offer proof of what we have known all along: pastors will go to great pains to raise money.

Devotional

Set Apart To Serve

By Allen Grant
1 Peter 2:9

Superintendent of Missions, Lawrence County Association, Lawrenceburg

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . ."



Grant

Being set apart to serve the Lord is an important concept in the Bible. Early, God chose certain men, women, and groups to accomplish His will in the world.

Jesus was set apart before his birth to be the Saviour of the world. At his baptism, he was set apart again when the Holy Spirit descended upon him and God spoke

to him. The book of Hebrews tells us that God has set Jesus apart to be the High Priest for all men.

A high priest is one who offers sacrifices to God for the atonement of sin. Jesus was made like his brethren in all points. He is our high priest because he was a human being who was tempted like we are tempted. He became weak like we become weak. He got hungry like we get hungry. Jesus understands all that we experience and promises us that we can receive grace to help in time of need.

When we are weak and want to serve, he gives us strength. When we are confused and need guidance, he gives us wisdom. When we are sinful and need forgiveness, he gives us grace. But, not only does Jesus supply all these things and more, he stands before God as the final sacrifice for all men. He is the sacrifice, and he is the High Priest who offers himself for the forgiveness of our sins.

The concept of being set apart extends also to those that the Bible calls, "a peculiar people." God is building a spiritual sanctuary as a testimony to all the world of his love and grace. It isn't being constructed of brick and mortar but of souls. It is built of the souls of men and women who have been born again!

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.



BAPTIST AND REFLECTOR

Established 1835
Post Office Box 347, 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 347) 37027. Subscription prices: \$3.25, 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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GOD MEETS MAN

You are in the right place when you worship in God's House. Perhaps you had nothing else to do. Maybe you doubt the value of having come. Possibly you wistfully yearn for that which you do not really expect to receive. But you are at the right place.



Jones

This is the House of God! Here, from time to time, God does meet and engage His people. Here it is possible for the believing to find salvation and start growing up to it. Here the indifferent may be stirred and the careless awakened.

Here doubting may find faith and the anxious be encouraged. Here the tempted may find help and the sorrowful find comfort. Here the weary may find rest and the enthusiastic find a challenge. You are at the right place.

This "Divine-Human Encounter" is basic to the Christian experience and absolutely essential to the Christian maturing process. You cannot grow up as a Christian apart from continually confronting God. This is worship.

GOD TAKES THE INITIATIVE

Always it is God who opens the door to His presence—the door of His grace. Worship is not a performance; it is a door—a door into the presence of God. Unless you have met with Him, for all the beauty of the service, you have not worshiped.

It is God who has called us unto Himself in love, and we have come, at His invitation to worship.

He has consistently revealed Himself and His will to mankind. He has made Himself accessible through prayer and Bible study, through His presence where two or three are gathered together in His name.

He has not left us as orphans even with the return of His Son to His side, for the Comforter, the Advocate, the Guide to all truth, the Holy Spirit dwells in our midst.

You want to see what this revelation will do for a man? Do not select the worst Christian you know, but search out the best and you will find him giving all due credit to God Who revealed Himself.

"It is not necessary for being with God to be **always** at church. We may make a chapel of our heart wherein we retire from time to time to converse with Him in meekness, humility and love."

"This is surely what Jesus meant with His

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

By J. Estill Jones
(Last in a series of seven)
John 4:19-26

reference to the prayer closet—closed up with God. The words which Jesus spoke to the Samaritan woman emphasize how vain it is to consider God confined in either your sanctuary or some other—for God is Spirit and they that worship Him must do so in spirit and truth.

A part of His initiative shows most clearly in the detailed arrangements He made with His people for worship. Many chapters in the Old Testament are devoted to these details.

He who supposes that he can worship God regularly as well on a river bank is playing God for a fool and denying His revealed word. Man is simply not made like that.

It is yet true that the building is part of the dialogue between man and God, and its architectural form frequently reflects the congregation's concept of worship.

The highest spiritual concept in the New Testament may well be presented in a single verse in Paul's Letter to the Romans where it is written that God set Jesus forth as a means of mercy.

One of the barriers to spiritual worship in the Old Testament had been the veil between the Holy Place and the Holiest Place. Behind that veil, it was believed, God himself dwelt. But priests and their paraphernalia concealed God from the worshiper.

God wanted to reveal Himself. So the veil of the Holy of Holies was torn by the earthquake which followed the crucifixion of our Lord—and the presence of God was made accessible to God's people. God set Jesus Christ forth outside the veil as a means of mercy and forgiveness and grace to the worshiper.

A symbol of our worship is the open door—not the closed one. God opened the door. God opens the door. He takes the initiative. He meets man in the experience of worship.

GOD KINDLES THE FIRE

God is Spirit and God clearly demonstrated His spiritual presence at Pentecost where tongues of fire rested on the worshiping witnesses.

Perhaps fire is the one element which best describes the worship experience—with pure oxygen aiding the powerful combustion forces until combustible materials are transformed into heat and energy and light.

Worship ought to generate heat and

energy and light—this is celebration! But it is God Who kindles the fire.

Here is the door of sacrifice, a door of worship.

There is a story concerning the ancient religious teacher Zoroaster, who required his followers to put out all their fires once a year in order that they should be forced to go to the Temple of the Sun and there have them relighted.

Something like that happens at least once a week for many of us as we return to the sanctuary for new light.

If you have never experienced the presence of God in this fashion, it may be because you have not prepared the altar of your heart and the sacrifice which is yourself.

There must be a felt need—of life's darkness for light, of bodily weakness for strength, of mental confusion for wisdom, of personal loneliness for companionship. The individual who feels no need never experiences worship!

The essential characteristic of all spiritual worship is that it would spring out of "a sense of man's weakness and be thus an altar of earth, raised from the dust of the ground to which the mortal part of man bears kin, and yet smoking with the flame of imperishable things."

Perhaps the flame kindled will spotlight clearly those habits and attitudes which must be burned away. Let us not be surprised if God's Spirit works in our hearts and lives, burning away the dross—blowing away the chaff.

Perhaps the flame kindled will illumine the path of sacrifice, and self-satisfaction is destroyed in a yearning to do God's will. Many a person has responded to the will of God for his life in a meeting with God at worship. He sees himself and his world and his work in the light of God's will.

Perhaps the flame kindled at the altar of sacrifice will help the worshiper place true values on his possessions and his activities. It is possible that you have never examined them in the light of sacrificial fire.

GOD OFFERS ACCEPTANCE

Somebody loves you. Perhaps somebody besides God loves you, but be assured that God loves you. He is love and accepts you just as you are because He loves you.

This does not mean that He will leave you just as you are. Forgiveness transforms one who is burdened with guilt. Do not miss this best gift when worshipping.

The love which floods the soul in forgiveness changes the listless, the loveless, the dry, the dismal, the groaning, the growling,

(Continued on Page 6)

David Q. Byrd To Head Union's Victory Effort

David Q. Byrd, pastor, West Jackson Baptist Church, Jackson, has been named chairman of the church division for the Victory Effort of Union University's Advancement Program.

In making the announcement of Byrd's appointment, Robert E. Craig, president of Union, said, "We are pleased to have such an outstanding church and community leader to help our institution in the final

phase of our fund raising campaign for the new campus."

"As a trustee and active supporter of Union University, Dr. Byrd is well acquainted with the entire new campus project and has been involved with it from the very beginning."

The Victory Effort is the concluding phase of the campaign to raise monies to develop a new campus for Union which

has been on its present campus near downtown Jackson since 1825.

Goal of the drive is \$1 million which will cap off a total of \$9,139,000 required for the entire advancement campaign.

The Advancement Program officially began in early 1972 with over \$3.5 million being pledged toward the project from churches, businesses and industries, and individuals. Due to inflation and other modifying factors the original design of the campus had to be adjusted.

