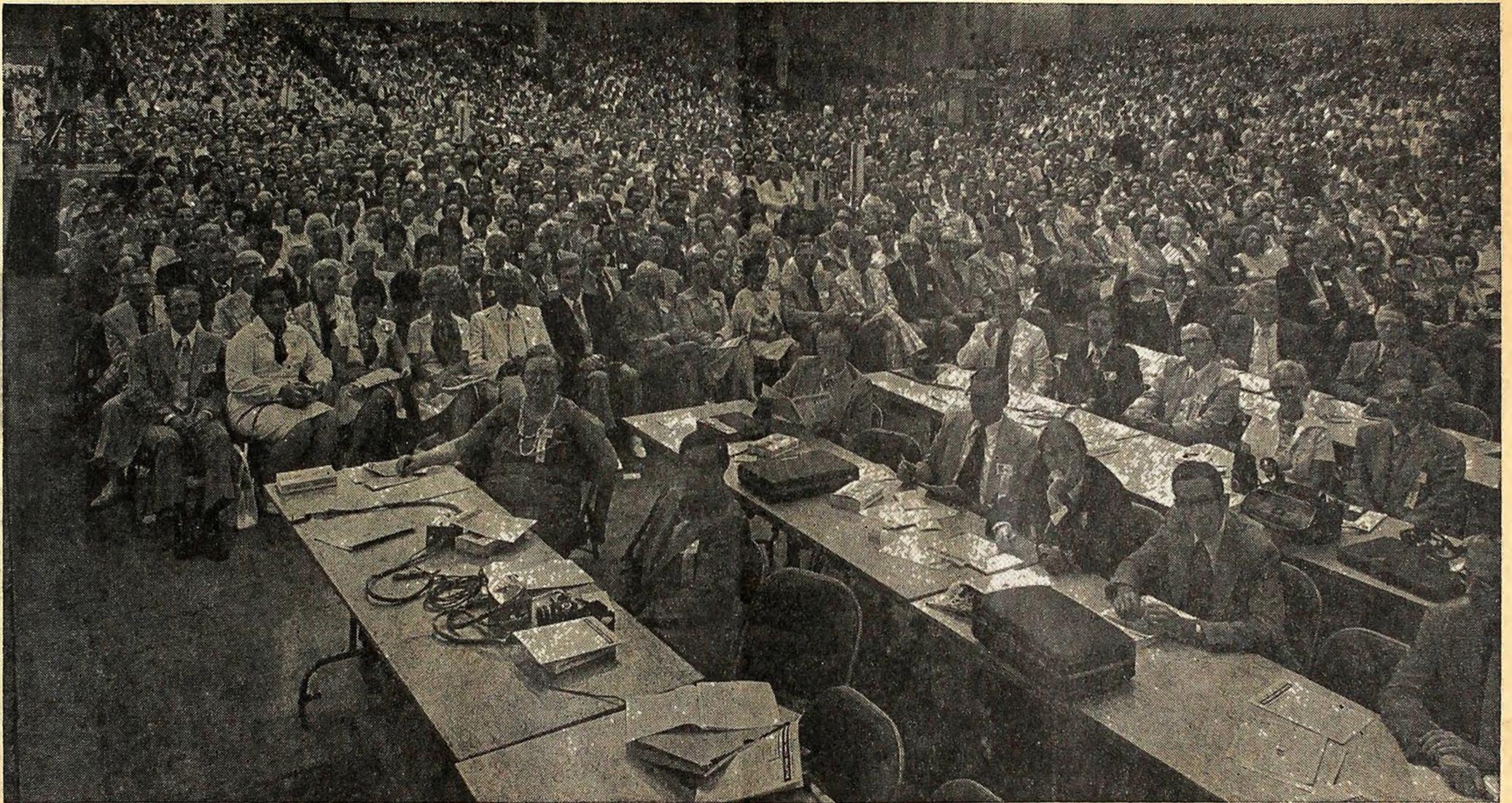


Baptist And Reflector

Vol. 141 / Thursday, June 19, 1975 / No. 25

News-Journal Of Tennessee Baptist Convention



(Photo by Doug Brachey)

SBC MESSENGERS—The right side of Miami Beach Convention Center was filled with messengers and guests from around the 12.5-million-member Southern Baptist Convention at the opening session on Tuesday morning.

Tennesseans Are Selected

MIAMI BEACH—Several Tennesseans were elected to serve new terms on Southern Baptist Convention Boards. Those to begin new terms are as follows:

Henry E. Love and Joe Stacker, local members of the Baptist Sunday School Board with term expiring in 1979.

Walton N. Smith, member-at-large, Southwestern Seminary, term expiring 1976; M. W. Egerton Jr. and William L. Crook, terms expiring in 1979.

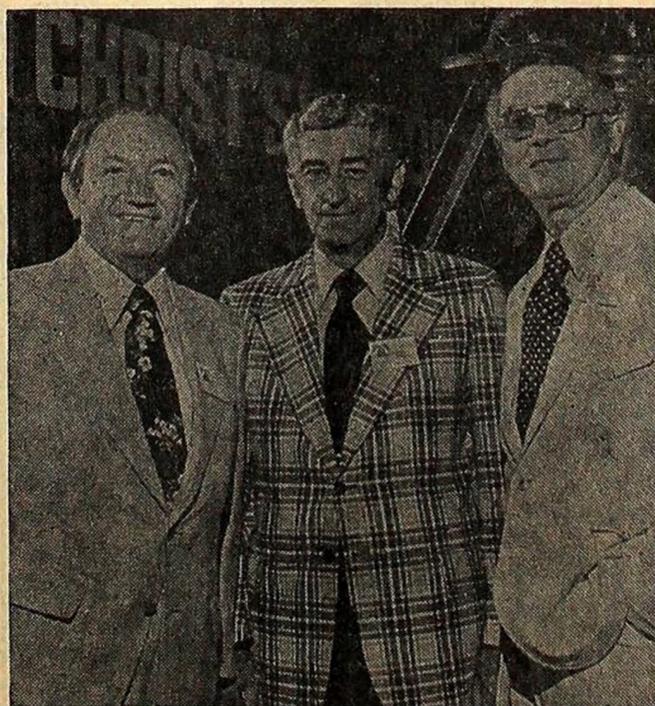
Tom Madden, Education Commission state representative, term expiring 1978.

James Threlkeld, Brotherhood Commission, local member, term expiring 1976; and L. Jack Knox, term expiring 1979.

Mrs. C. W. Rich, Historical Commission, state representative, term expiring in 1979; Martin Bradley, local member, term expiring in 1977; Fred Kendall and Don O. Whitehead, local members term expiring 1979.

Ralph L. Murray, Stewardship Commission, term expiring 1979. Grady Cothen, BWA Executive Committee, term expiring 1980.

New SBC Officers



SBC OFFICERS '75—Officers elected by the 118th Southern Baptist Convention are (l-r) President Jaroy Weber, pastor of First Baptist Church, Lubbock; Hunter Riggins, a layman from Poquoson, Va., first vice-president; and James Monroe, a pastor from Fort Walton Beach, Fla., second vice-president. (SBC Photo by David Clanton)

Executive Committee Names Dennis Lyle Secretary

MIAMI BEACH—Charles E. Harvey, pastor of Sunset Acres Baptist Church, Shreveport, La., was elected by acclamation to his second term as chairman of the Southern Baptist Convention's Executive Committee.

The Executive Committee is composed of 65 pastors and laymen from 33 states.

Other officers elected to serve with Harvey include William Ches Smith III, pastor of First Baptist Church, Tifton, Ga., vice chairman, and Dennis Lyle of Haywood Hills Baptist Church, Nashville, Tenn., secretary.

Dr. Porter Routh was re-elected treasurer of the committee.

Mrs. A. Harrison Gregory of Danville, Va., new president of the Woman's Missionary Union, was introduced as a new member of the committee by Mrs. Marie Mathis of Waco, Tex. Mrs. Gregory succeeds Mrs. Mathis in the WMU position.

In other action, the Executive Committee voted to move ahead on plans to invite representatives from the Southern Baptist states (who do not qualify for Committee membership because of population) to attend future sessions as observers.

He Called Me "Brother"!

By Herschel H. Hobbs

"For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."—Philemon 7.

Paul is leading up to making request of Philemon on behalf of Onesimus (see v. 10). He was Philemon's slave who had run away to Rome. Paul had led him to receive Christ as Savior, and now sent him back to Philemon with this letter. He is not **buttering up** his addressee, but appealing to him as a Christian brother.

So he thanks God for Philemon's love and faith for and in the Lord and toward all saints of which Onesimus is now one. The word for "communication" (v. 6) is the Greek word for fellowship or sharing. "Acknowledgement" renders a word for "full-knowledge." So Paul prays that the fellowship or sharing of Philemon's faith may become effectual or energized by the full-knowledge of every good thing which is in him in Christ.

Now he says that he has great joy and consolation (encouragement) in Philemon's love. The reason being that the "bowels" of the saints are refreshed by him. The word rendered "bowels" (Phil. 1:8) refers to the inner organs (heart, lungs, liver). We would

use the term emotional nature. The entire emotions of other Christians have received complete refreshment (perfect tense of completeness) from the spiritual life of Philemon.

But Paul's crowning word is "brother." This, of course, means Christian brother. Paul makes no demand upon the basis of his apostolic authority. He appeals to Philemon as one Christian brother to another. The Greek word for "brother" comes from another word meaning out of the same womb. He and Philemon have the same source of life in God through Christ (see v. 16).

Philemon could hardly deny a request made upon this basis. One can almost hear him say, "He called me 'brother'!" This evidently warmed his heart as no authoritative demand could.

If men could come together on the basis of Christian brotherhood, they could find the solution to all the problems which perplex them. On this basis it is not opponent against opponent, but brother dealing with brother. And in Christ their hearts will beat as one.

Devotional

Learn To Obey

By Mrs. John L. Cottrell

To learn to _____ is the most important thing in life!

How would You fill in that blank?



Cottrell

Jesus said: "I will only reveal Myself to those who love Me and obey Me. . . . Anyone who doesn't obey Me doesn't love Me" John 14:23a and 24a LB.

Replacing the word "reveal" in that verse with some of its synonyms gives further insight: I will **communicate** with those who obey Me; I will **enlighten** those

who obey Me; I will **instruct** those who obey Me; I will **make Myself real** to those who obey Me.

William Barclay comments on Matt. 7:24-27: "To learn to obey is the most important thing in life."

