

Baptist And Reflector

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News-Journal Of Tennessee Baptist Convention

Nashville To Be Site Of Cooperative Program Rally

Nashville will be the site for one of seven 50th Anniversary Cooperative Program rallies to be held between Memphis and Miami from May 13 to June 10.

In recognition of the adoption of the Cooperative Program, a prayer breakfast will be held Tuesday, May 13, in Memphis, at Cook Convention Center, the exact meeting place of the Southern Baptist Convention where the Cooperative Program was adopted on May 13, 1925.

Following the breakfast, Tennessee Royal Ambassadors will leave Memphis to arrive in Nashville for the rally on Thursday evening at 7:00, at the Belmont Heights Church. According to Bill Highsmith, state RA director, there will be 800 RAs participating in the torch run through Tennessee.

After the runner with the flaming torch has entered the sanctuary of the Belmont Heights Church, there will be a brief drama on the history of the Cooperative Program under the direction of Michael Speer, director of Cooperative Program Promotion, Stewardship Commission, Southern Baptist Convention.

Featured speakers for the occasion will be Porter Routh, executive secretary, Executive Committee of the SBC and Ralph Norton, executive secretary-treasurer, TBC.

The rally is for all Tennessee Baptists. Baptists who took a personal part in the adopting of the Cooperative Program in Memphis in 1925 are especially urged to be

present. They will be recognized during the service.

Following the Nashville rally, Tennessee RAs will carry the torch to the Tennessee-Alabama line to pass it on to the Alabama RAs. In addition to Tennessee there will be rallies held in Alabama, Georgia, Florida, and at the meeting of the Southern Baptist Convention. The torch is scheduled to arrive in Miami on June 10.

Annual Annuitants Conference To Be At Ridgecrest

The annual annuitants' conference for the Southern Baptist Convention will be held at Ridgecrest, May 12-17, according to Darold H. Morgan, president.

Activities scheduled for the week include a teen-age choir, sharing in small prayer groups, Bible study, messages, fellowship periods, and a Friday night banquet.

Conference costs will be \$52 per person with two in a room, and \$72 per person with one in a room. Registration begins on Monday, May 12, at 2 p.m., in Pritchell Hall. A pre-registration fee of \$2 should be mailed to Ridgecrest Conference, Box 128, Ridgecrest, N.C., 28770. A similar conference will be held at Glorieta Conference Center Aug. 25-29.

Conference leaders at Ridgecrest will include E. Eugene Greer, John D. Bloskas, Mr. and Mrs. Roy Thomas, Homer G. Lindsay, J. Roy Robinson, Forrest C. Feezor, Thomas E. Carter. Oliva Farmer will be the fellowship director.

Coming Events

May 2-4—Christian Career Conference, Camp Carson.

May 5-8—Central South Bible Conference, Belmont Heights Church, Nashville.

May 13—50th Anniversary Cooperative Program Prayer Breakfast, Cook Convention Center, Memphis.

May 13—Executive Board Meeting, Executive Board Building, Tennessee Baptist Convention, Brentwood.

May 15—Cooperative Program Celebration Rally, Belmont Heights Baptist Church, Nashville.

May 16-17—Sunday School Teachers at Camp Linden.

May 19-20—New Pastors Orientation Meeting, Executive Board Building, TBC, Brentwood.

May 23-24—Sunday School Teachers at Camp Carson.

May 29-30—Tennessee Religious Education Association, Henry Horton State Park, Chapel Hill.

May 30-31—Mentally Retarded Children and Their Teachers, Camp Carson.

Young People To Explore Denominational Work, May 2-4

Young people interested in exploring various denominational vocations will meet May 2-4 at Camp Carson for the 1975 Christian Career Conference. The event is sponsored by the Church Training Department of the Tennessee Baptist Convention.

Workshops and conferences, headed by leaders in the various fields, will be offered to the young people. Areas of study will include the pastoral ministry, education and music ministry, and missions and denominational work.

"We are trying to emphasize the importance of God's call into any vocation a young person chooses," Helen Kennedy, Church Training Department, TBC, said. "In high school, a young person is exposed to the study of numerous vocational opportunities. But rarely are they exposed to the possibility of denominational work." Kennedy emphasized that a young person, whether going into a secular or religious field of service, can go because God has led him there.

Other conferences will deal with talents, abilities, interests, and self. Representatives from Union University, Carson-Newman College, and Belmont College will present ideas for direction in preparing for college life.

Registration must be made through the Church Training Department, TBC.



The recent Youth Evangelism Conference, held at Vanderbilt Gymnasium, Nashville, drew thousands of young people from across the state. (Photo by David Keel)

Following Christ's Example

By Herschel H. Hobbs

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."—1 Peter 4:1

This picks up the idea of 3:18 about Christ suffering for sins. Since He paid such a price to save us from sin, we should follow his example in our own way in living apart from sin.

"Arm" means to take up arms to do battle. The middle (reflexive) voice in the imperative mode commands us to do it within ourselves. We should have the same mind or attitude toward sin that Christ has. "Hath ceased from sin" means that the practice of sinning no longer is the dominant factor in the Christian's life. So long as he is in the flesh he should strive to live by God's will and not in the fleshly passions which seek to dominate him.

Verse 3 lists the pagan sins which once dominated the readers before they became Christians. Some see this directed to Gentile Christians. But it is possible that Jewish Christians had formerly done these things also.

Verse 4 means that their former com-

panions in sin would think it strange the change which Christ had wrought in their lives. They will even blaspheme or speak insultingly against them. This suggests a form of persecution. But they should remain true to Christ, leaving the judgment of the blasphemers to Him.

The "dead" in verse 6 evidently refers to those who, while living, heard the gospel but rejected it. The purpose was that while evil men might judge the living Christians, they were to live for God in the spirit.

"The end of all things" (v. 7) refers to the end of the age. Jesus taught that his people were to expect His return at any time. The New Testament reflects the anticipation that He would come in their lifetime. All Christians should live thus. The fact that Christ did not return then does not mean that they were in error. They were obeying the Lord's words. However, the end of the age is in the Father's hands and by His timetable (Acts 1:7). The daily expectancy is an incentive to Christian living. We are to leave the end time with God, and be busy about the task He has given to us (Acts 1:8).

Devotional

Constant and Instant Prayer

By Mrs. Clyde Tilley

"Pray without ceasing." I Thess. 5:17

"Continue in prayer." Col. 4:2

"Pray always." Luke 21:36

How can one obey these commands? How can a Christian go about the daily tasks of life and experience constant prayer? Certainly these commands



Tilley

do not mean that to please God one must draw himself aside from life and spend all of his time on his knees. Even devout, secluded monks have found this to be an impossibility!

Certainly a part of the answer must be found in the life of the Christian who goes about performing the activities of the

day with an **attitude of prayer**—a relaxing openness to the leadership of the indwelling Christ at every moment, a sensitivity to the fact that each word that is spoken and each deed that is performed reflects upon the One to whom we belong.

But is this attitude of prayer all that is involved? Could it not be that God requires of the Christian "instant prayer" as well? When you pass someone on the street who is poor, or disabled, or old, or who has some other obvious need, have you ever said, "God bless that person in his need." Or when you read the evening newspaper or hear the TV newscast, do you pause to pray a prayer for help for those people around the world who are experiencing tragedy or a prayer of thanksgiving for the good things that have been accomplished?

Many Christians perform daily routine tasks that can sometimes be done with little mental effort, i.e., the housewife in her work, the factory worker on the assembly line, etc. As we work why not utter instant prayers for people we know?

A few months ago after I had undergone major throat surgery, a Christian friend, who works on a factory assembly line, said to me, "I prayed for you throughout the day while I worked." Could this be what the Bible means by the above commands?

Note: Mrs. Tilley attends Nashway Baptist Church in Jackson, where her husband is pastor. She is a Sunday School teacher with young adults.



Pulpit To Pew

By Jim Griffith

Often it is a blessing for the congregation that the average preacher does not try to sing as well as preach.

But as chance would have it, one Sunday morning a minister decided that he would also display his vocal talents before his congregation.

To the surprise of everyone, the preacher mounted the rostrum and offered a determined rendition of "How Great Thou Art."

With a minimum of mistakes and a maximum of effort, he had impressed—if not startled—his flock with his impromptu performance.

At the close of the service, he was greeting the people—some of whom made polite comments about his solo. But there was one dear old lady who said to him, "You certainly have a mellow voice."

The preacher felt pretty good about this, until he went to his dictionary to look up the word "mellow" which was defined as: "Ripe, overripe, and rotten."

NOTICE!

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.

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News-Journal of Tennessee Baptist Convention
Ralph E. Norton, Executive Secretary-Treasurer

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Woman's Missionary Union, Miami Beach Convention Center, June 8-9, 1975

Theme: One World, One Witness

Sunday Evening Joint Session with Pastors' Conference (North Hall), 7:00 p.m.

"One World, One Witness"—Samford University A Cappella Choir, L. Gene Black, Birmingham, Ala., director

Welcome—Mrs. R. L. Mathis, WMU president, Waco, Texas; and James L. Pleitz, Pastors' Conference president, Pensacola, Fla.

Welcome—Reubin Askew, Governor of Florida
Music—Congregation with Claude Rhea, Samford University, Birmingham, director.

Prayer

Solo—Aeimiko Iinuma, New York

Foreign Missionary Commissioning Service—Missionary Appointees and

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J. D. Hughey, secretary for Europe and the Middle East

Charles W. Bryan, secretary for Middle America and the Caribbean

R. Keith Parks, secretary for Southeast Asia

Louis R. Cobbs, secretary for missionary personnel

Meditation Music

Claude H. Rhea Jr. and Betty Sue Shepherd (associate professor of music, Samford), Birmingham, Ala.

Monday Morning Session (South Hall), 9:30 a.m.

"One World, One Witness," Samford University A Cappella Choir

Hymns, Congregation with Claude Rhea

"One World, One Woman's Witness," Kitty Blissett, US-2 missionary, Waterbury, Conn.

Business

Report of the Executive Secretary, Carolyn Weatherford

Election of Officers

Special Music, Aemiko Iinuma

Missionary Message, Dr. and Mrs. August Lovegren, Jordan

Meditation Music, Claude Rhea Jr. and Betty Sue Shepherd, Samford University

Monday Afternoon Session, 2:00 p.m.

"One World, One Witness," Samford University A Cappella Choir

Hymns, Congregation with Claude Rhea Jr.

"One World, One Woman's Witness," Mrs. Everett Deffine, Baptist Young Women director, Arizona WMU, Mesa, Ariz.