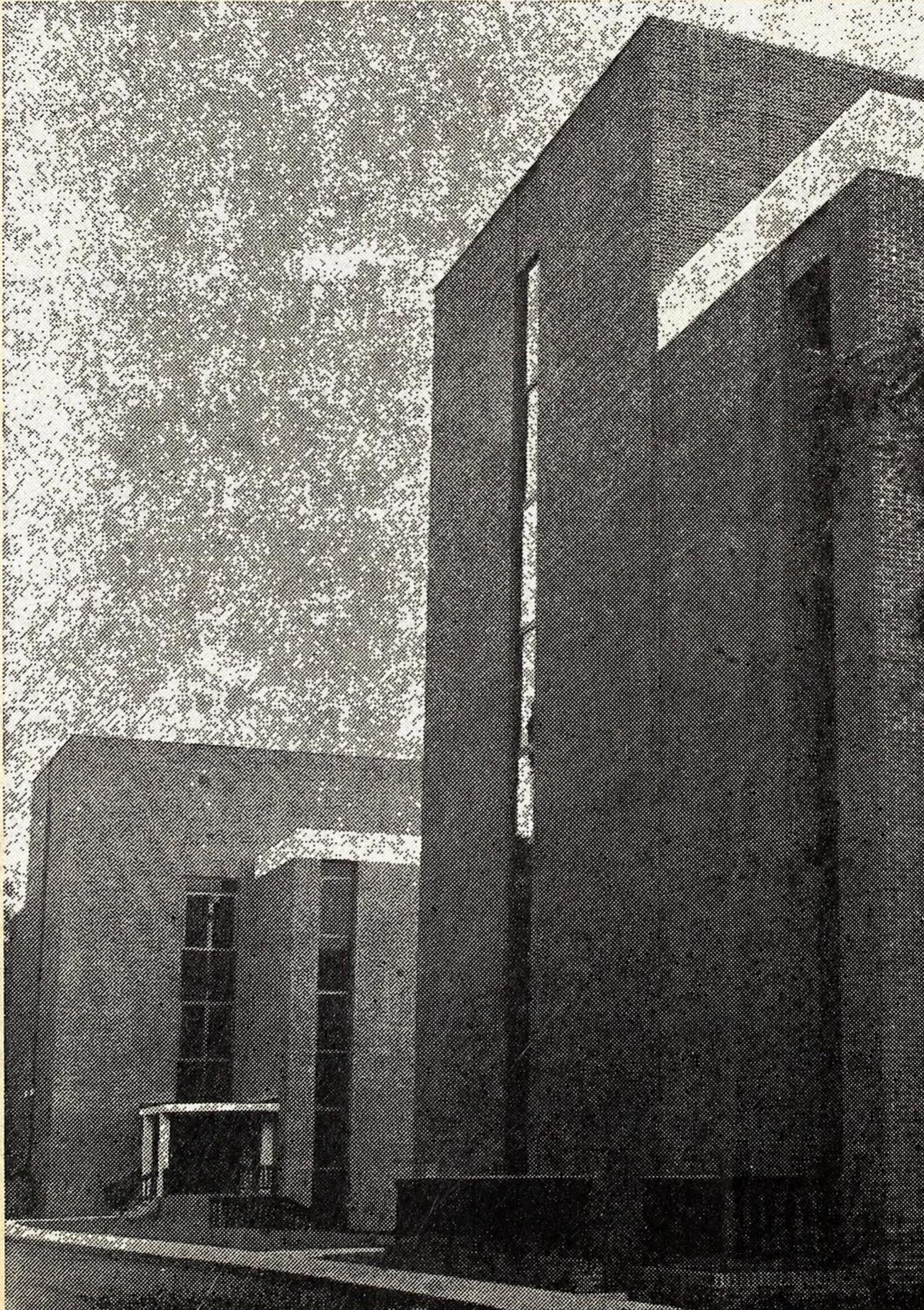
In May, groundbreaking ceremonies were held for the academic facilities which are now being erected by Foster and Creighton Construction Company of Nashville. Contracts for the student housing villages have been signed with Watkins Investments, Inc., of Jackson and construction is expected to begin soon. Both projects will be completed by September 1975.

Cost of the academic facilities will be \$5.1 million and the student housing will cost \$1.9 million. Additional funds totaling approximately \$2 million are required to pay off present campus indebtedness, new campus land debt, site development costs and to serve as contingency.

"Receipt of slightly over \$8.1 million can be visualized from various sources," said Byrd. "These include the sale of the present campus, land development, cash on hand, special funds and securities and by borrowing."

This leaves a balance of \$1 million to be secured through the victory effort of our campaign."

The Victory Effort will be conducted among the West Tennessee Baptist churches under the leadership of Byrd. The drive will also be conducted among alumni, faculty, staff, trustees, businesses, industries and other friends of the colleges.



Belmont College, Nashville, has dedicated its all new Hitch Science Center. A companion humanities facility, across the courtyard (at left), is scheduled for occupancy with the beginning of this year's second semester. The twin facilities replace Blanton Hall which burned in December, 1972. Herbert C. Gabhart serves as Belmont president.

First Church, Ridgely Destroyed By Fire

Lightning struck the sanctuary and adjoining annex of Ridgely First Church on Aug. 26, causing a fire which destroyed the structures.

According to Arthur Clodfelter, pastor, several children playing in the area saw the lightning strike at approximately 8:30 p.m. and reported the fire to authorities. The two facilities, containing a 275-seat auditorium, library, church office, kitchen, and adult Sunday School rooms, were completely destroyed. Another new educational building, completed two years ago, was not damaged, nor was the pastor's home, located less than 100 ft. from the church.

The structure, built in 1911, has a replacement value of \$278,000 Clodfelter said. Construction on new facilities will begin in the near future, with the congregation meeting in the new educational building until completion of a new sanctuary.

SBC Cooperative Program Continues To Climb

NASHVILLE—With one month to go in the 1973-74 fiscal year, the national Southern Baptist Cooperative Program unified budget continues to run more than 13 per cent ahead of last year.

The \$35,002,040 contributed from SBC churches through August 30 meets the basic allocation for operating and capital funds for SBC agencies for the entire fiscal year, according to Porter Routh, executive secretary-treasurer of the SBC Executive Committee. The SBC budget for operating and capital needs for the current fiscal year is \$35 million.

"During September, the final month of the fiscal year, Southern Baptists will have an opportunity to help SBC agencies meet some of the problems created by double-digit inflation," Routh said.

"Since the basic budgets were adopted by the agencies nearly a year ago there has been about 12 per cent inflation, which it is hoped can be matched during September to prevent an actual loss in purchasing power," Routh said. "We are grateful to God for the continued good stewardship of Southern Baptists. We look forward to September with real faith."

Southern Baptists contributed \$3,287,094 through the Cooperative Program in August—\$453,049 or 15.99 per cent ahead of the same month last year, according to John H. Williams, the Executive Committee's director of financial planning and assistant to the treasurer. The year-to-date figure of more than \$35 million exceeds last year's contributions at the same point by nearly \$5 million, or 13.26 per cent.

Funds designated for specific causes in August showed a .45 per cent—or \$1,861—decline over last August, totaling \$408,177.

However, designated funds for the year to date stand at \$32,347,924. That's an increase of \$3,718,100—or 12.99 per cent—over last year's figure.

Total contributions, Cooperative Program and designated, total \$67,349,965 for the year to date—a 13.13 per cent increase over the \$59,532,939 collected at the same point last year.

For August, total contributions were \$3,695,271. That figure is up 13.91 per cent above the August total of \$3,244,083 collected in 1973. (BP)

MESSENGER CARDS

AVAILABLE

Registration cards for messengers to the annual session of the Tennessee Baptist Convention, Murfreesboro, November 12-14, are available in the office of Wallace E. Anderson, Recording Secretary, P. O. Box 347, Brentwood, Tennessee 37027, OR IN THE ASSOCIATIONAL OFFICE.