So, as you read your Bible and come upon a teaching to be obeyed, right then and there:

1. Make your choice—to obey it!
2. Tell God it is your will (decision)—to obey it.
3. If you have "feelings" which are contrary to this decision, tell God about those too.

"The transaction with God is as real, when only your will acts, as where every emotion coincides. It does not seem as real to you; but in God's sight, it is as real." (The Christian's Secret of a Happy Life by Hannah Smith)

4. Claim God's promise to help you obey it.

"And we are sure of this, that He will listen to us whenever we ask Him for anything in line with His will. And if we really know He is listening when we talk to Him and make our requests, then we can be sure that He will answer us" 1 John 5:14-15 LB.

This decision to obey, acted on, can be YOUR "faith as a grain of mustard seed" it takes "to move mountains."

"But if you stay in Me and obey My commands, you may make any request you like, and it will be granted" John 15:7 LB.

Note: Mrs. Cottrell is the former Ruby Ballard, who served as office secretary in the Training Union Department and other offices of the Tennessee Baptist Convention. Her address is P.O. Box 50377, Nashville, TN. 37205.

Pulpit To Pew

By Jim Griffith

It has been predicted that the inhabitants of earth will someday be eating "non-food" pressed from thin air.

With prices being what they are, it is hoped that the cost will also be compressed.

But this starting innovation would certainly present some interesting problems—as in the case of the husband who comes home after a hard day at the office and finds that his wife has prepared "nothing" for supper.

Non-food, if nothing else, would prove to be non-fattening.

Even the hungry and hearty preacher who ate pressed air, spouted hot air, and breathed polluted air might vanish into thin air.

However, before we get up in the air over this prediction, let us not forget that people will always need something solid to get their teeth into—like the meat of true faith.



BAPTIST AND REFLECTOR

Established 1835

Post Office Box 347, Brentwood, Tenn. 37027
Phone: (615) 373-2255

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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
Ralph E. Norton, Executive Secretary-Treasurer

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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.

WMU Elects Mrs. A. Harrison Gregory President

MIAMI BEACH—The Woman's Missionary Union and the Southern Baptist Pastors' Conference met in a joint session Sunday night with an overflow crowd of almost 10,000. Mrs. R. L. Mathis, president of the WMU, and James Pleitz, president of the Pastors' Conference, presided.

Florida governor Reubin Askew addressed the group and called for a greater commitment to Christian witnessing. He told his audience that Christians are willing to sell almost anything—automobiles, washing machines—but that we are reluctant to share the saving knowledge of Jesus Christ.

"I could not get by without Christ, and I would not try," he remarked. The Governor continued by saying, "We sometimes try to run our lives without prayer. You must seek God in the morning if you want Him during the day. Prayer must be as much a part of our lives as eating and sleeping."

The Sunday night audience witnessed the commissioning of 18 new missionaries under the direction of Baker James Cauthen, executive secretary of the Foreign Mission Board. As the newly appointed missionaries were introduced they briefly shared experiences with fellow Baptists. The eight couples and two single ladies have been assigned to 10 countries and are among 2,608 foreign missionaries serving in 82 countries.

"Surely as these lay their lives on the altar, it's a moment for us to commit ourselves afresh to God. How do you know that Christ isn't saying to you, I want you, too? The answer might be to be a more faithful pastor or worker wherever you are," Cauthen pleaded.

New Officers Elected

Mrs. A. Harrison Gregory (Christine) of Danville, Va., was elected president to succeed Mrs. Mathis at the Monday morning session.

Other officers elected were Mrs. William W. Ellis of Shelbyville, Ky., recording secretary; and Mrs. Edward Byrd of Florence, S.C., and Mrs. Huber Drumwright of Fort Worth, Texas, members-at-large. The state WMU presidents serve as vice presidents.

Mrs. Bob Peek, president of Tennessee WMU, served as chairman of the Nominating Committee.

Mrs. Harrison who is president of the Virginia WMU has a bachelor of science degree from Winthrop College, Rock Hill, S.C. She has served as a high school teacher and as religious education director for First Baptist Churches of Greer, S.C., and Danville, Va. Her husband is chief engineer, Dan River, Inc. They have three sons, Harry, Gene and Joel.

The WMU set goals of \$30 million for the Lottie Moon Christmas Offering by 1978 and \$15 million for the Annie Armstrong Easter Offering by 1979.

Miss Weatherford Reports

Miss Carolyn Weatherford gave her first report as executive secretary of the WMU and expressed hope WMU would be stronger to meet the needs of women as well as the needs for more missionary education.

"The feminine segment of our denomination remains one of the most untapped resources. WMU can offer the women of today an avenue through which they can give expression to their love for Christ and their concern for his people," said Miss Weatherford.

During the home mission focus, Mrs. Mathis received a service plaque from the Home Mission Board's Christian social ministries department for her 12 years as president of the WMU. At the Foreign Mission Board's commissioning service Baker James Cauthen presented her with red roses.

Vietnam Missionary Speaks

A Vietnamese refugee family and Lewis Myers, a Southern Baptist missionary to Vietnam highlighted the convention by their testimonies.

Mrs. Le This Ngoc Lang, now living with her husband and two children in Orlando, Fla., told her audience that they had to escape because Christianity under the Communist regime was a luxury. Mrs. Ngoc, president of the WMU of Grace Baptist Church in Saigon, said, "We are blessed to be in the United States." She showed concern for her relatives and friends left behind. Mr. Ngoc managed the printing department of Baptist publications in Saigon.

Myers pleaded with the women to continue among refugees the ministry and witness foreign missionaries began in Vietnam. He asked the question, "Who would have ever thought that in mission efforts we could have brought to us the very people for whom we had prayed and sent missionaries?"

Myers emphasized, "Before the mission-

aries fled Vietnam, there was one missionary family to every one million people, but now in the United States there are five Christian families who can witness to every one Vietnamese person."

The Home Mission Board reported more than 5,000 persons had made professions of faith last year because of the 300 Christian social ministry missionaries.

Mrs. August Lovegren of Jordan talked about their war-torn country and said, "When there is war, we find fear, separations, death, sadness, curfews and very real dangers which prevent church meetings, setting the churches back, and delaying programs."

50th Anniversary Observed

Monday night featured the 50th Anniversary of the Cooperative Program with pageant and testimonies by people directly affected by the Cooperative Program funds. Porter Routh cited Florida as the state convention that gives the largest percentage of its funds to the Cooperative Program. Routh is executive secretary of the Southern Baptist Executive Committee.

James Landes, executive secretary of the Baptist General Convention of Texas, pointed out how Texas is increasing its Cooperative Program gifts. Texas has already reached a \$20 million goal, a 15 percent increase. Their goal for 1976 is a 15 percent increase.

Representing Baptist young women on the program were Diana Moore of Louisville, Ky.; Mrs. Everett Diffine, Baptist Young Women director of Arizona; and Kitty Blissit, a Home Mission Board US-2 missionary in Connecticut.

In accepting the WMU presidency, Mrs. Gregory said, "I want to say I am following a pro, Mrs. Mathis, but you will have to accept me for what I am—plain, earthy, but loving missions with all my heart."

"I want you to join me in a recommitment of your love for missions and to fulfillment not to a program but to letting the world around us know, beginning exactly where we are, that God loves His children."

Leading the music was Claude H. Rhea, Jr., dean, School of Music, Samford University, Birmingham, Ala. The Samford University A Cappella Choir under the direction of L. Gene Black called each session to worship.

Miss Aemiko Iinuma, Japanese Lyric-Coloratura Soprano, New York, N.Y., was featured as soloist at each session.

Southern Baptists Make Progress

The 1975 meeting marks the third time the Southern Baptist Convention has met in Miami Beach (previously 1960 and 1967). The 1960 convention registered 13,612 messengers. This set a new record. The convention approved a \$20 million plus Cooperative Program budget, and President Ramsey Pollard was reelected for a second term. The 1967 convention had as its president H. Franklin Paschall. "I want to emphasize Bible reading in every Baptist home and every Baptist church," Paschall urged. This year (1975) as chairman of the Baptist State Papers Committee, Paschall urged the pastors to support their Baptist state papers by putting the paper in their church budget.

The melodious tones of a replica of the Liberty Bell opened the 1975 sessions, echoing across the convention hall, hailing the theme, "Let Christ's Freedom Ring." The huge bell came to Miami Beach from the Mississippi State Capitol in Jackson under the sponsorship of the SBC Historical Commission, the Southern Baptist Foreign Mission Board and the Home Mission Board. The bell rang again at the close of the Thursday evening session.

This year's president, Jaroy Weber, was also reelected for a second term. He asked the messengers to speak to the spiritual and social problems of the world through greater lay involvement, called for special days of praying and fasting, pleaded for emphasis upon church growth, and said, "Southern Baptists need to rethink their priorities, redesign some of their strategy, and call upon the power of God and move forward."

Registration was 16,212. The messengers adopted a \$51 million Cooperative Program budget.

Highlighting the convention was the observance of the Cooperative Program's 50th anniversary under the direction of Michael L. Speer, director of the Cooperative Program Promotion of the SBC Stewardship Commission. It was relived in a presentation by a cast from Miami's Central Baptist Church. Louie D. Newton, retired pastor and editor of "The Christian Index" 50 years ago, recognized the editors for their leadership in support of the Cooperative Program and delivered the major address.

The state executive secretaries signed the Declaration of Cooperation, a document pledging support to the CP.

Also featured was a teenage Royal Ambassador who arrived with a burning torch from Memphis to climax a 29-day, 1,468-mile trip involving 2,153 Baptist boys. "Many of the RAs had not taken the Cooperative Program seriously until they began the lap," Glendon McCullough said. The torch drew attention to the Cooperative Program along its journey from Memphis to Miami Beach.

The state executive secretaries also lighted a candle from the RA's torch and Porter Routh, executive secretary of the Executive Committee concluded the program using the scripture, "Ye are the light of the world. . . ." He gave an illustration of his experience of being in a flood and the hotel distributed a candle to each guest. When they all got down to the lobby, all the candles were effective.

"Our light continues to shine throughout the world because the Cooperative Program is the lifeline of our sharing throughout the world," Routh said.

An Expression Of Appreciation

Courtesy buses were provided by the city of Miami Beach. The buses went by the hotels and carried the people to the Convention Center. They transported them back to their hotels. This service was free for all convention goers.