Prayer

Special Music, Aemiko Iinuma

"My World, My Witness," (Presentation of Christian Social Ministries, Home Mission Board) Paul Adkins, director, Christian Social Ministries Department, Home Mission Board

Theme Interpretation:

"My World Was," Ralph Fults, director, Vocational Services, Buckner Baptist Benevolences,

Dallas, Texas (on tape)

"My World Is,"

Ernest Ed Onley, Jr., director, Christian Social Ministries, Capital Association, Oklahoma City, Okla.

Mildred Blankenship, assistant director, Department of Christian Social Ministries, Home Mission Board, and

Mrs. M. V. Leininger, Jr., literacy resource person, Orlando, Fla.

Mr. and Mrs. James M. Palmer, US-2 missionaries, Phoenix, Ariz.

Clovis A. Brantley, associate director, Department of Christian Social Ministries, Home Mission Board, with

Mr. and Mrs. James M. Whitlow and Jeffery Paul, adoptive parents and child

"My World Will Be," Mary Edwards Renaker, Poet, Louisville, Ky., and John Claypool, pastor, Broadway Baptist Church, Fort Worth, Texas

Meditation Music, Claude Rhea Jr. and Betty Sue Shepherd

Monday Evening Session, 7:00 p.m.

"One World, One Witness," Samford University A Cappella Choir

Hymns

"One World, One Woman's Witness," Diana Moore, chaplain, Hanover School For Boys, Richmond, Va.

Prayer

Solo, Aemiko Iinuma

Cooperative Program Jubilee Featuring Dramatic

Monologues, R. Quinn Pugh, pastor, Calvary Baptist Church, Bel Air, Md., and Sheryl Churchill, Acteens director, Texas WMU, Dallas Chorus, Samford University A Cappella Choir Testimonies,

Porter Routh, executive secretary-treasurer, SBC Executive Committee

Baker J. Cauthen, executive secretary, Foreign Mission Board

George Sadler, former area secretary, Africa, Europe, Near East, Foreign Mission Board, Richmond, Va.

Arthur B. Rutledge, executive director-treasurer, Home Mission Board

Mrs. Genus Crenshaw, missionary, and Seminole Indians, Fort Lauderdale, Fla.

Jack E. Goldfarb, director of evangelism, First Baptist Church, Homestead, Fla.

A. D. Dawson, executive director, Gulf Stream Baptist Association, Miss.

Kwong Wah Lau, Chinese pastor, Miami, Fla.

Slavic and Haitian members, Central Baptist Church, Miami, Fla.

James H. Landes, executive secretary, Baptist General Convention of Texas, Dallas

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Executive Secretary—Carolyn Weatherford, Birmingham, Ala.

Southern Baptist Convention

40th Annual Pastors' Conference Miami Beach Convention Center

JUNE 8-9, 1975

Theme: "The High Calling of God"

Sunday Night Joint Session with Woman's Missionary Union

7:00 "One World, One Witness," Samford University A Cappella Choir

Welcome, Mrs. R. L. Mathis and James L. Pleitz

Solo, Aemiko Iinuma, New York

Foreign Missionary Commissioning Service, Baker James Cauthen and Foreign Mission Board staff.

Monday Morning Session

9:50 "The Pastor—Called of God," Bill Self, Atlanta, Ga.

10:15 "The Pastor—Preparation For Service," Charles Fuller, Roanoke, Va.

10:50 "The Pastor—A Teacher Rightly Dividing The Word of Truth," Russell Dilday, Atlanta, Ga.

11:30 "The Pastor As A Father and Husband," Mrs. Norman Vincent Peale, New York

Monday Afternoon Session

2:15 Testimony—"In All Thy Ways Acknowledge Him," Steve Davis, University of Oklahoma

2:30 "The Pastor As An Evangelist," Ralph Smith, Austin, Tex.

2:55 "The Pastor—A Man Under Command," Carl Bates, Charlotte, N.C.

3:10 "The Pastor—A Proclaimer of God's Word," W. A. Criswell, Dallas, Tex.

Monday Evening Session

7:10 "The Pastor—His Involvement In The Community," John Claypool, Fort Worth, Tex.

7:35 "A New Man in Christ Jesus," Charles Colson, McLean, Va.

8:05 "The Joys of Being A Pastor," James Monroe, Fort Walton Beach, Fla.

8:35 "The Pastor—The Rewards for Faithfulness," R. G. Lee, Memphis, Tenn.

President—James L. Pleitz, Pensacola, Fla.

Vice-President—Donald L. Dyer, Baton Rouge, La.

Secretary—Joe Bob Mizell, Tuscaloosa, Ala.

Music Director—Paul Royal, Pensacola, Fla.

Balancing Freedom And Responsibility

By James L. Sullivan

Baptists have adopted the congregational form of church government to protect the welfare of local congregations, and thus to defend the religious freedom of its members. However, in history a more aggravating problem still faced them. That concerned the way local churches would relate to each other. Should they compete, ignore each other, or find a way of cooperating so as to help each other have a world witness and impact for spiritual good? Discovering how this could be done historically was a much bigger problem than most people today realize.

Unless local churches worked together they suffered not only an unbearable loneliness in a misunderstanding and persecuting world, but they could find no way to carry out such injunctions as taking the gospel to "all men," "everywhere," and "the end of the age." But if they did work together, the question was "Could they keep the strong churches from dominating the weaker ones?" and "Would local churches lose their autonomy and thus compromise the liberties of their congregations as a result?"

Several systems emerged as Baptist churches were seeking a solution to this problem. Some efforts failed miserably. Others resulted in losses of certain individual liberties. Still others elicited cooperation of vast numbers of local churches in massive mission objectives with their religious liberties still intact.

One system of denominational administration to emerge was the independent local church idea which expresses itself today in Independent Baptist church movements. Feeling that the loss of some degree of their liberty was a price for cooperation, they chose to go it alone. In essence each local church was to be a denomination within itself. For awhile some of these churches seemed to thrive and prosper. Almost without exception, however, they would fade from the scene when some strong pastor would get old or die. Too, their works are woefully limited to what one congregation can do. Such was far short of the worldwide ministry required in Scripture. One church can promote missions by itself, but it cannot put on a worldwide mission program by

itself. Such a limited approach is obviously an extreme and handicapping one.

The opposite extreme in church administration was for churches to set up a super church with a world head, a controlling body, and a powerful human director. Under this system the buildings would be centrally owned, funds would be centrally managed, and programs would be centrally developed and promoted. Even the pastors would be centrally assigned without local churches being consulted as to who their spiritual leaders would be. Such an approach was rejected by Baptists because it would grind human liberties to powder, destroy the creativity of persons and congregations, and stifle initiative in many other ways. Inertia would often result. There would be varying degrees of controls over local congregations. Some denominational systems have been more extreme than others, but the hierarchal base is the pattern from which lesser control systems have emerged.

There is yet another approach. It is one which certain Baptists have practiced, but it, too, has extreme limitations. It is a system in which the denomination operates separate and apart from the local churches. It is done so the local churches would not be required to engage in united actions. This is usually referred to as the "society system." Under the plan Baptist colleges have self-perpetuating boards and the various institutions would be set up where they would be supported by the persons who would make the contributions to carry on the work assigned to that board, agency, or institution. While this is a system with certain advantages in which institutions can be more easily born, the system in time tends to create situations in which those institutions can be separated from the people. They then lose their denominational identity. The witness they then give is quite different from the original purposes that brought that board or agency into being.

The Southern Baptist approach is for churches to work together to elicit support and cooperation from the many local autonomous congregations to carry on a worldwide work of missions, education, and charity. The Southern Baptist Convention is not made up of churches. Rather, it is made up of messengers from the churches. This is to keep the Convention from becoming a super church with controlling powers over local congregations. The Convention does not control the churches. Under our system local trustee groups are elected by the Convention to operate those institutions and agencies

'Baptist Standard', Largest State Paper, Changes Location

DALLAS—The 'Baptist Standard', largest of the Southern Baptist state papers, was to move April 17 and 18 to its new building, which also will house the company which prints the paper.

The Standard's new location is in a business park near the Dallas city limits and just off the turnpike to Fort Worth. Cost of the facilities is \$1.2 million. The 35-000-square foot building is on a four-acre tract at one of the highest elevations in the Dallas area. Most of the 'Standard' offices overlook the city's business district. Two-thirds of the building is occupied by Southwest Offset Inc., printers of the 'Baptist Standard', who also do commercial work.

The 'Standard', with a weekly circulation of 373,000, has the first building in its 87-year history designed for its own operations and that of its printer, according to its editor, John Hurt.

The 'Baptist Standard' had been located for 25 years on the edge of the Dallas business district. Its new address is 2343 Lone Star Drive (P.O. Box 6330), Dallas, 75222. (BP)

Cooperative Program Testimony

"The idea of the Cooperative Program had to be God's gift to Southern Baptists. It is a genius method of joining hands with the total Baptist family sharing Christ with the whole world.

"The Cooperative Program gives me personal gratification because I feel that I'm touching every human need of our world. No greater joy could come to any man than to realize that God is working through him, in his giving, to redeem a lost world."

Jaroy Weber, Pastor and
SBC President
Lubbock, Texas

which the Convention feels are necessary to help the churches do the job they are to do. At the same time provisions are made for such cooperation. No church is ever coerced. Any time there might be a violation of conscience a person or a congregation could simply decline to cooperate in that project about which they had such intense feelings. This has proved to be the best balance between freedom and responsibility ever devised. It keeps the churches free. At the same time it provides a vehicle by which thousands of churches can cooperate to do a worldwide work which could not be done without such a method.

History has validated the convictions of our fathers. The best way of doing the work is God's way as free men worship God according to the dictates of their own consciences and work for causes on their hearts, supporting them with gifts through their local churches.

Note: Sullivan is the immediate past president of the Baptist Sunday School Board of the Southern Baptist Convention and author of a recently published book, "Ropes of Sand with Strength of Steel." He prepared these at the request of the Southern Baptist Press Association. There are four other articles in this series of six articles scheduled for publication in the BAPTIST AND REFLECTOR.

Elizabethton Lady, 92, Bakes Bread For Lord's Supper

By Bobbie Durham

The year was 1883. Chester A. Arthur was President of the United States. Three new railroads were in their infancy: the

Northern Pacific, Southern Pacific, and Santa Fe, inching their way across the country completing the line from the Mississippi Valley to the Pacific Coast. On March 7 of that year near the small North Carolina town of Lenoir, Addie Moore was born.