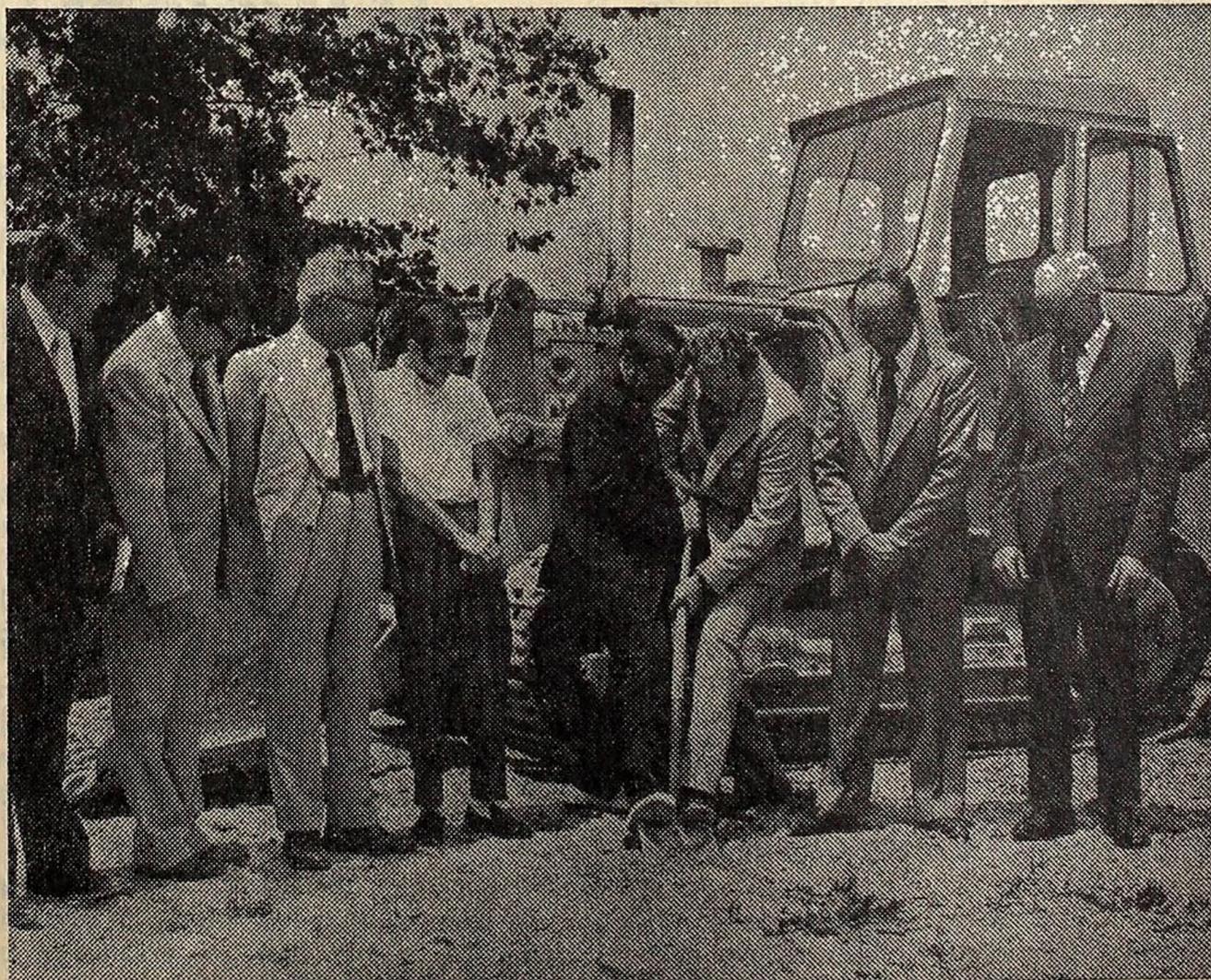
Talbott Congregation Plans To Enter New Building In December

Members of the Talbott Church, Jefferson County Association, broke ground earlier this summer for a new educational building. Completion is scheduled for December, according to Pastor Ervin Harris, but several Sunday School classes will begin meeting in the building in October.

The structure contains two stories, each

36 x 80 ft. and will house 15 classrooms, a fellowship hall, kitchen, and two offices.

Harris was called as the church's new pastor on June 30, following eight months without a pastor. Since then, the church has voted to prepare a budget, adopt a mail out envelope service, and begun publication of a news letter for the church membership.



Members of the Talbott Church gathered earlier this summer to break ground for the educational facility presently under construction. Left to right are: minister of music Gene Helton, chairman of deacons B. H. Noe, chairman of building committee Ed Cole, Billy Cadle, pastor Ervin Harris, Sam Shackelford, chairman of trustees Jack Henry, and chairman of fund raising Billy Sams. The structure is scheduled for completion in December.

Harmonica Soloist To Perform At Belmont

The Belmont College faculty will present Larry Logan, international star of the harmonica, in a benefit performance on the stage of Massey Auditorium, Friday, Sept. 27, at 8:00 p.m.

Logan, who has performed in excess of 1000 concerts, has appeared as guest soloist with leading symphony orchestras in this country and abroad. The benefit will be for the two new buildings at Belmont, a science center and humanities center. Both facilities replace Blanton Hall, the college's principal academic structure, which was destroyed by fire in 1972.

Together the new facilities are estimated to cost about \$2.5 million.

Logan will be accompanied on the piano by James Roberts.

GOD MEETS MAN

(Continued from Page 3)

into a full cup which indeed "runneth over" with the grace of God.

But there must be simplicity and sincerity and straightforwardness in worship. Do not attempt to hide from God. Do not try to conceal your thoughts and attitudes from Him. Open up to God.

The problem with the worship at Corinth was its confusion. At the end of the discussion Paul insisted, "Let all things be done decently and in order."

Some were speaking in tongues and worship had become a performance instead of a presence. It was a curtain raised on a stage instead of a door into the presence of God.

One came in from the world outside and was impressed by the erudition of the so-called worshipers. One came in from the world outside burdened with sin and guilt and heard the so-called worshipers speaking in strange tongues. They simply weren't speaking his language, so he went away without meeting God.

Another came in and understood clearly as some gave glory to God. He listened attentively as a prophet spoke edifying words about God and man: Man is never more exalted than when humbled before God; Man is never wiser than when a fool for Christ's sake.

And—let Paul describe it: "the secrets of his heart are made manifest, and so he will fall down on his face and worship God,

declaring that God is among you indeed."

Keep it orderly—your own thoughts as well as the service. Worship is not to be confusing and complicated. It is to be sincere and simple.

Jacob worshiped on a stone at Bethel and all heaven joined in. Israel marked its miraculous crossing of the Jordan with stones placed in the river bed and the waters washed over them again.

Today's temptation, today's trouble, today's triumph—through these things we rise to God and God accepts us and God kindles the fire which ignites the sacrifice.

"I beseech you therefore, brothers and sisters, because of the mercies of God, that you present yourselves a living sacrifice, holy, acceptable to God, which is your spiritual worship."



Fern D. Robinson, left, pastor, Gap Creek Church, Arthur, Tenn., Cumberland Gap Association, welcomes the Gabriel R. Collett family to their new mobile home located on the campus of the Clear Creek Baptist School in Pineville, Ky. Collett, who recently surrendered to preach, will reside in the new unit for three years while he is a ministerial student at Clear Creek. Mrs. Collett is the former Sharon Childers of Bell County and a member of the Blackmont Church. The couple has two sons, Charles, 4, and Jonathan, 6 months.

Illinois Baptists Top \$1 Million Giving Mark

SPRINGFIELD, Ill.—Statewide Cooperative Program unified budget receipts from Southern Baptist churches in Illinois have reached \$1 million at the earliest point ever in the Illinois Baptist State Association's history.

As of August 29, contributions to the state's Cooperative Program totaled \$1,002,622. The budget year closes December 31, and contributions must reach \$1,650,000 to meet the state's budget. Illinois contributions have topped \$1 million for the fifth consecutive year.

Of each Cooperative Program dollar received in the Springfield offices, 61 per cent is used for mission work in Illinois and 39 per cent is sent to the Southern Baptist Convention's Executive Committee in Nashville for distribution to SBC-wide causes. In 1975, the division will be 60 per cent for Illinois and 40 per cent for SBC-wide causes. (BP)

POWERLINE A Straight Line to Teens

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

GOD'S WORLD, RIGHT OR WRONG?

Can one feel close to God and still question his purposes for this world? We think the two are not mutually exclusive, especially for sensitive persons.

I guess you could say I have my ups and downs where religion is concerned. Sometimes I feel very close to God. I have even considered becoming a missionary. But other times I get really depressed and can't see much sense in life. Can you help me?

Individuals who are prone toward deep religious commitment and altruistic interests might also be inclined to question the validity of existence as a whole when things seem to be going poorly. But there are no simple answers to handling these matters. The speculative questions of the universe are likely to be debated from many points of view. Perhaps this approach will be most helpful.

Much of the satisfaction in life comes from the attitude with which we meet either good or bad circumstances. Basically, God invites us to communicate meaningfully with him and share his vast universe. Life with this point of view incorporates problems as opportunities for action, as stepping stones to satisfaction, not as road blocks.

The meaning of existence, then, is wrapped up in ourselves. It is concerned with how we mature as individuals. It primarily finds joy in our becoming our best selves. This, of course, finds its greatest expression in relationships—both vertical and horizontal. And that is where the purpose in life, as God presents it to us, is to be found. Why not try it this way?

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.