The weather was hot and sultry with temperatures in the high eighties and nineties. A Black was driving a bus and its air conditioning was not working. He picked up those at his first stop and then left the bus momentarily to secure another bus to carry his passengers. His attempt was unsuccessful, but he tried. The bus drivers and the cab drivers were unusually polite and helpful. The waitresses, maids, and doormen gave superb service. We are grateful for the hospitality shown the 1975 Southern Baptist Convention held in Miami.

Southern Baptists' Behavior Encouraging

Southern Baptists meeting in Miami Beach found the city's facilities adequate. The Baptists were complimented for their politeness, concern for not breaking the laws, and for the less than usual number of parking tickets issued. Lt. Peter Corso of the Miami Beach Police Department was quoted as saying, "The town is very quiet. Other conventions bring additional duties because of intoxication and disturbances."

Hotel and motel operators were also complimentary of the Baptist guests. An employee of one of the motels reported that a Baptist preacher hit another car in the parking lot. "That Baptist preacher went to every room looking for the owner of the car. Any one else would have driven off, but that preacher went looking for the car's owner. I think that is marvelous. I think they are excellent . . . and I am Jewish. I'm not even a Christian," the employee said.

This reminds each of us that we should always remember that we, as Christians, are Christ's followers at all times. We should constantly be on our best behavior. We never know who is watching how we represent Him whom we claim to be our Saviour.

We pray that the meeting of Southern Baptists in Miami might strengthen Christ's cause in that city.

While I was eating lunch Sunday, I observed an older woman come in and sit at a table with four other women. She seemed disturbed and soon she began to wipe tears. Then she related her problem to her friends. It was a familiar problem of our day—her husband had called her that morning. He was interested in a girl. She sobbed, "He couldn't even see me. He had to call me on the phone. I told him I wanted to see him tonight." Pausing, she tried to pull herself together, and it was not easy. Her friends didn't seem to offer much help.

She was a stranger, but tears and a smile are known in any situation. I closed my eyes and prayed that she and her husband along with the girl might find God's will for their lives. How I wished that I could have let her know that I cared and how much more the Lord Jesus Christ cared about her daily problems. I continue to pray for this woman I saw in tears in Miami Beach.

Note: Editorials were written by Eura Lannom.

SBC Reelects Weber President; Adopts Record \$51 Million Budget

By DAVID KEEL

MIAMI BEACH—Jaroy Weber, pastor of the First Baptist Church of Lubbock, Texas, was reelected president of the Southern Baptist Convention during the 118th annual session of the convention, held here at Convention Center June 10-12.

A layman, Hunter Riggins, of Poquoson, Va., was elected first vice president, and James Monroe, pastor, First Baptist Church, Fort Walton Beach, Fla., was chosen as second vice president. Monroe, along with James L. Sells, also a layman and president of Southwest Baptist College, Bolivar, Mo., were the other nominees for the presidential post.

The more than 16,000 messengers to this year's convention adopted a record \$51,000,000 Cooperative Program budget for 1975-76, witnessed special ceremonies surrounding an exact replica of the Liberty Bell being placed in convention hall, received a runner from Memphis carrying a lighted torch used in the Tuesday evening celebration of the 50th year of the Cooperative Program, observed a historic drama the same evening, heard messages, received reports from the convention's Executive Committee as well as from the various agencies and institutions, and adopted resolutions and motions dealing with numerous matters of concern.

Liberty Bell Feature

During the opening session fraternal messengers representing other conventions and countries were introduced.

Also, the opening session contained a special feature relating to the Liberty Bell. Joe T. Odle, editor of the "Baptist Record" of Mississippi, presented the bell on behalf of the state of Mississippi, to stand in the convention hall as a fitting symbol of the heritage of freedom enjoyed by this nation and of the commitment of Baptists to religious freedom for all men. The bell, an exact replica of the Liberty Bell in Independence Hall, Philadelphia, Pa., complemented the theme of the convention, "Let Christ's Freedom Ring," as Southern Baptists entered into a celebration of the nation's bicentennial. The bell began its jour-

ney to Miami Beach on May 12, going to Nashville, Philadelphia, the White House, and other historic points for appropriate celebrations. Odle presented a citation naming Weber a "Mississippi Colonel." The bell sounded out loud and clear heralding each session.

In his message to the convention, President Weber called on messengers to speak to the spiritual and social problems of the world through greater lay involvement, special days of praying and fasting, an emphasis upon new church growth, and expressions of compassion. He continued by charging, "We are seeing a culture developing which accepts lying, cheating and stealing as an acceptable practice in life to accomplish human goals."

50th Anniversary Observance

On Tuesday evening the celebration of the 50th anniversary of the Cooperative Program was highlighted when Keith Troutman, a Royal Ambassador of Concord, N.C., entered the auditorium as the final bearer of a torch relayed 1468 miles by more than 2153 boys, members of RA groups in Southern Baptist churches. The torch symbolized the Cooperative Program which began by convention action in Memphis on May 13, 1925.

Among others participating in the historic presentations on Tuesday evening were Lynn E. May, executive secretary-treasurer, SBC Historical Commission, who traced the convention's financial difficulties prior to the Cooperative Program from the convention's founding in 1845 to 1925, and Louie D. Newton, Atlanta, Ga., former SBC president, retired pastor as well as retired state Baptist paper editor. Newton recognized state paper editors, and told attendants, "Remember how the Cooperative Program was born in prayer, has grown in prayer and will continue to be the lifeline of the SBC through prayer."

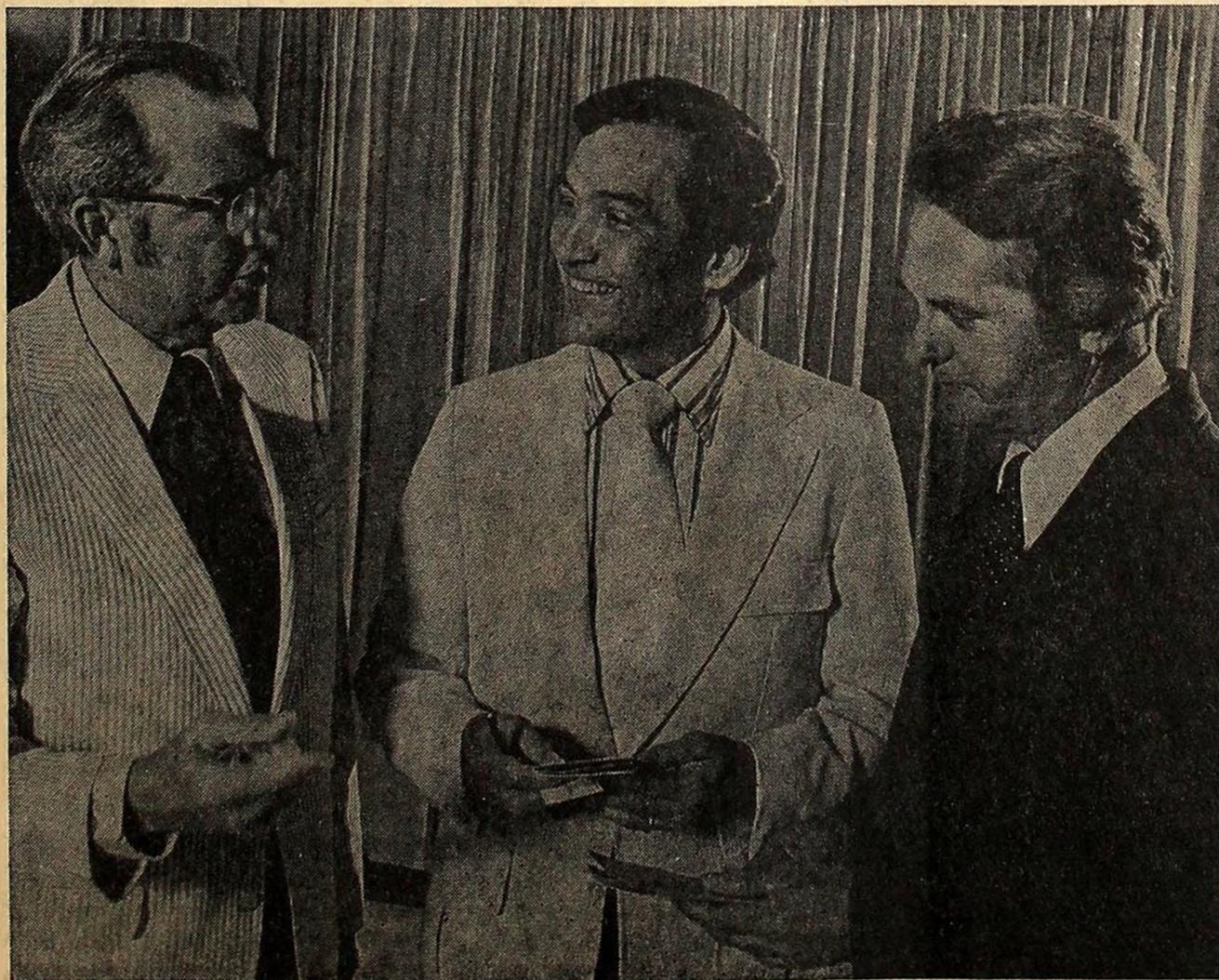
A continuance of the unfolding of the historic observances was the reenactment of the 1925 Memphis convention by a cast from Miami's Central Baptist Church.

Messengers approved recommendations from the convention's Executive Committee, Porter Routh, executive secretary-treasurer, which included a denominational emphasis stretching into the mid-1980s which touches most areas of denominational life, a restated program of evangelism in the Home Mission Board, and a shift in convention meeting site from Memphis to Kansas City, Mo., for the 1977 session (June 14-16). A problem with motel and hotel accommodations was the reason for this latter recommendation.

No Name Change At Present

In other action a committee recommendation not to change the name of the convention at present was adopted and a year's extension was given to the same committee charged with the task of studying the role of the convention's Executive Committee.

(Continued on page 9)



PASTOR'S OFFICERS—New officers for the Pastors' Conference Monday afternoon include (l-r) Andrew Hall, pastor of First Baptist Church, Delray, Fla., secretary-treasurer; Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., president, and Joe Crumpler, pastor of Mount Carmel Baptist Church, Cincinnati, Ohio, vice-president. (SBC Photo by David Clanton)

Memphis Pastor Elected President Of Pastors' Conference

By David Keel

MIAMI BEACH—Adrian Rogers pastor of Memphis' Bellevue Church, was elected president of the Southern Baptist Pastors' Conference during the group's annual session held here June 8-9 at Convention Center just prior to the convening of the 118th annual session of the Southern Baptist Convention. Rogers won in a run-off against William Self, pastor of Wieuca Road Baptist Church, Atlanta, Ga. A total of six men were nominated for the top post among Southern Baptist pastors. The Memphis pastor succeeds James Pleitz, pastor of First Baptist Church, Pensacola, Fla.