In 1904 the Tennessee Baptist Convention held its 30th session with the

Centennial Baptist Church of Knoxville. It was a year of "unprecedented progress and results" for the convention. Gifts from Tennessee Baptists totaled \$15,737 for foreign missions, \$11,070 for home missions, and \$11,820 for state missions. That same year Addie Moore moved to Tennessee and joined the First Baptist Church of Elizabethton. Two years later she married George Lacy, who served as a deacon and Sunday School teacher.

Addie Moore Lacy was a faithful member of her church. In 1935, while Franklin Delano Roosevelt was busy delivering his New Deal to the American people, Mrs. Lacy was accepting the request of the church to be responsible for baking and delivering the unleavened bread for the Lord's Supper observance. At the time, it seemed like a small task, but it is an honor which she has now held for more than four decades. For over 40 years, she has honored her Lord and served her church by being responsible for the preparation of this observance. For many years she also served as chairman of the Lord's Supper Committee and supplied the grape juice from her own grape vines. After the death of her husband in 1939, she remained active in her assignment.

Six pastors have witnessed the faithfulness of Mrs. Lacy, now 92 years of age. She has served under C. L. Bowden (1930-38); V. Floyd Starke (1939-46); William Taggart Jr. (1946-51); Herman Cobb (1952-57); Wilford Lee (1957-67); and the present pastor, William Swafford (1967-). "Mrs. Lacy has been a constant reminder to me that service to Christ, to the church, and to others is not dependent on age," Swafford commented. "Responsibility to the kingdom knows no retirement. She has also reminded me that God can take whatever talents we have and use them to His glory."

It is not a lack of appreciation that has kept her fellow church members from offering periodic praise. Rather it is probably her meek attitude and their complete dependence upon her task and a sure expectation that she would continue to perform it with her customary effectiveness. That effectiveness has come from practice and from the teachings of a mother who, having baked the bread for the little church in North Carolina, taught Addie. Mrs. Lacy revealed that she uses sweet milk, salt, water, flour and Crisco in her preparation. After mixing the ingredients (for the nearly 1000 church members) she cuts the dough into quarter-inch squares and bakes it in a 225-degree oven without browning it.

"I just love doing this for my church," she told **Baptist And Reflector**. "It is a great satisfaction to me now because I can't do much else in an active way."

She does not want, nor has she received, continual praise for her efforts during these months and years. But she would prefer the commendation of Christ when she meets Him and He rewards her with, "Well done thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many." (Matt. 25:21)

Her loving service will certainly be recognized when she meets her Maker.

50 Summer Missionaries Will Go To 23 Countries

RICHMOND, Va.—Fifty college students will have the chance to share firsthand in Christian work around the world as they go as summer missionaries to 23 countries.

The students, jointly sponsored by the state Baptist Student Unions and the Southern Baptist Foreign Mission Board, met here recently to learn what to expect from their summer abroad.

Representing 45 colleges and professional schools in 17 states, the students were briefed on the country in which they would be working and the jobs they would perform.

The Texas Baptist Student Union, with nine students present, had the largest representation, with Mississippi and South Carolina close behind with five each.

The largest delegation will be going to Europe and the Middle East, and Israel is the single country which will host the most students. Eight will go there.

Each state BSU pays the overseas travel expenses of the students it sends. The Baptist mission in the host country will provide food, lodging and work-related transportation. The student serves without salary.

The board receives job requests from the overseas missions and forwards these to National Student Ministries in Nashville, Tenn., which coordinates the requests, working with each state in assigning the specific job requests. The state BSUs are responsible for selecting students to fill the jobs.

During the opening session, Baker J. Cauthen, board executive secretary, welcomed the students.



Mrs. Lacy



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Why Are We Afraid To Indoctrinate Our Children?

By Melvid Hogan

THEY swept into Houston like a storm during the summer of 1973. They came in families, almost 28,000 persons, gathering for their religious convention. The Astrodome, a few blocks from my house, was filled to overflowing.

Following a few days of mass meetings, the multitude broke up and scattered into our city. In groups, families and pairs, they went from door to door in our neighborhoods. They handed out free literature; they verbally publicized their beliefs and doctrine.

One family of parents with a little boy alighted from their shiny car at the curb in front of my home. I cut off the lawn mower motor and strolled across the yard to meet them, to head them off before they rang the doorbell.

The two adults, both immaculately groomed, smiled as I approached them. Their little boy—he couldn't have been over eight years old—darted in front and eagerly handed me a pamphlet.

"Well, young man," I said appreciatively, "what do **you** believe?"

His response was swift as he looked me straight in the eye.

"I don't believe in saluting the flag, I don't believe in singing the national anthem, I don't believe in singing songs with the word 'America' in it . . ." he clipped them off, unblinking, expounding his beliefs.

My head lifted sharply. The boy's parents were nodding, smiling at me. They were proud of their son's doctrinal expertise. They didn't have to explain that somewhere within that shaggy-haired, barefoot, dungaree-clad child was a heart of pure gold. Their boy was dressed "neat as a pin," was physically and mentally confident.

His beliefs may have been shocking, but the little boy was presenting them with conviction and he made a good visible image.

Have Southern Baptists gone stone-crazy? Why are we so cowardly and negligent in teaching our youth **our** doctrinal beliefs? Why isn't it a way of life for us to say: "These truths about God, the Bible, the denomination and a Baptist church—you should know"!

Why can't we balance off "No, there's no dress code in the Bible" with "A Christian should think different, act different, and, yes, look different than the grotesque-countenanced, faddistic shabbiness of a depraved world"?

But I mention "image" only in passing.

Note: The above article is reprinted from the BAPTIST STANDARD, the state Baptist paper of Texas. The author is a deacon in Rice Temple Church, Houston.

My theme of emphasis is: if we truthfully believe that we have a **better** interpretation of scriptural truths, why do we hesitate to teach the history and the "reasons for our distinctive beliefs" to our most priceless possession—our children?

Let's be honest: We hint at our distinctives, we touch on our beliefs, we dole out Bible knowledge in bits and fragments. Then too often, we leave our young people along with their value assemblages, quite often confused, and all because we were afraid to be specific in teaching them why they are attending a Baptist church instead of some other church with a steeple.

We wouldn't be as careless with our flower beds. Who would think of planting precious seeds and never giving them another thought during the growing season? Who would be surprised to find the bed choked up with weeds, stunting the potential of the struggling flowers?

Why can't we begin a continuous training program designed to indoctrinate our youth, a program that is tied on and harmonized with all our excellent church educational programs?

Why couldn't such a program be a cooperative effort between home and church; simple, specific, a to-the-point guideline by which a parent could measure his own child's "knowledge progress?"

Why shouldn't a Baptist parent, for example, be able to say that by the time his child is at the age of eight, 12, or 14, he should know thus and so about the Bible, his denomination and a New Testament church—and his relationship to all three?

Too long have we cringed with guilt-ridden, spineless terror when a random voice said: "Denominationalism is bad, indoctrination violates our children's 'freedom,' the church is not the only place to serve God," etc.

Shall we always permit the malcontented, offbeat, shrilling voices from the woodwork to determine the quality of our youth indoctrination program or rather, the lack of it?

No Baptist with one ounce of sense should ever confuse loyalty to the denomination or local church with loyalty to Christ. These structured, spiritual organizations are only vehicles through which we can **better** serve and demonstrate our loyalty to Christ; and our youth should be taught this truth with emphasis in home and church.

An American should be no less sensitive to the needs of the world just because he is loyal to his country. But show me a person who is not partial to his hometown team and I'll show you a poor citizen.

And show me a parent who is not more concerned over his own children than the

family down the street and I'll show you an irresponsible, sorry adult.

The whole world is indoctrinating our children. It is being pretty specific about it, and it is doing it with insidious "gusto."

Yes, we can flip the knob, throw the newspaper in the wastebasket, tear down the billboards, take our children out of public school; but there is a limit to protective insulation from life.

How much better would it be for us Southern Baptists to give our youth a good, solid faith and conviction handle to get a grip on during their formative years. How much better would it be to make a bigger effort to equip our children mentally, spiritually and psychologically to face this world of vertigo-producing events.

I would be interested in hearing from any pastor who has been working on or experimenting with a youth Bible knowledge cross-check, and an indoctrination program. I believe that is the proper place for such an effort to begin—within the local church.

As for the sensitive souls who fear an improved Bible teaching-indoctrination program because of a resultant Pharisaic mentality print-out, let me allay your fears.

It is a problem to slow down an average Baptist child long enough these days to give him another vitamin pill!!

Laughs

"Did you tell that photographer you didn't want your picture taken?" he was asked.

"Yes," he answered.

"Did he take offense?"

"No, he said he didn't blame me."

* * *

A woman stepped up to the bank teller and requested him to cash a check.

"Endorse it, please," said the teller.

She was puzzled. "My husband is out of town. He mailed the check to me."

"Oh," replied the teller understandingly, "just sign the back of the check so your husband will know you received the money."

She used the pen on the counter and handed the check to the teller. It was endorsed, **Your loving wife, Sophia.**

* * *

A young husband arrived home and found his wife in tears.

"I've had a terrible day," she told him. "The baby cut his first tooth and a little later he took his first step and fell and knocked out his tooth. Then he said his first word, and you should have heard it!"

The Steadfast Love Of God

By John H. Tullock, Chmn., Dept. of Religion and Philosophy,
Belmont College, Nashville

Bible Material:

Lesson Text: Isaiah 55:1-9

This passage, called "the Great Invitation" by many expositors, is a hymn of triumph sung by the ancient prophet to encourage a discouraged people, exiled, despondent and far from home. To the people he has said, "Don't look back at the tragedies of the past, don't be burdened with the weight of the present but look up—you are the children of the Creator of the ends of the earth Who is preparing a highway in the desert for you to take you back home. Lift up your heads, redemption is coming!"

Come And Dine 55:1-2

One who has followed a mule through long rows of corn on a hot summer morning, one who has worked in the heat of the foundry with perspiration soaking his clothes, or one who has had to put on a roof in the heat of summer can appreciate the prophet's figure of speech here when he calls for the thirsty to come drink the cooling waters. One who has known the pinch of poverty, one who has looked into a restaurant window at people eating when he had no money with which to buy food for himself, or one who has watched with envy a boyhood chum lick a nice gooey ice cream cone when he could not buy one, can appreciate the invitation "He that has no money, come buy and eat! God is calling His people to a banquet—not of water that only satisfies a thirst that soon returns or of bread that has to be eaten over and over. Instead, it is as Jesus said to the woman of Samaria, "The water that I shall give him will become in him a spring of water welling up to eternal life" (Jn. 4:14 RSV). It is in God that life is filled with meaning, labor becomes productive and the deepest hungerings of man are satisfied.