The Living God Seeking The Commitment Of His People

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

Bible Material: Joshua 24:1-33
Lesson Text: Joshua 24:1-7, 14-15, 24

How did you get your name? Were you named for someone? Perhaps it was a grandparent or a close friend. The name Joshua was popular among Hebrew parents. What was there about this leader that so captured the hearts of the Israelites? Although Joshua never attained the status of his predecessor, Moses, he was a powerful leader who caught the imagination of God's people. During the times when the nation of Israel was oppressed, the people must have expressed their hope for deliverance by naming a son after this great military hero of the past. Jewish boys would be proud to bear the name of such an illustrious leader. This was probably true of a young lad who lived much later in the city of Nazareth and bore the name of Joshua (Jesus). In Hebrew, both had the same name **Yeshua**. What characteristics possessed by Joshua, the son of Nun, equipped him to be used to encourage deeper commitment on the part of God's people?

The biblical narratives do not provide an abundance of details concerning the personality of Joshua. Nevertheless the data are adequate to indicate four qualities which characterized this individual who provided leadership for the conquest of Canaan following the death of Moses.

CONFIDENCE IN GOD

Joshua had a disposition to trust God to accomplish what had been promised. He had demonstrated his belief in God time and again. As a matter of fact, his position as leader grew out of his faithfulness to God. He had been sent as one of the spies to search out the promised land (Numbers 13:16). The spies returned, and all but Caleb and Joshua gave an unfavorable report of the possibilities that the Israelites had for conquering the area. Joshua's words to his countrymen indicate his willingness to rely on God as well as the desire for his people to do the same, ". . . rebel not ye against the Lord . . . the Lord is with us" (Numbers 14:9).

When the mantle of leadership passed from Moses to Joshua, the latter accepted on the divine promise that "the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). Time and again the rugged old leader would arise to meet some situation in the confidence that God was at work to conquer the land for his people. Perhaps Joshua was always shaped by his experi-

ence of being present in the tabernacle when the "Lord spoke unto Moses face to face as a man speaketh unto his friend" (Exodus 33:11).

COURAGE TO ACT

For Joshua it was not enough simply to discover and know the will of God. Fulfillment was only possible when he launched into a plan of action calculated to share with God in bringing his divine will into actuality. Joshua was always a man of deeds. The earliest mention of him (Exodus 17:9-14) depicted him as a military leader. His desire to mobilize the Israelites to conquer the promised land has already been noted (Numbers 14:6-9).

The book of Joshua from start to finish is a narration of the exploits of Joshua as he led the Israelites in conquering the land of promise. In spite of all his accomplishments the old warrior could not be satisfied that he had performed God's will as long as there was land yet to be conquered (Joshua 13:1, 9).

Some would disapprove of some of the particular violent deeds of Joshua. On occasion he reacted too quickly and he was mistaken (Exodus 32:17; Numbers 11:27-29). At other times his impetuous spirit allowed others to take advantage of him as the Gibeonites did (Joshua 9:3-27). Rather than criticizing Joshua, it would seem better for us to have the courage to do the good which we observe is needed.

CAPABLE OF SACRIFICE

Although Joshua sometimes acted quickly, he was not ignorant of the sacrifices required of those who would serve God. Every time he went into battle he might be injured or killed. But he was willing to risk the price.

It is often overlooked that Joshua was quite old when he called the Israelites to Shechem. He was at the stage when it would be expected that his control would be dwindling. They must have thought of a new leader. But Joshua took the chance. After recounting God's deliverance of them from the time of Abraham, he challenged them to choose. They might have rejected his leadership, but they saw his wisdom and said, "The Lord our God we will serve, and his voice we will obey" (Joshua 24:24).

Whenever Christians are tempted to think it is too late and any situation is hopeless,

we need to be reminded of the courage of Joshua.

COMMITTED PERSONALLY

Finally, it should be observed that Joshua's commitment to God was personal: "As for me and my house, we will serve the Lord" (24:15). He also recognized something else—if the Israelites were to be dedicated fully to God, they alone could choose whom they would serve. Religion which is borrowed from any source, whether culture or family, is bound to be weak and meaningless.

PEP Plan Initiated For Church Secretaries

A new self-study plan for church secretaries, the Church Secretary's Personal Enrichment Program, was introduced at Ridgecrest Baptist Conference Center recently during the Bible Preaching Conference.

Eight areas of work are covered in the plan, including, "The Church and Its Relationships, The Church Secretary and Her Work, Personal Development and Human Relations, Basic Church Finances, Work Organization and Management, Church Records, Communication, and Mechanical Skills."

The program uses each of the above areas of study as a chapter title to guide the secretary through the plan. Available from the Church Administration Department of the Baptist Sunday School Board, each secretary works at a self-determined pace on the plan until she feels ready to take the test. Plans are under development for the tests to be given at strategic places accessible to secretaries.

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Our People and Our Churches . . .

CHURCHES . . .

Christiana Church, Concord Association, dedicated its new educational building last month. The structure includes a kitchen, nursery, fellowship hall, and classrooms. Former pastors **Ron Stewart** and **Caldwell Creel** were guest speakers. **Joe Johnson** is serving the church as interim pastor.

Mill Creek Church, Nashville, the oldest Baptist church in Davidson County, will observe homecoming activities on Sunday, Sept. 22, according to Pastor **Damon Corley**. Special features for the day will include a deacon ordination and a note burning following dinner on the grounds. Former pastor **Jim Lee**, presently pastor of Highland Park Church in Lawrenceburg, will bring the message, and singing will be under the direction of **Jim Conner**.

Ira Minton, pastor of New Prospect Church, Grainger Association, reported that the church will celebrate homecoming on Sunday, Sept. 22. At the same time, the church will observe its 140th anniversary.

In Sevier County Association, construction has begun at Beech Springs Church on a two story addition to the educational building. The new structure will provide additional classrooms. Homecoming was observed by the church on Sunday, Aug. 18. **Ralph Cline** is pastor. In the same association, Sims Chapel has begun construction on a new building. **James Baumgardner** is pastor.

Special services were held Sunday, Sept. 1, at Jones Chapel Church in Paris to observe the burning of the note and to dedicate the improved facilities there. The project, begun in 1959 under the leadership of Pastor **A. R. Nelson**, now of Dover, included the building of a two story educational building, remodeling the sanctuary with the addition of choir loft and baptistry, bricking the entire structure, and adding air-conditioning. The dedication program included a history of the building progress through the years, a financial statement of the work, special music by **Phillip Jackson**, and a message by Pastor **Dan Emerson**. At the conclusion of the service, the note was burned with the entire congregation participating.

The North Jackson Church, Jackson, paid off the remaining principal and interest on the pastorium, according to Pastor **James Glisson**. On Sept. 1, the church bond debt was ended.

LEADERSHIP CHANGES

In Giles County Association, Union Hill Church near Ardmore has a new pastor, **Odis Graves**. The church has been without a pastor since June when **Harry L. Brooks** resigned. In the same association, **James A. Collins** has resigned Hannah Church near Prospect after having served the church for more than eight years.

Four new pastors reported to churches in Grainger County Association recently. **Lewis Thomas** came to Lea Springs Church. He was ordained by his home church, Block Springs, before coming to his first pastorate. **Willard Ayers** is the new pastor at Sunrise Church following his resignation at Lea Springs in June. **Lloyd Henry** returns to Grainger County Association to pastor Byerley's Chapel Church; and **Robert Kerr** is serving as pastor of Washburn Church. He comes from Fair View Church in Knox County where he was a member.

Brook Hollow Church, Nashville, voted to call **Elwyn Raymer** as regular part time director of music. **Raymer** has served as interim music director since January. **John B. Daley** is pastor at Brook Hollow.

Bonnertown Church, Lawrence County Association, called **Melvin Allison** as pastor. He and his family are already on the field, and the church plans to build a pastorium in the near future.

Gary Morris is the new pastor at Gates Church, Dyer Association. He comes to the position from Gadsden.

In Chilhowee Association, **Sanders Whaley** resigned as pastor of Centenary Church after several years of service; and **Alexander Nisbet** resigned from Four Mile Church after serving there two years. The new pastor at Four Mile is **Joe Caldwell** who comes from West Maryville Church. Birchfield Church called **Dennis Roberson** as pastor. **David R. Allison** resigned his position at Calderwood Church.

Donnie Cox resigned as pastor of Reelfoot Church, Beulah Association, to enter the teaching profession.