Throughout the coming year Rogers will be aided by Joseph Crumpler, pastor of Mount Carmel Baptist Church in Cincinnati, Ohio, who was elected vice president and Andrew Hall, pastor of First Baptist Church, Delray Beach, Fla., elected secretary-treasurer.

Messages, testimonies and special music pointed attendants to the theme, "The High Calling of God" at this year's conference.

Self, speaking on "The Pastor—Called of God," told pastors, ". . . we stand in the greatest fraternity of men," as he alluded to the fact that man may forget the minister but that God ". . . knows where you are and what you are doing." The Atlanta pastor based his remarks on the call of God being: Indispensable; Biblical; and a great tradition.

Partial Preparation Not Enough

A Virginia pastor, Charles Fuller, First Baptist Church, Roanoke, challenged the pastors not to be satisfied with partial preparation nor pretended readiness. Speaking on the subject, "The Preacher's Preparation for Service," Fuller continued by pointing out that although the minister may be recognized for so-called accomplishments, the first lesson in preparation for the ministry is to recognize that he is called of God. He chided ministers for underdeveloped talents and undeveloped gifts. He noted further the need for an understanding of God's people along with the other essentials in the preacher's preparation for service.

Russell Dilday, pastor of Second-Ponce de Leon Baptist Church, Atlanta, Ga., outlined for the pastors a message which dealt with the pastor as a teacher whose responsibility it is to rightly divide the Word of Truth. "The pastor-teacher is to let the word of God plow a straight furrow," he continued. He stressed the need for handling disagreements as he pointed out that our

inability to handle disagreements in an agreeable manner often threatens our fellowship.

The wife of a well-known pastor, Mrs. Norman Vincent Peale, brought the closing remarks to the Monday morning session. Speaking on "The Pastor as a Father and Husband," the wife of the pastor of Marble Collegiate Church in New York City began by saying, "Personally, I think it is a great privilege to be a pastor's wife." She went on to say that she felt the greatest career for a man is being a husband. She continued by saying that the pastor and his wife should study the strengths and weaknesses of each other, causing a merging of the two personalities, resulting in a relationship of beauty and fulfillment. She said the pastor and his wife should become partners and emphasized that a partnership carries into every area of life.

Steve Davis, star quarterback for the University of Oklahoma football team, began the roster of Monday afternoon speakers by giving his personal testimony. He attributed his relationship to Christ to a background of Christian training at home. Saying that "Christ never forced himself on anybody," Davis' future plans include both pro football and seminary training at a Southern Baptist institution.

Moral Sensitivity Low

A Texas pastor, Ralph Smith, Hyde Park Baptist Church, Austin, speaking on "The Pastor as an Evangelist," told attendants that pastors need compassion for the lost multitudes, they need to understand the necessity of training the laymen, and that pastors need to sense the urgency of the task. He continued by saying "We are not to say what the world is coming to as Who has come to the world."

A former president of the SBC, Carl Bates, pastor, First Baptist Church, Charlotte, N.C., spoke on "The Pastor: A Man Under Command," stating that "Our moral sensitivity is dangerously low." He encour-

aged the pastors to be commandment men, not feeling men. "Feeling comes after obedience," the North Carolina pastor continued. He chided the popular opinion: "If it feels good, do it."

Another former SBC president, W. A. Criswell, pastor of First Baptist Church, Dallas, Texas, told the group that the pastor is a proclaimer of God's Word. "If a man does not believe the Bible is the Word of God, he ought to quit the ministry," he told the pastors. He continued by pointing out that the Bible's message is authentic, authoritarian, and absolute. "Truth is never relative nor changing—it is forever," the Texas pastor said. He stated further that moral truth is found in the character of God and never changes.

Encouraging pastors to become involved in their respective communities, John R. Claypool, pastor of Broadway Baptist Church, Fort Worth, Texas, said the nature of such involvement is important. He went on to say that next to no involvement at all the worst thing a pastor can do is to become over-involved to the point of not being effective in any enterprise.

Charles Colson Gives Testimony

A man giving his personal testimony and drawing considerable attention on Monday evening was Charles Colson of McLean, Va., convicted in the much-publicized Watergate scandal. Telling of his conversion, Colson said, "If I have any thing that I can leave with you, it is the appeal, the crying I heard hundreds of thousands of men and women who sit tonight frightened, forgotten and alone in the dark concrete holes of American prisons . . ." Upon the completion of his testimony, the former presidential adviser to former President Richard M. Nixon received a standing ovation.

A Florida pastor, James Monroe, Riverside Baptist Church, Miami, gave his personal testimony in a message which outlined the joys of being a pastor. He told the pastors of the necessity of discovering their gifts. He continued, "Through the faithful exercise of the gift we find meaning and purpose in life." The various joys outlined by Monroe included: The joy of accepting my humanity; the joy of being the spiritual leader of a local family of believers; the joy of giving good news to a dejected and troubled people; and the joy of seeing the glory.

Robert G. Lee, pastor emeritus of Bellevue Church, Memphis, brought the Pastors' Conference to a close with a message entitled, "The Pastor—the Rewards for Faithfulness." The 78-year-old former SBC president reminded the pastors, that "What our Southern Baptist Convention needs is what God can do." Lee spoke of evils which assault men who serve as pastors. He continued by giving encouragement to pastors to remain faithful to the Lord, to the Bible, to people, and to look forward to praise from God for faithfulness.

In Missionary Outreach

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

Basic Passage: Acts 13:1 to 14:27

Focal Passage: Acts 13:1-3; 14:8-20

Due to a very remarkable combination of circumstances, Paul started his great missionary journeys to the Gentiles with Antioch as a center. The disciples were driven out of Judea by the persecution which developed around Stephen's death as a martyr. Some of the brethren went beyond witnessing to Jews only. The Lord greatly blessed the innovation. The church at Jerusalem sent Barnabas to check up on the strange turn of affairs. He discovered a marvelous work of grace and encouraged the new disciples. Then he went to Tarsus and brought Paul to Antioch to carry on a year of teaching the disciples, made up of both Jews and Gentiles. There appeared a group of outstanding believers who associated in cementing a unique prayerful fellowship.

Prayer Precipitates The Greatest Missionary Thrust In History Acts 13:1-3

Evidently there had assembled several disciples of great strength and dedication in the young church in Antioch. They were ministering, teaching and fasting together in a great cooperative effort. They were in the mood to start an epochal movement. The Holy Spirit spoke to them, calling them to separate Paul and Barnabas for a special work to which the Holy Spirit was calling them.

These brethren turned to special prayer and fasting. They laid hands on Paul and Barnabas and sent them away. God used them and thus they were to turn the world upside down.

Evangelizing From Antioch To Lystra Acts 13:4-14:7

Paul and Barnabas, accompanied by a young man, John Mark, a tenderfoot, journeyed to Perga. They had crossed the island of Cyprus and sailed across the Mediterranean to Asia Minor at Perga. John Mark left then. Later on, this act was the basis of separating Paul and Barnabas on another journey.

They preached in Salamis and then at Paphos, located at the two extremities of the Island of Cyprus. Paul exposed Elymas, a sorcerer who was carrying on a very profitable racket. He tried to prevent and frustrate Paul's witness to a ruler named Sergius Paulus. The Lord placed a curse on the deceiver in the form of temporary blindness.

The ruler believed. The impression was profound. The mission on the mainland was mingled with great opposition and great success.

In Lystra they had a marvelous reception for a while, but then faced real disaster. Paul healed a lame man before their eyes. They thought that two of their pagan gods had come down to earth and were about to worship Paul and Barnabas, but the true men of God restrained them, making it very clear that they were only men, being used by the true God.

They further explained to the people that the one true and living God has been mercifully patient with erring heathens, but that He had maintained a witness among them in many kindly providences.

The Jews from Antioch and Iconium, where the missionaries had been, came to Lystra and stirred up a mob. They stoned Paul and left him for dead. The disciples surrounded Paul, praying for him. He rose up and walked into the city. He and Barnabas departed the next day for Derbe.

It is interesting to observe that Paul came back through Lystra on his return journey. It took courage to face the possibility of being stoned into insensibility again. Even though he left soon after his first horrible experience he came back when he felt the new disciples needed to be encouraged and confirmed in the faith.

Children's Homes

Mother's Day Offering Report

By James M. Gregg,
Executive Director-Treasurer

Through May 31, we had received a total of \$152,690, which is \$19,022 above the same period last year. This is great. I thank you, Tennessee Baptists, and I thank and praise God.

Remember, our goal is \$341,000 for this much-needed budgeted offering, all of which is used for the operational needs—day-by-day expenses—food, clothing, medical needs, etc., of the children. The period for the receiving of these special funds is May, June, and July. If your church has not received this year's Mother's Day Offering for the Children's Homes, please do it during this or next month. The children will be blessed and helped through your love gift, which represents a part of you. God bless you and yours "real good."

Laughs

A motorist was driving through a remote section of the country, and after stopping in a small village for something to eat, noticed that his wrist watch had stopped. And as he paused on the porch of the small cafe he turned to a native lounging nearby and said: "I wonder if you could tell me what time it is?"

"It's twelve o'clock," drawled the other. "Only twelve o'clock?" questioned the traveler. "I thought it was much more than that."

"It's never more than that around this part of the country," replied the native. "It goes up to twelve o'clock and then it starts all over again."

* * *

In England, the police don't carry guns, only whistles. This leads us to wonder what they shout to a fleeing lawbreaker. Is it, "Halt or I'll toot?"

* * *

A chap who had been suffering from anemia met an old pal who asked him how he felt.

"Oh, I feel better," said the ailing one. "I found a new doctor and he has really loaded me up with iron pills and iron shots."

"So, you're okay?" asked the friend.

"Yeah," said the patient, "as long as I face north."

Baptists Increase In All South American Nations

WASHINGTON—Baptists increased in number this past year in each of the 11 South American nations, the Baptist World Alliance (BWA) reported here. Totals for the continent went from 470,722 reported a year ago to 512,379, the world Baptist agency noted.

The largest number of Baptists on the continent are in Brazil, which has 442,217. Brazil has long been the fourth ranking country among Baptists of the world.

The greatest percentage increase from an established Baptist base was in Bolivia, but an increase of 3,000 there (over last year's 5,400) is largely a correction of the previous figure, BWA officials said.