Listen And Live 55:3-5

Israel's hope for life is following the will of God. She can only know that will if she listens to what He has to say to her. She is reminded that He has made an everlasting covenant with David who in his day was the leader and spokesman for the people (v. 4). Now the nation has an even greater challenge to proclaim His name to the nations for He has given the responsibility to shine "as a light to the nations, that my salvation may reach to the ends of the earth." (Isa. 49:6 RSV) Israel's faithful proclamation of the name of the "Holy One of Israel" will cause nations to turn to them for the life that He can give (v. 5).

Seek And Be Saved 55:6-9

Verses 6-9 issue a call to repentance before the opportune moment passes (v. 6). The wicked and unrighteous man is pictured as going in his own self-willed way, filling his mind with thoughts of rebellion against God. But God, through the prophet, calls to him to turn around and return to God Who, as a loving Father, will have compassion on his straying son. Though he has sinned greatly, the loving God will abundantly pardon (v. 7).

The basis for believing that God will receive sinners is that, while man is created in God's image, he does not possess the moral perfection of God. Where man would be harsh and vindictive against even a repentant sinner, God does not act vindictively. Rather, His justice is tempered by His mercy. His wrath is in the service of His love. Thus the ways and thoughts of God are as high above the ways and thoughts of man as the heavens are above the earth (vs. 8, 9).

The great invitation is still open. The Christian still is under obligation to proclaim it to the nations of the world. God help us yet, lest we forget.

Annuity Board Gives Refunds

DALLAS—Agencies of Baptist state conventions and the Southern Baptist Convention have received refunds totaling \$650,000 on premiums paid for life, disability, and health insurance for their employees.

Gene P. Daniel, Dallas, vice president for development among agencies for the SBC Annuity Board, said refunds amount to about 10 percent of total premiums agencies paid between July 1973 and July 1974.

"This was the largest total refund paid in the five years refunds have been granted," Daniel added.

Not all of the 125 agencies received refunds, Daniel reported. Some had deficits remaining from heavy claims recorded in past years, and their "refund" merely reduced the size of their deficit.

"Refunds are based on the amount of claims made on the three categories of insurance," he explained. "During the 12-month period involved, the ratio of claims made against total premium paid was the smallest for the five years."

Credentials

By James M. Gregg, Executive Director

I recently read about a Dr. Barnardo, who many years ago operated an orphanage. He told of a shivering boy in ragged clothing who came to his door for food and lodging. Just to see what the lad would say, the kindly director asked, "What are your credentials?" The youngster replied, "Credentials? I ain't got none! If these here rags ain't credentials enough, I don't know what is!" Of course he was admitted.

The only credentials we require in admitting children are their needs. We receive them regardless of race or religion. I am always amazed that they respond so quickly and favorably to the TLC (tender loving care) of Christian houseparents and other staff workers. You make this possible. Thank you, Tennessee Baptists. Please pray for the children and give through your church during Christian Home Week, May 4-11, for the Children's Homes Mother's Day Offering.

Kentucky Baptists Open New Hospital

A new hospital to cost more than \$16.5-million, being built by Kentucky Baptists, has accepted its first patients.

The six-story Baptist Hospital East, to eventually house 253 patients, is starting with 121 beds and will add units until September when the hospital is expected to be operating at full capacity.

The new hospital is part of The Louisville Baptist Hospitals (LBH) and is one of four owned and operated by Kentucky Baptists through Baptist Hospitals, Inc.

Centurymen Auditions Set At Ridgecrest, Glorieta

Auditions for membership in The Centurymen are scheduled from 2-5 p.m., June 24, at Ridgecrest, and at the same time July 15 at Glorieta.

The Centurymen is a men's chorus composed of ministers of music from churches throughout the Southern Baptist Convention. It is sponsored by the Southern Baptist Radio and Television Commission.

The group records annually in Nashville and has appeared on Commission-sponsored programs on national radio and television. The Centurymen are featured on "Night-song," the Radio and Television Commission's late-night music program aired on 50 radio stations across the country.

Openings are available immediately for qualified first tenors and basses.

Membership information and an audition application may be secured from J. Malcolm Edwards, Radio and Television Commission, 6350 West Freeway, Fort Worth, Texas 76116.

Our People and Our Churches . . .

PEOPLE . . .

W. R. Vestal, pastor of Carthage First Church from 1957-63, died earlier this month in Searcy, Arkansas. He had lived there since his retirement from the Carthage church. His widow survives him.

Mr. and Mrs. Dwight Bass, members of the South Harriman Church in Harriman, have surrendered their lives to full-time service as missionaries. They plan to enter Southern Baptist Theological Seminary. **Bob Shipe** is their pastor.

Clinton First Church ordained **B. Clark Morris** and **Von Carpenter** as deacons recently. **Hayward Highfill** is pastor.

Mr. and Mrs. Walter G. Farrar were honored at a reception for their 50th wedding anniversary at the Woodmont Church in Nashville recently. The couple was honored by the presence of all their children and their pastor, **Bill Sherman**. They have been members at Woodmont since 1946.

South Harriman Church, Harriman, will license **Larry Hamm**, music director at the church, to the gospel ministry. **Bob Shipe** is pastor.

Leon Mitchell, minister of recreation, Memphis First Church, has been selected to serve as a conference leader at the 1975 Summer Youth Ministers' Lab, April 25-27, at Southwestern Baptist Theological Seminary. The meeting is designed to give information to prospective and veteran youth workers, especially those with summer youth ministries. **Mitchell** will serve with five other consultants in the venture.

A reception was given for the 50th wedding anniversary of **Mr. and Mrs. R. B. O'Dell** at Maryville First Church last week. **Rondie O'Dell** and the former **Maxie Williams** were married at Mt. Olive Church, Knox County Association, on April 9, 1925. The reception was given by the couple's daughters, **Mrs. Cecil Lewis** and **Mrs. Doran**

LEADERSHIP CHANGES . . .

Loudon First Church, Loudon County Association, has called **Nelson W. Turner** of Madison, as minister of music and youth. **Turner** is already on the new field. **M. W. Bodlien** is pastor.



Tubbs

Fred Tubbs is the new pastor at Oak Grove Church, Big Hatchie Association. **Tubbs** graduated from Union University in 1971 and Southwestern Baptist Theological Seminary in 1974. He comes to the position from the Rehoboth Church in Fort Worth, Tex.

Wayne Markham resigned from the Rocky Hill Church in Knoxville to accept the call as pastor of the Edgemont Church in Edgemont, S.D.

P. J. Scott, pastor of the Jolley Springs Church, Dresden, for nearly six years, has resigned and accepted the call of First Church, Olive Branch, Miss. His ministry began there April 6. **Scott** is a graduate of the University of Tennessee at Martin, where he received the B.S. degree and the M.S. degree. He is the son of **Mr. and Mrs. Pat Scott** of New Albany.

Dan Stroud is the new associate pastor and school principal at Jackson Avenue Church in Memphis. He comes to the position from Sautee, Ga., where he served as a pastor and school principal. He is a graduate of William Carey College and Delta State University.

Yelton, J. William Harbin is pastor at the church.

At a recent meeting of the National Alumni Advisory Council of Southern Baptist Theological Seminary, **David Q. Byrd**, pastor of the West Jackson Church in Jackson, was selected as one of three alumni of the year for 1975 from the seminary. The selection was made from 200 alumni whose names were presented. Awards will be presented at a nationwide alumni luncheon in Miami Beach during the Southern Baptist Convention.

Bill Taylor, minister of education at the West Jackson Church in Jackson, suffered a heart attack during the Church Training hour April 6. He was in the Intensive Care Unit of Jackson-Madison Hospital for several days, but is now in a private room. He is progressing satisfactorily, according to reports.

REVIVALS . . .

Rocky Valley Church, Lebanon, was led in revival by **Glenn Grubbs** of Maryville. **Fred Vanhook**, Immanuel Church, Lebanon, led the singing. There were 10 professions of faith and several rededications. **James W. Clapp** is pastor at Rocky Valley.

Smyrna Church, Evensville, was led in revival by **John M. Smith** from the Galilee Church in Knox County Association. Singing was led by **Zane Fairchild**. There were four rededications, one profession of faith, and two additions by letter. **J. B. Crisp** is pastor.

Carson-Newman College students **Marla Allen**, **Shelton Miles**, and **Bill Bridges** led revival services for the Mt. Lebanon Church in Maryville recently. **Eugene Leamon**, pastor, reported 13 professions of faith, two additions by letter, and numerous rededications.

Laneview Church, Trenton, Gibson Association, had 10 professions of faith and one addition by statement during its revival. **Ernest Mayo** was the evangelist, and **W. H. DePriest** is pastor.

John Huffman, pastor of First Church, Mayfield, Ky., was the evangelist for revival services at Gallaway First Church. There were 19 professions of faith, six additions by letter, and five rededications. **Tom Johnson** is pastor.

John Holland led in revival services at John Sevier Church, Knox County Association. There were eight professions of faith and one addition by letter. The Harrison-Chilhowee youth group closed the service. **Ted Huckaby** is pastor.

CHURCHES . . .

The Smyrna Church, Evensville, Tennessee Valley Association, has completed an addition on the front of the church, remodeled the auditorium, installed a baptistry, and purchased an organ and piano. New pews are on order. **J. B. Crisp** is pastor.

Southeast Church, Concord Association, has purchased 10 acres of land on the Brinkley Road. According to Pastor **Archie King**, the church has long-range plans for new work in that area.

The new building of the Frawley Church, Chattanooga, was dedicated in special services recently. The building was completed and paid for by tithes and offerings and is debt free, except for the pews. The church was organized in 1960 with 57 charter members. **Gurney Beard** is pastor.

Southwest Baptist College is seeking applicants for head basketball coach. College enrollment is near 1300, plus a winning tradition. Send inquiries to: Athletic Department, Box 244, Bolivar, Mo. 65613.

Central South Bible Conference To Be Held May 5-8

Sessions of the 1975 Central South Bible Conference will begin Monday evening at 7:00, at the Belmont Heights Church in Nashville, according to Wendell Price, state Sunday School director. Morning sessions will begin at 8:30, and afternoon sessions begin at 1:30, May 5-8, at the same location.