Two new pastors in Sevier County include **Harold Spicer** at Calvary Church and **Sammie Justus** at Richardson's Cove. **Justus** was a former pastor at Bradley's Chapel. **Ulysses Thomas** resigned as pastor at Dripping Springs Church in the same association.

PEOPLE . . .

Herbert Groce was ordained as a deacon by Moodyville Church in Byrdstown. **Joseph H. Scalf Jr.** is pastor. The church is in Riverside Association.

John W. Kurtz, pastor of Green Hill Church, Mt. Juliet, has been invited to participate in the 20th anniversary celebration of the State Convention of Baptists in Ohio, Oct. 30. **Kurtz**, who served as Ohio's first state convention president, was pastor of Westwood and Fairview Churches in Dayton. Westwood Church grew to be Ohio's largest Southern Baptist Church with over 1100 in Sunday School and over 2200 in church. The state convention will meet at the First Baptist Church of Kettering, Ohio.

Wallace Brewer and **Raymond Carmack** were ordained as deacons by Kingston First Church. **Gary Marsh** is pastor.

J. William Harbin began his 15th year as pastor of Maryville First Church Sept. 1.

Mill Creek Church, Nashville, will ordain **Cooper Bates**, **Rodney Bates**, **Bobby Warnack**, **Robert Worthington**, as deacons on Sunday, Sept. 22. Former pastor **Jim Lee**, Lawrenceburg, will deliver the charge to the deacons, and **W. C. Summar**, director, state Missions Department will deliver the charge to the church. **Damon Corley** is pastor.

In Concord Association, Third Church ordained **Lynn Edwards** and **Richard Vagonzi** as deacons. Holly Grove Church ordained **Bill Barrett**, **James Barrett**, and **Donald Jordan** as deacons last month. **Randall Pulley** preached the ordination sermon. **Archie King** brought the charge to the deacons, and **Thomas Bryant** gave the charge to the church.

In Clinton Association, Oliver Springs First Church called **Richard Smith** as interim pastor; and Lake City First Church called **Ronald Clay** as pastor. **Clay** comes to the position from Kentucky. New Home Church called **Arliss Lemarr** as pastor; and Willow Brook Church called **Charles Stephens** as interim pastor. He was ordained by the church recently.

In Madison-Chester Association, Woodland Church called **Rudy Rideout** as director of music and his wife, **Kathy**, as organist. **Jerald Smith** is pastor. The church also called **Ron Harber** as associate pastor and youth director.

State Court Clarifies Sunday School Board Tax Petition

NASHVILLE—The Tennessee Supreme Court has replied to the petition of the Southern Baptist Sunday School Board to rehear its property tax case, which has been in litigation since 1969.

The reply spoke to the four questions raised by the board in the petition, which related to the formula set by the court, the categorization of materials, the constitutionality of the matter and the further procedures to be followed.

In one major clarification, the court said property is exempt if used for activities with institutional authorization, or for activities related to institutional distribution or institutional subject matter. Previously the indication had been that exemption would apply only to property used for specifically denominationally-related activities.

The court further stated that the Sunday School Board will be responsible for "good faith allocations" in helping determine taxability of its property, indicating that the tax-assessing authorities would not initially be involved in reviewing individual publications in seeking to apply the taxation formula.

The court said its formula for determining exempt and non-exempt property in metropolitan Nashville was a refinement of that given by the chancellor in his 1971 ruling.

Refining the formula, setting up the "good faith" provision, and specifying the exemption of institutionally related activities diminished the question of constitutionality, according to the interpretation of the ruling by board authorities.

The clarification further stated that administrative areas for the board's distribution system (Baptist Book Stores) will be non-taxable to the extent that these areas are distribution centers for exempt materials.

The next step in the case will be a review of the Supreme Court ruling by the metropolitan chancellor.

The tax case began in 1969 when the metropolitan Nashville tax assessor placed a new assessment on all Sunday School Board Nashville property. The case was appealed to the state Supreme Court after the matter was not satisfactorily and clearly decided by the metropolitan and state boards of equalization and the Chancery Court and state Court of Appeals.

Rulings of the lower bodies were appealed by the board and the United Methodist Pub-

lishing House whose properties were taxed at the same time, and by the metropolitan assessor, because of lack of clarity.

The state Supreme Court, which heard the case initially in December, 1972, reheard it in December, 1973, by its own request. It took this final action on August 26, 1974. (BP)

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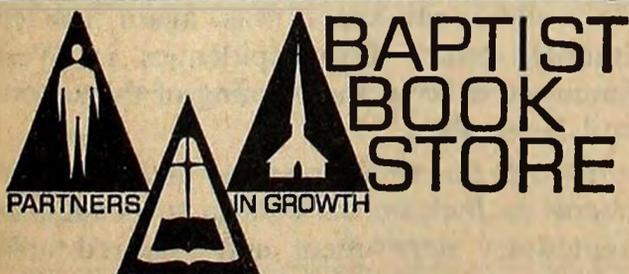
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Union University Nears Centennial/Sesquicentennial

Union University, a coeducational liberal arts college owned and operated by the Tennessee Baptist Convention, is the descendant of two earlier institutions—West Tennessee College and its predecessor Jackson Male Academy, and Union University at Murfreesboro.

Jackson Male Academy was chartered during the 1825 session of the Tennessee legislature. The academy provided educational opportunities for students from the Jackson and surrounding areas on a campus which now serves as the central core of the current campus and on which the majority of the present buildings are located.

During the first few decades of the 19th century, efforts were continually being made by the three Baptist bodies in Tennessee to provide some means for educating their ministers. In 1836 the Tennessee Baptist Education Society for Ministerial Improvement was organized. Although this society had no intention to found a college and was formed primarily to secure funds for those desiring to study for the ministry, they met with some difficulties in relationships with other colleges and began considering founding their own institution.

In 1839 Rev. W. B. Farnsworth, formerly president of Georgetown College in Kentucky, was chosen as agent to raise necessary monies to open a school which would serve to educate young ministers. In 1842 he secured a charter to develop an institution of this type in Murfreesboro but was not successful enough in raising money to start the college.

Eaton First President

In 1845 a new agent was selected, and by the end of 1847 \$50,000 had been raised for endowment. Therefore in January 1848, the campaign was considered successful enough to open the college under the 1842 charter and Joseph H. Eaton, pastor of the Baptist church in Murfreesboro, was called as the first president.

During those formative years of the institution in Murfreesboro, the development of the area of West Tennessee and the demands of the time created a need for additional facilities.

Baker is public relations director at Union University, Jackson.

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This need was met in part by the chartering of West Tennessee College in January 1844, which took control of all property and credits previously belonging to Jackson Male Academy. The charter provided that the Jackson Male Academy continue to constitute the preparatory department of the new college.

In the North Carolina Compact ceding the Tennessee territory to the U.S. in 1790 a provision was made for the establishment of two colleges, one in East and one in West Tennessee, and certain public lands were set aside for that purpose. In 1846 an act of Congress extinguished the title to

By Gene Baker

certain unappropriated lands and \$40,000 was given to West Tennessee College as endowment.

It seemed that the future of both the Jackson and Murfreesboro institutions looked bright, but the Civil War dealt wounds to both from which neither was ever able to completely recover.

In Jackson federal troops occupied the main building on the campus and their disregard for the property and the post-war economic problems combined to make the continued future of West Tennessee College look very bleak.

Federal troops also took over the entire campus of the Murfreesboro college and greatly damaged the buildings, completely destroying the school's equipment and library. After the war only a few volumes were ever located and returned to the library.

Educational Doors Closed

Plagued with mounting debts, in arrears on faculty salaries and in need of great amounts of money to repair the facilities, the institution at Murfreesboro again opened its doors shortly after the war. However, during the summer of 1873 a cholera epidemic spread through West Tennessee. This, combined with the general economic depression swallowing the nation, and the pressure being brought on by free schools as well as the continued difficulty to secure money to repair the buildings began to spell doom for Union University. In the fall of that year when only a handful of students showed up for registration, the doors were closed on the three decades of educational life in Murfreesboro. The body of President Eaton, who had died in 1859 and been interred on the campus, was removed and reinterred in the city's Evergreen Cemetery.

During these post-war years there was continually growing a desire within the three Baptist bodies in the state to combine

their resources to form one organization. In a pastor's conference of the General Association of Baptists in Middle Tennessee in 1872 a resolution was passed to seek methods for joining the groups. A similar resolution passed the annual meetings of West and East Tennessee societies and in March 1873, representatives from each grand division of the state met in Humboldt and found themselves in general agreement relating to the combining of the three groups.