In 10 of the 11 South American nations, the principle Baptist body is affiliated with the BWA. Ecuador is the only South American country without a BWA affiliate.

Beyond totals for the South American nations, Baptists are reported in one of the three continental dependencies—Surinam, a Dutch possession where 213 Baptists are counted.

The other two dependencies, the Falkland Island and French Guiana, are without Baptists, the BWA report said.

Baptist churches in South America total 4,470. (BP)

Our People and Our Churches . . .

LEADERSHIP CHANGES . . .

Freeda Ann Davis has been called as summer activities director at Ooltewah Church, Ooltewah. She is a graduate of Middle Tennessee State University and a student at Southern Baptist Theological Seminary. Her home church is the Westwood Church in Cleveland. She has served previously as youth director for Shiloh Church, Americus, Ga. and Waterville Church in Cleveland, Tenn. **Burl McMillan** is pastor at Ooltewah.

Don Barfield, Central Church, Chattanooga, has resigned as minister of education and administration to accept a position with the Westwood Church in Birmingham. **Bill Hartley** is pastor.

Julian P. Clark, Euclid Avenue Church in Bristol, Va., has accepted the call to serve as minister of youth at Central Church in Chattanooga. He is a graduate of the University of North Carolina and Southwestern Baptist Theological Seminary. He is already on the new field of service.

The new minister of music and youth at the Harsh Chapel Church in Donelson is **Jerry Shaw**. **Raymon Leake** serves as pastor.

Charles Quagliana, the new pastor at Louisville Church, Chilhowee Association, was ordained to the gospel ministry earlier this month.

Donelson First Church called **Mike Hodges** as minister of music and youth. He comes to the position from the Westside Church in Fort Worth, Tex. and is a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary, where he received the master of church music degree. He has been a member of the seminary's Oratorio Chorus and a tutor in conducting. He has served churches in Oklahoma including the Garnett Road Church, Tulsa, the Country Estates Church, Midwest City, and the Skelly Drive Church in Tulsa. **Ralph Harris** is pastor at Donelson First.

Friendship Church, Buchanan, called **Jimmy Cooper** as pastor. He comes from New Johnsonville and was ordained to the gospel ministry in May by the Trace Creek Church. Friendship Church is in Western District Association.

Maplewood Church, Paris, called **Paul Veasey** as pastor. He is already on the field. He comes from New Liberty, Ky. where he served as pastor while attending Southern Baptist Theological Seminary.

PEOPLE . . .

The Ben Allen Road Church, Nashville, licensed **Wayne Walters**, Nashville, to preach the gospel. **Walters** has been in the gospel singing ministry since 1954. At one time the United States Government sent **Walters** and his evangelistic group to the far-east to sing to the troops, touring in Japan, Korea, Okinawa, Taiwan, Guam, Philippines, Alaska, and Hawaii.

Jack Evans was ordained to the gospel ministry by the Park Avenue Church in Nashville. He is a student at New Orleans Baptist Theological Seminary and is working on the staff of the Suburban Church in that city. The church is requesting his ordination. **Harold Gregory**, director of associational missions for the Nashville Baptist Association, delivered the ordination sermon. **Bob Mowrey** is pastor.

John H. Tullock, chairman of the Department of Religion and Philosophy at Belmont College, and writer of the Uniform Lesson Series Sunday School lesson for **Baptist And Reflector** for the past several weeks, will serve as professor of Old Testament at the Nigerian Baptist Seminary in Ogbomosho, Nigeria. He has been granted a year's leave of absence from Belmont.

A former minister of music in Tennessee, **Harold Wilcox**, and his wife have been appointed missionaries by the Southern Baptist Home Mission Board. They will work with migrants along the East Coast. **Wilcox** served as a minister of music in Maryville, Tenn.

Mr. and Mrs. Hughey Williams celebrated their golden wedding anniversary recently. They are members of Lebanon First Church. **Tom Henry** is their pastor.

Henry Guy Jackson, director of associational missions, Holston Valley Association, is recuperating following successful open heart surgery at Vanderbilt Hospital earlier this month. His address is 207 Hawkins St., Rogersville, Tenn. 37857.

W. C. Rice, former Knox County pastor at Euclid Avenue and City View Church, has returned to Tennessee to retire. He has been serving as pastor of the First Church at Patterson, Ga., and will reside in Etowah.

In Gibson County Association, **Charles Timberlake** resigned as pastor of the Midway Church to accept the Shelby Forrest Church in Millington.

Gaylon Glover has resigned as minister of music at the Northside Church, Milan. He plans to reside in Memphis.

CHURCHES . . .

Powell's Chapel Church, Murfreesboro, will celebrate the 100th anniversary of the church on July 27. Former pastors and families are scheduled to attend the special services, according to pastor **Donald A. McRae**. The keynote speaker will be **Herschel Hobbs**, author and former pastor of Oklahoma City First Church.

Members of the Judson Church in Nashville dedicated new facilities recently, including an activities building which houses a gymnasium, education space, and kitchen. The structure was completed at a cost of \$325,000 and contains nearly 18,000 sq. ft. The chairman of the building was **Paul Smith**. **Herman King** served as chairman of the planning committee, and **Jimmy Gee** served as chairman of the building supervision committee. **Raymond Langlois** is pastor at Judson.

Cherokee Church, Jonesboro, held dedication service for new facilities recently. Organized in 1783, it is the oldest church in Holston Association. The first building, a log structure, was also used as a public school. The log structure was replaced in 1890 with a frame structure, which was replaced with the colonial brick structure in 1973. **James Cambron** serves the church as interim pastor. Participating on the program were **James Harris**, director of associational missions for Holston Association; **Paul Hall**, Missions Department, TBC; and **Rubye Hunter**, who gave the history of the church.

Gaye McGlothlen Honored At Retirement Reception

Friends of **Gaye L. McGlothlen**, pastor of the Immanuel Church in Nashville for 26 years, gathered there recently for a reception in his honor. McGlothlen retired June 1.

A "Pastor Appreciation Day" had been held earlier at the church in which McGlothlen and his wife received a cash savings book and a bound volume of letters.

Sunday morning services on June 1, his last Sunday, consisted of a baptismal service, observance of the Lord's Supper, and the ordination of new deacons.

Dr. and Mrs. McGlothlen plan to reside in Nashville following a trip the latter part of June. He will be available for supply and interim work and speaking engagements. He is a member of the Executive Board of the Tennessee Baptist Convention.

Correction: On page 6, "Memphis Pastor Elected President of Pastors' Conference," R. G. Lee's age was given as 78. It should have read "The 88-year-old . . ."

SBC Reelects Weber President; Adopts Record \$51 Million Budget

(Continued from page 5)

Well-Known Figures Speak

Well-known personalities highlighted this year's convention. Vonda Kay Van Dyke, a former Miss America, sang popular religious music between remarks concerning her testimony about the power of prayer.

Jerry Clower of Yazoo City, Miss., formerly with Mississippi Chemical Corp., and now a performer with the Nashville-based Grand Ole Opry, spoke to the convention on Thursday morning, telling stories about his rural upbringing in Mississippi, and giving his personal testimony. He encouraged attendants to spend as much time trying to get people to come to church as making sure some people don't come. Clower warned listeners about the power of Satan and presented a strong statement on the necessity to act like Christians, not pagans when tragedy strikes.

Messengers adopted a motion presented by Ray O. Jones, pastor of First Church, Fountain City, Knox County Association, calling for an SBC study on ways whereby convention institutions can show more tangible assistance to Southern Baptist pastors and ministers.

Resolutions Speak Concerns

Resolutions adopted by this year's convention dealt with a broad spectrum of subjects: Appreciation for the American Bible Society; Christian citizenship; an urging to cease the exploiting of violence; to seek ways to bring relief to the hungry; appreciation for John H. Williams, Nashville, for

making arrangements for the annual meetings of SBC for the past 15 years; on family relationships; on religious broadcasting and religious freedom; on alcohol; appreciation for the host city; on the Holy Spirit; and that messengers express concern for Vietnamese refugees.

Among other resolutions adopted were: on Freedom '76, as an expression of affirmation of our Baptist heritage and a commitment to Baptist principles in the future of the nation and to encourage college students and young adults to become involved; and a resolution which called on the American people to recognize the dreadful consequences of violence in our nation.

In another address to the convention, W. A. Criswell, pastor of First Baptist Church, Dallas, Texas, called on Southern Baptist churches to evangelize the nation during the bicentennial year 1976.

Chauncey Daley, editor of the "Western Recorder" of Kentucky, is chairman of this special study committee.

Also approved were program statement changes for the Baptist Sunday School Board, Christian Life Commission, Baptist Committee on Public Affairs, Annuity Board and the Stewardship Commission.

In the keynote address on Wednesday, Jimmy R. Allen, pastor of First Baptist Church, San Antonio, Texas, urged messengers to attempt the innovative and "risk failing without fearing that we would be failures." He stressed the strength of Baptists to be found in the openness of "our people" at the grassroots to sense the wind of the Spirit and to respond.

Vonda Kay Van Dyke Prays When Children Scream

MIAMI BEACH—Vonda Kay Van Dyke stood in a brilliant beam of light cutting through a blackened Convention Center Wednesday night, June 11, where 16,000 Southern Baptists intensely sat.

The former Miss America crooned pop religious music to the messengers between links of her testimony about the power of prayer.

Suddenly childish screams shattered the atmosphere and 16,000 heads snapped toward the south bleachers. Two little figures clattered down the metal steps screaming in fright. Had someone fallen from the steep bleacher onto the concrete floor? Had one of the ever-present birds swooped down from the catacombed ceiling?

Miss America's spell was broken. But Vonda Kay instantly reacted with a demonstration of her belief in prayer. "Let's have a word of prayer," she said. "God, we don't know what happened. It's a very big place. But we need you right now. Others need you. Help us."

Then she finished her story about praying for a chance to share her faith in the finals of the Miss America pageant in 1965.

After another song, the lights went up. Convention President Jaroy Weber, who had sent someone to investigate, satisfied the audience's curiosity.

"They say a brother got so excited that he shouted Hallelujah, and scared some children," he explained. "And if someone shouted Amen in your Sunday morning service back home, the same thing would probably happen."

Persons seated near the outbreak verified the story, saying that the children were probably asleep when they were startled by the "Hallelujah."

Earlier in her act, Miss Van Dyke had co-opted a pastor from the audience to act as her "dummy" while she showed off her ventriloquism act. Herman H. Mauch, pastor of Burrows Memorial Baptist Church in Norfolk, Virginia, was the lucky man.