Sponsored jointly by the Baptist Sunday School Board and the Tennessee Baptist Convention, the conference will consist of a thorough study of the Bible led by 24 Bible scholars from throughout the Southern Baptist Convention.

Registration is based on both the church plan and individual basis. Churches are asked to participate in the church plan on the basis of Sunday School enrollment: 1-150 (\$100); 151-350 (\$150); and 351-up (\$200). Individuals may register at a cost of \$10.

Conferences and leaders are as follows:

Morning Conferences

- Isaiah
H. Leo Eddleman
- Mark
Gene Garrison
- Acts
William A. Fallis
- Romans
William L. Bennett
- Corinthians
David Q. Byrd
- Galatians
J. Ralph McIntyre
- Thessalonians
George R. Beasley-Murray

Afternoon Conferences

- Timothy
Herbert Conway Gabhart
- Hebrews
Miles L. Seaborn Jr.
- "The Bible: God's Authoritative Word"
Bill Tisdale
- "Prayer and Discipleship"
Evelyn Christenson
- "Dominant Themes of the Bible"
Dale Moody
- "The Bible: God's Perspective"
John Howell

Evening Adult Conferences

- Isaiah
H. Leo Eddleman
- Mark
Gene Garrison
- Acts
William A. Fallis
- Romans
William L. Bennett
- Corinthians
David Q. Byrd
- Galatians
J. Ralph McIntyre
- Thessalonians
George R. Beasley-Murray
- Timothy
Herbert Conway Gabhart
- Hebrews
Miles L. Seaborn Jr.
- "The Bible: God's Authoritative Word"
Bill Tisdale
- "Prayer and Discipleship"
Evelyn Christenson
- "Dominant Themes of the Bible"
Dale Moody
- "The Bible: God's Perspective"
John Howell

Youth (12-17) Conferences

- Isaiah
Bruce Coyle
- Mark
William Bruster
- John
Fred Witty
- Acts
Donald Glenn Bouldin
- Romans
Clifton Dillard Alexander
- Corinthians
Johnnie Godwin
- Galatians
Jack McEwen
- Thessalonians
Richard Allison
- Timothy
James Austin
- Hebrews
Robert Lee Bender
- "Prayer and Discipleship"
Mrs. Michael L. Prowse
- "Dominant Themes of the Bible"
William L. Palmer
- "The Family: God's Perspective"
Harry N. Hollis, Jr.

REGISTRATION

CHURCH PLAN

S.S. 1- 150 cost \$100.

S.S. 151-350\$150.

S.S. 351-up\$200.

INDIVIDUAL PLAN

Cost\$ 10.

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Address _____

City _____ Zip _____

Church _____

Mail with check to:

CENTRAL SOUTH BIBLE CONFERENCE, Box 347, Brentwood, Tenn. 37027

Belmont To Host Science Academy

Belmont College will host the annual spring meeting of the Collegiate division of the Tennessee Academy of Science, middle Tennessee region, Apr. 26, college officials have announced.

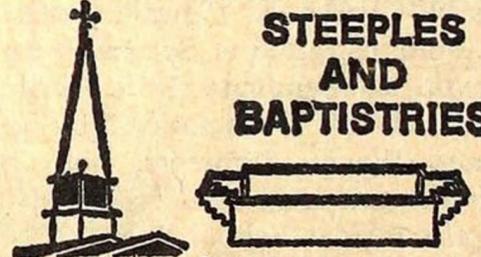
Joseph H. Hamilton, professor of physics at Vanderbilt University, will deliver the principal address at a 12:30 luncheon in the college dining hall. His subject is "Probing New Frontiers in Physics and Chemistry with Energetic Heavy Ions."

Earlier, registration for the meeting is scheduled at 9 a.m. in Hitch Science Center. A presentation of papers is set from 10 a.m. until noon, to be followed by a brief business session. The luncheon address is the concluding event of the day's activities.

Papers scheduled to be presented will deal with original research and will be presented by students from colleges and universities in the middle Tennessee area. They will focus on any area of science, including agriculture, astronomy, biology, chemistry, engineering, mathematics, physics, and psychology.

W. David Driskill, associate professor of physics at Belmont, is coordinating activities for the meeting.

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RE Association To Meet In Miami Beach, June 8-9

MIAMI BEACH—Religious educators from across the Southern Baptist Convention will gather at the Hotel Seville here, June 8-9, for the annual meeting of the Southern Baptist Religious Education Association.

Sessions, which precede the annual Southern Baptist Convention (SBC) meeting in Miami Beach, will begin at 6:45 p.m., Sunday, June 8, and conclude on June 9, after an 8:45 a.m. session, a 12:30 luncheon and a 6:45 p.m. session.

Program personnel will relate to the theme: "Religious Education: Our Profession."

Sunday night, Cliff Elkins, minister of education-administration for University Baptist Church in Fort Worth, Tex., will speak on "Women in Religious Education," and Ralph C. Atkinson Jr., dean of the School of Religious Education at the Southern Baptist Theological Seminary in Louisville, will discuss "The Anatomy of a Professional Association."

Monday morning will feature a president's address by Charles A. Tidwell, professor of church administration at Southwestern Baptist Theological Seminary, Fort Worth. Also featured will be presentations by Morton Rose and Wayne Summers, both of the Church Services and Materials division of the Baptist Sunday School Board, Nashville; Robert A. Dowdy of the Sunday School Board's Broadman trade sales; Robert E. Bingham, director of the Program Services Section, Southern Baptist Home Mission Board in Atlanta; and William G. Caldwell of the Sunday School Board Church Training Department; Bryant Cummings, secretary, Sunday School Department, Mississippi Baptist Convention, Jackson; Robert Woolley, secretary, Church Music Department, Missouri Baptist Convention, Jefferson City; and Weston Hook, minister of music and education for Emmanuel Baptist Church, Tucson, Ariz.

W. L. Howse II, retired education division director for the Baptist Sunday School Board and presently working with the Southern Baptist Foreign Mission Board, and Keener Pharr, director of the education division,

Florida Baptist Convention, Jacksonville, will present "Reflections About Our Profession," at the 12:30 luncheon in the Sans Souci Hotel in Miami Beach.

Monday night will feature James G. Harris, the pastor of University Baptist Church in Fort Worth; Jerry C. Wolverton, supervisor of the Promotion Section, Sunday School Board; Jack D. Terry, dean of the School of Religious Education at Southwestern Seminary; and Russell Noel, minister of administration for First Baptist Church, Tulsa, Okla.

Jay Durham, director of the Department of Audiovisuals at the Home Mission Board, will deliver a presentation on "Moods in Multiple Media" at each of the sessions.

Program personnel for the conference will be available for discussion during "Explo '75-'76," a time of consultation and interpretation of the various programs and services provided the local church. It will be held 2-5 p.m., Sunday, June 8, in the Alhambra West Room of the Seville Hotel.

Thailand Missionaries Baptize Ex-Lepers

CHANTHABURI, Thailand—"I've lived 47 years, but today I have a chance to start life over," said Aunt Boot, a former leprosy patient.

She was one of four baptized as the first fruits of Baptist work in this far southeast province. She first heard about Christ at Bangkla Baptist Hospital, where she went for treatment of incipient leprosy over a year ago.

Now her husband, An, also believes, and joined her in baptism. The pond used for the ceremony was on his plantation where over 100 people help him grow rubber and rambutans and durians (Southeast Asian fruits).

Yai, a young man from a neighboring plantation and another former Bangkla leprosy patient, was also baptized, along with Mrs. Amporn, who heard about Christ from a neighbor who was cured of leprosy at Bangkla. Two believers from Rayong, a church 70 miles away, came for baptism.

Full-time work at Chanthaburi began in October when Southern Baptist missionaries Mr. and Mrs. Ronald C. Hill moved here, after two years of following up contacts at Bangkla Baptist Hospital with monthly visits.

SBC Registration Cards Available

Those who will be messengers from their churches to the Southern Baptist Convention must have registration cards signed by the moderator of the church that elects them messengers. Send your requests to Program Services, Tennessee Baptist Convention, P.O. Box 347, Brentwood, Tenn. 37027. No church may have more than 10 messengers.

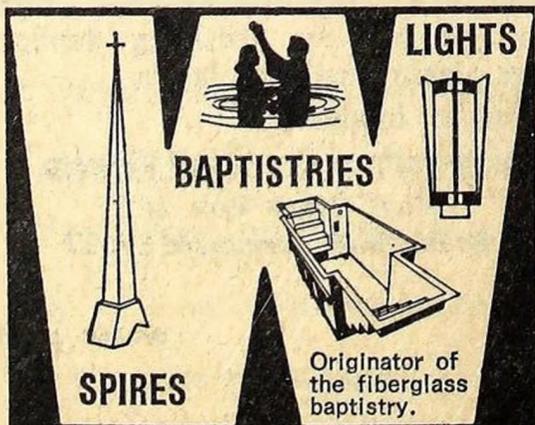
Central-South Bible Conference Nashville, Tennessee May 5-8, 1975

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Home Mission Board Meeting Reflects Bright Economics

ATLANTA—Lauding Southern Baptists for their commitment to missions support, Arthur B. Rutledge told Southern Baptist Home Mission Board directors that first reports on the 1975 Annie Armstrong Easter Offering for home missions are up almost 50 percent and the SBC's Cooperative Program unified budget has shown an 8.41 percent increase for the first six months of the fiscal year.

Rutledge, the board's executive director-treasurer, told the April meeting of the executive committee of the directors that it was too early to indicate a trend, but that initial receipts for the Annie Armstrong offering through April 10 had totaled \$374,000, compared with \$248,000 to date a year ago.

Goal for the 1975 offering is \$8.5 million. Southern Baptists contributed some \$8.3 million in 1974, an all-time record for the annual offering for home missions which provides almost half of the board's operating budget. Most of the other half comes from the Cooperative Program.

"During these difficult months in the economy these reports are extremely encouraging," Rutledge said. He said he considered the giving during the last few months "remarkable" in light of economic trends.

In another economic bright spot, the directors' church loans committee announced partial lifting of a moratorium on the processing of new loan applications "since the economy has stabilized somewhat." The moratorium was imposed last October "until such time as the economy stabilized."

New loans will now be considered for amounts not exceeding \$125,000, instead of the usual \$175,000, and emphasis will be given to processing loans to churches in the newer state conventions.

The only cloud in the otherwise bright economic picture was the necessity of a special grant of \$5,000 to the Baptist State Convention of Michigan to help meet obligations in the face of a sharp decline in receipts. The state has been hard hit by the decline in the automobile industry.