They passed a resolution which indicated the need for developing a first-class college in Tennessee and pledged their efforts to secure it. After further deliberation it was unanimously agreed that they should issue a call for an Educational Convention to meet in Murfreesboro April 10, 1874. This convention met and appointed a nine member committee on location who studied several propositions from numerous cities.

On August 12 in Trezevant a special general convention was called, and Jackson was chosen as the site of the new college. It was selected partly because of the "healthfulness, accessibility, refinement, intelligence and moral character of the people" and also because the citizens of the city offered to give the buildings, grounds and endowment funds of West Tennessee College to the new school.

The name Southwestern Baptist University was selected, and a committee began to seek endowment funds which were necessary by the contractual agreement between the West Tennessee College trustees and the new SBU trustees.

(Although the amount of endowment was not raised as originally called for within the specified 10 years, an extension was granted and in 1890 the ownership of the facilities of West Tennessee College officially transferred to the Baptists of the state.)

Doors Open August 1875

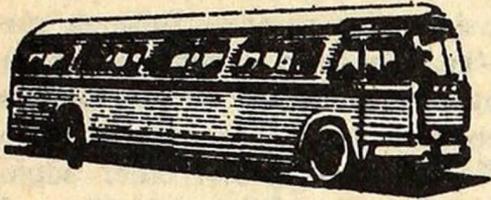
In August 1875 the college opened its doors to 120 students enrolled in its two departments—literature and science, and law. The growth of the school soon created a demand for new facilities and in 1877 a building was begun to house the academic areas. The building was paid for by the citizens of Jackson, and the next year when it opened it was filled to overflowing. In 1878 additional space was again needed although yellow fever epidemics in West Tennessee delayed the opening of the school until November.

In 1879 due to the opening of free public schools in Jackson the college suspended its preparatory department and majored only in higher educational subjects.

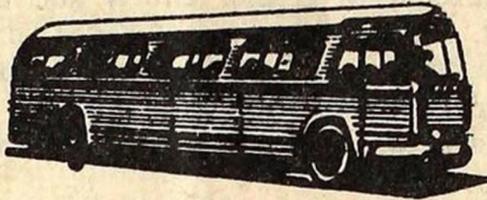
During the next few years the academic
(Continued on Page 13)

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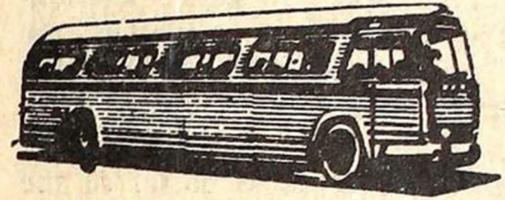
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E. C. Gates: Corresponding Secretary

By W. Fred Kendall

James Waters had resigned to return to Murfreesboro to serve as principal of a school. The office was now called missionary secretary as he had requested the change to more adequately express the functions of the office and its work. It remained vacant for more than six months.

E. C. Gates had served as pastor of the First Baptist Church at Brownsville. He had gone to Texas to spend the winter because of his health and was prevailed upon to return to Tennessee in March 1885. Being active in the work of the denomination he agreed to return and serve until the Convention met in November 1885.

Since he served only about nine months, he did not have enough time to make too many contributions, but his was a most important one. The work had become badly disorganized, and the neglect during the time when there was no one in the office

(Note: This is the eighth in a series on secretaries for the Tennessee Baptist Convention, but the fifth to serve.)

Asian Trade Seminar To Draw Oriental Businessmen

Belmont College will serve as host for an Asian Trade and Investment Seminar Sept. 23-28 in Nashville. The seminar will be attended by about 40 businessmen from Hong Kong, Taiwan, Korea, Thailand, Japan, and Singapore.

Sponsored jointly by the college, Tennessee Department of Economic and Community Development, and the U.S. Department of Commerce, it is expected to draw the orient's leading bank officials, corporate managers, trading company executives, and investors.

The seminar will open with Tennessee Governor Winfield Dunn speaking in Massey Auditorium at 10:00 a.m. In later sessions, economic forecasts, investment and exporting opportunities, and other factors influencing the current business and industrial climate will be explored. Tours of local plants, businesses, and real estate developments are planned. Other side trips will permit the men to view economic opportunities in various areas of the state.

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had greatly injured the work. Gates was an able leader and inspired the pastors and churches to greater efforts and more support. Additionally, he succeeded in getting the office well established again and in preparing the way for a permanent secretary who was chosen by the Convention in 1885.

Further research is being pursued to secure more facts about Brother Gates, his life and work. In these early years no biographical information was given in the minutes when a man was elected. Sometimes the minutes do not even state where he was serving as pastor. The **Baptist And Reflector** at this time was edited by J. R. Graves, who was in his last years and was in poor health. Graves was more concerned with doctrinal matters than with recording the news. We hope that full biographical information can be found concerning Brother Gates and preserved in the historical records of the Tennessee Baptist Convention.

Ray F. Evette To Join Sunday School Department

Ray F. Evette, minister of education and youth at Dunegan Baptist Church in Greenville, S.C., will join the staff of the State



Evette

Sunday School Department Oct. 1 as the program associate to the director in charge of pre-school and children's work, according to Ralph Norton, executive secretary-treasurer of the Tennessee Baptist Convention.

A graduate of Carson-Newman College and Southwestern Baptist Theological Seminary, Evette has done additional graduate study in early childhood education at East Texas State University. He has served on church staff positions in South Carolina, Tennessee, and Texas, and was a state approved special worker for the South Carolina Sunday School Department, stated Wendell Price, department director.

A graduate of Carson-Newman College and Southwestern Baptist Theological Seminary, Evette has done additional graduate study in early childhood education at East Texas State University. He has served on church staff positions in South Carolina, Tennessee, and Texas, and was a state approved special worker for the South Carolina Sunday School Department, stated Wendell Price, department director.

Thirteen Churches Unite To Minister To Migrants



Jorge Comesanas, Atlanta, is shown with a team of workers who helped in migrant missions this summer through the support of the Tennessee Valley Association. Comesanas, with the aid of 13 churches in the area, preached at evangelistic services where children, parents, and other adults attended. A Vacation Bible School was held preceding the evangelistic meetings.

Members from 13 churches in the Tennessee Valley Association ministered to migrant Spanish workers this summer through a Vacation Bible School for children and a week of evangelistic services for parents and adults.

Seven churches in the association provided volunteer workers in the Bible school, and six other churches gave a special offering of approximately \$300 to help with expenses for a team of workers to come from Atlanta to preach at the services. Members of the Atlanta team were born in Cuba and are bilingual members of the Spanish Baptist Church in Atlanta. The preacher, Jorge Comesanas, served in Cuba with Southern Baptists and worked with veteran missionary Herbert Caudill. Comesanas also worked with Mexican migrants in Florida.

The migrant VBS and mission work were under the supervision of Ben Walker, director of associational missions. The Tennessee Baptist Convention Missions Department worked with the association in providing travel expenses and honorariums. Sixty-four children were bussed to the school from two camps and a trailer court. The evangelistic services were held at Walden's Ridge Community Center Building and also in the migrant workers' camps.

The evangelistic emphasis was a new phase of work this year, Walker reported. "In the past we have been able to minister only to the children through the Vacation Bible School, but we hope in the future to witness to all ages through preaching and teaching of the Word."

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Union University Nears Centennial/Sesquicentennial

(Continued from Page 10)

base of the college continued to broaden and a medical college was even operated by the school in Memphis until 1889. By this time a commercial department had also been added and in 1897 a special department "offering the Teacher's course" was in the curriculum. A department of law followed within a few years.

During this time the physical facilities also were enlarged and in the summer of 1895, through the generosity of W. T. Adams of Corinth, Miss., a dormitory to house male students and many faculty members was erected. Living in Adams Hall was on a cooperative plan with all expenses being shared by the tenants. The first year board averaged \$7.03 per month in addition to the charge of \$5 per term of five months.

At first young women were boarded in the homes of the area residents, but in 1897 a girls' dormitory was erected. Mr. and Mrs. J. R. Lovelace of Martin gave the funds to furnish the building and named the structure Everett Lovelace Hall.

Also in that year a new chapel was begun but not completed for two years. It was named Powell Chapel in honor of W. D. Powell, the chief sponsor of the movement.

New Name Adopted

In the early 1900's there was a movement to change the name of the college and on September 17, 1907, the Board of Trustees officially changed the name of Southwestern Baptist University to Union University.