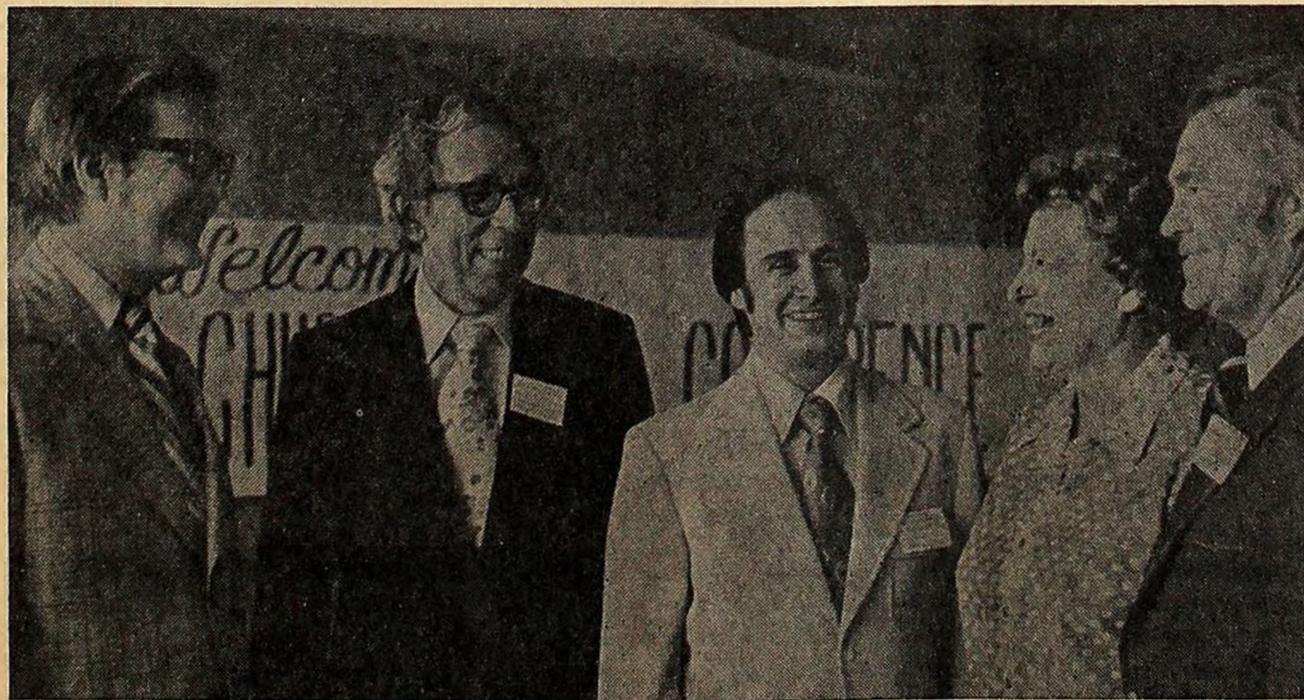
"Cousin, Come Home"—But Not All At Once

MIAMI BEACH—The British view of the United States' bicentennial observance surfaced in humorous fashion just before the initial ringing of a replica of the Liberty Bell at the Convention's opening session here.

"If I don't share your rejoicing with quite the same enthusiasm, I may be forgiven," said C. Ronald Goulding of London, England, one of the fraternal messengers to the convention from more than a half dozen countries.

"Cousin, come home, All is forgiven," quipped Goulding, an associate secretary of the Baptist World Alliance.

"But don't all come at once," he added. "You'd sink us." (BP)



NEW MUSIC OFFICERS—Officers elected Monday morning at the SBC Music Conference include (L-R) Paul Bobbitt, Jacksonville, Florida Baptist Convention, president; James McKinney, Fort Worth, Southwestern Baptist Theological Seminary, president-elect; and vice-presidents Joseph King, Fort Worth, University Baptist Church; Evelyn Phillips, Fort Worth, Southwestern Seminary; and Sam Prestridge, Dallas, Baptist General Convention of Texas. (SBC Photo by Fon Scofield)

Spurgeon Tells Of His Conversion

By C. DeWitt Matthews

Professor of Preaching
Midwestern Baptist Theological Seminary

Many Baptists do not yet know that the library of Charles Haddon Spurgeon, the remarkable 19th century English Baptist preacher, is housed on the lower floor of the library building of William Jewell College, Liberty, Mo., in a classic replica of the great man's original study. It is a fantastic collection that the college acquired years ago for very little financial outlay. Ministerial students and experienced ministers of all persuasions are encouraged to browse through the several thousand volumes and become familiar with the Victorian pulpit giant.

In a research project there I copied from his autobiography Spurgeon's own statement of his famous conversion. His account of that memorable day in his boyhood is a graphic description of the change that's made in a life that commits itself to Jesus, the Christ. Every evangelical preacher—in fact, every Christian—needs a copy of this story, so I'm sending it to the press just as I distribute it to my students.

Spurgeon's enthusiastic version of this moment reads as follows:

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, [January 6, 1850] while I was going to a certain place of worship. When I could go no further, I

turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fifteen people . . . I wanted to know how I might be saved . . . (but) the minister did not come that morning. . . . At last, a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. . . . He was obliged to stick to his text, for the simple reason that he had little else to say. The text was, "Look unto me, and be ye saved, all the ends of the earth." (Isaiah 45:22)

"Look Unto Me"

He did not even pronounce the words rightly, but that did not matter. . . . The preacher began thus: "My dear friends, this is a very simple text. It says, 'Look'. Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just, 'Look'. Well a man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto me'. (But) many of ye are looking to yourselves, but it's no use looking there. You'll never find any comfort in yourselves. . . . But Jesus Christ says, 'Look unto me. . . . Look to Christ. The text says, 'Look unto me'."

Then the good man followed up his text in this way. "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the father's right hand. O poor sinner, look unto Me! look unto Me!"

When he had . . . managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery . . . and I dare say, with so few present, he knew me to be a stranger. Just fixing his eyes on me . . . he said, "Young man, you look very miserable . . . and you will always be miserable—miserable in life, and miserable in death,—if you don't obey my text; but if you obey now, this moment, you will be saved."

Then lifting up his hands, he shouted as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live." I saw at once the way of salvation. . . . I know not what else he said. . . . I was so possessed with that one thought. . . . I had been waiting to do fifty things, but when I heard that word, "look!". Oh, I looked until I could have almost looked my

Mississippi College To Open Law School

CLINTON, Miss.—Mississippi College, a Baptist school here, has announced plans to open a school of law, beginning in the fall semester, 1975, it was announced here.

Named to lead the school as dean is lawyer and educator Arthur A. Weeks, a Baptist layman and native of Hanceville, Ala. Currently heading an accreditation program at Delaware Law School in Wilmington, he has been with the Cumberland School of Law at Samford University, a Baptist school in Birmingham, as dean and professor of law since 1961.

Lewis Nobles, Mississippi College president noted, "We are especially pleased to open the school at this time," as it "will be the 125th anniversary of Mississippi College as a Baptist-supported college and the 150th as an educational institution."

The school has acquired the Jackson School of Law founded in 1930, with students from that school to become Mississippi College students, should they desire to continue their current study program.

Mississippi College earlier announced plans to open a school of business and public administrations this fall. (BP)

eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun. . . . Oh, that somebody had told me this before, "Trust Christ, and you shall be saved. . . ."

Never To Be Forgotten

That happy day . . . was . . . never to be forgotten by me. . . . The joy . . . was utterly indescribable. I could have leaped, I could have danced; there was no expression, however fanatical, which would have been out of keeping with the joy of my spirit at that hour. . . . I thought I could have sprung from the seat . . . and have called out with the wildest of those Methodist brethren present, "I am forgiven! I am forgiven!" . . . My spirit saw its chains broken to pieces, I felt that I was an emancipated soul . . . a forgiven one. . . . I thought I could dance all the way home. . . . Between half past ten o'clock, when I had entered the chapel, and half-past twelve o'clock when I was back again at home, . . . I had passed from darkness into marvelous light, from death to life.

Charles H. Spurgeon's own account of his conversion, *The Autobiography*, Vol. I, 1834-1854, pp. 105-108.

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Families In Trouble Need More Than Cheery Words And Smiles

By Miriam Grant

"I'm so tired of smiling," she said through hot burning tears. She's a member of her church staff and the children had grown up in the church, but now the family was in trouble. Drugs were the problem and it hurt that people in the church knew about it long before she and her husband learned. "Nobody told me," she cried. "They smiled and acted like everything was all right and they still do. But it isn't all right and inside I'm coming apart, I'm crushed to pieces, and nobody seems to care."

But her pastor cares and she knows that. His counseling has held the family together. But they need more than the help of one man. They need more than a psychiatrist. They need warm, Christian understanding expressed in more than cheery words and smiles.

This is not an isolated family. "Why can't our family be like others?" she pleads. But her family is like too many others. Go down the church pews on any Sunday morning, or look at the church role and it is a rare family that doesn't have tough problems.

Why then, is it sometimes difficult for Christians to share burdens? Is it pride? Or fear of gossip? Or criticism? Or condemna-

tion? The church, of all places, must be where loads can be lifted and shared. It

isn't necessary to name problems or go into details with everyone, but it is sad when people with tremendous burdens get no help from the church. But let's remember, it's a two-way street. Pastors cannot be expected to know of problems unless they are told and the church cannot be blamed for failing to minister when needs are not made known.—Reprinted from the "Biblical Recorder," N.C.