In other action the directors approved the employment of three new staff members and the appointments of five missionaries, 19 missionary associates and 21 US-2 missionaries.

The staff members are James W. Nelson, director of the division of missions in the New Mexico Baptist Convention, to serve as director of the department of rural-urban missions in the division of associational missions; Roy Edgemon, missionary to Japan, to be director of evangelism development; and E. Carlisle Driggers, pastor of Calvary Baptist Church, Morgantown, W. Va., to be associate director of the depart-

ment of cooperative ministries with National Baptists. Driggers is a graduate of Carson-Newman College.

Missionaries appointed were Mrs. Jerry Baker, who will serve with her husband as missionary to the deaf in California; Mr. and Mrs. Thomas A. Storrie, who will serve as missionaries to the deaf in Florida; and Mr. and Mrs. Tjoen An Thio, natives of Indonesia, shifted from missionary associate status to work among Indonesians in San Francisco. (BP)

Bible Puzzle Page

Answers On Page 13

1	2	3		4	5	6	7		8	9	10	11
12				13					14			
15			16						17			
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20	21	22				23	24					
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48					49					50		
51					52					53		

ACROSS

- 1 O.T. book: abbr.
- 4 The wise men
- 8 American writer
- 12 He warred with Baasha (1 Ki. 15:16)
- 13 At another time
- 14 Moon valley
- 15 "supply of the — —" (Phil. 1)
- 18 Among
- 19 "— my heart" (Psa. 86)
- 20 In him all die (1 Cor. 15:22; poss.)
- 23 Kind of house (Jer. 22:14)
- 25 Feminine name
- 26 "and rent him —" (Mark 9)
- 27 Encountered
- 30 Receiver of wages (John 4:36; 3 words)
- 33 He was wicked (Gen. 38:7; poss.)
- 34 Family members
- 35 Tardy
- 36 Poi source
- 37 Tabernacle location (Psa. 76:2)
- 38 Vapor
- 41 "— not thyself" (Psa. 37)
- 43 "— — —, but seeing no man" (Acts 9)
- 48 Irish Gaelic
- 49 Function
- 50 Levite city (Josh. 21:16)
- 51 Carpenter and soldier

CRYPTOVERSE

TZ VZ LYWF RLNQZKN WNLTYQWJ VFBS
 JZLSNW XFS NJZ PFAQKU FX NJZ YFSE
 ESLCQNJ KQUJ

Today's Cryptoverse clue: N equals T

- 52 Arabian gulf
- 53 Manuscripts: abbr.

DOWN

- 1 Nose: comb. form
- 2 The so-called sixth sense: abbr.
- 3 Biblical place (Gen. 13:3)
- 4 Disfigures
- 5 Prefix meaning hostile to
- 6 Some have tasted it (Heb. 6:5; 4 words)
- 7 Foot soldiers: abbr.
- 8 Girl's name
- 9 Not final: law
- 10 Satiated
- 11 Otherwise
- 16 Samuel's city (1 Sam. 28:3)
- 17 Province (Ezra 5:8)
- 20 Pain
- 21 "as an evil—" (2 Tim. 2)
- 22 Biblical verbs
- 24 Stirs
- 26 "When they saw the —" (Matt. 2)
- 27 It wasted not (1 Ki. 17:14)
- 28 Diminutive suffix
- 29 Pronoun
- 31 Place of Naphtali (Josh. 19:33)
- 32 Greek philosopher
- 36 Gather them first (Matt. 13:30)
- 37 Number of loaves (Mark 8:5)
- 38 Kind of tree
- 39 Sea gull
- 40 Where 26 Down appeared
- 42 Lung sound
- 44 Former Federal agency: abbr.
- 45 "— — the way" (John 14)
- 46 Saul's father (Acts 13:21)
- 47 Printer's measures

12,000 View Appointment Of 16 Foreign Missionaries

COLUMBIA, S.C.—The Southern Baptist Convention's Foreign Mission Board appointed 16 missionaries, appropriated \$165,000 for relief needs in Vietnam, elected new officers and named a new secretary for Western South America during the board's April meeting here.

In other action, the board employed a record 86 missionary journeymen for two-year terms of service, heard reports concerning the crisis situation in South Vietnam from R. Keith Parks, secretary for Southeast Asia, and W. Eugene Grubbs, disaster response coordinator, and expressed appreciation to South Carolina Baptists for hosting the Columbia meeting.

More than 12,000 persons attended the evening appointment service in Columbia's Carolina coliseum, a record for Foreign Mission Board appointment services. Featured were testimonies by the new appointees and a missions message by Baker J. Cauthen, the board's executive secretary. The Foreign Mission Board appropriated

all currently available world relief funds, \$165,000, as part of the previously reported \$250,000 requested from missionaries in South Vietnam for relief needs. Further appropriations will be considered at the board's May meeting.

"Other requests will await additional funds as Southern Baptists respond with gifts to meet increasing world hunger and disaster needs," said Cauthen.

Officers Elected

James G. Harris, pastor of University Baptist Church, Fort Worth, Tex., was elected president of the board. Harris has represented Texas Baptists on the board for about four years.

Other officers elected were J. Roy Clifford, pastor of Tabernacle Baptist Church, Richmond, Va., first vice-president; Ira Q. Craft, layman from Columbia, second vice-president; Mrs. Lindsey (Genet) Barron of Newnan, Ga., president of the Georgia Woman's Missionary Union, recording secretary; and

Elizabeth Minshew of the board's Richmond staff, re-elected assistant recording secretary.

J. Bryan Brasington, Southern Baptist missionary to South America since 1955 and field representative for the northern part of Spanish-speaking South America since 1970, will be the new area secretary for Western South America, effective June 1, 1975. He will oversee the mission work in Venezuela, Colombia, Ecuador, Peru and Chile.

South America, previously one administrative area, was divided into two such areas beginning Jan. 1, 1975. Frank K. Means, then secretary for South America, became secretary for Eastern South America. Means has and will continue working with both areas until Brasington begins his new post.

The 86 young people approved for employment as missionary journeymen will enter training at Meredith College in Raleigh, N.C., in June. Upon completion of a six-week training program, those commissioned by the board will serve two years overseas in a specific job assignment alongside career missionaries.

Missionaries Appointed

The 16 new missionaries, including seven couples and two single persons, will serve in nine different countries following a missionary orientation session.

Appointed were Mr. and Mrs. Jimmy L. Barrentine of Mississippi, assigned to Paraguay; Mr. and Mrs. Michael O. Canady of Louisiana and Arkansas, Malawi; Mr. and Mrs. J. Allen Hill of Alabama and North Carolina, Philippines; Mr. and Mrs. Paul D. Lee Jr. of Mississippi, Spain; and Mr. and Mrs. Michael G. Meadows of Texas, Japan.

Also, Miss Martha McAlister of North Carolina, Tanzania; Miss Naomi McLean of South Carolina, Gaza; Mr. and Mrs. H. Michael Owen of Alabama and Georgia, Guatemala; and Mr. and Mrs. J. Mark Terry of Arkansas and Texas, Indonesia.

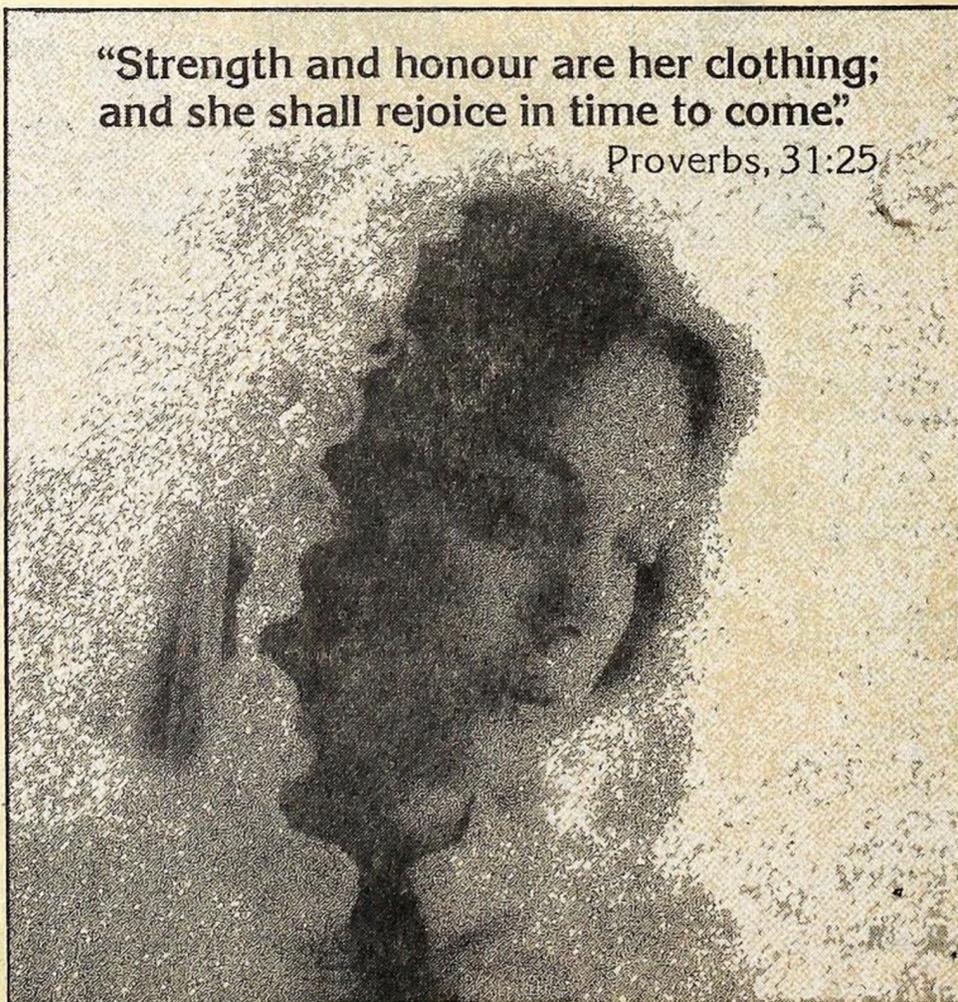
All appointed are career missionaries with the exception of Miss McAlister and Miss McLean, who are special project missionaries.

Columbia was the first South Carolina city to host such a meeting of the Foreign Mission Board. Usually, meetings are held at the board's headquarters in Richmond, although they have been held at least once a year for the past six years in other locations to allow Baptists to participate more directly in the appointment of missionaries whom they support.