There were various reasons for the name change with the principal reason relating to the sentimental ties with the earlier institution in Murfreesboro. This was in part due to the fact that T. T. Eaton, son of the Murfreesboro institution's first president and a member of the SBU board of trustees, had recently died. He had left his library and that of his father to the college and as a means of honoring both father and son, the name was changed to Union University.

The night of January 12, 1912 the administration building and Powell Chapel burned to the ground. Within 18 months a new building, Barton Hall, was reconstructed on the same site and housed the academic facilities, offices, and also Powell Chapel.

The first world war gave a unique impetus to Union with the addition of a Student Army Training Corps on the campus. Approximately one third of the student body was involved in the program. In 1918 summer school began and within three years the president had to telegraph late applicants not to come to the college as there were no more accommodations.

The college secured a new charter October 20, 1925 which gave the Tennessee

Baptist Convention the right to select the board of trustees. At the close of the school term the following year Hall-Moody Junior College was consolidated with Union and the junior college property in Martin was sold to the city to pay debts.

During the next quarter century Union enjoyed a period of expansion and development with many new programs changing the academic life of the students and new buildings changing the face of the campus.

The college added special aviation courses to the curriculum in the 1940's and during the early years of WW II it boasted of being the only one of nine government-selected institutions in Tennessee having no student fail the government examination in aviation.

In 1948 the college was fully accredited by the Southern Association of Colleges and Schools, the regional accrediting body.

For the next few years additional purchases of property and erection of buildings continued to mark the pattern of Union's expansion. New courses were added, and in 1962 a Department of Nursing offering the Associate of Arts degree joined the college's Bachelor of Arts, Music, and Science degrees which were available for students.

By the mid-60's it became apparent that it would not be feasible for the college to continue building on its present location. This was due in part to the extremely high prices being asked for surrounding property and the unwillingness of other owners to part with their land.

New Location Purchased

In 1968 the Tennessee Baptist Conven-

tion approved the plan of the college to move to a new location. During the next few months a total of 284 acres on U.S. Highway 45 Bypass, one mile north of the Interstate 40 interchange was purchased.

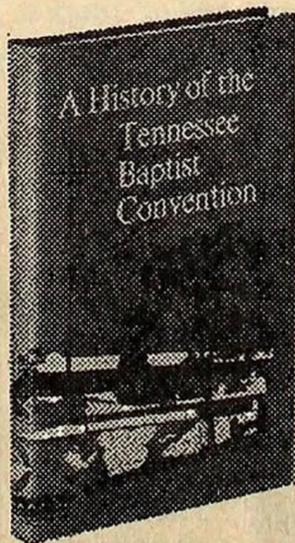
Plans were developed, an Advancement Campaign was initiated to secure required funds, and on May 7, 1974, the site was dedicated and ground was broken for the construction of the academic facilities. Trustees approved, July 30, 1974, the plans for the student village which is presently under construction. Occupancy of the new campus, which will serve as the catalyst of a totally new planned community, is expected to be in September 1975.

This will coincide with the Sesquicentennial year of Union, tracing its heritage to 1825 and Jackson Male Academy. It will also be the Centennial year of the institution year of the institution under the sponsorship of the Tennessee Baptist Convention.

Union University looks forward to another 150 years of growth and development as it continues to provide a quality academic program within a Christian framework designed to serve the young people of today and prepare them for life tomorrow.

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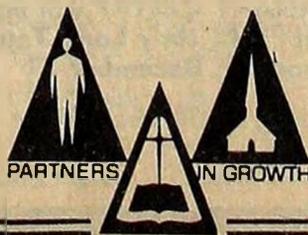
A History of the Tennessee Baptist Convention by W. Fred Kendall relates this history of Baptists in the Volunteer State from their beginning two centuries ago to the present. The 384-page book, written to commemorate the 1974 Centennial of the Tennessee Baptist Convention, is available to you through November 15 at the pre-publication price of only

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A Prosperous Outcast

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

Basic Passage: Luke 19:1-10

Focal Passage: Luke 19:1-10

We are familiar with the terms, "down and out" and "up and out". The immoral woman and a prosperous outcast represent the two ideas.

We usually think of outcast as referring to someone who is in the gutter or steeped in immorality. One who is highly distasteful to and despised by society can be an outcast while he is in the gutter. He may be so offensive to the established society that he is completely shut out of it.

Publicans were the tax gatherers in Palestine in the days of Jesus Christ. The chief publican was Zacchaeus. The Jews despised the ordinary publicans but to be chief of publicans was to have the most despised position of any of the representatives of Rome. Yet Jesus made a point of going to his home as a guest disregarding the practice and attitude of His own friends.

A Determined Seeker Luke 19:1-4

Zacchaeus was greatly surprised because he was a high-ranking tax collector for the Romans. Besides, he was a Jew. Therefore the Jews considered him a traitor to his own people.

At the time he was determined to see Jesus and no handicap or difficulty could deter him. Lost in the milling crowd and too short to see over the heads of the

others, he climbed up into a sycamore tree.

His Resoluteness Rewarded Luke 19:5-7

He not only saw Jesus but Jesus saw him and became his guest. This was a signal honor and blessing. The highly prejudicial Jews saw it all to be evil. They murmured and criticized Jesus severely. They misunderstood the matters Jesus had in mind. It was not to exalt Zacchaeus or his life.

A Great Conversion Luke 19:8-9

The presence of Jesus did not comfort Zacchaeus in ways but convicted him of his wrongdoings. He declared that he would restore fourfold any amount he had cheated anyone in taxing. Furthermore the presence of Jesus not only probed his conscience but warmed his heart with generosity. He declared that he would give half of his possessions to the poor.

With such evidence of a changed man, Jesus declared that salvation had come to the house. Jesus had accomplished that for which He had visited Zacchaeus. His critics have missed His purpose by a million miles. It was a great day for all concerned.

The Great Priority For Jesus Luke 19:10

In this tenth verse we have the motive that caused Jesus to give such special

consideration to Zacchaeus. It was not because Zacchaeus deserved it but needed it. That was the great, dominating motive of the whole life of Jesus.

Through the Holy Spirit, Jesus is continuing to seek the lost. He is searching for them and is anxious to come into their lives and homes and live as a permanent guest. Evidently the whole household of Zacchaeus had an open, trusting heart. When a sinner seeks Jesus it is because Jesus is seeking the sinner. A seeking sinner and a seeking Lord will soon meet in joyful reconciliation.

Jesus is not interested in confirming our prejudices but in saving the lost. His love overlaps the barriers set up by men and saves and redeems the alienated and lost. He wants to restore them to the family of God—those who have become lost or have become outcasts whether low or high. The same great compassion should actuate us every day.

Belmont President Cites Five-Year Goals

Addressing the faculty, trustees, and administrative staff of Belmont College recently, the school's top administrator projected four personal goals which he hopes to see fulfilled "before my tenure is completed."

President Herbert C. Gabhart pointed out the dreams he has for the next five years for the institution he has served for 15 years. They include:

- Projecting a \$4 million campaign on the occasion of the 25th anniversary of the college March 11, 1975, to construct a student center building. This facility would house a cafeteria, snack and day lounge, post office, book store, student government offices, and other student related services, and the campaign would amortize completely the total indebtedness of the college.

- Assisting the Historic Belmont Association in the complete renovation and restoration of Acklen Hall, the historic mansion.

- Securing and providing a strong faculty, classroom oriented, to make the college an even more outstanding institution academically and to serve more extensively her constituency and the community.

- Securing foundation funding of a pilot project in order to create a learning situation where moral and ethical values are studied, appropriated, and transmitted. The program would involve every student during a four-year span.

Preceding Dr. Gabhart's talk was one by Academic Dean Glen E. Kelley on the subject "Is Excellence Attainable in a Church-Related Institution of Higher Learning?"

Entertainment for the event was provided by the Belmont Reasons and Joe Morgan, Belmont senior and Opryland U.S.A. entertainer.

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On Matters of

Family Living

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



Major Elements Of A Successful Marriage

It's only human as we think about our own marriage occasionally that we compare it to others. We know, of course, that every marriage is unique and that one person's meat is another's poison. But humans are a curious lot and we still want to know what makes another couple's marriage satisfactory or not.

In *The Mirages of Marriage* William Lederer and Don Jackson report on the elements which seem to be common to various patterns of workable marriages in middle-class society.