Bible Puzzle Page

Answers On Page 13

1	2	3	4	5	6	7	8	9	10	11	
12			13						14		
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48				49			50				
51				52						53	

- 48 Exclamation
- 49 Country Paul visited (2 words)
- 51 Romanian coin
- 52 Oral and written
- 53 Essay

DOWN

- 1 Passed by (Acts 16:8)
- 2 Abyssinian gazelles
- 3 Expunges
- 4 Stipulations
- 5 Continent: abbr.
- 6 Amount of faith (Matt. 8:26)
- 7 Wilderness (Num. 33:8)
- 8 Reciprocity in actions (Confucianism)
- 9 "purged from his ——" (2 Pet. 1)
- 10 "— — of the ship" (Acts 27)
- 11 Presidential monogram
- 13 Egyptian god: poss.
- 17 Greek letter
- 19 Circulate
- 22 Full (Joel 3:13)
- 23 "— of a field" (Gen. 27)
- 25 Naval vessel: abbr.
- 26 Inner: comb. form
- 28 Wattlebird
- 29 Mineral springs
- 30 Damsel (Mark 5:41)
- 31 Speech
- 32 Flock's home (Mic. 2:12)
- 34 Church site (Rev.3:1)
- 37 The nearer ones
- 38 Exhausted
- 39 Choir member
- 40 On the east side (Ezek. 42:9)
- 42 Asian: abbr.
- 44 Egg: comb. form
- 45 Weep
- 46 Squeal
- 47 Printer's measures
- 50 Symbol for astatine

ACROSS

- 1 Cannot serve two masters (Matt. 6:24)
- 4 "the — shall wait for his law" (Isa. 42)
- 9 Aside
- 12 "dominion over ——" (2 Cor. 1)
- 14 Academic degree: abbr.
- 15 Sea bird genus: poss.
- 16 Follows lightning
- 18 Calamities
- 19 School-related organization: abbr.
- 20 "— not vain repetitions" (Matt.6)
- 21 It was tied (Matt. 21:2)
- 22 Held in their hands (Rev. 7:9)

ACROSS

- 24 Acknowledgement of debt
- 26 Irish Gaelic
- 27 Wanting
- 29 Rocks
- 32 "These are spots in your —" (Jude)
- 33 They made four (John 19:23)
- 34 Alone
- 35 Old Sumerian drum
- 36 Calves' home (Mal. 4:2)
- 38 Anne or Cecilia: abbr.
- 41 Japanese name
- 43 Hard: abbr.
- 44 Not closed
- 45 "Jews — up the Gentiles" (Acts 14)
- 47 One happens to all (Eccl. 2:14)

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Another major emphasis of the Board centers in its work with language and ethnic groups. In this area it assists in establishing new missions and churches; in providing specialized ministries; and in supplying literature, hymn books, Bibles in various languages, and other helpful materials.

In crisis troubled America the Home Mission Board strives to hear the spiritual outcries of people and give them answers. Your church contributions through the Cooperative Program allow you to play a vital role in voicing those answers. Remember, you provide the *MEANS* to the *WAY*.



COOPERATIVE PROGRAM 50th ANNIVERSARY

Third in a series of twelve ads on the Cooperative Program.

Modern Man, His Systems, And The Scriptures

By Grady C. Cothen

It takes little effort to ponder the problems people face in today's world. Crime is of considerable concern to those who fear to walk the streets at night, or who are anxious about the valuables in their homes. The problems of family life are endless. All family units, even those most committed to Christ, are threatened by the alien influences that are brought to bear on children—drugs, immorality, dishonesty, violence. Entertainment media glamorize immorality. There is an emphasis on total freedom, the "do-your-own-thing" cult, which encourages refusal of family interdependence and commitment.

The list of human problems brings us continually face-to-face with the flaws in the nature of man. "Man remains the same old quarrelsome ape he has always been," said one cynic in summing up his view of the human race. I do not accept some of the implications in his statement, but I must agree that it speaks to the fact that the basic nature of man remains forever the same.

It is man's greed that builds excessive profits and usury and oppression of labor into the structures of business. It is man's hunger for power that leads to bossism in labor and abuse of power at the highest or lowest levels. It is man's cupidity that floods the marketplaces with pornographic and near-pornographic materials. It is man's hostility, hatred or greed that have necessitated extreme measures at self and property protection for the home, church, factory, and nation.

The systems that man builds or controls endlessly reflect what man is. The crisis of human character is mirrored in man's institutions, structures, and systems—systems which are perfected to achieve the aims of the controllers. The slums mirror the chilling avarice of the persons who sustain them. The slum dwellers often find themselves unequipped to deal with the system, and sometimes ill-equipped to deal with themselves. The dehumanizing aspects of our society largely reflect the flaws in human character. Corporate injustices can be traced to the deficiencies in men. Our age has sought to escape responsibility for the sins of men by blaming the system, or government, or the environment, or the school, or the home. Certainly the problems of society are more complex than the motives and failures of individuals, but it seems no problem exists that cannot be related to the quality of people.

Many individuals in rebellion against God are capable of nearly any evil.

Imagine for a moment what remarkable changes could occur if the problems of people were bathed in the clearly focused light of God's Word, in the context of their lives—if they responded to it!

Suppose the family in trouble were to study, in a small group, the exposition of God's design for the home together with Paul's instructions to husbands, wives, and children and tried to live it!

Or think of persons who have only vague natural guilt concerning immorality suddenly finding themselves impaled in the glare of God's "Thou shalt not!"

Think of the confused unloved children in our world suddenly discovering the love of God.

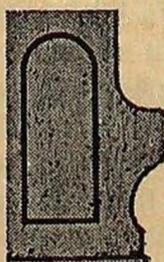
Think of the comfort of the old in finding that in Jesus Christ there is no death.

To say it briefly, think what could happen if the truth of Scripture were shared with needy people and the Spirit of God had opportunity to speak to them. If Paul was right, and he was, that the Gospel is the power of God unto salvation, then one of our most urgent needs is to get the Bible to America.

BIBLE PUZZLE PAGE ANSWERS

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"Commit thy way unto the Lord;
trust also in him" (Psa. 37:5).



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Baptist Dollars Aid Water Relief Projects

RICHMOND—Water—the abundance of it, the lack of it, or the uncontrollable nature of it—is creating relief needs in three different nations in Eastern and Southern Africa.

The Southern Baptist Foreign Mission Board recently appropriated \$24,770 to meet these needs.

In Botswana, Southern Baptist missionaries anticipate a flood when the rainy season comes. Almost every year there is a flood and people are left homeless. This year the missionaries want to be prepared to help. They will use \$7500 to provide supplies for rebuilding and for permanent flood relief equipment.

The lack of water is still a problem in the drought areas of Uganda. A \$5000 appropriation will be used for the purchase of vitamins, food supplements, salt, powdered milk, fertilizers and citrus trees. The trees are grown as part of a project to provide protein.

A dam, irrigation system and a well are the projects needed in Ethiopia. An appropriation of \$12,270 will go for the community development projects.

Shenkora, where the dam will be built, is on the border of the Danakil Desert.

New Books

Speaker's Illustrations For Special Days, edited by Charles L. Wallis, Baker, 240 pp., paper, \$2.95.

1010 Sermon Illustrations From The Bible, edited by Charles L. Wallis, Baker, 242 pp., paper, \$2.95.

A Treasury Of Story Sermons For Children, edited by Charles L. Wallis, Baker, 266 pp., paper, \$3.50.

88 Evangelistic Sermons, edited by Charles L. Wallis, Baker, 242 pp., paper, \$2.95.

A Treasury Of Poems For Worship And Devotion, edited by Charles L. Wallis, Baker, 378 pp., paper, \$3.50.

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Note: Cothen is president of the Baptist Sunday School Board, Nashville.

Is The Bible Relevant?

By Dr. John H. Tullock, Department of Religion and Philosophy,
Belmont College, Nashville, Tennessee

BIBLE MATERIAL: Psalms 19:7-14; 119:9-11, 105, 130; Matthew 4:1-11
Lesson Text: Psalm 19:7-11; Matthew 4:1-10

One of the most amazing stories in the history of publishing has been the astounding success of **Good News For Modern Man**. Originally planned by the American Bible Society as a tool for missionaries working with people whose primary language was not English, it has been a runaway best-seller since it first was published among those of us whose first language is English. Such success would seem to testify to a great spiritual hunger in this turbulent age, thus making the relevance of the Bible a very appropriate subject for this lesson.

Words Of Counsel And Warning Psalms 19:7-11

This part of Psalm 19 at one time may have been a separate psalm but was included with the first section 19:1-6 to balance the idea of the revelation of God in nature with the idea of the revelation of God through the Word. Verses 7-10 present six synonyms to describe the Scripture (law of the Lord, testimony of the Lord, precepts of the Lord, commandment of the Lord, fear of the Lord, ordinances of the Lord); six adjectives to describe it (perfect, sure, right, pure, clean, true); four results of its activity (reviving the soul, making wise the simple, rejoicing the heart, enlightening the eyes) and two statements as to its nature (enduring forever and righteous altogether). Its worth is more precious than money. Furthermore, it contains warnings, but also promises rewards. What the Psalmist is giving testimony to in a poetic way is that the revelation of God through the Scriptures is relevant to the human condition.

Jesus And The Scripture Matthew 4:1-11

Jesus had been baptized by John and had gone into the wilderness to wrestle with the problem of how to present himself in his

ministry to his fellow countrymen. His temptations were in the miniature a summary of some of the major problems which were prevalent in Palestine at that time. The temptation to turn the small round stones into the bread which they resembled can be understood not only as a temptation for Jesus to meet his own immediate physical need, but also as a temptation to use bread as a means of getting the masses who rarely had enough to eat to follow Him. The principle which Jesus chose to follow, however, is set out in the words of Deuteronomy 8:3. Man's way would be to think of the stomach first and other things later. But Jesus chose to make His long-range goals more important than His immediate needs. Making a popular gesture might gain a temporary following but it would not accomplish what he came to do.

The second temptation is at what Ray Summers calls the "spectacular level" (**Commentary on Luke**). He could jump off the pinnacle of the temple and have angels float him down. This surely would draw a crowd, many of whom undoubtedly would follow Him out of curiosity. Again, Jesus follows a principle set forth in Deuteronomy (6:16), realizing that "spiritual ends can rarely be accomplished by unspiritual means" (Summers)

The third temptation related to power. Palestine was under the heel of Rome. One Jewish sect in particular, the Zealots, constantly were trying to foment a rebellion against the Roman oppressors. Jesus undoubtedly could have gained a great following if He presented Himself as a military leader. Again, the word comes from Deuteronomy (6:13). Two things are important here: "One, only to God is man to bend the knee; two, only to God is man to render service." (Summers)

People of our time still labor under the delusions of a stomach first, spectacular-oriented, power-grabbing way of life as a means of finding happiness in life. One only has to read the headlines in today's newspaper to see the results of such a philosophy of life. The eternal principles of dedication to God and of service to mankind as set forth in the Bible are still the only means of lasting happiness in a strife-torn world. Jesus spoke great truth when He said, "Whoever would save his life will lose it; and whoever loses his life for My sake and the gospels will save it." (RSV)

Southeastern Names Meiburg As New Dean Of Faculty

WAKE FOREST, N.C.—Albert L. Meiburg, professor of pastoral theology and clinical pastoral education at Colgate Rochester/Bexley Hall/Crozer Seminary, Rochester, N.Y., has been named dean of the faculty at Southeastern Baptist Theological Seminary here.