Acting on behalf of South Carolina Baptists, Harold Cole, executive secretary of the South Carolina Baptist Convention, invited the board to hold the meeting and appointment service in Columbia. He was joined in the invitation by South Carolina representatives on the Foreign Mission Board, Ira Q. Craft, layman from Columbia, and Lonnie Shull, pastor of Northside Baptist Church, West Columbia. (BP)

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and she shall rejoice in time to come."

Proverbs, 31:25



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Foreign Board Approves 86 Journeyman Trainees

COLUMBIA, S.C.—Eighty-six young adults, including five Tennesseans, were approved for training as missionary journeymen at the April meeting here of the Southern Baptist Foreign Mission Board.

Journeymen are college graduates 26 years of age and under who serve overseas in jobs alongside career missionaries for a two-year term. They accept assignments based on specific job requests from missions (organizations of missionaries).

All members of Baptist churches, they will be commissioned for overseas service July 25 in Richmond, Va., after a seven-week training period this summer at Meredith College, Raleigh, N.C.

The Tennesseans include: Carson H. Smith, Belmont College student, to serve in the Baptist Center, Dakar, Senegal; Bob Tucker, employed as a student worker in Mombasa, Kenya, residing in Huntingdon and a graduate of Union University; Carla Wise, teacher in Dyer County School System, will serve as a teacher in Asuncion Paraguay Christian Academy; Cheryl L. Hudson, to serve in Taiwan Baptist Theological Seminary, Taipei, now a senior at

Union University; and Janice Marie House, senior at Carson-Newman College, who will serve as an English teacher in Vientiane, Laos.

The journeymen, who will join Southern Baptist missionaries in 34 countries, will serve in the fields of education, nursing, pharmacy, medical technology, student work, evangelism, youth and music work, secretarial work and agriculture as well as other types of jobs.

The 1975 trainees include both college seniors expecting to be graduated this spring and those who already have a bachelor's degree, currently either in graduate school or working.

Besides aiding the work of the mission to which he or she is assigned, the journeyman returns home to aid the local Baptist church's knowledge of and concern for people in other parts of the world.

Since the missionary journeyman program was begun in 1965, about 625 young Baptists have served overseas. Stanley A. Nelson, an associate secretary in the board's missionary personnel department, is director of the journeyman program.

Buildings Don't Move; Books, Ideas, Lives Do

MADRID, Spain—The buildings of the Spanish Baptist Seminary here cannot be moved, but books, thoughts and lives can be brought to the people all over Spain.

The faculty of the Spanish Baptist Seminary has voted to start a new program of training for pastors and laymen called "Seminary at a Distance."

Spanish people are already asking for serious courses of a Biblical and theological nature, according to Russell B. Hilliard, Southern Baptist missionary.

Hilliard said the basic plan of study will require six courses using guidebooks prepared both in Spain and by the Baptist Spanish Publishing House, El Paso, Tex. Curriculum will include "The Life of Christ," "Biblical Ethics," "Jesus the Teacher," "The Theology of Evangelism," "Homiletics," "Baptist History," and several other courses.

An advance plan is being prepared for pastors and laymen who wish to go even further in study.

Since only a limited number of students can come to the campus here in Madrid, the seminary faculty believes its ministry can be multiplied by going out in its new program, Hilliard said.

New Phone Number For Tennessee Baptists

The Tennessee Baptist Convention has a new phone number effective April 20. The new number is 373-2255. Area code is 615. This number serves all the offices at the Executive Board Building, Tennessee Baptist Convention, Brentwood.

Missionaries, pastors and others, please make this change on your records.

BIBLE PUZZLE PAGE ANSWERS

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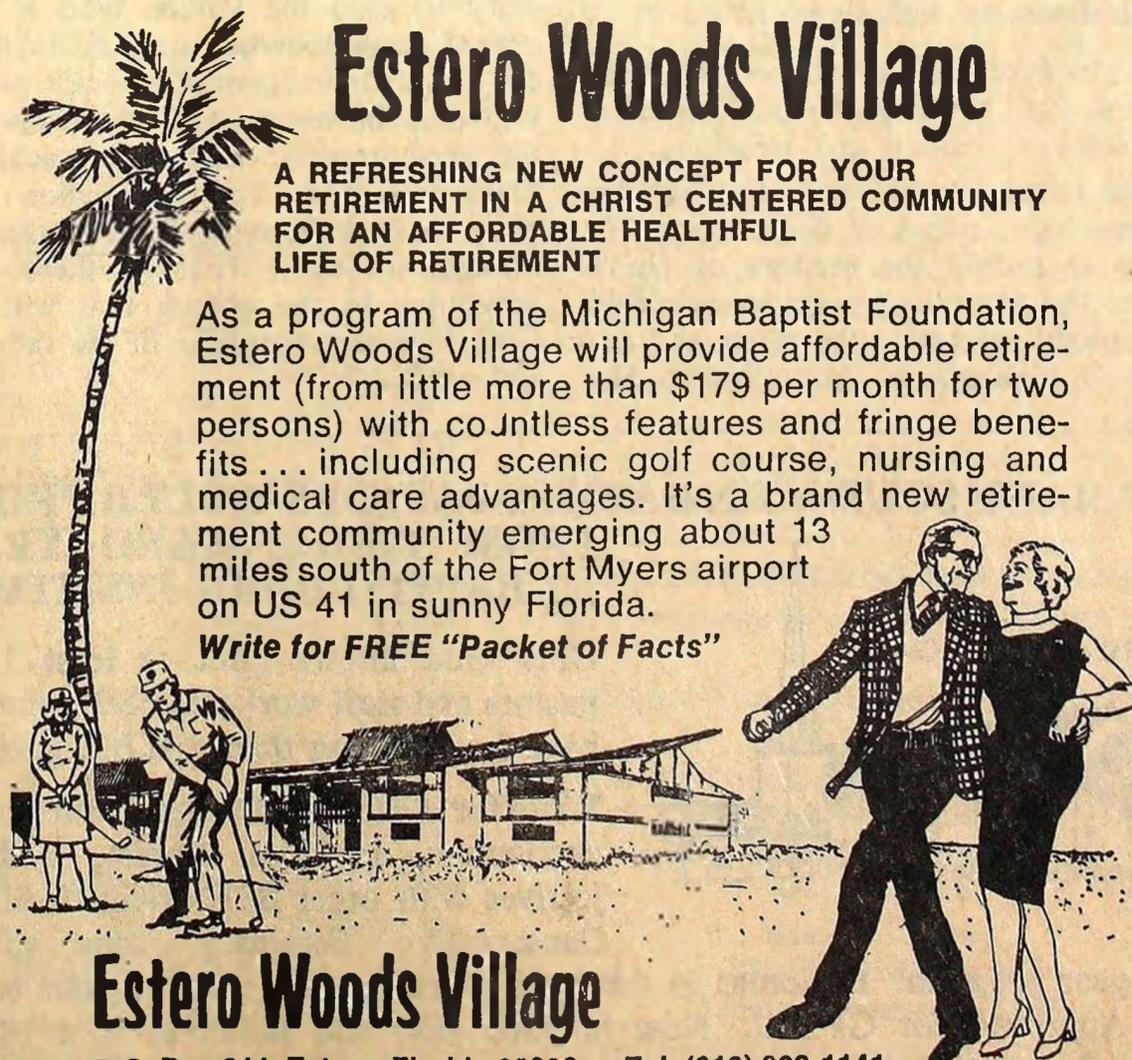
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Called To New Fullness

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

Basic Passage: Ephesians 3:1-21
Focal Passage: Ephesians 3:7-21

Nearly all of us are full of something. Some are filled with love, others are filled with insignificant things. There are a few who are filled with the fullness of God. Too many people are full of themselves. The ego has taken over. They are filled with pride and selfishness.

There are many others who are not so egotistical but are cumbered with the cares of the world and have little or no room for God. They give much thought to the flesh and little thought to the spirit.

Sad to say, there are those who are full of evil thoughts and evil deeds. They are bent on mischief. There are those who are filled with a mixture of all these sins and some sprinkle in a little good for respectability.

A few are filled with all the fullness of God. That is, their whole life is permeated with the divine presence and mastery. Very few seem to have this experience rather constantly and consistently. Most dedicated Christians, however, have occasional skips but are filled most of the time.

Paul's Uniqueness Ephesians 3:7-13

On the basis of undeserved goodness, God wrought in Paul by the power of the Spirit a unique sense of calling and missions.

He was selected to preach to the Gentiles the unsearchable riches of God's grace. He was also to unfold the mystery of God's plan that the church through its manifold wisdom might present to the rulers and authorities in high places. According to His

eternal purpose, God carried all this on through Jesus Christ.

Paul was humbled and amazed that so much was entrusted to him for he considered himself less than the least of the saints.

In the light of these astounding facts Paul sees a good basis for boldness and an approach to the Father through faith. In fact, he sees sound reason, encouragement and no faintheartedness.

Prayer, The Disciples Fullness Ephesians 3:14-19

Paul prays on his knees before the Father for the disciples who receive their very nature (name) from Him. He prays that they may be strengthened by might and by His Spirit in the inner man that they may be rooted and grounded in love. He wants them to have all the dimensions and insight and grace, to be filled with all of the fullness of God—power, love and understanding.

The Supreme Benediction Ephesians 3:20-21

The apostle ascribes power, greatness and glory to God the Father Who is able to exceed in an abundant manner anything we can think or imagine. The basic power revealed in the resurrection which operates in the whole universe enables us to achieve any divine objective. The benediction ascribes glory to God through Christ in the church through all ages. That is, there will be something in the church that will glorify God forever, regardless of its failure and vicissitudes.

Foundation

Government Generosity

By Jonas L. Stewart
Executive Secretary-Treasurer

The Federal Government has made generous provisions for those who desire to support charitable causes such as our Baptist schools, Children's Homes, and Mission programs. Gifts to and for the benefit of these programs produce considerable tax savings.

One example is that of a man 62 years of age. He sets up a unitrust with the Tennessee Baptist Foundation with \$40,000 in investments that were made years ago. He is in the 50% income tax bracket. He gets an income tax deduction immediately. Having funded the trust with appreciated securities, he does not pay capital gains tax upon their sale. He received the earned income from the trust for his lifetime. Such a trust can be funded with appreciated real estate, antiques and other valuables, or with cash. At the death of the donor the income begins immediately to go to the cause which he has designated in the legal agreement. Again there is a tax deduction for the charitable gift.