The key ingredient, they say, "is the effort of the spouses to make the most of its assets and minimize its liabilities." What makes the marriage work is the ability to learn to communicate what each wants from the marriage and what common goals they wish to seek. In addition, they must both realize that any marriage is not static. "Relationship is a process involving constant change; and constant change requires the spouses to keep working on their relationship until the day they die."

Another element is that the spouses respect each other. Each is able to find some important ability or quality in the other they can respect. And the more areas of respect, the more satisfactory the marriage.

Finally, the husband and wife are tolerant of each other. They know they have their failings and they are able to accept the shortcomings of their spouse as well.

Other elements may be necessary to meet the specific needs of different couples, but if the characteristics cited are all, or mostly, absent in your marriage, it might well be time to take stock of how your marriage is working out.

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HISTORICALLY:

FROM THE FILES

50 YEARS AGO

Following the resignation of W. C. James as corresponding secretary of the Education Board of the Southern Baptist Convention, a special meeting of the Board was called and held in Birmingham, and J. W. Cammack, Richmond, Va. was elected unanimously to succeed James. Cammack had been connected with the educational work for 15 years, was a member of the Education Commission and the Education Board.

L. G. Smith was called to the care of the North Jackson Church to succeed Earl Gooch, who resigned. Smith accepted and planned to preach every second and fourth Sundays.

20 YEARS AGO

Bolivar First Church ordained seven deacons including Bill Owens, Marvin Hines, Herbert Hillhouse, Gene Turner, Rudolph Nuckolls, Gene Howell, and C. C. Adams. W. Floyd Cates, pastor, preached the sermon.

Hollywood Church, Memphis, entered the new \$87,000 educational building which included a kitchen, four nurseries, 16 classrooms. The church reported membership of over 800. Lawrence C. Riley was pastor, and E. D. McRight was Sunday School superintendent.

10 YEARS AGO

Thomas J. Ingle Jr. began his work as minister of youth and education at Jackson First Church. He had served as educational director at Leonard, Texas First Church while attending Southwestern Baptist Theological Seminary.

Magness Memorial Church's West-side Mission broke ground for its initial building. The mission, less than a year old, was led by Pastor James Hutchins.

CELEBRATION SUNDAY
High Attendance Day
Sunday School

November 17, 1974

From the Executive Secretary

By Ralph Norton

The dedication of the Centennial Baptist Student Center on the campus of Middle Tennessee State University, Murfreesboro, is a significant event for Baptists in our state and especially for those living in the area where Baptists organized the Tennessee Baptist Convention one hundred years ago.



Norton

A cooperative project of the Concord Baptist Association and the Tennessee Baptist Convention, this beautiful and spacious building has been dedicated as a place of fellowship for students at MTSU where their Christian ministry can be encouraged and strengthened.

We commend the churches of the Concord Baptist Association for their efforts throughout many years in establishing and maintaining student work on this campus, and for the support that Dr. Glenn Yarbrough has given through his vision and leadership. The value of this new building cannot be determined by a monetary sign, for only as students are committed to a more dedicated life and witness for Christ can the real worth of this new Center be measured.

On behalf of all Tennessee Baptists we pledge to Ircel C. Harrison, Jr., BSU Director at MTSU, our loyal support during the days ahead as he guides in this effort of ministry to students. Our prayer is that the theme of the dedication program "THE DAWNING OF A NEW DAY" will become a glowing reality for student work on campuses throughout our state.

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SBC Affiliation Clause Upheld In Ohio Court

COLUMBUS, Ohio—An Ohio court has upheld a clause in the "special covenant agreement" between the Southern Baptist Home Mission Board and the churches obtaining board building loans. The clause requires the churches to remain in fellowship with their local association, state convention and the SBC or pay off the loan immediately.

The mission board will take over the property of Barnett Road Baptist Church here climaxing a two-year legal tussle. The difficulty started when the church went "independent," severing ties with the Columbus Baptist Association, the State Convention of Baptists in Ohio and the Southern Baptist Convention. The pastor was James E. Moody.

Constituted with the aid of the association, the state and Home Mission Board in 1967, the church cut its Southern Baptist ties in December, 1972.

In January, 1973, eight former members filed suit in the Franklin County Court of Common Pleas here stating they represented the true congregation which started the church. They asked that Moody and his congregation be vacated from the property

Man Who Sued Church Gets \$800 Money's Worth

MIAMI, Fla.—A man who sued his church claiming he didn't get his money's worth when he tithed (gave 10 per cent) got a refund Wednesday. Hugh McNatt said he was happy after receiving a check for \$800.

The 43-year-old unemployed electrical worker had sued the Allapattah Baptist Church for donations he made in response to the pastor's promise that "blessings, benefits and rewards would come to a person" who gave 10 per cent of his wealth. After three years, McNatt said he had not received blessings, benefits nor rewards.

Alton S. Newell, a San Antonio, Tex., businessman who invented the Newell auto shredder, sent a letter to Allapattah lawyer Jeffrey Tew and Donald Manuel, the pastor, saying, "I sympathize with anyone who gives money to the church and sits back and expects God to immediately hand it back to him, with interest, by some specific act.

"I have never tried to make a deal with God like that, but for 36 years my wife and I have found that God will honor those who honor him."

Newell enclosed a check for \$800 and an autographed copy of his autobiography. They were given to McNatt who agreed to drop his suit against the church. (BP)

and it be turned over to the state convention for a Southern Baptist church.

The Home Mission Board was also listed as plaintiff in the suit, asking a judgment against the church for \$48,415.62, plus interest. The amount was the balance due on a \$55,000 loan the HMB had made to the church in 1972.

The lawsuit charged that in disassociating itself with the association, state and Southern Baptist Conventions, the church had violated a clause in the "special covenant agreement" which is included in the granting of every HMB loan.

The agreement states: "that the church will at all times while this loan is in effect be a Southern Baptist church maintaining fellowship with the Southern Baptist Convention, its local state convention and its local association. In the event (the) church ceases to be a cooperating church, (the) board shall have the right to accelerate maturity on the loan. Non-cooperation shall be determined by the state convention and/or by (the) board."

In a judgment handed down in January, 1974, the court ruled against the request of the former members to vacate Moody and the others from the property, stating: "The court . . . finds that there is not a substantial minority, who are members of said church . . ."

But the court ruled that the church had breached the special covenant agreement and ordered the church to pay off the loan.

The church could not refinance the loan, and the board obtained an order authorizing foreclosure.

Foreclosure, however, was avoided by an out-of-court settlement, according to Robert H. Kilgore, director of the division of church loans.

The church will turn the building and its contents over to the board after the first Sunday in September.

Several possibilities are being considered for a new church on the property, Kilgore said. A Southern Baptist church in an adjoining neighborhood is considering relocating at the Barnett Road site. Several others have indicated a willingness to begin a mission there and some of the former Southern Baptist members are expected to return.

"Of course, we would have preferred not to have gone through all this," Kilgore said. "But we are pleased that a Southern Baptist witness will be continued on the site."

"We are also pleased," he added, "that the special covenant agreement clause was upheld. This will strengthen our position in any future dealings with churches questioning the affiliation provision." (BP)

Foundation

The Old Lamplighter

By Jonas L. Stewart
Executive Secretary-Treasurer

Streets were lighted in the cities long before electricity was available for that purpose. One of the most useful men of the day was the old lamplighter. Few people ever saw him. He went quietly on his way, but people always knew when he went by—not because they saw him but because he left a light. Others walked in the light because of what he had done.

Many people are using the Tennessee Baptist Foundation as a way to be lamplighters for God. They know they are only passing by on their way to heaven. Setting up a living trust or providing a trust fund in their wills, they light a flame that never goes out. Their fund remains until Jesus comes. Only the income is paid year after year to the school, children's home, or other mission cause which they have named as the beneficiary. Long after they are gone others will walk in the light they leave behind.

You, dear reader, should consider the light or darkness which you will leave. Write for information on a living trust or a Christian will to: Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

North Carolinian Is New Preschool Editor

NASHVILLE—Jenell Strickland, a native of Brevard, N.C., is a new editor of preschool materials in the Sunday School and church training departments at the Southern Baptist Sunday School Board.

Miss Strickland holds the bachelor of science degree in elementary education from Western Carolina University, Cullowhee, N.C., and the master of religious education degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

She served for two years as a missionary journeyman in Taipei, Taiwan, under the auspices of the Foreign Mission Board, and has been on the faculty of the preschool buildings at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers.

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