Meiburg's appointment, effective August 1, was announced here by Southeastern President W. Randall Lolley. The new dean succeeds Raymond Brown, who has returned to full-time teaching.

A native of Seneca, S.C., and an ordained Southern Baptist minister, Meiburg is a graduate of Clemson (S.C.) University and earned the bachelor of divinity and doctor of theology degrees from The Southern Baptist Theological Seminary in Louisville.

The former academic dean of Wingate (N.C.) College, a Baptist school, was formerly associate director of the school of pastoral care Baptist hospital, Winston-Salem, N.C. (BP)

Bennett To Direct Field Education At Southern

F. Russell Bennett, director of associational administration services for the SBC Home Mission Board, has been appointed director of field education at the Southern Baptist Theological Seminary, effective Aug. 1.

A graduate of Baylor University, Bennett holds the bachelor of divinity, master of theology, and doctor of religious education degrees from the seminary.

He replaces G. Willis Bennett, who will supervise the seminary's doctor of ministry program after Aug. 1.

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 Director, Marriage and Family Program
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Mixed Messages Confuse Child: Is Feeling Or Seeing Believing?

Hostility lurks behind the hard pat and the painful pinch that adults bestow on children—and the kids feel it. But they're confused by the jovial smile and friendly comment that inevitably accompany the torture, and aren't sure whether seeing—or feeling—is believing.

Too much exposure to this kind of mixed message can shake a young child's trust in other people, warns Eugene Watson, associate professor of education at Univ. of North Carolina.

The grownup who urges a child to "tell me all about that great picture you made" and then returns to his own conversation, occasionally tossing "umhms" and "gee, whizzes" down to the small monologist at his knee level, also conveys a disturbing message, reminds the educator. "You're so insignificant that I can deal with you with only half my attention"—that's the way the child translates it.

Many adults are truly nervous with young children and unsure about coming up with the proper response to their talk, Grace M. Stanistreet, director of the Children's Centre for Creative Arts at Adelphi University acknowledges.

Use your eyes as well as your ears when talking to a child, she advises, and get down to his eye-level so you won't miss his signals. "Children give clues to their intentions, almost spell out the reaction they desire from adult listeners. If a youngster's eyes are twinkling, his lips are turned up, we can see that he wants us to be surprised or amused. If Jeanie's face is sober as she shows us a picture and she ask 'Does this frighten you?', we know she wants an affirmative answer."

Guffaws over a child's malapropisms or mispronunciations—even in appreciation of the youngster's "cuteness"—come as a shock to the youthful speaker. The child hasn't meant to be "cute" and the laughter is an insult.

The way grownups talk to toddlers affects, to a surprising extent, their academic performance in school a few years later, emphasizes Dr. Gordon Shiach. He is convinced that helping very small children to express their thoughts and feelings verbally is the best way to prepare them for a good school experience.

"A child's success at school is determined—almost entirely—by the way his mother talks to him at age two," he states in his book, **Teach Them To Speak**. "Unfortunately, the majority of children come from homes where too many grownups ignore their chatter as 'baby talk.'"

HISTORICALLY

FROM THE FILES

> 50 YEARS AGO <

At the meeting of the Baptist Sunday School Board, E. C. Dargan presented to the Board a photographic copy of the famous "Codex A" or Alexandrian manuscript of the New Testament. This he did as an expression of his appreciation for his trip to England as a fraternal messenger from Southern Baptists to the British Baptists. Editor Freeman reported, "Southern Baptists hardly realize what a veritable spiritual giant they have in Dr. Dargan, nor do they fully realize the value of his vast range of information concerning denominational affairs during the past half century. Gracious, gentle, firm, and loyal, he is indeed one of the 'grand old men' of our Israel."

Dr. and Mrs. Martin Ball of Paris, Tenn., celebrated their golden wedding anniversary there.

> 20 YEARS AGO <

Members of the Brighton Church, Brighton, dedicated their church building and pastorium, debt free. W. C. Creasman, Nashville, brought the message. The new buildings cost approximately \$75,000. E. A. Butler was pastor.

The deep love and affection which the membership of Nashville First Church had for Dr. and Mrs. William F. Powell, who for 34 years had served that church, was shown following his retirement. The Powells were presented with a new Packard car and given a vacation trip. He was also made pastor emeritus.

> 10 YEARS AGO <

Members of Chattanooga Central Church voted to proceed with construction of a \$170,000 addition. Ansell T. Baker was pastor.

From the Executive Secretary

By Ralph Norton

Tribute paid to Dr. Gaye McGlothlen recently on the occasion of his retirement as pastor of Immanuel Baptist Church,



Norton

Nashville, reflected the high esteem in which he is held by his congregation and friends. A review of the highlights of his ministry at Immanuel gives proof of the continued expansion and growth of the church during his twenty-six-year pastorate. As the church progressed, both through physical properties and spiritual outreach, evidence of the wisdom and vision of this man of God was always apparent.

I have known Dr. McGlothlen during these years. I appreciate him for the fine pastor which he has been. Beyond that, I have come to respect him for the contributions he has made to the Baptist causes in our state. He has served unselfishly and graciously in many areas of denominational work throughout these years and has won the confidence of pastors who have known and worked with him.

We expect to learn of his continued ministry among us as he leaves the active pastorate, for we believe he will find opportunities for valuable service to render in the future.

We wish for Dr. and Mrs. McGlothlen continued happiness in the Lord's cause and pray God's blessings upon them during the coming months that He will give direction to their desires for a continuing ministry.

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Baptists Join Others In Discussing Bicentennial

WASHINGTON—Several Baptist leaders joined other representatives of the nation's religious community for a two-day meeting here designed to discuss the upcoming bicentennial observance from a religious perspective.

The consultation was co-sponsored by the American Revolution Bicentennial Administration (ARBA) and Project FORWARD '76, an inter-faith group formed last year to provide research and technical help to groups interested in giving a religious dimension to the bicentennial celebration.

Porter Routh, executive secretary-treasurer of the Executive Committee of the Southern Baptist Convention (SBC), was one of 17 co-conveners of the Washington gathering. Routh, who is also a sponsor of Project FORWARD '76, presided at one of the sessions.

Besides hearing speeches from John W. Warner, the administrator of ARBA, and several religious leaders, participants spent more than five hours in 10 different seminar groups which discussed various aspects of the religious dimension of the bicentennial observance.

One of the seminar conveners was James

E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs here, whose group discussed the problems of civil religion. Wood also served on the planning committee for the consultation.

Other Baptist participants included C. Welton Gaddy, director of Christian citizenship development for the SBC Christian Life Commission; A. Ronald Tonks, assistant executive secretary of the SBC Historical Commission; Bobbie Sorrill, supervisor of the general administration department of the Southern Baptist Woman's Missionary Union;

Also, Carl W. Tiller, associate secretary of the Baptist World Alliance (BWA); Robert T. Handy, professor of church history and dean of graduate studies at Union Theological Seminary, New York; Deborah Partridge Wolfe, professor of education at Queens College, New York City; and George W. Hill, pastor of Calvary Baptist Church, Washington, D.C.

R. H. Edwin Espy, also a Baptist, serves as chairman of Project FORWARD '76. Espy is a former general secretary of the National Council of Churches (NCC). (BP)

Foundation

They Did What They Could

By Jonas L. Stewart
Executive Secretary-Treasurer

It was many years ago, but this writer has never forgotten. I was guest in a home where God dwelt. It is not unusual that His presence is recognized in a Christian home, but few are so completely committed as was this one.

Upon arrival I was immediately seized by a noticeable lack of the "necessities" of life. Three small rooms made up the entire house. My bed for the night was covered with an immaculate sheet, ironed to perfection. A quick glance into their room indicated that their straw-filled mattress was without a sheet.

Chicken, taken from the yard and fried to a golden brown, together with gravy, and eggs laid the day before, was the entire breakfast menu—except for bread made of meal ground from corn in their own crib.

These dear people made their living plowing one mule and working the soil with their hand tools.

This might have been called poverty except that the couple kept talking about how good the Lord had been to them. Before we slept my host read the Bible for us all and then led in a prayer of thanksgiving. You knew God was there!

I was there to preach in an old shack used for a "meeting house." He led the singing. She taught the Sunday School lesson to the small group that came.

These two have long since been in heaven but today a church stands where that old shack once stood. In memory of their sacrifice and devotion members call it by their name, Lee's Chapel.

Giving abundantly of their poverty, they have left a testimony that lives on to bless the lives of unborn generations. What a legacy the people of our day could leave if they would give so generously of their abundance!

Write our office for information about preparing a Christian will to accomplish greatness in giving until Jesus comes—Tennessee Baptist Foundation, Dr. Jonas L. Stewart, Executive Secretary-Treasurer, P.O. Box 347, Brentwood, Tennessee 37027.

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3-76

New Asheville Book Store Dedicated; Manager Named

ASHEVILLE, N.C.—A new Baptist Book Store has been opened in Asheville, N.C., completing the first segment of a five-point plan for enlarging and reorganizing the Baptist Book Store structure in North Carolina.

Currently, the book store division of the Baptist Sunday School Board, Nashville, operates 55 Baptist Book Stores and two Lifeway Book Stores in 21 states through six regions covering the United States. Eleven regional mail order centers are also planned for completion by 1978.

The Lifeway Stores, which will be increased over the next several years, are designed for persons who would probably not patronize a Baptist Book Store. They carry no materials directly related to church programs as do Baptist Book Stores.

Ben Rentz, manager of the Baptist Book Store in Mobile, Ala., since 1967, will manage the Asheville store and take responsibility for the operation of the store at Ridgecrest Baptist Conference Center. The Ridgecrest store was previously the respon-

sibility of the Atlanta, Ga., book store.

The plan to reorganize and enlarge the book store operation in North Carolina was approved in February, 1974, by the trustees of the Southern Baptist Sunday School Board.

Besides opening the store in Asheville, the plan calls for opening a new store in Greensboro, relocation of the Raleigh store, continuation of the Raleigh Lifeway Store and establishment of a regional mail order center in Greensboro, which will be separate from the sales store there.

This makes a total of six book stores in North Carolina, including the already existing stores at Charlotte and Southeastern Baptist Theological Seminary, Wake Forest, and one regional mail order center.

The Asheville store, consisting of 5,000 square feet, is located in the new Asheville Mall. This marks the first time a Baptist Book Store has been located in a mall, according to Bill Graham, director of the board's book store division. (BP)

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