Such tax savings have been provided because our lawmakers have recognized the national value of our spiritual resources. For information about a living trust or a Christian will, write Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

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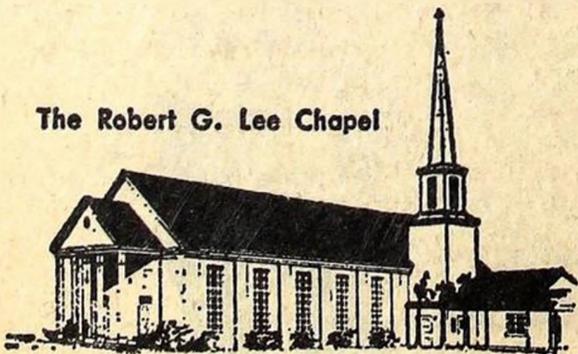
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Family Living

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

Concern Over Thumbsucking 'Unnecessary'

"Ninety-nine percent of worry about children's sucking of thumbs or fingers is unnecessary," says the chairman of pediatric dentistry at Univ. of California School of Dentistry. It is parents' and teachers' concern about the habit, rather than the sucking, that "can be positively harmful," according to Dr. T. K. Barber.

Making a big deal out of thumbsucking only fixates the habit, makes it harder for the child to outgrow it and—most serious of all—makes the youngster feel rotten about himself, emphasizes the expert.

Only 1% of kids continue to suck their thumbs long enough to cause dental problems, he says. Eighty-seven percent will stop of their own accord by the time they're 3 years old. Another 12% will abandon their thumbs before they're 5.

Two less common habits that are far more likely to affect a child's teeth often go unnoticed by parents—tongue-thrusting and mouth-breathing. Tongue-thrusting is an infantile way of swallowing that pushes upper and lower front teeth forward if continued too long. Barber estimates that 2 to 5% of children with this habit never learn to swallow normally unless an orthodontist or speech therapist steps in.

Mouth-breathing, which also causes front teeth to protrude, usually begins with obstruction of the nose during respiratory infections between the ages of 4 and 9. The habit can be corrected through practice of nose-breathing or wearing a device at night which forces the young sleeper to breathe through his nose.

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HISTORICALLY

FROM THE FILES

50 YEARS AGO

With beautiful ceremonies, Blanc Hall, Carson-Newman College's new dormitory for men, was dedicated. After a few words by president Sams, R. B. Jones, Jefferson City Church, delivered the dedicatory oration. Marie Blanc then unveiled the cornerstone.

Sam Edwards reported a fine meeting with the Monterey Church. There were 21 professions of faith and four by reclamation.

20 YEARS AGO

Doyle M. Wallace, a layman and leader in Morristown First Church, died. He was a member of the Board of Trustees of Carson-Newman College and served as vice president of the Board. He was also a member of the Board of Trustees of East Tennessee Baptist Hospital.

Clifton J. Allen was the evangelist in a revival at Northside Church, Chattanooga. Charles C. Lemons was pastor.

10 YEARS AGO

In a special editorial on the 40th anniversary of the Cooperative Program, Richard N. Owen said, "April 25 focuses on the positive value of the Cooperative Program. Certainly it is no end in itself. It is a means, a method of fairly channeling contributions from the churches, at the least expense, to the numerous worthy causes supported through our Conventions, state and southwide. Through it we have learned a better way to support the work of our Lord."

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From the Executive Secretary

By Ralph Norton

One area in which we feel a tremendous responsibility to aid churches across the state is in the realm of helping to fill staff vacancies. There is perhaps no greater need stemming from the churches than that of attempting to locate the right person to serve as a staff member. We continue to receive letters requesting names, and we are happy to respond with whatever information is available.



Norton

After visiting the campus of Southwestern and Southern Seminaries recently, where we entertained the Tennessee students and their wives at a dinner, the thought occurred to me that we might be able to suggest a way which would be more helpful to committees seeking staff members.

May I recommend that you come to our Brentwood office and look through our files. We believe this would be more beneficial than a letter written in which only names are given. In the case of the Tennessee students who will be graduating this spring (and many of them have expressed a desire to return to Tennessee), we have additional information which could prove to be valuable as committees attempt to fill a staff vacancy with a recommendation. Background data often is needed before a decision can be made.

This suggestion also applies whether or not a church wishes to contact a current graduate. We try to maintain up-to-date files and feel that all this information can be of great value if committee members will come to our office and review it. Of course we will continue to send names as we have been doing, but in an effort to be of greater service, we invite you to come to our office and survey the information which we have in our files.

We have room for a few more in our group to the

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Baptist Missionaries Escape As Communists Take Danang

By William T. Roberson

Southern Baptist Missionary to Vietnam

SAIGON—Two Southern Baptist missionaries in South Vietnam barely escaped capture by Communist military forces Easter weekend while assisting refugees in the Danang area.

Missionaries Robert C. Davis Jr. and Gene V. Tunnell were evacuated from Danang, along with 6,500 other refugees, on the American freighter, Pioneer Contender, only a few hours before the city fell to Communist control.

Davis, stationed in Hue until the city fell the week before, had sent his wife and daughter to Saigon only a few days previously. Tunnell, director of Baptist social ministries in Vietnam, arrived on Wednesday, March 26, to help Davis find a way to evacuate the refugees from the embattled area.

The two missionaries were whisked away in a small, fiberglass boat from the swiftly tightening ring of North Vietnamese military forces which were encircling Danang on Good Friday, March 28.

The sound of heavy artillery echoed against the nearby mountains which surround the city as the missionaries slipped down the Danang River under the cover of a heavy, early morning fog to board the waiting freighter.

Crisis And Catastrophe Grip Danang

The crisis and catastrophe which suddenly gripped the Danang area paralyzed the Vietnamese people and demoralized the South Vietnamese military forces.

The city was lost and all evacuation plans were frustrated even before Communist troops entered the city because of the mass hysteria which gripped the entire area.

The presence of hundreds of thousands of Hue refugees, who had poured through the single mountain pass just north of the city during the pre-Easter season, complicated evacuation plans.

Almost suddenly the refugees and the Danang populace were caught up in a mob spirit which prevented rescue planes from landing at the airport and an orderly evacuation by sea. Only the sea offered any hope of fleeing during those last days.

Thousands rushed to the shores, crowded upon all the piers, or set sail upon the river and bay upon anything that would float. Most of those who loosed themselves from the shore upon the choppy waters did so to meet ships that never came. Many drifted into open sea without food or water to meet agonized and certain death.

The American consulate at Danang advised the missionaries to prepare for immediate evacuation, along with an aggregate of foreigners from many different countries

and a sizable corp of Vietnamese nationals who were employed by the American government.

Though there were plans for a hasty evacuation, the exodus was not accomplished until about 36 hours later, the evening of Good Friday. The long hours of waiting were maddening and debilitating, especially when everyone knew that at any moment the Communist forces might encircle them.

The missionaries, along with the official American community, all boarded the ship by noon, but plans called for taking aboard approximately three or four thousand more refugees in the harbor before the freighter could set sail for Camranh, the port of disembarkation.

A large barge, described by missionary Tunnell as a floating football field, appeared as if from nowhere alongside the freighter. The barge, weighted down with a mass of people and their belongings, resembled a floating rock festival.

The refugees' face revealed anguish and terror.

After rescuers spent five tedious hours loading the refugees on the sea-going vessel, the barge took on the appearance of a demolished village which had been struck by a hurricane. Baskets, animals, motorbikes, television sets and a wide assortment of other personal belongings were scattered in crazy patterns upon its deck.

No Food, Water Only

Night fell upon the harbor before the freighter was safe at sea. Not until noon the next day did the rescue ship reach Camranh, 150 miles down the coast. There was no food aboard, only enough water for all.

By midafternoon on Saturday, the day before Easter, the refugees hastily disembarked to an uncertain new home.

Meanwhile, the families of the missionaries, along with other mission personnel, anxiously awaited in Saigon any word of evacuation. The days of no news worried those who waited though they went about their work praying that all was well and that the missionaries would soon return to Saigon.

Priscilla Tunnell, Gene's wife, led her final rehearsal of Peterson's Easter cantata, which was to be presented on Easter evening at Saigon's Trinity Baptist Church. Gene was scheduled to sing the baritone solo.

Only hope and a hint of evacuation enabled the choir to prepare for their presentation the following day.

The dramatic evacuation climaxed when the two exhausted missionaries, Davis and Tunnell, arrived in Saigon late on Saturday in time for a welcomed evening meal. There was much rejoicing and praising of God.

Gene Tunnell sang his solo part in the Easter cantata on Easter evening. (BP)

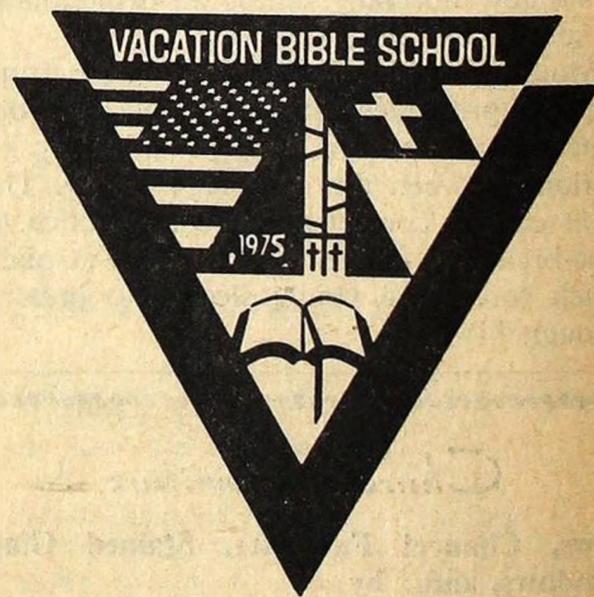
Missions Superintendents Set Meeting On June 9

MIAMI BEACH—The 14th annual Southern Baptist Conference of Associational Superintendents of Missions will meet at the diLido Hotel here Monday, June 9, according to the association's president, S. Lawrence Childs Jr., director of missions for Mecklenburg Baptist Association, North Carolina.

The conference, which will focus on the theme, "Toward a National Mission Identity," will begin at 9:25 a.m. and adjourn at 1:25 p.m. It precedes the annual sessions of the Southern Baptist Convention, June 10-12, in Miami Beach.

Program personnel include Carolyn Weatherford, executive secretary of the Southern Baptist Woman's Missionary Union, Birmingham; Larry McSwain, a faculty member of the Southern Baptist Theological Seminary, Louisville; Richard G. Bryant, association vice president and director of missions for Metropolitan Miami; Tony and Peggy Brewington, who will provide special music; Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., and Childs.

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